

The Saints' Herald

Gamm-52

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

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Editorial.

OVERZEALOUSNESS ABOUT THE SMOOT INQUIRY.

Albert N. Hoxie of Boston, an elder in the Latter Day Saints' Church which has headquarters at Lamoni, in a recent interview anent the Senator Reed Smoot case, said:

"Forty years the so-called Mormon church of Utah has carried on the awful secrets of the endowment-house. Throats of victims have been cut, hearts torn out, and bodies disemboweled in pursuance of the tenet of the church, which says the only way the wrath of God may be appeased is by the shedding of human blood. I have knowledge in hand that they have offered up human beings in the endowment-house.

"I have written a letter to the senate committee on privileges and elections at Washington," he continued, "advising to call as a witness Joseph Smith, leader of the Reorganized Church, a son of Joseph Smith, the 'prophet.'

"He knows of persons who escaped from the endowment-house and the terrible fate that awaited them and who fled from the State, barely escaping with their lives. These people could tell the committee some interesting facts.

"The practice of sacrificing human beings, I have reason to believe, is going on now, only in greater secrecy than ever. If the proper authorities would go to Salt Lake City armed with government search-warrants and search every building there is no question in my mind that they would run across some startling evidence.

"The committee would be perfectly justified in denying Reed Smoot his seat since as an apostle of the Mormon church his oath of allegiance to his church takes precedence over his oath to the Government."

The foregoing is taken by us from the December 24, 1904, number of the *Lariat*, a country weekly published at Davis City, Iowa, seven miles east from Lamoni.

If Elder Albert N. Hoxie is correctly reported his utterances are an unwarranted interference with the affairs of the Committee on Elections and Privileges at work on the Reed Smoot case, so far as the Reorganized Church is concerned. The church has not authorized any one to advise the senatorial committee as to the conduct of their investigation, nor has the Reorganized Church by its constituted leading officers ventured to interfere in any wise with the investigation by suggestion, or an offer of evidence.

The brethren at Denver in their zeal ventured by telegram to contradict the testimony of one of the witnesses given before the committee and made statements in regard to the matter compromising the church. Such unasked for statements and offers of evidence or advice to the committee in regard to the case or its conduct could not fail to prejudice the members of the committee against those making them, if it did not prejudice them against the cause, the men making the offers, and the statements, and by this much injure what they sought to advance.

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THE Herald Publishing House lost the services of one of its trusted employees when just prior to the holidays Miss Ida E. Fletcher quietly left for Larned, Kansas, where she was married to J. Everett McKim, Sunday, December 25, at the home of Frank Fletcher.

WHEN the hour of trouble comes to the mind or the body, and when the hour of death comes, that comes to high and low, then it is na what we hae dune for ourself, but what we hae dune for others, that we think on maist pleasantly.—Sir Walter Scott.

The elders of the church should know that the men who are acknowledged as the leading officers ought to be and are as much interested in whatever may be going on calculated in its nature to benefit or to injure the cause of the general church as any other member of the organization, and would be as well advised of what might be necessary to be done on the part of the church to advance or protect itself.

The men who compose the senatorial committee are men of affairs, many if not all of them are lawyers, well versed in the rules of law-courts, and judges of the nature and value of evidence and the degree of credibility that should be accorded to witnesses testifying in causes pending before them. Besides this they are schooled in the amenities of social, legal, and diplomatic life.

Such men are not to be approached by undue interference in their duties and business affairs, and though they may not rebuke an interfeerer, they will ignore him to the discredit of himself and his cause.

While we are not parties in the case pending before the committee we are very much interested in what may be developed by this senatorial inquiry; not because of the result to Mr. Smoot, but because of what may be brought to light that will affect the work we are trying to do. Much has already been brought out and become matters of record and much more may be elicited in the further inquiry that may be of great benefit to us. All that is requisite for us to do is to "mind our own business" in the most approved and commendable way, keeping out of any quarrel not legitimately our own, "watching and praying" that "we enter not into temptation," or stretch ourselves beyond our measure.

Besides this, the members of the committee know that there is a Reorganized Church of Jesus Christ of Latter Day Saints; it is in testimony before them. They know where its business headquarters is located and who its leading officers are; this also is in testimony before them. If it becomes necessary for the purposes of the inquiry being made by the committee to know anything about the Reorganized Church from any of its membership, the committee will take the proper steps to secure the attendance of those whom they may choose to make inquiry of. If in the judgment of the committee it is not necessary, none will be summoned to be heard.

The leading men of the Reorganization have been on the alert and watchful with regard to this pending investigation: and it seems to us that they may be trusted to act if action is necessary.

Bro. F. M. Sheehy, of the Twelve, attended several of the sittings of the committee during the session of Congress last year; and Bro. F. M. Smith, of the Presidency, and Bro. Sheehy have attended several of the sittings of the committee the present session of Congress. They were there by agreement with the Presidency for inquiry and information.

The telegraphic message sent the committee from the brethren at Denver has been taken by Historian A. Milton Musser, of the Utah church, as having been an official act of the church and by him has been made the basis of a brochure written against the church. Such action of the conference of the Colorado District was not the act of the church, but was one for which the local organization alone was responsible. We thought at the time that it was hardly the proper thing and would do no good, nor be followed by beneficial results; we still think so.

The statements made by Elder A. N. Hoxie, if he is reported correctly, were unauthorized by the church, were ill-advised and can not be productive of any good, but may and probably will do harm.

Joseph Smith, president of the Reorganized Church, has no personal knowledge of things stated by Elder Hoxie. What he may have heard is hearsay only, and of no value as testimony in court. If Elder Hoxie has evidence amounting to proof of the things he charges, he and not Joseph Smith should be a witness. We are in serious doubt in regard to such evidence being in Elder Hoxie's possession, and inclined to believe that what he thinks is evidence are but idle and vicious stories gathered from the awful files of terrible tales told about the "Mormons" by those at enmity with them. A witness, if legitimately in court, would appear at a great disadvantage if testifying to things of which he neither had nor could have personal knowledge, but which were the figments of hearsay. How much more ridiculous and contemptible would be a witness who should attempt to force himself into court upon the same line of hearsay happenings.

While we have no desire to interfere with the freedom of speech, or of the press, or the right of the brethren to express their views and opinions, we object to being in any way made responsible for ill-timed and ill-advised statements such as those made by Elder Hoxie given at the first of this writing; and for the moral effect of such premature effort as was the Denver telegram already referred to.

We assure the brethren that what the Presidency may properly do in any given necessity they will do; but it is manifestly improper for others to put the Presidency in a false light by hasty and ill-advised action, and thus hamper their efforts if necessity should demand action on their part.

Let us be patient and every man act in the prerogatives of his calling and the office in which he is recognized by the church.

ARE MISSIONARIES TO BE TAXED FOR CHURCH USES?

New questions, or the restatement of old ones, are constantly recurring under new shades of understanding or meaning; for instance, the holiday season is approaching and is at hand, and public entertainments are being held and to be held in the different branches of the church. With the occurrence of these the questions arise like this: "Is a missionary supposed to be taxed when he attends

the usual church gatherings where door fees are charged?" We suppose that this question arises upon the hypothesis that the missionary minister is necessarily without purse or scrip, in the sense that whatever funds he may have at his personal disposal are the voluntary offerings of individuals to him, or are furnished by the Bishop as a matter of personal expense. The answer to this inquiry must turn upon the question whether it is a necessary part of the minister's duty to attend such gatherings, or whether it is a matter of personal gratification to himself, or a courtesy which he is under the necessity of paying to his family. When this question is answered it may be easier to answer the main one whether the suppositious tax is imposed. The imposition of a tax carries with it the idea that the authority to impose the tax has the power to collect, in a similar way to taxes imposed by the legislatures, the lawmaking powers of the land. This is not conceded.

Further questions arise as to whether a missionary and his family may be taxed in the branch where they live for what may be called local or incidental expenses; as for instance, providing fuel and light for the church-building, caring for and repairing branch property, caring for and entertaining guests at district conference held in the branch or in the district, providing for Sunday-school supplies, song-books, cards, papers, etc., buying prizes for the children to put on the Christmas-tree, and other incidental expenses of the branch, and Graceland College.

Some of these questions turn upon what has already been suggested in regard to church gatherings where fees are charged at the door. The Christmas entertainments are usually the work of the Sunday-school authorities and schools, and it is expected that the children of missionaries attend the schools and as a consequence take part in the yearly anniversary exercises. There is a class of expenses attending such entertainments that are purely voluntary and are usually provided for beforehand by the gathering of the usual Sunday-school collection in classes; and it may be asked whether the attendance of parents and children in the Sunday-school is required of them in the way of a tax upon their time and patience and talent.

The providing for the necessary comfort of the Saints in attending services in the church-building requires the outlay of some expense. It is usually borne by those who are best able in the branch or those who are more willing to pay. It is not levied as a tax pro rata in any branch that we know of. It is supposed that all the members of the branch do what they can from the sources of supply accessible to them. The care of branch property comes out of the general fund collected in a similar way.

The buying of prizes for children for decorating the Christmas-tree is usually done by the general

fund raised for the use of the Sunday-school, though the personal prizes for children are purchased by parents or friends and are in the nature of a voluntary contribution which is within the discretion and control of the missionary and his family, and is not dictated by branch authority or church rule.

The two questions, caring for a conference and Graceland College debt or running expense, if there should be a deficit in this regard, may be difficult of adjustment in the way of a question and answer, upon the ground that many are unfavorable to the maintenance of a college, and it is a question of sentiment whether the one who may be opposed should be expected to pay for an object to which he is not friendly. This question we do not anticipate covering by answer in the query column.

Perhaps the whole category of questions hinges upon another, which is this: Should a missionary's family pay tithing on their allowance? It is the understanding that what is known as a ministerial allowance is or should be sufficient to cover the legitimate expenses that may be incurred by the missionary's family. This includes the daily support of food and other essentials to the common life of the average citizen. There are plenty of families who get much less than the missionary's family and who are expected to tithe themselves of their annual increase. This means necessarily what they may by economy, industry, and tact in business affairs accumulate within the year over and above their necessary living. We are aware that there is a sort of sentiment with many that the missionary's family is under the necessity of exercising the most rigid economy and to be examples of sacrifice and self-abnegation, reducing their expenditures to their absolute needs, avoiding all or supposedly nearly all luxuries, in order to keep within the limit of their allowance. We are of the opinion, however, that there is no principle of self-abnegation, sacrifice, or economy the exercise of which is required of or is commendatory in its practice on the part of a missionary or his family that does not bear equally in force upon the breadwinner and family of every household in the church. We believe further, that missionaries and their families whose income is equal to that of the average of other members of the church should bear a commensurate proportion of the incidental expenses of life to which reference has been made hereinbefore. We know it is sometimes supposed that because the missionary's family receive their allowance in money that they should pay out of their allowance as freely as those whose time and talent are employed in the business affairs of life. We are also aware that similar demands are made upon those families in the church whose income is from month to month in cash, for these are expected to answer the calls made upon them from almost every direction. We know this by experience. For

now nearly forty years we have been engaged in a work with numbers of the members of the church who have received their pay from week to week, and it has been the almost invariable custom when subscription-lists have been started for any desirable object within the locality where the HERALD Office was located to make their first presentation of their list to the workers at the HERALD Office, and have expected to receive a generous support. We do not complain of this, but use it simply to show that the sentiment that the missionary's family should donate of their stipend when called upon is because that they have at times a little ready money. After all, the question turns upon this: Should the missionary and his family at the close of the month or of the year have been enabled to save a proportion of what they have received, why should they not tithe that increase the same as others who from year to year have by industry and economy secured an increase? The principle is the same.

The rules of economy and right living should prevail among all classes, and principles which apply to one class should apply to another. The rich man of his abundance should pay his proportion of the necessary expenses by tithing himself freely, both within the rule of law and in public and private beneficence besides; the men of competence should also in their career use that which is intrusted to their care wisely and well, that out of their competence they may have wherewithal to comply with the law and help the more needy than themselves. The man of small means should so far as it is possible for him to do so live within the resources open to him, and if need be follow the example of the woman who cast into the treasury all her living. Nor should this man be alone in this devoting his living to the work to which he has set his hand and heart; but the man of competence and the rich man as well when necessity or wisdom demands should devote his all to that which God may require. It is for all to live within the law of self-abnegation and true economy, that out of what any may receive he may do good to his fellow men; and should we all do this, there will be none who will lack sustenance, nor will there be any who in their luxurious living will lord it over their fellows.

It is a fact that the missionary's family should be supplied with what is needful to their proper maintenance while the missionary is engaged in his calling. It is a further fact that no missionary should take advantage of that support which is given by the church to his family and neglect the work of his calling and spend his time unnecessarily about his home to the annoyance and disgust of those who pay into the treasury liberally that which furnishes the means for the payment of his family allowance. No more should be expected of the minister's family than is expected of any other family of similar size and

qualifications, but each and every family should do what it can to honor the calling wherewith all are called and to show a proper example to all by whom they may be surrounded.

Those who manage the entertainments held in the churches very often see to it that the missionary elder is furnished a ticket without charge, when he is present in a branch in his mission; and in some places the family of the missionary elder who is absent from his home is furnished with entrance without cost; but this is a matter of courtesy and within the direction of those having charge of the entertainments and is not a matter of church rule or order.

MORE FREEDOM FOR RUSSIAN PEASANTS.

Dispatches from St. Petersburg, for December 26, bring the text of the reform in Russian laws which are to be granted by the Czar, and by which the conditions of the peasantry is to be considerably improved. But the Czar is either so firmly established in the autocratic principle of government that he does not find himself willing to grant what strikes directly at the roots of such a rule; or, there is around him a cordon of sufficiently strong adherents to the old regime, under which rule by bureaucracy is possible, to make the experiment too hazardous to the "right of kings to rule" to venture upon it.

By granting the reforms he has done, and giving a guarantee for a better administration of the laws on a basis of equality for all, he has added to the good work begun some years ago by a preceding ruler in freeing the peasantry from the slavery of serfdom, and by so much he is making better citizens of the men over whom he holds sway.

But, as revolutions never go backward, it must be that in what the Czar has granted he has but paved the way for something better still. If it shall come by the methods of peace then shall the ruler and his people be blessed together, but if the aristocratic and stubborn will bend not to the good of the people, and the enfranchisement must needs come by revolution, then shall the land be drenched with blood, but the people will be free though the ruler may perish.

TEXT OF IMPERIAL UKASE.

The imperial decree, which is entitled "A scheme for the improvement of the administration of the state," is addressed to the senate and is as follows:

"In accordance with the revered will of our crowned predecessor, and thinking unceasingly of the welfare of the realm intrusted to us by God, we regard it as our duty, and the Government's duty, in conjunction with undeviating maintenance of the immutability of the fundamental laws of the empire, to have untiring care for the country's needs, distinguishing all that is really in the interests of the Russian people from tendencies not seldom mistaken and influenced by transitory circumstances."

"When the need of this or that change is proved ripe then we consider it necessary to meet it, even though the transformation to which this leads involves the introduction of essential innovations in legislation."

"We do not doubt that the realization of such an undertaking will meet with the sympathy of the well-disposed section of our subjects, who see the true prosperity of the fatherland in the support of civil tranquility and the uninterrupted satisfaction of the daily needs of the people.

"Placing in the forefront of our care thought for the best ordering of the life of the most numerous of our estates, the peasant population, we may remark that this matter is already under examination.

"Simultaneously with a detailed investigation of the initial proposals of the ministry of the interior, which are being carried out locally, conferences are now being held by commissioners specially selected from among the most experienced of the highest administrative officials regarding the most important questions of peasant life, assisted in their investigation of the general needs of the agricultural industry by the knowledge and experience of local committees.

"We command those to labor to bring the laws regarding peasants into unity with the general imperial legislation, thereby facilitating the task of attaining permanent security of this estate, which, by decree of the czar liberator, is recognized as consisting of free citizens possessing full rights.

"Surveying the wide domain of the people's uttermost needs, we regard as urgent in the interest of the legal strengthening of civic and public life—

"First, the adoption of effective measures for safeguarding the law in its full force as the most important pillar of the throne of the autocratic empire, in order that its inviolable fulfillment for all alike shall be regarded as the first duty by all the authorities and in all places subject to us, that its nonfulfillment shall inevitably bring with it legal responsibility for every arbitrary act, and that persons who have suffered wrong by such acts shall be enabled to secure legal redress.

"Second, that local and municipal institutions should be given as wide scope as possible in the administration of various matters affecting local welfare, and that they should have conferred upon them the necessary independence, within legal limitations, and that representatives of all sections of the population interested in local matters should be called upon, under equitable conditions, to take part in those institutions with a view to the completest satisfaction possible of their needs. Besides the governments and zemstvos district institutions hitherto existing there should be also established in close connection with them public institutions for the administration of local affairs in localities of smaller extent.

"Third, that in order to secure equality of persons of all classes before the law, steps should be taken to bring about the necessary unification of judicial procedure through the empire, and to assure independence of the courts.

"Fourth, that, for the further development of the measures introduced by us for the protection of workmen in factories, workshops, and commercial establishments, attention is to be given to the question of the introduction of state insurance for workmen.

"Fifth, that there should be a revision of the exceptional laws that were decreed at the time of the unparalleled outbreak of criminal activity on the part of the enemies of the public order, the application of which has been attended with a grave extension of the discretionary powers of the administrative authorities."

CORRECTIONS.

In the issue of the HERALD for December 28, in the article, "Concerning Graceland College," the quotation beginning in the third line of paragraph numbered "4," should read "the board of trustees were duly and legally appointed by proper action of the body and were a creature of the body to perform the duties of their office," instead as it appears.

In the article, "Whither are we drifting," page 1212, column 2, line 8, the word *not* should be inserted after the word *do*, making the sentence read: "The people often see much that they do not know how to correct."

Original Articles.

A GOOD REPLY BY JOSEPH FLORY.

We take the following from the Hanford, California, *Journal*, of November 29, which we commend to those who may have occasion to get into the papers in defense of the work, as a clear, good statement, and in good form:

THE MORMONS.

Editor Journal: In your semiweekly issues of the *Journal* for November 11 and 15, was published an article under the head of "The Mormons" written by a member of the Armona Woman's Club and read before the Valley Federation of Woman's Clubs at Visalia.

While the subject-matter of the paper was principally intended as an exposition of the doings, religiously and politically, of the Mormons in Utah (which the writer of this article will leave for them to attend to if they see fit to do so), yet the paper contains statements that will reflect on the intelligence of some who do not indorse the teachings of the Mormons in Utah, and presents in an erroneous light some things believed in by many who are not identified in any way whatever with the Mormons of Utah, as an organization (but are usually called Mormons), and who are believers in the claim made by Joseph Smith, that he had communications with heavenly messengers and that the Book of Mormon is what it claims to be, and not what it is usually represented as being by those who are opposed to the Book of Mormon and Mormonism (so called) on general principles.

There is a church whose distinctive title is the Reorganized Church of Jesus Christ of Latter Day Saints (the Utah church is known as the Church of Jesus Christ, etc.) that believes that Joseph Smith was a prophet and that the Book of Mormon is a work of divine authenticity and who agree with the author of the article under consideration that "polygamy is not an essential part of Mormonism—it was an afterthought, not a root, but a graft," and that Brigham Young was the one who did the grafting of that doctrine into the church in Utah.

The following, which is a copy of a leaflet that was circulated in this and adjoining counties some years ago, will give you the attitude of the Reorganized Church on the question of polygamy at that time as well as before and since, and will also show that it was and is a separate organization:

"TO WHOM IT MAY CONCERN:

"Whereas the Reorganized Church of Jesus Christ of Latter Day Saints is a distinctly separate religious organization from the Mormon church of Utah, and that their headquarters as a church and their publishing house are at Lamoni, Iowa, and

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"Whereas there is a regularly organized branch of said church, composed of some seventy (70) members, who reside in the counties of Kern, Kings, Tulare, and Fresno, California, and

"Whereas there is much misunderstanding and prejudice extant in reference to us as a church and a people, accounted for, at least in part, by the continual confounding of us, as a people, with the Mormon church of Utah, by some at least, of those who have charge of the various newspapers and pulpits of the land, and

"Whereas the representatives of the Utah church also sometimes misrepresent us by stating 'that there is but little difference between them and us as a people,' while there are a number of radical and irreconcilable differences, which, so long as entertained by the respective churches, will for ever debar them from uniting as one church or religious body, therefore be it

"Resolved that we hereby protest against being represented as being one with the Mormon church of Utah, and furthermore, that we protest against B. H. Roberts, an avowed and practical polygamist, being allowed a seat in our national legislature, against which polygamous doctrine and practice the Reorganization is upon record for over forty (40) years as a most uncompromising foe, and be it further

"Resolved that we hereby authorize the secretary of this branch to purchase, as soon as practicable, some of our standard church publications and present the same to the various public libraries of the counties above named, for the use of the general public, and be it further

"Resolved that a copy of these preambles and resolutions be presented to one or more newspapers in each county, also for publication, and also that a copy be presented to each minister of the various churches who are located or are laboring in the above-named counties, and that these preambles and resolutions be spread upon the records of the branch.

"Signed in behalf of the church,

"JOSEPH FLORY, Elder.

"E. S. BURTON, Elder.

"CHAS. W. DEUEL, Priest.

"MATTHIAS CLARK, Teacher.

"JOHN CLARK, Deacon.

"MARY E. TWADDLE, Clerk."

The reason for the title of the Reorganized Church, etc., is that in 1844, when Joseph and Hyrum Smith were assassinated, the original church was largely broken up and a number of aspiring men drew off followers, and became leaders of the several factions claiming to be the continuation of the original church, and in the course of time some who were identified with some of these factions became dissatisfied and they, with others who had stood apart from all of the factions, for reasons to them good, reorganized the church upon the original platform upon which it had

been organized, of which Reorganized Church Joseph Smith, son of the martyred Joseph Smith, is now, and has been for forty-four years, the presiding head, all of which time he has opposed much of what has been taught and practiced by the Mormons in Utah.

The writer of the paper published says: "The Mormons teach that the Book of Mormon was written by the finger of God not upon tables of stone but upon plates of gold." We have been acquainted with the subject of Mormonism for thirty years or over, have read their current literature considerable during that time as well as some of their church histories and have never seen the idea advanced that such was the claim, but always understood that it was thus written by a man, a prophet of God, who lived on this continent several centuries after the beginning of the Christian era, and who claims, according to that which is written in the Book of Mormon, that he was commanded of God to write the history of his people on the plates and bury the record in the earth to come forth at some future time at God's command. Joseph Smith claims that they were revealed to him through angelic administration and translated by him through divine aid into our language as we now have it in the Book of Mormon. The Book of Mormon claims to be a history of the civilized nations that have in the past ages existed and flourished upon this continent, of whose existence we have an abundance of evidence, as found nearly all over the American continent, but whose history has not as yet been clearly revealed from their ruins and writings found in them. The Book of Mormon teaches that God communicated with the ancient inhabitants of America and revealed his mind and will unto them—that the gospel plan of salvation was given to them on this continent, even as the eastern hemisphere was thus favored of God in that respect. It records their different periods of prosperity and adversity even according as they were faithful or unfaithful in the keeping of God's commandments. It teaches that the American Indians are a remnant of a once highly civilized people, but who dwindled into darkness and savagery because of unbelief in, and disobedience to God's laws which he had given them. The Book of Mormon teaches good principles and that which is calculated to make mankind better and more godlike. And if all men were governed by its teachings—which includes a belief in God and Christ, all of the doctrines and ordinances of the gospel as taught by Christ and his apostles at Jerusalem—we would have a better nation and people than we now have. The Book of Mormon is not intended to supercede the Bible, but is simply the sacred records of the inhabitants of this continent, who lived here isolated from the rest of the world for many centuries, and to whom God revealed his law as he did to other parts of the earth; and it is interesting, as such, to note the

harmony of its teachings with that of the Bible as given to God's people at Jerusalem.

The idea as advanced by the writer of "The Mormons" that the Book of Mormon and the Spalding Romance are one and the same thing, only a change of title, has been so often met and refuted that it seems strange that such a thought should yet be entertained. The Book of Mormon and the Spalding Romance can both be obtained at the Herald Publishing House, at Lamoni, Iowa, for thirty-five cents each, and any one so desiring can procure copies of them and see whether or not there is any resemblance between the two productions. The writer of this communication some years ago placed a copy of the Book of Mormon in the public library at Hanford, where we presume it can be had by any one who may desire to examine the work.

The representative men of the church ever stand ready to defend the claims of Joseph Smith as to his being a prophet of God, and the claims made in behalf of the Book of Mormon and Doctrine and Covenants and their teachings, against all who may oppose them, and also to prove that the fundamental principles and doctrines of original Mormonism are in harmony with the faith and practices of the primitive Christians.

Respectfully submitted,
JOSEPH FLORY.

HANFORD, California, November 24, 1904.

Selected Articles.

THE SAFETY AND SANITY OF ANANIAS.

Many and many a commonplace liar, perhaps excusable, and certainly comparatively innocuous, has been shamefully entreated by public opinion in being compared with the Great Untruthful of all history, Ananias; and many and many a man of the Ananias class has lived out a long life serenely unconscious of his turpitude, looked up to by far less harmful men, and, in turn, looking down upon his betters from the height of wealth or social respectability which his lack of conscience enabled him to maintain.

What was the sin of Ananias, that he should be singled out from the millions of all time as the rightful occupant of the very pinnacle of disrepute? It could not have been merely that he lied. The Psalmist said in his haste that all men were liars. He was led to this sweeping conclusion because he was greatly afflicted. Yet in his calmer and more hopeful mood he does not distinctly take it back, and we are left to infer that even his mature opinion of the honesty of mankind was not at all flattering. Tennyson speaks of his own time—which, probably, was as honest as any—as one in which "only the ledger lives and only not all men lie." In the name of all that is decent, why should we pillory the

memory of one unfortunate Hebrew and melt it with our execrations and abuse for twenty centuries?

This fastening upon Ananias as the great liar does Ananias no harm, but it does us much good. When a quality is typified in a person we can understand it so much better and discuss it so much more handily. When we have no actual person to take as a type, we imagine one; and so we have our Drink Demon, our Angel of Peace, our Santa Claus, and all the rest. This raising of Ananias to the had eminence of the Specimen Liar of all ages is another proof of the wisdom of that great humanity that Talleyrand and Lincoln had in mind when they said: "Everybody thinks better than anybody." The world's judgment of Ananias is absolutely wise.

Let us look at the sin of Ananias, that we may know it, abhor it, flee from it.

This man was a member of a communistic society; it is categorically stated in the record that "they had all things in common." They were a little band of enthusiasts gathered about an Idea. Ananias, like some other members of the band, was a land-owner. Like others he sold a piece of land. But he put into the common fund only a part of the price, though he pretended that he offered it all. The leader of the little community, Peter by name, taxed him with his deceit, and Ananias fell dead. Sapphira, his wife, who had been a party to his fraud, not knowing of the discovery, later made the same attempt to deceive the band. She also was stricken, and was buried with her husband.

Surely this was a fearful penalty for a merely venial sin. Look at the case from Ananias' point of view. He was probably a farsighted man, and, as such, he would know that the enthusiasms of the communists would soon wane, and that those who threw their all into the common fund would live to regret, perhaps in age, decrepitude, and poverty, the fearful error they had made in trusting the zealots who had pushed themselves into positions of leadership. He agreed, no doubt, with the tenets of the band; but he was not deaf to the counselings of reason and experience. If we assume that he was a wealthy man, we make his case all the stronger. He was contributing much, receiving little and exercising only partial control; while others gave nothing—having nothing to give—yet demanded as much as he, and had even more to say in directing the affairs of the society. Besides, if he was accustomed all his life to decent surroundings, the breakdown of the communistic organization which he foresaw, and which actually came to pass in a very short time, would mean a fearful fall for him and his family; whereas those who had always been poor would simply return to their accustomed life. He may have had reason to doubt that all the others were actually contributing with perfect honesty to the common fund. In the sales of property and inflow of contributions there

must have been cases that looked not exactly right. Would it be safe, would it be sane, for him to give all where others, it might be, were giving only part? Anyway, had not a man a right to do what he would with his own?

If this was the reasoning of Ananias, he deserved his punishment and more, for his very plea was an aggravation of the offense. The strong, earnest man who led the little band of devotees showed the offender in a word or two the nature of his wrongdoing; and it was probably a conscience-stricken and repentant Ananias whose corpse was soon after borne out by the young men. But the communistic leader did not set forth the circumstances. It was not necessary to do so, for all the parties to the discussion knew them perfectly. We must use imagination to see the matter in the light in which it must have presented itself to Ananias himself as judgment was pronounced against him by the leader of the people he had betrayed.

The world of that time was a bad world. We can, without hypocrisy, hope that we of to-day are, on the whole, better than the people of that time were. Religion had been formalized or corrupted; government had become the hiring of the unscrupulous and the crafty; society was little more than communal vice. Every lover of mankind was looking and praying for a remedy for the fearful social diseases of the time.

The little communistic band of which Ananias was a member had the temerity to believe that they had been made the bearers of the message that should save the world. Tremblingly and with an awful joy they were spreading the glad tidings. A part of their message, if not the whole of it, was love,—a love embracing all mankind and knowing no barrier of birth, creed, social condition, or worldly wealth. They had been told, and they believed, that they were the salt of the earth, the light of the world. If that salt should lose its savor, if that light should be hidden, the one chance for the sin-sick world would be lost; mankind would be doomed for ever. They may have been all wrong. But they wished ill to no man, and they had a right to their opinion. They had a right to demand honest treatment at the hands of others, for they were candid in their dealings with all.

Their association was a perfectly voluntary one. If any man wished to remain outside, he was free to do so. The little band had no offices to give, no honors to confer, no wealth to divide. In the world outside were all these things, and the man who loved them was by that fact excluded from membership in the band, unless he lied to get in. Ananias knew all this, and, by his very membership, declared his acceptance of it. If he changed his mind, he could at any time withdraw. But to change his mind and still act in such a way as to lead the others to believe that he

was with them in feeling, was to introduce discord with all its fearful consequences. To say that others had already acted with duplicity could not justify him in so acting; for he had not established such a charge against them before those to whom they and he were bound, nor could he say that any promise made to him by the band as a whole had been broken. If he was dissatisfied, his course was to withdraw.

Set in contrast, on the one side the self-abnegation, the pure and lofty enthusiasm, and the fond and exultant hope for humanity, that marked the true men of this little band of brothers, and, on the other side, the cold, calculating selfishness, the half-hearted interest, of Ananias, and we see what the communist leader must have meant when he told the poor culprit: "Thou hast not lied unto men, but unto God." Ananias may have been killed by some sudden, subtle bolt from heaven. But, if he did not deserve even a worse fate than that which overtook him, the bursting upon his view of the fearful nature of his sin was enough to end his life.

After centuries had been spent by mankind in the vain effort to found governments upon force, upon law, upon commerce, upon religion, upon monarchy, upon art; and after nation after nation so founded had waxed, waned, died, and been almost or wholly forgotten,—there arose a nation whose corner-stone was declared to be justice. The first words this nation uttered to the world were a declaration of this principle as being so deeply and obviously true that it could not be argued, but must be taken as the ultimate basis of all argument, of all system, of all organization. "We hold these truths to be self-evident," declared this nation as its very first word to the world, "that all men are born equal and are endowed by their Creator with certain unalienable rights." To maintain these rights was the one object of governments as stated at the inception of this nation.

It was a new evangel to a world sunk in war, chicanery, and social mal-adjustments. At that time, the wisest of men were fearful that the "red ruin and the breaking up of laws" of a former day were to come again, and soon. But the utter collapse of government was prevented. The founders of the new state declared, and so did their successors for generations, that the new principle had been the salvation of the world. The new state prospered as no country had ever prospered before. Some of its people, from the very first, distrusted the new principle of justice, and, as time went on, the number of this class seemed to increase. But there were some who declared that every year proved yet more clearly that government for any other purpose than the maintenance of justice would mean early and utter ruin to the state. And, as their country was the only one that had made justice the object of its

government, they saw that to make a change and to found the government upon force, conquest, wealth, or any other form of authority, would be to leave the world again in darkness and the nations without a leader. Mankind would go back, and it could then regain its place only after ages of misery, and only by once more "weltering its way through Chaos and the murk of Hell."

This may have been all a mistake. But there is a band of men in the new nation, be they mistaken or not, and be they few or many, who are devoted heart and soul to the idea that absolute justice, and the maintenance of their country as one in which the government strives after absolute justice, is necessary to the salvation of their country and of the world. Ananias and his moral kin are those whom they have to fear. The man who says that he is one of this band, yet holds that freedom is to be given to certain people only when he is graciously pleased to believe them fit to enjoy it; that robbery is to be prevented only by composition with the robber; that justice is to be proclaimed, not freely as a right, but tentatively as a privilege—this man is the Ananias of the band of believers in the new nation and in the new evangel.

When a man can win a woman by declaring that he loves her, not unselfishly but calculatingly, not devotedly but safely and sanely, then a nation may hope to prosper by chaffering and huxtering with justice. Even conquest can not make a nation great unless its people devote themselves to conquest. How then can Justice, whose kingdom is so much harder to establish, make great the nation that gives her half-hearted and cynical devotion? Had the spirit of Ananias animated the early preachers of the gospel of love, the movement would have died before it was born. If those who pretend to love justice are to declare that justice shall be done only when and where it does not interfere with the interests of those who have bought and paid for the privilege of doing injustice, Ananias and his kind are given command of the one movement that is to save the world. "If therefore the light that is in thee be darkness, how great is that darkness."—A. C. Campbell, in the *Public*.

No subject is of greater interest or pursued more devotedly by serious-minded women throughout the country to-day than that of child-study. It is a prominent topic at all women's clubs; thousands of mothers are reading all they can find on it. On this score it is interesting to know that Professor M. V. O'Shea, of the University of Wisconsin, has been contributing a remarkable series of articles on child-training and child-study to the *Twentieth Century Home*. "Teaching children the value of money," "The treatment of evil in the training of children," are among the topics treated. The January issue contains another of the series, "The growth of self-restraint in childhood." A reading of it is wonderfully illuminating in knowledge of many points usually misunderstood by those dealing with children. Every such person should read this article, and she will be grateful to Professor O'Shea and the *Twentieth Century Home* for the opportunity of becoming acquainted with it. Safe to say, the number will be preserved for this article alone.

Mothers' Home Column.

EDITED BY FRANCES.

Choosing a Wife.

A wise marriage leads a man to the noblest, truest, fullest, and best life. Thousands of men owe all their success and prosperity to their choice of a wife. She has been the good angel of destiny. A man wants a wife who will make something of him, whose influence will ever inspire him to do his best. What kind of a woman should she be?

For one thing, a man does not want a mere toy wife, something too fine, too ethereal for real use. She should be a woman who can bear her share of the burdens, who can endure toil and sacrifice and grow all the lovelier meanwhile.

Again, the wife a man chooses should be a good housekeeper. To some romantic young lovers this will seem a very prosaic feature to put into the picture. But never mind; they will not be many weeks married before they will come down out of the clouds to walk on common earth and then, alas! if the poor woman does not prove a good housewife!

There are women who live in sentimental dreams, neglecting meanwhile the duties that lie close to their hands. Good breakfasts, dinners, and suppers, good bread, good coffee—in a word, good housekeeping. Far more than any young lovers dream does wedded happiness depend upon just such unromantic things as these.

One of Saint Paul's special counsels for young women is that they be "keepers at home," as our common version renders it, and that is good, too; but in the Revised Version it reads "workers at home"; that is, the place of a young wife's most sacred duty is in her own home. No doubt women have a wide field for Christ-like usefulness in ministering to human need and sorrow outside; but in performing such ministry, however beautiful and noble, a wife should never neglect her divinest duties, which lie within her own doors.

Another suggestion is that in choosing a wife a young man should look for a woman of sweet temper. Nothing else can take the place of love in a home, nothing else can supply its lack. There are many women who have so much of the spirit of love and gentleness that they fill their homes as with the fragrance of heaven and the calm and peace of God.

In choosing a wife a wise young man will seek for one who will enter with zest into all his life, who will stand close beside him in the day of struggle and adversity and who will ever inspire him to noble and brave things.

Once more, it needs no argument to prove that a young man should choose none but a good woman for his wife. A worldly man may imagine that he does not want a pious wife; but, if the truth were confessed, even such a man, down deep in his heart, would rather have for his wife a woman who reads her Bible, prays, and lives a godly life, than one who is prayerless, godless, and worldly. Religion adorns and beautifies a woman's character, clothing it with tender grace. Even a prayerless man feels safer in his home if his wife kneels morning and night before God.—Doctor J. R. Miller.

Truthfulness in Little Things.

NEVER DECEIVE OR SCARE A CHILD.—ALWAYS KEEP YOUR PROMISE.

We as parents should never deceive our children. In the beginning the tempter came in the form of a serpent and deceived the woman. Here we see the first-fruits of deception. Eve the first woman deceived by the Devil.

We might cite many cases of deception, in the Bible, prompted by the Devil, but we find Christ always teaching the truth. Tracing the spirit of deception to its author, the Devil, should we as parents follow his example or that set by Christ?

No parent who is trying to raise a family to honor and respect

God's law can afford to deceive his child. Our children may deceive us, but if we desire to gain their confidence and teach them how necessary it is to be truthful, we must be true in both word and deed. We must set them an example worthy of imitation, then call on our heavenly Father to assist us. But should we deceive them, we should then explain to them in simple, childlike language how we have done wrong in deceiving them, ask them to forgive us and see that henceforth we keep watch over our acts and words; for it is as much sin to deceive them by our actions as by word.

The world to-day is full of deception in homes, in churches, in politics, and in every walk of business life. Then let us as parents stamp it out in our homes, and see to it that we do not practice it or encourage its practice.

When we remember that boys and girls make men and women we may well be anxious that every wise effort shall be made to instill into their young minds those seeds of truth and those broad outlines of principle that shall help to form noble manhood and perfect womanhood.

Never scare a child; it is very wrong. The object usually is to secure obedience. If parents desire their children to comply with their wishes and have no control over them only by scaring them, it looks like a weak point on the part of the parent. Obedience should be prompt. There must be no delay. If parents fully realize the true value of this their task would be much easier and their success greater. The habit of free and cheerful obedience trains the will in right doing and thus develops a strong moral character which in itself is independent. Then there is no necessity to scare a child. Too often we tell our little ones the bears will eat them, the rag-man will catch them, or make some terrible impression on their minds that will scare them. This has a tendency to make them obey, but at the same time we are deceiving them.

Obedience secured by fear does not have the good effect that obedience prompted by the sense of duty has. Parents should never tamper with the conscience of their children for in so doing they destroy the very trait of character they should cultivate: that of obeying right because it is right, which is one of the highest motives in life. Of my own observation I have seen parents controlling large families by having secured the obedience of the eldest; the younger ones follow the example set them, making the parents' task easier and that too without practicing deception in any form.

Always keep your promise to your child. Yes, under every circumstance we must keep our promise with our children, or see that we make none we can not keep. We are too apt to promise them without stopping to think whether or not we can keep our promise. Too often we wish them to perform some task, such as go to the store, take care of baby, bring wood, coal, or water, as the case may be. They in compliance with our wish perform these tasks cheerfully, their hopes built upon some promise we have made them, when to their disappointment we fail to keep our promise with them. This has a tendency to weaken the faith of children in the parent, and the next time we need their help and try to secure it by promise to our disappointment we find, by failing to keep our promise, we have destroyed their confidence in us, and it is more difficult to secure obedience.

There are mothers who, when their children are disobedient, promise, "I will tell father." The father may be one who is easily provoked, and in the past may have punished too severely. Mother does not tell him this time and thus fails to keep her promise. The next time she tells the child this it will think, "Oh, you did not tell him the other time; you will not tell him this time."

And again we indulgent mothers too often promise them a punishment, but fail to apply it. Thus we lose control over our children by failing to keep our promise. Let us feel the great responsibility resting upon us as parents. While we

realize that we are responsible for their very existence, we should also consider the greater responsibility of forming their character. Let us stop and consider how pure they are when intrusted to our care, and never by scaring or by failing to keep our promise set an example of deception.

Parents, let us then in our homes work together in love for their welfare. The interest of one should be the interest of all. One parent can tear down much faster than the other can build up, but if together we set a godly example, then under trying circumstances over which we have no control, we can place our hands in our heavenly Father's, and seek divine help through Christ our mediator, and we know he will help us.

Let us then take Christ for our example, when we make promises, for we can not find one instance in his holy word where he has ever failed to keep his promise, when we complied with his requirements. Let us as parents follow the advice of the prophet: "Train up a child in the way he should go and when he is old he will not depart from it."

Parents, we can never pour too much joy into the lives of our children. Making them happy is a very excellent way of making them good. Then let us carry the radiance of our soul in our face, and let the children and the world have the benefit of it. We must never sit down and say there is nothing for us to do, for:

"There's a work for me and a work for you,
Something for each of us now to do."

SARAH L. LISTER.

Prayer Union.

Mr. Mary Anderson of Franklin, Nebraska, desires the prayers of the Prayer Union that she may be healed, if it be the Lord's will, of a sickness that has troubled her many months. She is young in years, which makes the affliction the more grievous to bear.

Sunday-School Department.

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

The following is an extract from Doctor Schaffner's article on "Art of teaching," in the *Sunday School Times* last year. He strikes some very practical thoughts on the art of questioning. The method he refers to as the "Socratic" we do not consider strictly applicable to teaching in the Sunday-school class except in some instances. But the principle which we think the writer intended to make most prominent and emphatic was the art of questioning. How to put your questions in order to bring about the desired results. Study it carefully and you may be able to get some splendid suggestions therefrom:

"One method of teaching, which never will be surpassed, is the Socratic,—the method of question and answer. There never was a better, and there never will be. We want to study this art of questioning, in order that we may wisely adapt our questions to the minds of our scholars. Questions must be short; they must be clear; they must call for certain, specific, comprehensible replies. A question like this will elicit no reply: 'Considering now the fact of the omniscience of almighty God and the fallibility of the human reason, how do you easily explain the question of foreordination and free will?' The result will be no response, but only great astonishment and disgust. I have heard preposterous questions asked of scholars, and then the scholars scolded because they would not reply. Oh, for skill in questioning, that by questioning we may discover ignorance; that by questioning we may stimulate thought; that by questioning we may induce action! He who is a skillful questioner is a skillful teacher.

"I would fain that you might have the privilege, as I have had it, of sitting in secular classes in the Normal School in New York, and hearing model lessons taught by selected teachers on what is called the development plan. The conditions of that plan are as follows: The teacher has never seen the scholars before. The teacher must tell the scholar nothing. The teacher must evolve out of the scholar everything. The teacher must piece together what is evolved, and give it its nomenclature. Those are the conditions, and I have sat entranced at the cleverness of the young women teachers. One lesson, for example, that I heard was this:

"The theme was 'The uses of oils.' There were forty boys and girls from twelve to thirteen years of age in front of the teacher whom she had never before seen. There were spectators present, making the matter somewhat more difficult than it otherwise would have been. She stood before them and said: 'Have any of you ever been sick? Hands up.' The hands went up. 'What was the matter with you, my boy?' 'I had stomach-ache.' 'Yes. Did your mother do anything for you?' 'Yes, ma'am.' 'What did she do?' 'She gave me some medicine.' 'Well, what did she give you?' 'Oh, she gave me some magnesia.' 'Yes. Are you all right again? That's nice. Now what was the matter with you, my little girl?' 'I had stomach-ache too.' 'Well, did your mother give you anything?' 'Oh, yes, ma'am; she gave me castor-oil.' 'Gave you what?' 'Castor-oil.' 'Well, when we give people something to make them well, what do we call it?' 'Medicine.' 'Then castor-oil is used for medicine?' 'Yes, ma'am.'

"Then she wrote on the board, 'Oil is used for medicinal purposes.'

"How many of you have sewing-machines in your house? Hands! The hands went up. 'Can you run a machine?' 'No.' 'Can you?' 'Yes, ma'am.' 'Well, does your machine always go right?' 'No, ma'am; it stuck yesterday.' 'Well, when it stuck, what did your mother do?' 'Oh, she oiled it.' 'Oh, oiled it! What did she oil it for?' 'To make it run smooth.' 'Do they oil all kinds of machinery to make them run smooth?' 'Yes, ma'am.' 'Very well.'

"On the board, 'Oil is used for lubricating purposes.'

"Then she drew out that oil is used for illuminating purposes, and for culinary purposes. She told them nothing; she evolved it, and pieced it together. Finally she wanted to draw out this truth, that oil is used for manufacturing purposes, and there the class stuck. And the cleverness and patience of that woman! How she felt, and tried one way-after another! Finally, the class being really excited to help in cooperation, one boy said that his father kept a paint-shop. 'Oh!' she said. 'Did you ever go to your father's paint-shop?' 'Yes, ma'am. I was there yesterday. I go often.' 'Did anything ever happen to you in your father's paint-shop?' 'Yes, ma'am. Yesterday I spoiled my trousers.' 'How did you spoil your trousers?' 'I sat down in a barrel of linseed oil.' Oh! What was your father doing with linseed oil? 'Well, he keeps it to mix paints with.' 'To mix paints? We call that manufacturing.'

"So she got out the fact from him that 'Oil is used for manufacturing purposes.' But the beauty of it was the deftness with which question was applied to eluce answer, and the cleverness with which it was put together to form great statements with regard to the uses of oils."—Schauffler in *Sunday School Times*.

WHILE at the great International Sunday-school Convention at Denver, Colorado, in 1902, we saw and heard a man whom we had read about many times. We had read his writings and had considered them very good. We had heard words of praise of the ability of the man. But not until we saw the man and heard him speak did we fully appreciate the true worth he possessed. He is a man of earnestness and ability possessed by few. He cares little for human applause. He is refined and cultured in appearance but unassuming. He impresses one as being com-

pletely wrapped up in his work, and we learn to love him for his earnestness and good common sense. He ranks as one of the leading educators and divines of New York City. Has always been prominent in Sunday-school work, especially teaching. In 1903 he contributed to the *Sunday School Times*, Philadelphia, a series of articles on "Secrets of successful teaching." And from one of these articles we clip the following on blackboard illustration. Let those who have been discouraged because they could not do the work of an artist on the board read and reflect. Any one who will give the necessary thought to it, can do at least fairly good blackboard work:

"Can we do anything with the blackboard? Yes. The blackboard is much abused, and therefore by many thoughtful men little used. But it can be effectively used, I believe, in very simple ways. Many feel that because they can not draw pictures, and make goblets and snakes and crowns and angels, therefore they can not use the board. I can do none of those things,—indeed, I can hardly write straight. Nevertheless, used with the utmost simplicity, the blackboard can be a potency in carrying truth through Eye-gate.

"Take a lesson of last winter on Ruth's choice. That was the theme, and choosing—our choosing—was the application of it. I illustrated that as shown in these rough sketches.

"The first sketch is what we may call the fortification of a man's soul, after the manner of Bunyan in his Holy War, and in that fortification each one sits alone, and in that fortification we find this, which is the dominant factor in all our lives—Will.

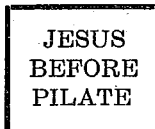
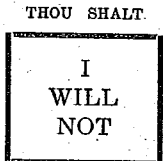
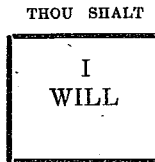
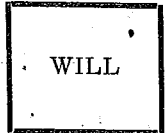
"God's command comes to us from outside, and says to us all along the line, 'Thou shalt,' and that appeals to the individual. It appeals to his intellect,—he understands it. It ought to appeal to his affections and engage them. But ultimately it must appeal to his will, for we know that without that nothing is won. Joshua says, 'Choose ye.' Elijah says, 'How long will ye halt between two opinions?' Ruth chooses. 'Thy God shall be my God, thy people my people.' God appeals to every sinner to-day. 'Thou shalt,' and he wants our wills subordinated to his will, and if we subordinate it, our answer is, 'I Will.'

"That was Ruth's answer: 'I will; thou art my God.' But we have the awful alternative, if we do not desire to respond favorably, to add one word.

"There is the sovereignty of the individual. Almighty God says, 'Thou shalt,' and the braggart sinner stands, and, lifting his face heavenward, says, 'I will not.' There is where Decision Day comes in,—when you have your Decision Day. You can make your scholars understand its solemnity by five words on the board, showing them how the right and wrong choice stands before them to-day, and on it their eternity may swing.

"Take another of these blackboard, simple illustrations. They abound on every hand. We have, for example, the story of the trial of our Savior. Jesus is the great character there as he stands before his judge.

"You draw out the facts of the lesson. Then you make them understand that one day that will be reversed at the great judgment, and it will be (reading now upward):



"PILATE BEFORE JESUS.

"On earth Pilate could do as he liked with Jesus; in that day Jesus will do what he wants with Pilate. But never mind about Pilate and Jesus: Wipe out the word 'Pilate,' and substitute the word 'you.'

"Behold, I stand at the door and knock.' Jesus to-day before you,—for your decision. That, too, will be reversed one day, and it will be (again reading upward):

JESUS
BEFORE
YOU

"YOU BEFORE JESUS

for decision. Three significant words! But any one can do such work as this. Nevertheless, you will bear me witness that even to your minds the truth is a little clearer because of the right use of these three words. Change this, if you want to, and put there 'Zacchæus,' and put here 'Seeking,' and put here 'Jesus.' He was seeking to see Jesus, and, when the Master came to the foot of the tree, he looked up, and it was apparent that Jesus was seeking Zacchæus; and now we may read upward again, and we see that it makes

ZACCHÆUS
SEEKING
JESUS

"JESUS SEEKING ZACCHÆUS

for he says, 'Zacchæus, come down; for to-day I must abide at thy house.' Wipe out, now, 'Zacchæus,' and put 'You.' But, if that is true, read upward once more, and you will find that, like the good shepherd, he has gone out long ago to seek you. Oh, there are quantities of these illustrations, these condensations of the story of the lesson and the amplification of the truth contained in the lesson, if only you will seek for them, and select the short and clear ones! Do not multiply things on the board, because then minds get confused. Whatever you are, be two things: *Clear, Short.*"

YOU
SEEKING
JESUS

Letter Department.

Marry in the Church.

Dear Herald: May I have space in your columns to ask an interest in your prayers in behalf of my husband? He does not belong to the church. I should like so much to have the elders come here to preach, but I could not conscientiously ask them to come unless I could give them a home with us. Knowing my husband's prejudice I can not do as I would like. Pardon me for speaking of my environments; I do not want to sing a tale of woe, but I want your prayers, for I realize my weakness, and the responsibility that is resting upon me. I am alone, and the only one in my family belonging to the church, and I realize that it will be by the example I set before my family that they will be brought into the church. Pray that the Lord may give me wisdom, knowledge, and patience; everything that goes to make a true Latter Day Saint. I try to speak in behalf of the gospel wherever I have an opportunity.

It makes me feel sad when I read in HERALD or *Ensign* of dear Saints marrying outside the church, and I wonder if they fully realize the step they are taking. Dear parents, do you talk to your children in a kind way and tell them of the possible sorrow they are bringing on themselves? I am speaking from experience, and have felt constrained to write many times. I have a good home and as good a husband as the average, but in religious matters I have been made to realize my mistake. I am often made to feel that I am a frail bark in mid-ocean with the waves threatening on every side. I do not fear being dashed to pieces. God forbid. But I do feel that I could have saved myself much sorrow if I had known, if some one had told me.

You say when we love truly we can not resist, but I will tell you marriage is ordained of God, and therefore should be held sacred, next to our religion; and if we ask him sincerely if we are taking the right step, he will demonstrate that fact some way.

I have been married thirty-one years. I found my mistake when I had been married only about three months. I was made to feel that I was out of place, but I had made my path of thorns and I must walk in it. There was no one to blame for my neglect of thought but myself. I love my family, and am willing to sacrifice my life for them, but not my religion, for it is truth and I will hold up the banner of Christ to my children and others though all hell tries to prevail against me, God being my helper.

I ask you to pray that my burden may be made lighter and that I may be given strength to endure to the end.

F. R.

'Neath the Southern Cross.

Editors Herald: I notice that my pamphlet entitled, The Mormons, which is being distributed in Australia, has received quite an advertisement in the *Deseret News*. Since its publication, last year, the writer has been highly gratified with the good being done by it. We have found copies of it in the most unexpected places, such as doctors' and dentists' waiting-rooms, where none of our people have placed them. This shows a willingness on the part of outsiders to let others know that there is a great difference between the two churches. Since the free advertisement given by the *News*, additional orders have been coming in from people who knew nothing of the pamphlet before, so our publishing interests here have been helped forward by the action of that paper. The main portion of the *News* article has been ably answered by the Editor, so we will confine ourselves to the task allotted us by him in the HERALD for August 24.

As to the intent and purpose of the pamphlet, these are plainly set forth in it, as follows:

"This little pamphlet has been written, *firstly* to warn the people of Australia against the seductive influence of the Mormon missionaries; *secondly* to draw the line of distinction between the Mormons, who falsely style themselves 'Latter Day Saints,' and the true Latter Day Saints. Many people do not know that there is any difference. Will the reader pass this intelligence on to his or her friends? The Latter Day Saints have suffered much, and have been greatly misunderstood because of being confounded with the Mormon church and its abominable doctrines. Shall we who are innocent either of belief in, or the practice of these doctrines sit idly by and allow the misunderstanding to continue, and have the abominations of Utah laid at our door? Nay, verily! We will spend our time, our money, our all, in publishing these facts to the world, and we call upon all who love truth and righteousness to assist us in this work. Will the editors into whose hands this pamphlet may come please assist us by pointing out this difference in their papers: will ministers who read it make the announcement from their pulpits, and will everybody personally assist us by telling their friends?"—Page 12.

It may be asked, "Why should we warn the people against the Utah elders?" In my opinion that is a similar question to, "Am I my brother's keeper?" We know full well the cunning tactics adopted by them in keeping the objectionable features of their doctrine till the convert goes to Utah, and why should we not expose them to the public gaze? Again, people have told me that they have, in answer to questions, said that the congregations worshiping in some of our churches, here, were "branches" of their church. Besides this, two of their elders some time ago visited a relative of my wife and actually enjoyed her hospitality for different periods of time under the false pretense that they belonged to the same church as I did. Should not people be warned against such tactics?

There is nothing in the tract which is calculated to stir up the spirit of mobocracy, as witness the following:

"One word about the Mormon missionaries before we close. We would advise that they be not persecuted—that they be treated with Christian kindness. 'Let them alone,' the advice of Gamaliel, is good; 'they will assuredly come to nought.'"

The people of Australia do not regard the Utah elders seriously enough to think of mobbing them, and what is more, people who behave themselves never will be treated in that way in this country. The violent language of Doctor Dowie and his ministers was responsible, to a large extent, for the only bad breaks the people of this country have made in that direction. If abuse is the only answer that the big guns of Utah can give when confronted with the quotations found in the pamphlet, I would not like to be in the position of their elders in this country. When they can give no reasonable answer, it is only to be expected that they would advise their elders here to have nothing to do with us. I am proud of the fact that I belong to a church which is not ashamed to have the light turned on its teachings. Whatever may be the case in America, "Mormonism" is a synonym for polygamy in this country.

Since last writing I have moved my family to Victoria, and am now acting as editor of the *Standard*. Things are looking brighter for the little paper than ever before. It has become a power for good. It is a missionary paper in the sense that about four hundred copies are distributed free to the public each month by our missionaries in the various centers. Thus we have up-to-date literature, suited to the needs of the mission, at a very small cost. Recently we purchased a supply of type, and under the tuition of Bro. Edmondson, the editor has mastered the printers' art sufficiently to do the composing and making up of the pages. Bro. Edmondson then takes charge, makes up the forms, and prints the paper on his press free. We feel that the Lord has sent him to us (he is a recent addition to the church), and pray that He may continue to bless him for his sacrifice and labor. Our present work may not seem to be in harmony with a missionary's duty, but then this is a foreign mission and the conditions at present are such that it can not be avoided. We hope to see the day when the *Standard* will be under a board of publication appointed by General Conference, and the editor on a ministerial basis as the staffs of the *HERALD* and *Ensign* are.

I go to Geelong to-morrow for a few days' labor, then to Hastings for my debate there on the 23d, 24th, and 25th.

Ever praying for Zion's weal, Your brother in Christ,

WALTER J. HAWORTH.

112 Green Street, RICHMOND, Victoria, Australia.

A Misunderstanding.

Editors Herald: Of all sources from which trouble and ill-feeling in the church emanates the inability to properly understand each other, and thereby render correct judgment, is the most prolific. In view of the weakness of humanity to make himself understood and thereby forestall the attending difficulties, the Savior gave this divine rule of correction: "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother."—Matthew 18: 15.

Many of the little difficulties which have caused much of the trouble in the church would go no farther than the two individuals concerned should this grand rule always be adhered to.

I was very much grieved by the tone of the article by Bro. D. R. Baldwin, for my intentions and his application of the word *wiseacre* were as far apart as the antipodes of the earth. Any brother using such harsh and ungentlemanly language toward a brother minister disqualifies himself as a representative of the meek and lowly One. My only thought and application in using the word was to attack that principle which Bro. Baldwin, myself, and all the brethren have to meet, viz., swallowing a camel and straining at a gnat. I have met men who

would overlook all the good in a series of discourses and pick out one little word, and hold it up as an answer (?) against your position. This is not the work of a scholar but a wiseacre, and to those fellows, and only those fellows, was my entire article directed. Let me assure the brother that I have the best of feeling toward him and always hope to have, and I admire his excellent contributions to the *HERALD*.

I can not find better words in which to frame my attitude toward frail humanity than those employed by Bro. F. R. Tubbs in closing his article in late *HERALD*, and I ask that your humble servant may be given the benefit of those beautiful sentiments.

"In things essential—unity.

"In things doubtful—liberty.

"In all things—charity."

Ever hoping and praying for that grand unity, liberty, and charity which governs the bright and shining intelligence of the upper worlds,

F. J. EBELING.

BLAIR, Nebraska, December 12, 1904.

Saints' Herald: As I am only a lay member, and a sister, I may say what I like, and no one could blame the church. I often sigh for a look at some of the old-time ministers of the gospel that came in my mother's day, declaring they represented the church of Jesus Christ, and defending and proving Joseph Smith to be a prophet. They were not afraid, because they had the Spirit that casteth out all fear. They loved to sing "Zion's noble sons are weeping," or, "I came to the spot where the two martyrs lay," and others I might name. What has become of the composers and ministers? Did they pass away and leave no children? Those that come now to take their places are so fine, almost gilt-edged, and look real well, like they might have been born at Independence, and rocked in Zion's cradle, shielded from every storm; and yet I wonder what good they do, and how long so fair a city can stand the sun's hot, blasting rays in this part of the vineyard, where it seems that every man is for himself; you just stand or fall, live or die, and no difference which. Am I mistaken if I think there is a lack of patriotism? They are glad to get back home and away from us.

MARY A. CARTER.

FRANKLIN, Nebraska, December 20, 1904.

Dear Herald: Bro. Sutton, our worthy missionary in charge and the writer just closed a series of meetings at Fairfield. We went away feeling that we had done some good. Several are investigating. This is a hard place to get the truth before the people because of the amount of prejudice, and the misrepresentations made by D. H. Bays. But the Saints went to work with a zeal that was commendable, and an honor to the cause. Remembering that sacrifice is pleasing to God, they rented the Baptist church in Fairfield, which cost them ninety cents each night, and we occupied fifteen nights. Not only that, but they stood the cost of getting Bro. J. R. Sutton's teeth fixed up, so that he can get at the chicken better now; and the Fairfield Sunday-school made the writer a present of a beautiful Bible. I wish also to mention that Mr. and Mrs. William Croft, non-members, but worthy people whom we look forward to with the anticipation that they will be one with us some day, made us a present of five dollars each. May God bless them all, and reward them with eternal life.

Through the efforts of these dear people we were able to disabuse the minds of the people of some of the misrepresentations, and get the truths of the blessed gospel before them, which we could not otherwise have done. Likewise much good might be done in other places if Saints would put their shoulders to the wheel.

We are now holding forth here in Franklin. The writer expects to remain over Christmas, after that we shall go east. This is my first visit here, and I had the pleasure of meeting

with Saints by name of Thomas Andersen. Sr. Andersen knew me when I was a boy in Denmark, when I, together with my parents, attended services held by Bro. P. N. Brix in Aalborg. Some of the Danish Saints will remember this when they read. All of this was indeed a happy surprise to me.

Let us all live faithful to the cause of our Master, for it is those that are faithful to the end that shall be saved. The work that we have enlisted in, there is none better, but in these times of much deception we are to be on the watch, and let us remember the words,

"Let us pray for one another,
For the day is fading fast."

The fact that we are doing our duty, will be to us as an "anchor to our souls, sure and steadfast, which entereth within the veil." Ever watching for Zion's progress, I remain,

Your brother in Christ,
ADOLPH E. MADISON.

1616 South Ninth Street, COUNCIL BLUFFS, IOWA.

FULTON, Kentucky, December 10, 1904.

Editors Herald: In reading over a part of section 17, and especially paragraph 18, I find instruction there that to me is not considered of much value in our day, as I have never known it obeyed at any time; and since the work seems to be in such a very bad condition, I am led to believe that such a treatment of God's word by those set over the work is why the church is not being edified as it might be. In paragraph 11, I learn that the teacher is to watch over the church always, and see that there is no iniquity in the church with *hardness* with each other, neither lying, backbiting, nor evil-speaking. In paragraph 10 I learn that the priest is to visit the house of each member and exhort them to pray vocally and in secret, and attend to all other duties. Now, again, I can see why the church is almost like a body without a spirit. I can not tell who our priest is, if we have one. I notice another code of the law evidently set aside, section 42, paragraph 19. I have never heard any one advocate that part of the law, and I expect that if they, the priest and teachers, could receive a just remuneration for their services, we would hear more from them and less from the elders if the rule was changed. Give to all their dues and perhaps we will be better and more taught, and we would all receive more blessings. I think if we ever are lifted up much in the Lord we will first have to respect the law, and not become a law unto ourselves; and when we attempt to do anything with the Lord's body we should examine the law and see how it should be done. I will be glad when all hardness, lying, and jealousy is put away, and the Lord called on to step in and take the lead indeed. May all Saints pray for this part of the Lord's body.

BOBBIE WILLIAMS.

AKRON, Iowa, December 18, 1904.

Editors Herald: I desire to ask the prayers of the Prayer Union, and of all the Saints, in my behalf, that if it be God's will I may be restored to health, and we will give all the praise to him who doeth all things well.

I also ask the prayers of all that my husband may see the necessity of applying this blessed gospel to his life ere it is too late, as he has now lived nearly two years on borrowed time, and I fear it soon will be too late; also that my children may learn and obey the gospel, and serve their mother's God.

I love to read the dear old HERALD. It brings a feast to my soul in the correspondence, and the good sermons, and—well, it is all good, and how Latter Day Saints can do without the church papers I can not understand. I have been thirty-five years in this church and never missed getting the HERALD unless it was missent or lost some way ere it reached me. And I have taken the *Ensign* since it was first published.

May God bless his work and all his children is the prayer of,
SR. M. A. CROSTY.

ALBION, Idaho, December 11, 1904.

Dear Herald: As I sit by the fireside meditating this evening over the comforts there are in a comfortable room, while without winter cold is fast closing its grasp on the waning year, I can but think of the comfort and solace which should be found and felt within the fold of the Good Shepherd.

How much influence have I exerted, or can I exert, to make the fold a haven of rest, warmth, and comfort to those at least who are weak and weary of the chilly blasts of opposition, in or out of the fold? Many hungering, thirsting souls come in to find rest and peace. "In me ye shall have peace," said the Good Shepherd. The power to realize this peace, and maintain the equilibrium, comes by education and cultivation, often induced by trials and tribulation from contact with the elements within and without the fold.

It makes little difference whether it be young or aged; if we rub against the barbed wire, by day or by night, in the pasture or out, we will get snagged. Then we say we were not sufficiently careful, thoughtful, or wakeful. It is not enough for us to pray, "Deliver us from evil,"—the snares and quicksands of life. We must be watchful as well, not only where we tread, but in flying words.

I do not claim perfection in this, though I never say or do what I think will offend—even one of the lambs of the fold. Sometimes offense may be taken where none is intended. Not long ago I read a little criticism on the method of raising funds for church purposes made use of in one locality, selling tickets for chances at winning a quilt. I thought there might have been some kind brother there who might have bought the quilt and saved the sisters the trouble of selling it in the way they did. Sr. Corson did just what I expected to do. The humblest member of the fold has an equal right with the highest thereof to censure or criticize what they feel is wrong practice in the church, and no one should take offense. When I can not stand criticism, I need self-examination for gospel grace. It would have made no difference to me if it had been the First Presidency, or Twelve; and I try to enter into the spirit of,

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

Sometimes I think of the statement by our prophet, "I do not expect to be dictated to by any man, nor set of men." Just about what a man of God might be expected to say, whether he be president of the church or not.

Moses said he wished all God's people were prophets. There would have been less contention and murmuring in the camp of Israel then, and there would be less now in the fold of Israel. The college debt would have been paid off long ago. All would drink more fully and freely into the "one Spirit." We have a right to expect when the Lord calls men to feed the lambs and sheep of the fold that they sense the responsibility of their duty from the least to the greatest or highest in authority; that they feed them on the sincere milk of the word. But the sheep are not expected to sit like young robins and swallow every morsel (word) coming from those shepherds. "I have made my church in these last days like unto a judge sitting on a hill," etc. "He that hath ears to hear let him hear." While at conference at Independence, 1901, I heard elders criticizing others till I felt like asking, "Where did you lose the Spirit of the Lord, and your callings?"—criticizing the mothers of Israel and Daughters of Zion in a way (to me) so unfair, I wondered where shame had fled. To my mind the sisters needed, and do still, the earnest support of every member in the fold. The greatest enemy to true spirituality is sexual sin. This must be corrected ere Saints can attain to the heavenly pattern, as husband and wife. A true partnership with God can never be effected till fleshly lust is curbed to the platonic or heavenly pattern, and who should take the initiative in this but those most vitally affected, the wife and mother?

I for one hope for conditions when church fairs and entertain-

ments for raising money can be so conducted as not to take on the "appearance of evil," or offend any of our little ones, or cause any to stumble. The opinion of the Editor of the HERALD in such a case was wisely given,—withholding censure or approval, allowing Saints the freedom of adopting their own methods, even to "milking the goats to feed the sheep." When our Methodist friends here have invited me to attend their mid-night socials, sometimes I told them I preferred to pay my mite and not attend. Some of these socials are very entertaining. Every entertainment can not please all, or come up to the standard of approval with all. Saints should always have the prestige of the gospel in mind as much in such affairs as in our every-day conversation and dealing. But for the tireless efforts of the women of Albion, the Methodist people as a church would surely close the door of their chapel here. After all the disturbing causes in and out of the fold, I do feel thankful for the gospel of the kingdom. I have many things besides to be thankful for, in common with Joseph, as given in his Thanksgiving sermon: Even the trusts and combines of capital are efforts to make more stable the prices of the products of the industries they control. If the farmers would unite as a class, so that wheat would command one dollar a bushel, it would be better for the country, too. When prices fluctuate and drop so low there is no margin for the producer, or the manufacturer, the oil of commerce is lacking, and its wheels stop. I feel very thankful that I live in this the ushering in of the golden age. The meek of the earth are increasing, and their joy is in the Lord. It seems an easy matter for some to find fault with conditions, socially, politically, or religiously. This habit grows upon us as we nurse or express it. We get sour because of our condition and environments. It unfits us as messengers of "peace and good will." It does require a constant care to maintain a good, healthy, normal condition of mind and body in all the medley of contention within and without the fold.

Yours for Zion's weal,

CHARLES ALBERTSON.

STEWARTSVILLE, Missouri, December 19, 1904.

Editors Herald: Since writing you from Spickards, Missouri, I have kept up my official visits at other branches. I have been blessed in all my work with the Saints, and received among them with all the kindness I could ask. They have honored me with their presence at the meetings held, and I have indeed been directed by the divine Spirit in teaching them their duties. Am glad to say the teachings have been well received. In many places the Saints are scattered, which makes it inconvenient to attend all the services. The more I labor in my calling, the more I learn to exercise wisdom in looking after the interest of the branches. I am suffering with a severe cold from exposure on my way home in a snow-storm.

I. N. ROBERTS.

BRECKENRIDGE, Missouri, December 16, 1904.

Dear Herald: This is my first attempt to write to the HERALD but I thought I would write a few lines as the Saints never hear from Breckenridge. There are just seven Saints living here. We are beginning to believe that all the ministers have forgotten us, as we have had no preaching here for some time. Bro. Summerfield organized a Religio home class here the first of the year.

I read in the HERALD of places where the "outsiders" call the Saints "Mormons." They called us "Mormons" for awhile but now they call us Latter Day Saints. I read a piece to the young people when at school, the subject being, "The difference between the Reorganized Church, and the church in the West." Since then they never call me a Mormon. I think the piece had a good influence on them.

I ask an interest in your prayers that I may ever live faithful, so that I may be able to do a good work for our dear Master.

NEWTON HOLMES.

XENIA, Illinois, December 19, 1904.

Editors Herald: Thinking that a word from this district would be in order I write a few lines for your columns. I have not seen the other missionaries, Sawley and Higdon, for some time, but presume that since Bro. Higdon has recovered they are working as true yoke fellows in the gospel should. As for myself my health is such that I am not doing as much as I would like, but am trying to the best of my ability to speed the gospel plow. I hope the Saints in the different parts of the field will read the church papers, and by prayer and faith in God keep themselves in gospel lines, whether they hear very much preaching or not. That Zion may prosper and her scattered children be gathered home, is my prayer, in Jesus' name.

CHARLES J. SPURLOCK.

COLDWATER, Michigan, December 12, 1904.

Editor Herald: If you will grant me a little space in your columns, I desire to present a few thoughts: I believe I can truthfully say I love this latter-day work, and have confidence in the God of the same, and no doubt there are others who could bear the same testimony. We are told, "By their fruits ye shall know them"; and when looking over the books of the district, I am compelled to ask myself the question, Are there not others like myself, who have failed by their works to show the faith and confidence, that they should, in such a merciful Being? Let us remember it is not a stated amount that we must all reach in order to receive God's blessings, but it is one of his laws that we must comply with, which reaches the rich and poor upon an equality. The question should not be, What have I or others done in the past? but, What can we do for the advancement of the cause we claim to love? and give according as the Lord has blessed us. Now as the old year is drawing to a close, and you see not only the people of the world, but also Saints standing in groups, conversing, saying, What are you going to get your friends for Christmas gifts? should the question be asked, What is the object of this effort? no doubt the answer would be, It is to show our appreciation of what our friends have done and are still doing for us. We have no desire to discourage Christmas giving, but can we afford to give our time and means to please our earthly friends and forget Him who is the greatest of friends, who gave his life a ransom that we might have life and have it more abundantly and promises many rich blessings along our pathway, and who has said, "Ye are my friend if ye do whatsoever I command you"? He has also said, "If ye love me keep my commandments"; now if we fail to do what he has commanded us, can we truthfully say we are his friends, and that we love him? We find in the record two classes spoken of, one class having made their calling and election sure, the other having been lovers of pleasures more than lovers of God.

May the kind Father help us to make a wise choice as to the class with which we want our lot to be cast. I wish to thank the Saints and friends of our district for so kindly and willingly assisting in helping to raise the amount allotted to our district to cancel the college debt, and will say that we were successful in having the total amount subscribed, and have it nearly all paid in. Some have asked the question, "Do you think the amount raised for the college has hindered the Saints paying their tithes and offerings?" I do not believe it has—at least it should not hinder them. I believe it was the same God who said the college debt should be paid, that commanded us to pay our tithes and offerings, and it does not seem to me that he would make any demand of us that would hinder us from complying with any previous command that he has given. Also, after so prosperous year as we have had, and the little amount that the most of us paid in toward the college debt, I would like to know how many of us think this will be a reasonable excuse, in the day of judgment, for not having paid our tithes and offerings.

As my health is poor, I desire an interest in the prayers of the Saints that I may regain my health and accomplish some good.

SAMUEL STROH.

JONESPORT, Maine, December 20, 1904.

Editors Herald: The year fast nearing its close finds me farther away from my birthplace and immediate relatives than I have ever been before.

I have been separated from my relatives by two years of uninterrupted labor in this Eastern Mission. It was a complete surprise to me when I was asked by our General Conference last spring to go to Eastern Maine. I had often read of the beautiful scenery of the old "Pine Tree State," but had only wondered if I should ever be permitted to view it. Pens more able than mine have endeavored to describe what must be seen to be thoroughly appreciated. The coast of Maine is the best place to spend a hot summer that I know of.

While I really desired a change for the good of the cause in the Philadelphia District—yet I felt sad in parting with Saints and friends whose pleasant association I had shared for three years. The "sheep" which had been more or less under my care, seemed somewhat loath to give up the old shepherd; until they heard the new shepherd's voice. It had the right ring and came with no uncertain sound, which, together with the prospect of feeding in a new pasture fed no longer by the vigilance of a wifeless shepherd, seemed to fully reconcile everybody to the change. To be brief, the result was that my successor, Elder Walter W. Smith, was given a "royal welcome," and I was given a "royal send off." Doubtless, I shall never forget the parting words of Bro. A. D. Angus as I was about to board the train in leaving Philadelphia, when he said, "Bro. LaRue, you leave Philadelphia with the good will of everybody."

I was quite inexperienced when Bro. W. H. Kelley "risked" sending me there, and I was glad to be able to get away with at least having done no harm. During that three years of time the cause attained a moderate material progress. The branch at Philadelphia stands second to none in the church, financially and spiritually. "We are workers together with God," and the work done there and elsewhere is justly to be credited to all who participate in the same. The cooperation and united effort of preachers and people is essential to the building up of the cause.

I arrived here on May 15, but was unable to hold services at this place until July 10, being prevented by small-pox, which was raging at that time. Thus far I have preached in Maine at Madison, Stonington, Indian River, Beals Island, Head Harbor Island, Jonesport, West Jonesport, Batson Schoolhouse, Cape Schoolhouse, and South Addison. I have met some of the very best of Saints here in this State whose kindness and hospitality I shall ever remember. So far as visible results indicate my work here has been quite unsuccessful, all sowing with no harvest. If the work is to continue in the onward march every Latter Day Saint in Maine should get in line, close ranks, and keep step to the tune of the gospel. I fear some have got tired of the march and have quit for a rest; some are willing to march but are not so particular about keeping in line; some get out of their own place in the ranks and cause confusion; some say, "the march will ultimately end in a glorious victory, but it's no use, I can't keep in line." So they step aside, lose their place, but the army goes on. Yes, and the army of the Lord will continue the march until victory is the reward. We must forget things that we and others have done and reach forth to obtain those things which are promised; and valiantly and courageously press our way forward to the prize.

A good motto for Saints this New Year would be "Keep in line, brother, keep in line." Brother, if you find yourself out of line get back into it just as quick as you can. By invitation of the superintendent of schools of this town, the Reverend T. B. Hatt of the Congregational Church and myself addressed a mass-meeting of the citizens and public schools held in the opera-house, December 4, in the interest of morality and education. The meeting was well attended and a good feeling prevailed.

I have ever taken much comfort in the words of this old hymn:

"Brightly gleams our Father's mercy
From his lighthouse evermore,
But to us he gives the keeping,
Of the lights along the shore.

"Dark the night of sin has settled,
Loud the angry billows roar,
Eager eyes are watching, longing,
For the lights along the shore.

"Trim your feeble lamp, my brother,
Some poor sailor, tempest-tossed,
Trying now to make the harbor,
In the darkness, may be lost."

We are called to be lights in the world and though a light be small and humble, yet its rays will pierce the greatest darkness. We should keep the lamp clean, trimmed, and *burning*. We may never realize of what benefit our little light has been. The light of our character and the rays of our influence are being felt and seen every day. How careful should we ever be that the world may see those "good works" by which they will be led to glorify our Father which is in heaven.

W. E. LARUE.

JAMAICA, Iowa, December 20, 1904.

Editors Herald: I was very sorry to think there was talk of closing Graceland on account of lack of funds to keep it running, and I want to do all I can to help pay off the debt. I am a widow and am not in a condition to do as much as I would like, but am willing to do all I am able, even if I do have to sacrifice to help roll on the church institutions. I feel we are in need of the college to educate the young, where they can be under the influence of the church. I have no children of my own to send but as we are all interested in one another we should try to help each other. I have grandchildren and I hope some of them may be able to attend Graceland some day. I am proud to think we have schools for our children and a home for the aged; and I wish we had a home for the poor orphans, so that they would not have to be cast out in the world among strangers, where perhaps they will never have the privilege of hearing the true gospel. I hope some day to see such an institution.

My prayer is that Graceland may be free from all debt before another conference. If all would put forth an effort, and throw in their mite as every true Latter Day Saint ought, the debt would be canceled and some left to help pay the running expenses. It would only take a very little from each one. May Graceland for ever stand and prosper, is the wish of your sister in the faith.

MRS. RHODA L. GOREHAM.

CRESCENT, Iowa, December 20, 1904.

Dear Herald: I have been a member of the church ever since I was nineteen, and have received many blessings. I was once afflicted with rheumatism, confined to my bed, and could not move hand or foot. I was administered to and healed. At another time I had a sore throat, so bad that I could not eat or drink for two days and a half. Bro. H. Hansen administered to me, and while his hands were on my head I felt the swelling begin to go down. He left shortly after administering to me, and before he was out of sight of the house I was well. I have seen others blessed; and I have felt God's influence when I have been in trial. Some trials seem very hard, yet God will make them clear if we remain faithful to our covenants.

It makes me sad to see young people who have been baptized careless and indifferent, and to think that after they have once engaged in the work of God, they can yield to the persuasions of those who lead them to dance, play cards, etc. What is the matter? Have they forsaken God after all his kindness to them? I hope not.

Your sister,
RACHEL CURRIE.

LEBANON, Oregon, December 18, 1904.

Dear Herald: I thought when Bro. Holt left us that I would write you then as we all felt so very lonely; and to add to our loneliness a few days later my two brothers and Bro. Hudson took their departure for Eastern Oregon (Pineville) and will probably be gone all winter. I do wish we could have an organized branch of the church here, but it seems that the people are too prejudiced in this part to even let us have a church-house to preach in. However, Bro. Holt preached a sermon or two at my father's house, and as a result baptized three promising young souls.

Bro. Holt is a lively worker, and a good, common-sense worker, too. Still his eyesight gives him not a little trouble. However, he willingly does all he can, and I often think our ministers must sacrifice so much, and put in a lifetime for the salvation of mankind, leaving home and loved ones for so long, and how can we sit with folded hands, and idly say our circumstances are such that we can not work, so we just simply resign in order that we may devote our time more wholly to this world's affairs. Are we excusable? My conscience answers, No! He that knoweth his Master's will and doeth it not shall be beaten with many stripes. Others' faithfulness will not carry us to heaven. We all have a cross to bear, a sacrifice to make, and a work to do. God is no respecter of persons. He takes all of our circumstances and opportunities into consideration, and does not require impossibilities of any, neither will he ever punish us for that we do not know, but will only hold us responsible for that we have known and willfully neglected. If we always sailed on flowery beds of ease, and never tasted sorrow, we could never know what poor, dependent creatures we are, nor how to praise God from whom all blessings come. Hence we see that misfortune does not always come to injure. Therefore let us strive to be patient in our warfare, that we may be joyous in our triumph. May the vain things of this world never move us, and may we, like Paul, count not our lives dear unto ourselves, so that we may finish our course, and know our own hands have administered to our own necessities, and have helped to support the weak, ever remembering the words of our Lord Jesus, that it is more blessed to give than to receive.

My greatest desire is that I may yet be of service to my Master. I know that he has given me strength and means to help others in the past, and I feel so grateful to know that I have been worthy of being gratified in this one greatest desire of my heart, and stand willing to make any sacrifice the Lord may see fit for me to make that would be of service to his great cause of Christianity.

With many good wishes to all the Saints or any of our dear old neighbors whose eyes may chance to peruse these lines, we remain,

Sincerely yours,

LINA MORRIS HALE.

RICHARDS, Missouri.

Dear Herald: I enjoy the correspondence very much, and some other things in the HERALD are interesting to me. "Freely ye have received, freely give." When I read this quotation I feel somewhat condemned. I have received so much pleasure by reading the letters in the HERALD, and have given nothing in return. I feel as if I had not used my one talent that God has given me, but had rolled it in a napkin and laid it away.

This restored gospel is not new to me, as I became acquainted with it when a little child. Some two or three years before the martyrdom of Joseph and Hyrum, two traveling elders came through Northern Illinois and stopped over night with my people, who were living at what is now called Amboy. They had never heard of this gospel before. My grandmother was sick with a fever. She had been a member of the Methodist Church for twenty-five years. The elders talked with her, explaining their belief in regard to healing the sick, and she promised them

if she was healed through the laying on of hands she would believe and join the church. They administered to her and she got up and helped to get supper, and from that on several joined the church.

At the time of the Reorganization I was acquainted with many of the Saints, but the names now are mostly new to me as I have always been isolated from a branch of the church. When we left Northwestern Iowa four years ago I thought it might be that I would find a home among the Saints. We have been in Vernon County, Missouri, nearly three years and there are branches of the church in every direction only a few miles away, but I have only met three members of the church. We are not settled here, or I would try and find them out. I attended the Cumberland Presbyterian Church to-day. The minister is a learned and able speaker. His subject was about Melchisedec. He said many good things, but of course he does not think we have any priesthood now, only as Christ is our great high priest. We have a Christian Church just across the road, and I sometimes go there; and one thing I am well pleased with in both churches, I never hear a word about any other church. They preach their own belief and let others alone, at least when I am there.

I am trying to let my light shine by right living as best I can and in giving out the HERALDS, and saying a word now and then when and where it is wise to do so.

I could use tracts if I could get them. There were a couple of Utah elders making house to house calls last spring but they did not want anything to do with me, nor I with them. They said the Reorganization lied about them.

Yours in the one faith,

MRS. W. B. BROWN.

FAIRLAND, Indian Territory, December 17, 1904.

Editors Herald: I am at present holding a meeting at this point with fair congregations and some interest. I have spent the last six weeks in this territory, and enjoyed myself very well, and have preached at several different points, assisted by Bro. Riley. We held forth near Chelsea in a Campbellite stronghold, but very few of that sect came out.

On our way to this point we called at Bro. James', who keeps one of the leading hotels at Venita. We were made welcome, took dinner with them, and had a very pleasant visit for two hours with the family, and on parting and shaking hands we felt better in spirit, in purse, and stomach. With a "God bless you," we started on our way of twenty-five miles more behind "Gospel Charley," and landed here safe without upsetting.

H. SPARLING.

TACOMA, Washington, December 25, 1904.

Editors Herald: At last writing I was at Lebanon, Oregon, where I baptized three; from there I returned to Portland, met with the Saints there Sunday, then went to Gurnesey where I held a series of meetings that were fairly well attended, after which I returned to Portland where I met Bro. Griffiths, just as I was about to leave for Hood River and points in Eastern Oregon, who desired me to go to Castle Rock, Washington, and help what I could in a debate that Bro. O. B. Thomas was having with a First-day Adventist there. I was pleased to meet with the Saints again of that place, after a separation of some five or six years.

The fight was on when I arrived, and it called vividly to my mind Elder Garmely's attack on us, when Bro. Chase and the writer were planting the work there. He and his people (the Disciples) surely thought his abuse would be the end of what he was pleased to call "the Mormon delusion," but a real nice little meeting-house—all paid for—and a branch of some forty members is in evidence to the contrary. Bro. Thomas contended manfully for the cause, and I believe the faith of God's chil-

dren was not injured. They have passed through some trying ordeals, but some are in the work to remain until the appearing of our Master. The wheat is slowly but surely being gathered in.

From there I was called to Tacoma to unite in marriage Gurney Van Eaton and Miss Vivian King. Neither are members of the church but are fine young people, destined, we hope, sometime to be with us. After the wedding I preached a Thanksgiving sermon for the Saints in their new church.

From there I went to Seattle. I there met some Saints of former days: Bro. Clark, at whose house Bro. Chase and the writer stayed before he united with us, also Bro. Davis' family, who are still helping to move forward the cause. The branch numbers about the same as it did when Bro. Chase and I organized it some eight years ago.

I was much pleased with my visit there. At the close of our last meeting as the Saints gathered around, the warm grasp of the hand and words of appreciation of what had been said, with a desire that I might soon return, made one think of ten or fifteen years ago when such was the rule; but the Master said many would grow cold just before his return, and so it is.

From there I went to Roslyn to meet a noble little band of Saints whom I found much cast down and grieved over the loss of some of their members who had moved away, I held meetings there, and did all I could to encourage them. I am in hopes brighter days are in store for them. This is a time when strong minds and willing hearts are needed in this work, for the camps in many places are burning dimly.

Bidding the Saints adieu there, I visited Bro. Hanson's and Sr. Murry's at Elmsburg. Left there in a blinding snow-storm, arriving here during a hard rain-storm, which prevented meeting first night.

It is perhaps needless to say, that in all these places I have been very kindly treated and my wants anticipated and supplied. Thanks to all.

I go from here to Castle Rock, then on to Portland, and from there I think into Eastern Oregon, and possibly Southern Oregon. My field address is still Bandon, Oregon.

HIRAM L. HOLT.

BEGGS, Indian Territory, December 22, 1904.

Editors Herald: The people here are very prejudiced. They want no Mormon doctrine. Some are very good people, but are blind. They will not read our books or church papers.

I love this latter-day work, I know it is of God. I never could stand the trials and temptations of life if it were not. I am going to live my religion no matter what comes before me.

We have been tempted this summer by the evil one. People came to me and tried to get me to leave the church and join the Methodists. I said, "No, I am a Latter Day Saint; and if I can't be one, I'll not be anything." Three of my children are also members of the church. On the twenty-seventh day of September, my dear husband was called home. Dear brothers and sisters, how sad I do feel that I could not be present at his bedside. I had gone on a visit to my sister's, and my dear little babe was taken very sick and I could not get home. When I returned home he had been gone one week and one day. It was the saddest thing I ever knew. Oh, how my heart does ache. But I know he is with his Savior, and at rest. He was a good husband, and a loving father. What a blessed thought that we shall know each other there! Brothers and sisters, pray for us that we may ever be found faithful to the end.

Your sister in the one faith,

AMANDA ROSS.

M. H. Bond, Chicago, Illinois: "It is possible, if not probable, if proper arrangements can be made, that I shall remove my family to Independence, perhaps by the first of February. The condition of affairs in Chicago seems to be constantly improving."

Discussion at Castalia, South Dakota.

Editors Herald: E. F. Robertson and the writer arrived here the 19th, from Castalia, South Dakota, a little country village about sixty-five miles from this place, where Bro. Robertson met a Mr. S. A. Phillips, in a five-night discussion, the challenge being made by Mr. Phillips.

The questions discussed were, The organization and spiritual endowment of the church; and the claims of the Book of Mormon. On the first proposition, the claim was made that the church was not set up and not in existence in fact until Pentecost; Christ had not been crowned, hence was not a King until after the ascension; in reply Bro. R. read Matthew 2: 1, 2; John 1: 49; John 18: 37; and Zechariah 9: 9, to show that Jesus was a King before his ascension.

He read Luke 16: 16 to show that a kingdom existed prior to Pentecost.

The claim was made that the twelve apostles were needed that the world might have their testimony. Paul was added to the number because God wanted a man of education. A necessary qualification of an apostle was to have seen Jesus Christ. In reply Bro. R. stated, if that was God's purpose the world should have the testimony of twelve apostles; that purpose was not accomplished, for the Bible contains the written testimony of only four of the original twelve. 1 Thessalonians 2: 6 mentions Timotheus as an apostle, who was not converted until 53 A. D., and was then but a young man. Mr. P. was requested to show that Timotheus had seen Jesus Christ, or abandon his position.

The claim was made that Christ was the foundation of the church, and also its head. This leads to the conclusion that either the foundation was on the top, or the church was standing on its head. Mr. P. stated that Bro. R. was a good dodger and compared him with a weasel. Bro. R. replied he would not be chased around the vinegar jug, however.

He was continually demanding a sign, and offered a job of restoring sight to the blind. He was informed that another individual was with Jesus on a pinnacle of the temple and offered him a job also, and was advised to keep out of such company.

Mr. P. stated that the idea of a called ministry originated in the Roman Church. Exodus 27: 1, 2 and John 15: 16 were referred to by Bro. R., showing that it had its origin with God.

1 Corinthians 13: 8 was read by Mr. P. as evidence that spiritual manifestations should be done away. This was met in the usual way: by showing that that which is in part is to give place unto absolute perfection.

On the second proposition the old story of Sidney Rigdon stealing the Spalding Manuscripts and adding to it some doctrinal features stolen from A. Campbell, was presented as the origin of the Book of Mormon, the old claim was made that the three witnesses denied their testimony under oath, saying it was all a joke. This was met by reading different statements from various histories, locating the death of Joseph Smith at different times and places, and making him the author of revelations after the time of his death, showing the unreliability of ordinary histories when they treat on Mormonism. The dying testimonies of the three witnesses were read from the book unsealed, and the affidavits were demanded wherein their testimony was ever denied. Needless to say, they were not produced.

The purpose of revelation was to bring the gospel to the whole world, said Mr. P., and when Peter opened the door of the kingdom to the household of Cornelius this was accomplished, and no need of any more inspired books. Bro. R. showed that very little if any of the New Testament was then written, and if there was no need of more inspired books after the baptism of Cornelius the New Testament goes down as well as the Book of Mormon. Evidences were furnished from prophecy, archaeology, and current history sustaining the claims of the Book of Mormon. These were not met by Mr. Phillips, but he made a vehement attack on the Doctrine and Covenants, trying to prove thereby that Joseph Smith was a false prophet. Not because of

false doctrine, but because he had God interested in trivial things, such as telling Joe how to build a boarding-house. Some sport was made of section 9, Oliver's bosom was to burn. Thought he might have had too much spearhead or onions, or perhaps a flea on his back. In reply it was shown that God instructed Moses particularly as to how long Aaron's garment should be made, thereby proving that he did take interest in trivial things. It was also shown by reference to the Scriptures that Oliver Cowdery was not the only man that experienced burning in his bosom when the Holy Spirit was upon him. (See Luke 24: 32; Psalm 39: 3; Jeremiah 20: 9.) Some who were not of us (as members) expressed themselves that the other party failed to sustain a single point against us. We have reason to believe good was done, and we know friends made to the cause we love so well. May God aid his servants in defense of his glorious cause, and may the honest in heart be gathered from among the people of the world.

Yours in the battle for the right,

ELI HAYER.

AVON, South Dakota, December 22, 1904.

From Over the Border.

Editors Herald: To-night finds me at a new place; just arrived this evening, after a tedious ride of one hundred and eighty-five miles from a place called Disley, where I have labored for the past two weeks, and baptized one in a wagon-box, for the want of something better. The circumstances of my visit here at Halbrite are something like this: A few weeks ago I was preaching in the country near Weyburn. A family attended my services by the name of Young who invited me to their home. Mr. Young is a rancher. I complied with their invitation and received from them information respecting the residence of some Latter Day Saints by the name of Comstock in this locality. I left Weyburn and went away. But I addressed a letter to Mr. Comstock inquiring if he was a Latter Day Saint, and if he would appreciate a call from a Latter Day Saint elder. I received an affirmative answer stating that he would meet me at the station if previously notified.

Having finished to my satisfaction my work at Disley I decided to come and put the place and people to the test, having a strong suspicion that they were Brighamites. They live about two miles from town. The train made destination at nightfall, and as soon as time and few baggage arrangements would let us I walked to their place, reaching it after dark. The sun sets here some minutes after four o'clock now. Well, I entered to find Mr. Comstock away for a time, but his wife said he would soon return. I asked them if they recollected the receipt of a letter from one Knisley a few weeks ago, inquiring if they were Latter Day Saints. She quickly returned "Yes," and when I assured her that I was the writer, she grasped my hand and asked me to take off my things, with a smile and a mien that made me feel welcome. Still I suspected their being Mormons. Presently I was quite relieved by finding an *Ensign*, then a *Hope*. I ventured to ask, "Who baptized you?" "Elder J. C. Foss." This dispelled the last vestige of anxiety, and I rejoined, "I know Elder Foss, having associated and slept with him in Toronto." Two of them are members, Mrs. Comstock and her husband's father. The latter arrived this evening; he has a ranch a few miles distant among the hills and wolves. I find in him an old frontiersman, a pensioner, a veteran, wounded before the army of the invincible Stonewall Jackson.

This creates another opportunity for an opening. Whatever the result will be remains hidden yet, but some one will either have to receive or reject.

On my way here I fell in with a young Catholic missionary who was enroute to Winnipeg to be created a priest. I said, "You will be in time to hear Father Drummond." Said dignitary is delivering a series of lectures on the immaculate conception of Mary. Pity if somebody did not understand that Mary

was conceived without sin! I fell in also with an old Lutheran homespun preacher who so appreciated my attention that he took down my name and address, discounted infant baptism, hoped to meet me again. I found he had a half-fare permit from the Central Pacific Railway and yet was not making an exclusive business of preaching; a thing they have denied us.

It became necessary for me to make connection at a place called Moose Jaw. Think they found a moose jaw there some time. Not often I pay attention to the passengers, but I did so on a very slow passage from the latter place. A party said, "What's your denomination?" "I'm a Latter Day Saint." "Let's see, that's something like the Catholics?" "Perhaps, in a measure, in that many peculiar tenets of our religion are embodied in Catholicism in some form. They have their pope, we have our president; they have their purgatory, we have our intermediate state; they have their apostolate, we have our twelve apostles; they claim the Bible alone is insufficient, so do we. Only they claim the deficiency is supplied by tradition while we claim that it is made up by new revelation, that the unwritten word is unsafe, untrustworthy. The character of our president, our intermediate state, etc., is not identical with those equivalents I point out in their system; but I mean this, that the relation is nearer than between those churches who incorporate those tenets in no form."

"But," continued my inquirer, "if a revelation is to be given now to supply the deficiency you speak of, how is it to be given, and who is it to be given through?" "The same as in Bible times, through whomsoever God may select to reveal himself. It is no harder now for him to reveal himself or to find a servant to speak through than in former times, provided people to-day are as faithful as they were back there." "But those things are done away; we don't see such things now." "That is assuming the very point at issue, the very point to be proved. I may assume diametrically the contrary and in the absence of evidence which may be propounded by either of us in support of his assumption, my assumption is as good as yours. We admit the miraculous ceased but ascribe it as a consequence of the cessation of righteousness on the earth."

ALVIN KNISLEY.

HALBRITE, Assiniboia, December 11, 1904.

Independence Items.

The papers tell us of religious revivals throughout this part of the country, and in Kansas City, Reverend Calhoun is distributing ten thousand song-books to be used in the revival there.

The churches here are varying the usual program this year; the "Christians" will not have a tree, but the children will bring presents for the poor of the city, and the Baptists will have a donation party, and each one is expected to bring an apple and a potato, these also to be donated to the poor.

To incorporate Sugar Creek is a subject much talked about, and it has been the hope of Independence people that when the time was ripe this flourishing oil-refining town, distant about two miles northwest of us, and which has sprung up within a few months, would be included as a part of our city, and a "rich source of city revenue would thus be secured." Several of the brethren are employed there, and Bro. Wesley Ballenger has by perseverance and industry built a fine frame block to be used for stores, situated on the main street.

Speaking in regard to occupation for those who have means, they tell us there are many ways in which to invest in lucrative business hereabout, for instance, in coal-mining, farming, foresting, beet raising; and then, too, we are right in the gas and oil belt. Near the Missouri Pacific depot here, they have been drilling for water for an ice-plant, and, on reaching down six hundred and fifty feet, have struck a gas vein which, if utilized, they say would yield sufficient gas to light and heat the city. A few brethren are engaged in farming, while others,

taking advantage of the good industrial conditions here, are employed either at house-building, in the stores, or coal- and lumber-yards, or at the foundry and other works, or else they have positions in Kansas City, Sheffield, or Sugar Creek, on the Muddy. The statement is made that there are thousands of people coming to "the central state" to buy lands "because it has the greatest variety of resources of any State in the union, taxes are low, it is a land of schools and churches, splendid cities, good people, and good laws; and because the lands are cheaper than in any of the adjoining States." Variety of crops, a regular rainfall, mild winters, fine range for stock-raising, abundant supplies of wood, coal, timber, and stone; of streams and springs, prairies, valleys, and timbered hills; healthy climate, good railroads and market facilities are all mentioned as matters of great worth to thinking people coming to the land of the big red apple.

To the Saints who come to invest in lands for a good purpose the promise as found in Jacob 2:5, is applicable: "After ye have obtained a hope in Christ, ye shall obtain riches, if ye seek them with the intent to do good, to clothe the naked, feed the hungry, and to administer relief to the sick and the afflicted."

But what we read is not always pleasant either to think about or to see in print, and it is most deplorable to record an item; for instance, concerning a young sister who, while in domestic trouble, threatened to take her life. Or, as in another case where an unfortunate one, educated on lines contrary to the teachings of the Scriptures, young and unwary, is caught in a snare of the adversary and finds herself expelled from the fold.

And what about our gifted sisters leaving their sacred calling behind and accepting like positions outside the true church for a sordid consideration? Whose duty is it to look after the erring is a question demanding our attention. To quote Bro. C. Scott in a late HERALD, "No divine or just law can be broken, and the penalties therefor fail of their execution. Justice is never forgotten, will never fail, can not be evaded or turned aside;" and speaking of the disobedience of children, he says, "Think of this seriously: . . . those who would point out the dangers that beset you are your friends."

"Open the door of your heart my friend,
Heedless of class or creed,
When you hear the cry of a brother's voice,
The sob of a child in need."

In the book called *The Simple Life* we read "Fidelity in small things is at the base of every great achievement."

But we must return to items. The Daughters of Zion held their regular session on the third Wednesday in the north room, a very cozy room which has been repainted and furnished for the kindergarten especially. Eleven sisters were present,—a very small proportion compared to the large number of young mothers here who would do well to be interested in such subjects as "Home training."

In all the auxiliaries there appear to be good opportunities presented for extending a helping hand in charitable work, and we read in the Doctrine and Covenants, "No one can assist in this work, except he shall be humble and full of love, having faith, hope, and charity."

The mid-week prayer-meetings on the 14th and 21st were both seasons of peace and comfort because of the presence of the Spirit. The labors of the ministry, of the president of the stake, of the sisters in their faithful service, also all who were engaged in the work for the Master, were commended. Bro. Kemp also spoke of the good accruing from criticism, it being one of the means, he said, for testing that which is genuine.

Last Sunday's prayer-meeting was largely attended and was also spiritual and refreshing to the Saints as was also the church service in the morning.

Bro. A. H. Parsons preached in the evening on the necessity of developing a pure character.

Bro. Garrett in the morning discoursed on the words, "Let your moderation be known unto all men." He spoke of the necessity of moderation in our business and social relations, in the cares of life; and in speaking of amusements he mentioned some of those which are harmless and profitable. In church-work, our moderation should be known in our testimonies, also in the service of song, in which all should engage, not to be seen or heard of men, but that it might be made a part of the worship of the Lord according to Doctrine and Covenants 119:6.

The speaker believed the preacher should use moderation. "There is a time to quit," said he, "as there are many services on the Lord's day, and it was designed as a day of comfort and of rest." He prefaced these remarks by enjoining a consistent walk and conversation, that no reproach might be brought upon the name of Jesus Christ. By starving our spiritual natures, we unfit ourselves for the association of those who have made it the study and sacrifice of their lives to understand spiritual things, and we must acknowledge that we do not occupy the position spiritually that we ought, considering the designs of our heavenly Father toward his people. It was a service from which the Saints went to their homes edified and rejoicing in the work of the Lord.

ABBIE A. HORTON.

December 23, 1904.

Extracts from Letters.

Str. Lucy Williams, Looking Glass, Oregon, incloses one dollar, and writes: "Please send *Autumn Leaves* to W. M. Keeth, National Soldiers' Home, Milwaukee, Wisconsin. He is not a member of the church, but is waiting the opportunity to become one. He would be glad to see any Saints who may live near Milwaukee, and would be glad to know if there is a church near, where he could attend meetings and be baptized."

Elder H. A. McCoy, Audubon, Minnesota: "I go to Minneapolis, Monday, to sit on an elders' court. Bro. Willey goes back to Cormorant where he has done most of his work this summer and fall, and where the best interest has been manifested. Ten have been baptized there, and more are ready. People here are most all Scandinavian, and to reach them one should be able to talk their language, and none of the present missionary force can do that. We sincerely hope this will be remedied at the next conference."

Miscellaneous Department.

Conference Minutes.

Northeastern Kansas.—Conference convened at Scranton, Kansas, November 19, 1904, at 10.30 a. m., Brn. I. N. White and Samuel Twombly presiding. Ministry reporting: Seventy M. F. Gowell; Elders S. Twombly baptized 6, Alma Booker baptized 4, C. E. Guinand, L. G. Gurwell, Harry Thomas, Henry Green, C. E. Tillinghast, S. P. Cox, James Baillie, William Menzies, James Buckley, and Frank G. Hedrick; Priests John Cairns, James W. Burns, and B. F. Tigner; Teachers George R. Ketchum, B. F. Thomas, and G. W. Shay. Branches reporting: Atchison, Blue Rapids, Netawaka, Topeka, Fanning, Idylwild, and Scranton. No report from Centralia. Bishop's Agent John Cairns reported as follows: Balance last report, 35 cents; receipts, \$101.85; expenditures, \$55. Reunion committee reported receipts of \$43.98, and expenditures of \$43.12. On motion the new Book of Rules was adopted to govern all conferences. Present officers reelected and conference adjourned to meet with Topeka Branch, February 4 and 5, 1905. Frank G. Hedrick, secretary.

Gallands Grove.—Conference convened at Dow City, Iowa, November 26, 1904, at 9 a. m., for prayer-service. Business-session at ten, D. M. Rudd and J. T. Turner presiding. Branches reporting: Coalville 63, Pilot Rock 32, Gallands Grove 241, Dow City 135, Salem 63, Auburn 56, Harlan 66, Lanesboro 49, Deloit 158, Mallard 79. It was stated that the Benan Branch had voted to change the name of the branch to Lanesboro and asked that the conference approve of the same. The request was granted.

Elders reporting: C. E. Butterworth baptized 6, D. M. Rudd baptized 9, J. T. Turner, C. J. Hunt baptized 1, F. B. Farr baptized 1, F. E. Coht baptized 3, J. H. Greenwood, A. Jackson, John Pett, J. R. Rudd, F. Hansen, J. L. Butterworth, A. R. Crippen baptized 2, D. Brewster, and John Hawley; Priests J. T. Spence, O. Salisbury, G. A. Hoisington; Teachers R. P. Peterson, D. A. Holcomb, J. W. Bean, J. Hirst. Bishop's report: Due bishop last report and expended, \$1291.37; received, \$983.61; due bishop, \$307.76. Received Graceland College apportionment, \$306.15; yet due, \$80.65. The 76 cents tent fund on hand was ordered turned over to the district secretary for incidental expenses. C. J. Hunt and J. L. Butterworth were appointed a committee to ascertain the cost of a gospel-wagon and outfit. Adjourned to meet at Deloit, February 18, 1905. Helen B. Rudd, secretary.

Little Sioux.—The conference of the Little Sioux, Iqwa, District, convened at Moorhead, October 22, 1904. Elder Sidney Pitt in the chair, assisted by Fred A. Smith. The statistical reports of the eleven branches in the district showed a membership of sixteen hundred and seventy, a gain of thirty-four. The spiritual condition of the branches showed little change, three branches reporting not so good and five somewhat better. No difficulties, but lack of interest. The Bishop's agent reported a balance of \$111.54 from last report; received since, \$645.34; expended, \$569.82. Received on Graceland account, \$360.42. On hand in tent fund, \$3.60; expended, \$1. Tent-services were reported as having been held at Sandy Point, Six Mile Grove, Soldier, and Onawa, with good interest. Ministerial reports were made by thirty-one of the priesthood showing 603 sermons, 111 administrations, 5 marriages, 17 children blessed, and much other labor performed. Julius S. McDonald was ordained an elder by recommendation of the Magnolia Branch. Magnolia as the place, and February 11, the time, for next session. Jas. D. Stewart, clerk.

Florida.—Conference convened at Santa Rosa Branch December 17, 1904. Bro. Heman C. Smith was chosen president of conference, with Brn. T. C. Kelley and B. L. Jernigan as his assistants, W. A. West was chosen clerk, and Bro. E. N. McAll chorister. Branches reporting: Calhoun 70, Santa Rosa 48. Elders reporting: J. N. Hawkins and W. A. West; Priest W. M. Hawkins; Teacher Joseph Dixon. By request of W. M. Hawkins the resolution of last conference recommending him to the Bishop for appointment as Bishop's agent for this district was rescinded. John D. McArthur was recommended to the Bishop for appointment as Bishop's agent for this district. Resolution adopted to elect district officers for one year. W. A. West elected district president, Sr. May McArthur clerk. Next conference to be held at Calhoun Branch at call of president.

Pastoral.

To Whom it May Concern: At the Kirtland Conference I was assigned to Southern Iowa and Northern Missouri, as a field of labor. However, others have kindly invited me to occupy whenever and wherever I saw fit in their respective missions.

At the best I can do but little, and have made an extra effort to do all that I could before I should be confined at home by the winter. From this time till the convening of the General Conference, I shall probably be able to do little or nothing outside of Lamoni. Those residing at Lamoni, or near by, and desiring patriarchal blessings at my hands can see me and provision will be made for them, if at all practicable. Sr. Annie Allen, who works in the State Bank, does my stenographic work for me, at Lamoni, as a rule, and she is only available outside of bank hours, that is, before 9 a. m. and after 5 p. m., and on Sundays. Sr. Allen is entitled to credit for the cheerful and able manner in which she does her work, and her reports are very correct.

Dear Saints, live near to God, for then only are you safe. Apply for blessings when you feel that you need them, and have fully made up your minds to do God's will as soon as you know what that will is. Do not permit anything which men or devils can do to shake your confidence in the restored gospel, for it is true. Do not be deceived, much less seek to deceive. The gospel is truth, and truth is light. "God doth not walk in crooked paths; neither doth he turn to the right hand nor to the left; neither doth he vary from that which he hath said; therefore his paths are straight and his course is one eternal round."—Doctrine and Covenants 2: 1.

At the coming conference, I expect to give blessings at my residence, if the Lord will. Judging the future by the past, the patriarchs will have much more than they can do at that time. If those who wish to secure blessings, at my hands, will send in their applications early, so that I can make a list of them in the

order in which I receive them, and begin work as soon as any of them are present, it will be better for me, and, possibly, for them. If practicable, I desire to begin my work as soon as the first convention meets. My leading reasons for this request are:

First, to avoid a rush. I do not want to give more than three or four blessings per day.

Second, to economize time by beginning my work as early as possible.

Third, to make it safer and more pleasant for those who expect to apply to me for blessings.

I have a good, safe stenographer engaged for the conference, and can, therefore, insure good work in that department. As for the patriarch, I shall not recommend him, nor make any promises in his behalf. Those who apply must run their own chances, and I would advise them to "have faith in God," and to apply to the human instrumentality in whom they have proper confidence.

Your servant in the Lord Jesus,
J. R. LAMBERT.

Church Secretary.

CLERGY CREDENTIALS 1905, SOUTHEASTERN ASSOCIATION.

Ministers interested will note that the Southeastern Passenger Association, covering territory south of the Potomac and east of the Mississippi River, has established a Clergy Bureau, from which credentials covering all lines operating in said territory are issued, instead of issues by individual lines as heretofore. This bureau has been supplied with a copy of the General Conference Minutes of 1904, corrected to date, including lists of general church officers and ministers in charge. The same general rules governing our dealings with other associations will be observed. In effect, all general appointees are indorsed; all local appointees are referred to their respective missionaries in charge for indorsement. Address Joseph Richardson, Chairman, Southeastern Clergy Bureau, Room 729 Equitable Building, Atlanta, Georgia.

R. S. SALYARDS,
Church Secretary.

LAMONI, Iowa, December 30, 1904.

Report of Bazaar Committee.

To the sisters and friends living at a distance but interested in the bazaar recently given by the local organization of this place, the soliciting committee wish to say: "We are not prepared at this writing to give exact results. We feel confident, however, that the proceeds will net \$200, and it may be more, as we still have several valuable, standard articles to be disposed of. But while we can not give exact results we wish to express our sincere thanks to those who either by patronage or by contributions contributed to our success,

MRS. M. B. NICHOLSON, } Committee.
MRS. COLUMBUS SCOTT, }

LAMONI, Iowa, December 28, 1904.

Reorganization of Branch.

At the conference of the Northern Wisconsin District, held near Necedah, Wisconsin, October, 1904, by vote of said conference, the Evergreen Branch, located at Valley Junction, in said district, was declared disorganized; and, by vote of said conference, W. A. McDowell and A. V. Closson were appointed to meet with the Saints of said place and, if possible, reorganize said branch. We hereby give notice to the Saints of Valley Junction, Wisconsin, and to all that were members of the Evergreen Branch, that we will meet in the church at Valley Junction, Wisconsin, February 16, 1905, at 2 p. m. to take into consideration the reorganizing of said branch, and request you to be present at time and place.

W. A. MCDOWELL,
A. V. CLOSSON,
ELKHORN, Wisconsin, December 22, 1904. Committee.

Conference Notices.

The Kewanee District conference will convene at Kewanee, Saturday, February 4, 1905, at 10.30 a. m. The annual election of officers and other business of importance will come before the conference. John S. Patterson, district president.

The conference of the Seattle and British Columbia District will convene at Seattle, Washington, February 4 and 5, 1905. T. J. Bell, district president.

Conference of the Southern Wisconsin District will be held in the Saints' church, three miles south of Soldiers' Grove, Craw-

ford County, Wisconsin, February 11 and 12, 1905. Branch and official reports should be sent to W. A. McDowell, Soldiers' Grove, Wisconsin, in care of Frank Montgomery, as soon as February 8. W. A. McDowell, district president.

Conference of the Northern Nebraska District will meet at the Saints' church in Omaha, Nebraska, January 27, 1905, at 7.30 p. m. A good attendance is requested as the annual election of officers will occur, and other business of importance. Address all reports and communications to James Huff, 1818 North Twenty-first Street, Omaha Nebraska, to reach me by January 26, 1905. James Huff, district secretary.

Convention Notices.

The first convention of the Seattle and British Columbia District Sunday-school Association will be held in Seattle, Washington, February 3, meeting at 2 p. m. for business, at 7.30 for the entertainment. It is to be hoped that all to whom parts are assigned will cheerfully respond. O. B. Thomas, district superintendent.

Married.

HAYER—ANDERSON.—On Wednesday, December 21, 1904, at 4 p. m., at the house of the bride's parents in Miller Township, Illinois, Bro. Zenas M. Hayer and Sr. Ida M. Anderson, both of Miller, were united in holy bonds of matrimony, Elder J. Midgorden officiating. One hundred and thirty-three were present to celebrate the occasion, and many beautiful and useful presents were received, with best wishes for success along life's journey. May God's choicest blessing be theirs to enjoy.

McKENZIE—WOOD.—At the bride's parents, six miles east of Carson, Iowa, at noon December 28, 1904, Mr. Andrew C. McKenzie and Sr. Cady N. Wood were united in marriage by Elder L. G. Wood. Over forty guests, friends, and relatives witnessed the ceremony, after which they partook of a bounteous repast. Numerous fine and useful presents were presented to the bride and groom. Mr. McKenzie is a highly esteemed young man of the vicinity. Sr. Cady has many friends and is beloved by all who knew her. They have the hearty well wishes of their many friends.

Died.

JONES.—Bheuma Mabel Jones, the daughter of Bro. Charley and Matilda Jones, was born January 18, 1901, died December 19, 1904. Funeral-sermon by Elder F. M. Slover, at Saints' church, Pleasant View, Kansas. Prayer by Elder J. T. Davis.

SHERMAN.—At Fergus Falls, Minnesota, December 4, 1904, Sr. Ann Sherman. She was born at Oxfordshire, England, September 24, 1840; was married at Litchfield, Herkimer County, New York, April 1, 1861; became the mother of six children. She united with the church, October 25, 1885. A short service was held at the house Monday, December 5, and on Tuesday the body was taken to the Town of Maine, where funeral-services were conducted by Elder T. J. Martin assisted by Elder L. Whiting. From Bro. Lambert's visit to the present time every missionary has been welcomed and well cared for while her guest.

BROLLIAR.—Hazel Edgar, eldest son and child of Bro. and Sr. George Broliar. He was born July 16, 1889, died December 19, 1904, at Fort Collins, Colorado, and was laid to rest in the cemetery of Fort Collins. Beautiful flowers were strewn on the casket by his many friends. Services held in the Seventh Day Advent church in charge of Elder James Kemp. May God comfort those who mourn his death.

Fare thee well, thou cherished fondly,
Dear, dear, spirit, fare thee well
He who lent thee hath recalled thee,
Back, with him and his to dwell.

DAVIS.—Died at Novinger, Missouri, December 2, 1904, David Davis. Was born at Bevier, Missouri, October 14, 1877; baptized August 7, 1892. The remains were brought to Bevier for burial, and services were held in the First Congregational church. He leaves, to mourn their loss, a wife, father, mother, and three sisters.

SOULE.—At his home, St. Joseph, Missouri, December 16, 1904, surrounded by his family, Bro. W. H. Soule, after an illness of only about five days in which he was confined to his bed, though he had not been well for some months. He was born September 29, 1839, at East Bridgewater, Massachusetts; has lived in St. Joseph, Missouri, over twenty-six years; united with the church the same year that he arrived in St. Joseph.

He leaves a wife and three children. He was laid to rest in the beautiful cemetery, Ashland. Services in charge of William Lewis.

HICKS.—At Spokane, Washington, on the thirteenth day of December 1904, of paralysis, Elder William T. Hicks. He was born March 29, 1837, Stokes County, North Carolina; baptized the fourth day of June, 1880, since which time he has lived a faithful, useful, and consistent life. He was married to Margaret Massey in 1862, who, with two children survives him. Bro. Hicks was esteemed by all that knew him, and was faithful, cheerful, and hopeful to the last. Funeral from the home; sermon by T. W. Chatburn.

"A good man has gone to his rest."

WELLMAN.—John T. Wellman was born in Falmouth, Pendleton County, Kentucky, May 18, 1829, was baptized into the church, June 26, 1895. While preparing to attend service, December 11, he was overcome with heart-failure and passed away without a struggle. His religion was made manifest not in words only; for kindly acts toward those in need will tend to sanctify his memory to many. He will be missed by those who knew him; for a brother indeed, has gone from among us. Service was conducted at home of his daughter, December 14, in Peoria, Illinois. F. A. Russell in charge.

WHEELER.—At Wheeler, Iowa, November 18, 1904, Sr. Olive H. Wheeler. Olive H. Otto was born in Pennsylvania, June 10, 1833; and came to Iowa in 1851, being married the same year to Parshal A. Terry, at Council Bluffs. They moved to Utah in 1852, and remained there three years. This union was blessed with five children. Mrs. Terry returned to Iowa and in 1862 was married to Pailander S. Wheeler. To this union three children were born. Six children remain to mourn their loss. Funeral-sermon at church at Wheeler, December 18, 1904, by Elder D. Hougas.

RING.—At Carson, Iowa, December 22, 1904, after a few hours' illness, pronounced to be general paralysis, Sr. Jane Ring, aged about sixty-five years. Sr. Ring was an old resident, having lived on the place where she died since her childhood. She was baptized in July, 1894, by Elder D. Hougas. One sister and other relatives remain to mourn, though the loss falls heaviest on the sister who is now desolate and alone. Funeral-services were conducted at the house December 23, by Elder D. Hougas, assisted by Elder T. A. Hougas.

KRIEBEL.—Joseph Kriebel was born September 17, 1835, at Pine Grove, Pennsylvania; died December 24, 1905; was married to Eliza Dawnard, April 8, 1860. To this union was born six sons and six daughters. His wife, four sons, and one daughter survive him, two sons and five daughters having preceded him. He served his country three years during the rebellion. United with the church September 7, 1885, and was called to office of teacher, which position he filled with honor until death. Funeral conducted by the Grand Army. Sermon by Elder A. B. Kirkendall, assisted by Elder S. J. Jeffers.

Mr. Josef Brunner, who has devoted the later years of his life to roaming the woods of Montana in his nature-study pursuits, makes a bitter attack on both the red and gray squirrel in the *January Country Life in America*. It is backed by his half-century experience and first-hand observation both here and in the great forest tracts of Germany.

Mr. Brunner writes:—

"I wish to take away for all time the character of the squirrel. He is a thief and a murderer. Admired by ignorant city people and by journalists, he devotes his life to eating the eggs and killing the young of harmless and useful birds which, if permitted to live and increase, would protect the forests from harmful insects. By killing these birds, the squirrel takes rank as a forest destroyer. Moreover, the red squirrel is not the only sinner. In my opinion, the gray is almost, if not quite, as bad.

I have killed many squirrels caught in the act of eating eggs of young birds. Any bird that selects a nesting-place which is also adapted to the use of squirrels is almost certain to be ejected. When a forest has been destroyed by fires, lumbermen, or insects, it is almost impossible for natural reforesting to take place if squirrels are abundant in an adjoining tract, because they eat the seeds. Fifty seeds per head each day would be a low estimate. Yet even this would make 18,250 in a year. And seeds are not the only thing. In winter, the ground is often strewn with twigs which have been stripped of buds by squirrels. The trees attacked are generally situated at the border of a dense forest and would, if left alone, yield the greatest seed crop. A single squirrel thus destroys in one day thousands of seeds in the germ. In Montana I have seen the grays rob birds' nests.

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To the average person who regards the spectacle of the race-track with considerable equanimity will come as surprises some facts which David Graham Phillips marshals in an article in the January *Cosmopolitan*: "There is not a horse that is the better for any purpose but short-speed spurts because of the race-tracks; there is not a penitentiary anywhere that is not the fuller by from thirty to seventy per cent because of race-tracks and pool-rooms. There is not a man anywhere who owes or attributes any part of that in him which is honorable or reputable to racing."

The January *McClure's* contains a short story by Charles Fleming Embree, sad, but so true that it falls outside the realm of sarcasm. It tells what a mockery was "The liberty of Florantino," a poor little Cuban lad who couldn't find equality or fraternity in our "free" country.

In an Indiana town, the lonely, dark-skinned child goes to public school, brimming over with hope and loyalty—only to be run out with cries of "nigger" by brutal children, egged on by narrow-minded parents.

Next, after learning the carpenter's trade at the State Reform School, he eagerly set to work to earn his living—and found he was not only a "nigger," but an "apprentice and a scab." Wounded in a strike-quarrel, he returns to the Reform School—the only place for him in "this here land o' the free."

In the January *World's Work* is a curious description of the sounds of battle, written by a correspondent in the far East:

"Only those who lie in the firing-line and hear the constant screech of the shells as they cleave their terrible way through the air above know the true sounds of modern war. The whip-like smack of the bursting shell, the swish of the scattering bullets, are nothing to the mocking screech of these damned messengers of death as they pursue each other, as if in competition to complete the awful object of their hideous mission. The whole welkin is discordant with their tumult; you feel the rush of misplaced air, splinters sing in your ears, the earth is in constant tremble with the violence of the discharge; you feel it pulsate against your cheek pressed to the moist mud of the parapet, and then a bullet saps the life-blood of the comrade whose elbow has touched yours day and night for forty hours. There is a limit to human endurance in these straits."

Six Sayings to Remember.

Out of a large number of quotations selected by its readers the *Woman's Home Companion* for January prints the following as the six most helpful mottoes for the new year. They are worth remembering:

"There is something better than making a living; making a life."

"Our success in life depends upon our will to do."

"It is never too late to be what you might have been."

"Great principles are in small actions. If we fail in our present circumstances to live nobly, we need not imagine we should have done better on a grander scale. Develop great character in simple duties and in inconspicuous trials."

"To be of good cheer in case of disappointment; exercise greater charity toward the erring, and make more allowance for

the opinions of people whose views differ from mine; to smile more and frown less."

"To be honest; to be kind; to earn a little, and to spend a little less; to make upon the whole a family happier for his presence; to renounce, when that shall be necessary, and not be embittered; to keep a few friends, and these without capitulation; above all, on the same grim condition, to keep friends with himself—here is a task for all that a man has of fortitude and delicacy."

Liberty of the Press Unknown in Russia.

Liberty of the press is unknown in Russia. Nor are the burning topics of the day ever dealt with by the journals. Current events of the most intense interest are passed over in silence. Americans may perhaps realize what this means by imagining if they can how they would feel if no newspaper were allowed to publish a true and complete statement of the ravages caused by a complete failure of the crops in five States of the Union where the population was dying of hunger; and if every journal were forbidden to criticize the President, Vice-president, the Secretary of State, the Postmaster-general, and every prominent official. But even the idea which Americans would then form of the condition of the Russian press would be inadequate. Take an instance. In 1901, there was a partial famine. People endured harrowing sufferings, children starved before the eyes of their parents, mothers died leaving helpless children dying, too, yet the press scarcely mentioned the famine. Sometimes, indeed, for weeks it never once alluded to it. Hard-hearted indifference, it might seem to a foreigner; in truth, it was only implicit obedience to the authorities.

And even the most obedient papers may be stopped. The *Vyatskaya Gazeta*, for example, was read in proofs and approved by the censor before being published. One day, it occurred to the governor to allow the paper to appear but to hinder the people from reading it. Therefore forty-three police inspectors, three hundred and six rural policemen, and eleven hundred and ninety-six police watchmen were dispatched to the huts of the peasants to seek for all numbers of the journal for this year and former years! In a few days he quashed his order. Respect for law is not fostered by caprices of the state.—From "The dawn of the new era in Russia," by E. J. Dillon, in the *American Monthly Review of Reviews* for January.

The Feeding of School Children in England.

The whole matter, therefore, under present conditions, centers around the question of school feeding as part of the school work. I can testify to the wonderful change in the physique of the children—1,200 in number—in the day industrial schools in Liverpool. In swimming competitions they have beaten every school in the city time and again, while in cricket, football, and other outdoor games they have been most successful. They all belong to the lowest strata of society and all live in slumdom. Fed three times a day by the late school board and now by the Liverpool city council, they manifest the benefit of good food regularly supplied.

Concerning the Manchester schools of the same type, it was stated by a witness that of the children who were physically unable to go through a course of drill on entry, only two per cent remained unfit after a few weeks' feeding. It was also declared that one could easily pick out the industrial schoolboy in the ordinary school after his discharge.

The remarkable feature about the Liverpool children is that, despite the fact that they return at 6 p. m. to their wretched homes, they all escaped being afflicted by recent epidemics of zymotic diseases, which was not always the case with other members of the family who were attending ordinary schools and were not fed. To me it is incredible that these children are made strong and healthy, while the girls in a London school for want of food are unable, to the tune of eighty per cent, to take part in a new scheme of drill, which had, perforce, to be abandoned. Ample evidence was produced by heads of schools that the mental powers of the children were enfeebled by want of food; and the whole situation was summed up by Sir Lauder Brunton when he said, in answer to an economic objection, that "there is no more danger in feeding children physically than there is in feeding them mentally." A great evil has to be met and at once, pending the day when royal commissions and departmental committees are formed to inquire into the bed-rock causes of these evils, and not their results. No uniform method of procedure is suggested in the report; but each local authority, once the question is taken up in earnest, will probably work on lines suited to its locality, taking care to avoid demoralization as much as possible.—By Thomas Burke in the *January-March Forum*.

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The Saints' Herald

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

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MAN is much like a silkworm. He is a spinner and weaver by nature. A robe of righteousness is wrought out for him, but he will not have it; he will spin for himself, and, like the silkworm, he spins and spins and he only spins himself a shroud. All the righteousness that a sinner can make will only be a shroud in which to wrap up his own soul.—Spurgeon.



TRUE service of the public is not mere office seeking or office holding, for either of them may go with the poorest kind of service and with constant thought of private gain or personal ambition. It is a striving to promote the interests of the great body of the people; a seeking of the general welfare; an effort to make the lives of all sweeter, purer, nobler; it is service of the public and for the public.—Justice Brewer.

Editorial.

A CONSISTENT PLEDGE—JOSEPH SMITH AT AMBOY, ILLINOIS, APRIL, 1860.

"I pledge myself to promulgate no doctrine that shall not be approved by you, or the code of good morals."

This was a part of the remarks made by President Joseph Smith, of the Reorganized Church of Jesus Christ of Latter Day Saints, at the conference of that church held at Amboy, Illinois, April 6, 1860.

Some of the writers of the Utah Mormon church have made capital of this pledge made by the son of the Prophet, Joseph Smith, the first president of the church organized April 6, 1830, and use it in an attempt to disparage the work which the son has done in connection with his associates in the church over which he presides. Many of the elders of the Utah church true to the dogma of their teaching to "follow their file leader," have echoed what the writers have written for their direction in argument. Both writers and the elders who have followed them have been guilty of gross forgetfulness and misstatement with regard to the pledge referred to. Neither writers, nor elders in their unfortunate zeal to injure the Reorganized Church and defend their own organization, have given other portions of the same speech with a direct view to which the one they misinterpret was made.

For instance the son of the Prophet distinctly affirmed before that conference that he came to them at the dictation of a power not his own; that he did not come to be dictated to by any man, or set of men; and that if the spirit which prompted his coming prompted his reception he would be with them. Then follows the pledge out of which the writers and elders referred to have attempted to make such a mountainous objection.

In order to understand the pledge and determine its value, it must be remembered that the greater number of the men composing that conference at Amboy, had been members of the church under the presidency of Joseph and Hyrum Smith at the time they were slain; the remaining few being converts to the faith under the preaching of those who held the priesthood and were officers in the church called and ordained under the authority of the prophet Joseph, either by himself or at his direction. They were assembled to do business under the law which

O'Hayes 1905

directs that elders of the church shall meet from time to time to transact such business as may be necessary. They had openly declared against the rule of "false and corrupt doctrine," and had been specially directed by repeated revelation from the spirit of truth to take the revelations contained in the Book of Doctrine and Covenants as the law to govern them in the principles of faith and practice in the conduct of the officers of the church to which they had given their adherence. He who would have adventured among them as a proposed leader upon his own motion and human will, must needs have been a bold man, in the face of conditions so replete with the presence of the Holy Spirit, "the fear and admonition of the Lord."

All this the young man knew. He had been himself directed to refuse credence to the dogmas and rule against which the body assembled at Amboy had in previous meetings solemnly declared. He had himself openly and repeatedly disavowed confidence or belief in the dogmas and practice of plural marriage and the adjunct teaching apparently growing out of them. It was both right and proper for the son of the Prophet to acknowledge the stand these associates of his father had taken in the effort to oppose the error and reclaim the erring, to save the good in "Mormonism" and let the evil go.

The spirit by which the son of the Prophet was sent to the people assembling at that conference was not and could not be of anti-Christ. It was the Spirit which beareth witness to the truth. If the spirit which directed him to go to them and the one which would direct them to receive him in Jesus' name were one and the same, it was the same which had borne testimony both to him and to them as to what they should do.

These men of Utah who object to that pledge overlook the following facts:

1. That the son of the Prophet was directed to come to them and did not come at his own dictation.
2. That he was not to be at the dictation of any man or set of men.
3. That if the same spirit which directed him to come directed them to receive him, he would be one with them.

These same Utah writers and elders forget and grossly misstate and misrepresent the pledge to which they raise objection.

The Bible, Book of Mormon, and Doctrine and Covenants had been accepted by the body assembled as being the standards of evidence, faith and doctrine, and religious practice. This the young man knew. He was not well learned in these several books, but had sufficient faith in the beliefs and teachings of his father to take the books named as the standards in common with his brethren. If there is anything extraordinary in the attitude of the son of the Prophet in making the pledge he did it is in

the fact of sublime reliance on the religion of his prophet father; the unhesitating confidence that complete knowledge of the work and words of that father would justify the son in the step he was taking. These Utah critics fail to see and credit.

Again; the body had already declared faith in God and in his word. If it continued to walk in the light of God's word, and doctrines presented by the son of the Prophet should be in accord with the word they had accepted, they must of necessity approve of such teaching. If the doctrine presented should be subversive of or contrary to the word of God, they were by solemn affirmation in duty bound to refuse approval of it. This the young man knew. As he would not submit to the dictation of man or men, in contravention of the will of God, he would not ask, nor expect of them that they would do what he would not. This is the letter and the spirit of that first clause of the pledge. The man who gave it was commendable for doing it. It was both courageous and safe. And, so long as the spirit of amity between the man and the body should be preserved in the light of that pledge there would be increasing trust and confidence on the part of both.

The principle of common consent is clearly taught in the revelations to the church, and this principle was observed at the Amboy conference referred to and formed one of the reasons why the son of the Prophet made the statement that he did concerning the approval by them of the doctrines he might promulgate, as they could not be bound, nor could a thing of the kind become a law, until it had been presented for acceptance or rejection. This has been set out in evidence in testimony taken before the senatorial committee in which Joseph F. Smith, F. M. Lyman, and others testified to the fact that whatever was presented to the church must be accepted by it or it could not become a rule governing the people. Why should this principle now be called in question in the manner in which it is by finding fault with the son of the Prophet for yielding to it at the start as he would necessarily be obliged to do in his after dealings with the same people?

The other portion of this pledge providing that the doctrine which might be presented by the son of the Prophet as the leader or presiding officer should be approved by the code of good morals, is a strange stumbling-block to be objected to by a class of people who have been trying for years to introduce and enforce new ethics and a new code of morals. Was it not a meritorious act upon the part of this untried man that he should say to the people at the start that he proposed to abide the arbitrament of the code of good morals? What is meant by these terms? Was it to the effect that he was to submit himself to the guidance of this or that party or clique which possibly might be formed in the church for the purpose of forcing a prearranged code of morals contrary to the

standard books which had already been accepted to govern as rules of faith, doctrine, and practice? What source may we look to other than to God and his expressed will to ascertain what would be in accordance with the code of good morals? If we accept the general denominational idea, our moral code is the rule of the ten commandments including the application of the laws of Moses as the exponent of those commandments. Does not the philosophy of the teaching of the New Testament Scripture and later revelations clearly provide that this law became inoperative so far as its binding character was concerned at the advent of the Messiah and the declaration of that better code of ethics found in the gospel? Is it not a fact that the teaching of Jesus Christ is the only true code of morals upon which mankind finally will be tried? Is not this the code of good morals to which not only the son of the Prophet but all others should conform? Why then should he not make an appeal as he did and pledge himself by open declaration that he would promulgate no doctrine among them which should not be approved by the code of good morals?

What shortsighted objection is this then that is urged against the son of the Prophet who presents himself to a people striving to serve God and who had emancipated themselves from the rule of wrongdoing which they believed had enslaved others and had announced themselves as having accepted the teachings of Jesus Christ and the revelations of God found in the Bible, the Book of Mormon, and the revelations which had been given to the church in the lifetime of the Prophet and which had been duly recorded and published abroad to themselves and to the world? What attitude does this objection place these objectors in? Would they have this young man stand before the world in an attitude of claiming that he might disregard the honor and virtue of his coworkers and demand from them an acceptance from him of that which should not meet their approval under the operation of the standard which they had chosen and to which he had assented and which should not be approved by the code of good morals—the teachings of Jesus Christ, the Father, and the Son.

He had stated to them publicly that he came to them by virtue of direction of the Spirit. This could mean but one thing to them, and that is that the Spirit of Christ as both they and he understood had dictated his coming and had prepared his way before him. If this Spirit dictated to them a reception, it was significant that the Spirit had also prepared them for his coming. If since that period of time he has kept the pledge which he then made and is as yet within the purview of that promise, by what rule of right or consistency of thought can this objection be urged?

It is a fact that in these revelations of God to the

church through Jesus Christ and the Holy Spirit the elders, priests, and other officers of the church were to teach the things which were given of God in the Bible and the Book of Mormon as they were led by the Holy Spirit. And they were also enjoined to teach only when they were authorized to do so by the Spirit. They were further enjoined that no one should be sent out to teach except he should have authority and had been ordained and it was known to the heads of the church that they had such authority. Still further, every one who should be ordained was to be ordained according to the gifts and callings of God unto him, and by the authority of the Holy Ghost in the one ordaining. Is it likely then that the spirit of unity which should prevail within such an association would not be proof against the entrance of false teaching, would suppress a desire upon the part of any one to endeavor to fasten false theories upon the body politic, and would guide the intelligence of the body itself to prevent general disruption by the introduction of that which was false in theory and evil in practice?

It is further in evidence and strangely overlooked by these objectors that upon that same occasion the son of the Prophet did not ask to be received except as by the ordinances of the church, thus placing himself clearly within the lines of the precept and teaching of the law of God. It should also be remembered further that the revelations to the church which pointed out who should be known as the successor to the Prophet and Seer should teach the revelations which already had been given to the church, and this places the code of good morals within the rule of those articles and covenants of the church which the church and its membership clearly enjoined to observe and keep. What is left of the objection referred to? Instead of being an evidence of weakness, it was an evidence of strength, and the principle announced at that time has continued operative and must continue so until He reigns whose right it is to reign and has put all enemies under his feet.

These thoughts are commended to the consideration of those who may have been troubled by the thought that the sons of the Prophet put themselves under subjection to the dictates and will of a body of men who had joined issue with an apparently stronger majority of those who were with the Prophet and Patriarch at their death. They make the appeal now as they did then to the code of good morals—the Bible, the Book of Mormon, the revelations of God already received by the church, and the manifestation and teaching of the Spirit to them as members and officers in the church.

Elder E. H. Durand reports six baptisms and a growing interest in Southern Ohio, where he has been laboring during the past year.

QUESTIONS AND ANSWERS.

Is it right to expel members from the church, the president putting the vote and asking for the yes, or no, without holding the hand up? If it is not right is it legal? Or is the putting the hand up for adultery only?

The specific manner of taking the vote in expelling persons from the fellowship of the church, does not make the vote illegal. A vote by either yes, or no, by voice, or by lifting the hand for or against, is legal. The usual form in most branches is by the uplifted hand.

EVIDENCE OF JOHN TAYLOR.

While at work in the mission field in Utah during the summer and fall of 1889 we met and visited John Taylor, of Harrisville, Utah, and in conversation with him learned that he was present at a meeting called by Hyrum Smith some three weeks before the murder at Carthage. We secured a statement of what took place at said meeting, which we give below:

HARRISVILLE, Utah, November 19, 1889.

BRO. JOSEPH SMITH, Lamoni, Iowa;

I was baptized in Salt River, Missouri, in 1832, by Elder G. M. Hinkle; was with the church in its time of trouble in Missouri. I moved to Nauvoo in the spring of 1839, with many others. I was a teacher, and labored in that calling. I became acquainted with Joseph Smith, your father; and your Uncle Hyrum in Missouri, and knew them well, both in that State and in Illinois. I served, also, on the police in Nauvoo.

In July, 1843, with others I went to the Pinerias with my family, remained during the next winter and returned to Nauvoo, some month or six weeks before the death of Joseph and Hyrum.

Some three weeks before the murder in Carthage Jail I was present by the invitation and kindness of a brother, at a meeting of the high priests and seventy, held in the seventy's hall, called by President Hyrum Smith, at which meeting Hyrum addressed those present. During his teaching, which was exceedingly moral and instructive, he referred to spiritual wifery, and in strong and emphatic language denounced it and declared that there was no such doctrine believed in or taught by Joseph, himself, or any of the heads of the church; and authorized those present to so state; and to report to him if they heard any one so teaching such doctrine.

I never heard the doctrine of spiritual wifery, celestial marriage, plurality, or polygamy taught by any one during the lifetime of Joseph and Hyrum and during my connection with the church before their death. Had any such thing been taught I was in as good position to have known it as any other officer in the church outside of the leading men themselves.

In my opinion the character of your father has been injured by charges of impropriety of conduct of which he was never guilty.

Pres. Hyrum Smith particularly impressed it as the duty of all, especially the teachers, to put down any such doctrine, and to report to him any one who should be found so teaching.

Your Bro. in Bonds,

JOHN TAYLOR.

Attest: JOSEPH SMITH, R. J. ANTHONY.

The attest in handwriting of Bro. Smith and Anthony. Taylor's writing different, but am not familiar with his handwriting.

The inclosed statement is corroborated by the statement of Thomas A. Lyne, now of Salt Lake City, Utah, who read the

inclosed at his residence, in the presence of his wife, December 12th, 1889, and stated the same substantially, date, place, and teaching of Hyrum Smith.

Attest: Joseph Smith, present at the time.

We knew this Thomas A. Lyne at Nauvoo, both before and after the death of Joseph and Hyrum Smith. He was an actor of some celebrity, and was also an officer in the church. Finding that he was in Salt Lake City at the time of our work there, we visited him, and in conversation with him learned that he had attended a meeting in the Seventies' Hall at about the same time as the one referred to in the statement of John Taylor preceding this. It was with some surprise therefore that upon visiting Bro. Taylor we found their testimonies to agree. After we had secured the statement from Bro. Taylor we took it to this Thomas A. Lyne for his reading and inspection; and while he did not know Bro. Taylor at the time the meeting occurred, he was satisfied that the occasion referred to was the same as the one at which he had been present, and his memory agreed with that of Bro. John Taylor as to the substance of President Hyrum Smith's remarks.

It is true that John Taylor and Thomas A. Lyne are dead; so also is Bro. R. J. Anthony; but we are still living, and there are others in Utah who were acquainted with Bro. Taylor and who will remember hearing him make similar statements to that recorded. It is also true that Zina D. Young is dead; but J. W. Wight, E. A. Davis, Pauline Higgins, and Charles W. Penrose are living; and it is well enough that those who may be interested in the matter shall have these statements to refer to in case question arises in regard to the subject matters named therein.

EVIDENCE FROM ZINA D. HUNTINGTON-YOUNG.

The elders of the Reorganization whose mission has been in Utah and throughout the territory have tried to secure the evidence of persons with whom they could secure interviews touching the complicity of Joseph Smith the Martyr with the dogma and practice of plural marriage. Some of these interviews have been published, others have not. In order that the readers of the HERALD may see the character of some of these evidences, we cite the following:

Copy of an interview had by John W. Wight, elder of the Reorganized Church of Jesus Christ of Latter Day Saints with Mrs. Zina D. Huntington-Jacobs-Smith-Young, at her home in Utah, October 1, 1898, in the presence of Mrs. Emeline B. Wells, Zina D. Card daughter of Mrs. Zina D. by B. Young, Elder Charles W. Penrose now of the *Deseret News* staff, Elder E. A. Davis of the Reorganized Church, and Mrs. Pauline Higgins, and Susie Walker, stenographer.

Question. "You claim to have married Joseph Smith?"

Answer. "No, I do not claim any such thing; he married me. The Lord told him to take me and he did so."

Q. "I believe you claim your brother officiated at the marriage?"

A. "He did at the first. When Brigham Young returned from England, he repeated the ceremony for time and eternity."

Q. "Can you give us the date of that marriage with Joseph Smith?"

A. "No, sir, I could not."

Q. "Not even the year?"

A. "No, I do not remember. It was something too sacred to be talked about; it was more to me than life or death. I never breathed it for years. I will tell you the facts. I had dreams—I am no dreamer but I had dreams that I could not account for. I know this is the work of the Lord; it was revealed to me, even when young. Things were presented to my mind that I could not account for. When Joseph Smith revealed this order I knew what it meant; the Lord was preparing my mind to receive it."

Q. "You say that Brigham Young repeated the ceremony after his return from England?"

A. "Yes sir."

Q. "Who first approached you with regard to the subject of plural marriage?"

A. "I was about to say, that is none of your business."

Q. "Now, you will understand, Mrs. Young, that any questions you may deem improper, you are at perfect liberty, so far as I am concerned, to refuse to answer."

A. "All right. Thank you."

Q. "You will remember that you have granted this interview and I am in your house."

A. "Yes."

Q. "I believe you married a man by the name of Henry Jacobs, did you not?"

A. "Yes, sir."

Q. "Can you give the date of that marriage?"

A. "No sir."

Q. "You had a license, I presume, from the state of Illinois?"

A. "I do not know. I knew nothing about licenses."

Q. "Can you tell me where you married Mr. Jacobs; that is, in Nauvoo, or where?"

A. "I can hardly tell you. I do not see what this has to do with my marriage with Joseph Smith."

Q. "Can you tell when you were married to Mr. Jacobs?"

A. "That is no matter."

Q. "Can you tell me how many children were born to Mr. Jacobs?"

A. "I had two sons; both noble boys."

Q. "Do you remember the date or their birth?"

A. "That is no matter."

Q. "Is it not a fact that one of those boys was born after you left Nauvoo; was he not born on the Chariton River?"

A. "Yes, on the Chariton River. That is the reason that he was called Chariton."

Q. "Then it is a fact that it was as late as the year 1846 or 1847 this boy Chariton was born on the Chariton River?"

A. "Yes, sir."

Q. "Then it is a fact, Mrs. Young, is it not, that you married Mr. Smith at the same time you were married to Mr. Jacobs?"

A. "What right have you to ask such questions? I was sealed to Joseph Smith for eternity."

Q. "Mrs. Young, you claim, I believe, that you were not married to him for time?"

A. "For eternity. I was married to Mr. Jacobs, but the marriage was unhappy and we parted."

Q. "You do not remember the time, either with regard to the day of the month, or the year?"

A. "No sir."

Q. "Who was present when you were sealed to Joseph Smith?"

A. "My brother who is dead."

Q. "That is, your brother, yourself, and Joseph Smith?"

A. "Yes sir."

Q. "Was it in Mr. Smith's house, or his private office?"

A. "That is none of your concern."

Q. "You refuse then to answer that?"

A. "Well, anyway, I was in my proper place; at my home."

Q. "You were living with your parents, were you?"

A. "That is none of your concern."

Q. "I presume you are aware of the fact that it is claimed by your church that the marriage with Mr. Jacobs was not an agreeable one?"

A. "That is true."

Q. "After your separation from Mr. Jacobs, whom did you marry?"

A. "I married my father. My mother died, and I went to keep house for my father."

Q. "Do you know, Mrs. Young, that what you did in these matters was contrary to the law?"

A. "There was no law for polygamy."

Q. "Are you aware of the fact that at that time, that is, prior to the death of Joseph Smith, the law of Illinois was against the taking of more than one wife?"

A. "I do not know."

Q. "Do you object to telling the date as to your marriage with Mr. Young?"

A. "I do not remember the date."

Q. "Did you hear the question of plural marriage discussed either privately or publicly, prior to your having been sealed to Joseph Smith?"

A. "No. We hardly dared speak of it. The very walls had ears. We spoke of it only in whispers."

Q. "How, then, could you have been sealed to Joseph Smith without first having heard the doctrine of plural marriage?"

A. "Joseph Smith sent my brother Dimick to explain it to me."

Q. "It is a fact, then, that you were never taught it by Joseph Smith himself?"

A. "My brother Dimick told me what Joseph had told him. I knew it was from the Lord, and I received it. Joseph did not come until afterward."

Q. "You mean by that, then, that after your brother Dimick had returned to Joseph and given him the information that you had accepted such teaching, that Joseph then came to you, prior to having been sealed, and taught you the doctrine of plural marriage?"

A. "I told you that the Lord had revealed to Joseph Smith that he was to marry me. I received it from Joseph through my brother Dimick."

Q. "Who was present at the time that Joseph taught you the doctrine of sealing, besides, yourself and Joseph?"

A. "My brother Dimick."

Q. "Were you sealed to Joseph on the occasion of this visit?"

A. "Yes sir."

Q. "It is a fact then, Mrs. Young, that Joseph was not married to you only in the sense of being sealed for eternity?"

A. "As his wife for time and eternity."

Q. "Mrs. Young, you have answered that question in two ways; for time, and for time and eternity."

A. "I meant for eternity."

Question to Mr. Penrose. "Do you indorse the publication of the *Historical Record* by Andrew Jensen?"

A. "No. We do not indorse it; neither do we repudiate it."

Q. "Do you indorse the affidavits made by these women?"

A. "I would have to read them to see whether I could indorse them or not."

Question to Mrs. Young. "Mrs. Young, you have stated that you were married to Joseph Smith for time and eternity. Now, how could you marry Joseph Smith for time when at the same time you were married to Mr. Jacobs?"

A. "I do not wish to reply. I only know that this is the work of God upon the earth, and I know by testimony from God that Joseph was a prophet."

Q. "Now, Mrs. Young, you just have testified that Joseph Smith was a prophet of God?"

A. "Yes, sir. I know by testimony that he was a prophet."

Q. "Do you believe that Joseph Smith was a hypocrite?"

A. "No, sir. I do not."

Q. "Do you believe that Joseph Smith was a deceiver?"

A. "No, sir. He was not."

Q. "Could you say why that on the first day of February, 1844, together with his brother Hyrum over their signatures as presidents of the church, they published to the world in the *Times and Seasons* a notice to one Hyrum Brown, cutting him off the church for teaching 'polygamy and other false and corrupt doctrines?'"

A. "I know nothing about it."

Response by Mr. Penrose. "I have read that. I remember it distinctly."

Question to Mrs. Young. "Are you aware that in the Doctrine and Covenants there was published an article on marriage?"

A. "I do not remember. What is your object in quizzing me like this?"

Response by J. W. Wight. "To establish the truth."

Mrs. Y. "Mr. Wight, you are speaking on the most sacred experiences of my life."

Mr. W. "Mrs. Young, you are at perfect liberty at any time you may desire, to bring this interview to a close."

Mrs. Y. "I do not see why I should be questioned on these sacred matters."

Mr. W. "You do not wish to be interviewed further?"

A. "No, sir."

This interview was secured by request from Elder J. W. Wight, who was desirous of obtaining what evidence Mrs. Zina D. Young, could give touching the plural marriage practice before the death of Joseph Smith; it having been confidently stated to him that "Aunt Zina" knew all about it.

The result shows that Zina D. Jacobs, *nee* Huntington, was not a wife to Joseph Smith; or if she was it was at the same time that she was married to and living with Henry Jacobs, to whom she bore a son after her alleged marriage with Joseph Smith.

The evidence is like the rest of what has been offered to the sons of the prophet Joseph Smith to silence their opposition to the dogma of plural marriage and convince them that their father taught and practiced polygamy.

The foregoing interview, taken in shorthand, was subsequently written out and the copy submitted to Mrs. Zina D. Huntington Young and her daughter, Mrs. Card, who stated that it was as Mrs. Young had given it. It was also submitted to Charles Penrose, who declined to affirm or deny its correctness. It was handed to us by Bro. Wight for publication if we saw proper. Reference is hereby made upon the authority of Bro. J. W. Wight to Mrs. Pauline Higgins, who is a resident of Salt Lake City, Utah, and Evan A. Davis, of Pittsburg, Kansas, if any one chooses to make inquiry in regard to the correctness of the interview as reported. It must be remembered that this was not an interview of a press reporter seeking for a basis for sensational journalism, but was the candid inquiry of a man interested in the facts which might be brought out in such interview. Every reader must determine for himself as to the reliance to be placed upon the statements made by this witness. It is a little unfortunate that the wit-

ness should have been either unwilling or unable to give the dates upon which certain actions which she states had taken place. It remains a fact based upon her own statements that at the time she claims to have been the wife of Joseph Smith she was the wife of Henry D. Jacobs, living with him as his wife, and having children by him as her husband—a most remarkable condition of things under any hypothesis.

EDITORIAL ITEMS.

The *Daily Democrat*, Tulsa, Indian Territory, January 3, 1905, has an account of a Christmas entertainment at Bailey's Ranch on Rock Creek, Sr. Eva Bailey having charge of the program. A large tent was used, which held an audience of three hundred. The closing paragraph reads: "These Latter Day Saints, of whom Mr. E. D. Bailey is pastor, came here about three years ago. Now they have quite a membership and all are peaceable and law-abiding citizens. They are not Mormons as some have supposed, but on the contrary are the strongest opposers of polygamy."

It has been claimed by some who are opposing the Reorganization that it can not be the church of Christ because its elders are not persecuted. We call attention to the letter of Bro. James T. Davis, of West Plains, Missouri, Box 590, found elsewhere in our columns, to show that there is still left some portion of the persecuting spirit and that a degree of persecution does follow the elders of the Reorganized Church. It shows also the character of the men who manifest this intolerance. We commend the reading of this letter as an evidence in point.

Brn. U. W. Greene and D. A. Anderson began a series of services in Cleveland, Ohio, January 1. Of this series Bro. Eben Miller sent us the following notice card:

Dear Friend: Elder U. W. Greene and D. A. Anderson will hold a series of Evangelistic services in our church, corner Wade Park and Giddings Avenue, beginning Sunday evening, January 1, and continuing every evening to and including January 8. Each meeting will open with a Special Song Service at fifteen minutes to eight. This will be followed by a sermon on one of the following subjects:

"The hand of God in all ages."

"God's last warning to this generation."

"Original Mormonism vs. Utah Mormonism."

"What is the Book of Mormon?"

"The way called heresy."

"If Jesus Christ should come to Cleveland."

We cordially invite you and your friends.

These cards were made a feature in advertising the labors of the brethren. We trust success attended the effort.

Original Articles.

FAITH, HOPE, AND CHARITY.

WRITTEN ON OCCASION OF ST. JOHN'S DAY, DECEMBER 27,
A. D., 1904.

Faith is the lever which moves the masses of mankind to action, that which actuates man to do something in this world, and keeps the wheels of progress moving upward and onward to a finish,—to victory.

Faith has achieved wonderful success in past ages and is doing its part to-day. Nothing of much consequence was ever secured without Faith. Of the three great principles that should govern in this earth on which we live, Faith, Hope, and Charity, Faith is the first. It starts the machinery to work, physically, morally, and spiritually. God implanted it in the bosom of mortal man; it is one of the finest attributes of our being, and greatly to be cherished by all.

Hope is sister to Faith and Charity; she is full of comfort; she is heaven-born; she is meek, and mild, and tender, but never wavering; she may fall, but always to rise again. Hope is most beautiful, but never vain,—modest and pure as the lily, Hope is full of fruition, fortitude, and ambition. She never gives up. Happy are they who possess Hope. She is very life, and health, and peace. None are perfect without Hope. She is our good angel and should never be neglected, but cherished and loved for ever. Hope never falters, but ever willing to lift the *vail*; never despondent, though in the valley of death; fears no evil. She is like a field of ripening grain waiting for the harvest, a tree of maturing fruit with branches reaching toward the pickers. She is like the moon which is made to govern the night, always surrounded by the starry canopy of heaven; if they disappear it is only to reappear when most needed. Hope is worthy of our most ardent affections and cherished ambitions, of which we should never lose sight, for she comes to us in the hour of deepest despair, giving solace and offering comfort in every time of need. She has reclaimed the reckless and intemperate from an untimely grave; she has lifted the lowly and the humble to places of prominence before God and man. Hope is not bought and sold as a commodity, but is the universal gift of God to our race, for a fullness of which it is necessary to labor through all time.

Charity—other words pale into insignificance when compared with it. Charity is the masterpiece, the crowning glory; the excellence of majesty; Charity has never been surpassed by men or angels. I apprehend it was born of that eternal Being by whom eternity itself exists and will endure when all things mortal shall fade away. No man need go far astray of all that can be comprehended in life, when possessed of charity. Need I say less of angels or Gods? It is sacred. It is divine. It is the embodi-

ment of perfection. The English language is inadequate to even approach its excellency.

Allow me to make here one quotation from Holy Writ, Isaiah 58:7: "Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?"

"To undo the heavy burdens," "to loose the bands of wickedness," "to break every yoke," "and to let the oppressed go free," this is the kind of *fast* the Lord would proclaim. And Charity is more than this. Christ manifest in the flesh exemplified this principle when he gave his life upon the cross to secure salvation. Never was love more manifest on earth or in heaven than when he offered himself as a living sacrifice for humanity.

Charity preventeth a multitude of sins; it may be compared to the mid-day sun, the glorious orb of day whose rays dart toward every recess of darkness, imparting and implanting his life-giving light. One may say the word *Charity* is not found in the old Scriptures. Ah! I admit. Neither are the words *Holy Ghost*. Yet that name represents the third person of the God-head who is the source of knowledge of Christ and of Deity. It is not the word alone for which I contend. It is the divine principle, an attribute of the great Father, who seeks the universal happiness and immortality of man, throughout the countless ages of eternity. I ask, has there ever been any theme of more consequence? I answer, there can be none. Charity is all in all, the climax of perfection.

In conclusion, I give these verses called "Jacob's ladder":

"Abram's God who failed him never,
Guarding, aiding, shielding ever;
Dark as night my pathway be,
If I fail to trust in Thee.

"As peering through the future dim,
To the abodes of seraphim,
Fills my heart with raptures new,
As the gates of heaven I view.

"As on my enraptured sight,
Bursts the rays of heavenly light,
Fills my soul the while I scan,
Love to God, and love to man.

"Steps to heaven, the sacred three;
Faith, and Hope, and Charity,
Faith may perish, Hope may fall,
Charity shall crown them all."

G. M. JAMISON.

LAMONI, Iowa.

HOW CONCLUSIONS ARE DRAWN.

While in conversation with a gentleman who, in some minor ways, favors the Christian (or "Campbellite") Church, but in reality is more of a Tom Paine man than anything else, the subject of the

"Smoot case" came up, and Utah Mormonism was discussed; and among other things the temple work here in the West was mentioned; also that it was secret in its nature, and that it seemed to be the main cord that held the institution together.

We informed him that we should measure them by the word of God, and that the word of God condemned such; for Jesus said, "I spake openly to the world; . . . and in secret have I said nothing."—John 18:20. To this the brother replied, "If the Mormons in Utah would read their Bible they would not follow such teaching as secret oaths, Adam-god, polygamy, and other false and corrupt doctrine, but instead of reading their Bible they read old Joe Smith's works and their Book of Mormon, and that accounts for it."

We again informed him that if the people would read the Book of Mormon it would be impossible for them to hold to such corrupt doctrines, as it emphatically condemned such and taught elevating and divine principles.

First, in regard to secret orders let us see what is taught by Book of Mormon writers:

And the Gentiles are lifted up in the pride of their eyes, and have stumbled, and there are also secret . . . combinations, even as in times of old, according to the combinations of the Devil, for he is the foundation of all these things; yea, the foundation of murder, and works of darkness; yea, and he leadeth them by the neck with a flaxen cord, until he bindeth them with his strong cords for ever.—Book of Mormon, p. 98, small edition.

And again we read of the Gadianton robbers:

They did have their signs, yea, their secret signs, and their secret words; and this that they might distinguish a brother who had entered into the covenant, that whatsoever wickedness his brother should do, he should not be injured by his brother, nor by those who did belong to his band.—Ibid., p. 395.

We might refer to a number of other citations on the subject, but space will fail us in this paper; but we can see from this that the Book of Mormon condemns secret orders.

Now let us see what it teaches on some of the other subjects mentioned by the brother, to see if we can not condemn them in equally as strong terms by its teachings. It does not teach that Adam is God but to the contrary it teaches that mankind should serve "the true and only God." (Ibid., p. 503.) That leaves no room whatever for any other, and it might be well to also notice page 235 as it also makes a plain statement as to there being only one God.

And above all others the Book of Mormon comes out plainly and uncompromisingly on the marriage question, and we read:

And now it came to pass that the people of Nephi, under the reign of the second king, began to grow hard in their hearts, and indulge themselves somewhat in wicked practices, such as like unto David of old, desiring many wives and concubines, and also Solomon, his son.—Page 113.

Here we find the desire of having many wives termed a wicked practice, and if wicked it surely is

contrary to the will of God, and the prophet Jacob declared it so in still stronger terms in the next chapter, as follows:

But the word of God burthens me because of your grosser crimes. For behold, thus saith the Lord, This people begin to wax in iniquity; they understand not the scriptures; for they seek to excuse themselves in committing whoredoms, because of the things which were written concerning David, and Solomon his son. Behold, David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord, . . . wherefore, the Lord God will not suffer that this people shall do like unto them of old. Wherefore, my brethren, hear me, and hearken unto the word of the Lord: For there shall not any man among you have save it be one wife: and concubines he shall have none: For I, the Lord God, delighteth in the chastity of women. And whoredoms are an abomination before me: thus saith the Lord of hosts.—Page 113.

Polygamy is here called a "grosser crime," "abomination," and also "whoredom," and it is condemned in the strongest kind of language; therefore, if the people of the West would read their Book of Mormon (as we told the brother) in the place of B. H. Roberts' works, they would be better able to judge right from wrong, and would get a better understanding of the gospel as well.

So, reader, do not condemn the Book of Mormon because some people have done wrong, but examine the teachings of the book and let it stand or fall on its own merits. And when we do that we will see that it fulfills its mission of being a witness to both Jew and Gentile that Jesus is the Christ, as it is a witness of his dealings with mankind, and confirms the truth of the other witness, the Bible.

J. E. VANDERWOOD.

LA BELLE, Idaho, November 9, 1904.

"WHITHER ARE WE DRIFTING?"

This question has very pertinently been asked recently, in the HERALD, and it seems a very proper time just now, the beginning of the new year, to take our hands from the plow and face about and look carefully back along the furrow we have been turning, and take cognizance of the course we have been pursuing, not only individually but collectively; and then, if we are wise, make some calculations as to how we can, by cutting a little wider here and a little narrower there, straighten up the crooked places the next time through. I suppose none of us is so short-sighted or self-satisfied that he can not see some crooked places in the individual furrows he has been turning, and can not also see, in looking over the history of the church, some deviations from the straight course which have hindered the progress of the work. And perhaps we may ask ourselves the question, "Might not our beloved Zion have been redeemed already had these deviations not been made?" Are we learning from the lessons of the past, or will history repeat itself and another scattering take place before we as God's people learn to keep his law? And would it not be a good idea right

now to set up a few intermediate flagstaves to enable us to run a straighter furrow this year (1905)?

"Zion can not be built up unless it be by the principles of the law of the celestial kingdom," says the writer of the recent article. Are we as members generally, concerning ourselves as we should about this question? And do we know of anything in our present course that will hinder us from enjoying the conditions which a Zionistic community would require?

Such a community is described in the Scriptures, and we are told "they had all things common." Now how do we find ourselves this new year; are we looking for common or uncommon things? Are we willing to live in a common house, wear common clothes, and eat common food? In the sense of *ordinary* I mean. Paul also gives us to understand that such a community will be coöperative; "colaborers." Are we learning what it means to coöperate with our brothers? Many great minds outside the church are much concerned about this question of coöperation, just as much so as were many great minds concerned about the foreshadows of the restoration. Wesley, for instance, said he thought we were on the verge of such a flood of light as the world had never known. Will the children of this world be wiser in this regard, than the children of light? A writer in the HERALD for November 23, 1904, in referring to the conditions that now prevail under our present system of competition in accordance with our political economy, said: "How long the American Government is going to suffer that kind of corruption I do not know." It would seem reasonable that the present undesirable conditions would continue so long as the system which gave them birth continued, or until a better economy (gospel economy) was ushered in.

Satan is well pleased when he sees men working against each other; but God wants men to work for each other. And I am glad to note the steps already taken by the church whereby it is made possible for brethren to coöperate, not only spiritually but materially and in a business way.

I believe the church is in a better condition now than it ever has been since it was organized. But I think we should be careful and consider well whither we are drifting. Are we coming out of the world or going into it and its ways? "Be not conformed to this world; but be ye transformed by the renewing of your mind." Are any of us affected with pride, the wrong kind, I mean? Are we following the law as regards *dress*? If not, do you not think we could come closer together in brotherly love if we did, and a better feeling prevail if we were more uniformly attired, more commonly dressed? Are we remembering that Zion is to be redeemed by *purchase*? And as good stewards are we doing our duty in appropriating the material things with which God

has blessed us to our own selves, having much of the luxury of this life and the seemingly good things of the world, and the world of fashion, to the extent that when the year rolls around we find we have little or no surplus, the tenth of which would not purchase very much in Zion? Are we all trying to be economical stewards?

C. W. BULLARD.

WEST BURLINGTON, Iowa.

CONCERNING GRACELAND COLLEGE.

REPLY TO CRITICISMS.

The answers by the Bishop to questions asked of him by brethren and published in HERALD for December 21 have been seriously attacked or treated as having been unnecessary, and he charged with having "raised the issue relating to the college," etc. As this is not the first time the present year, that such uncalled-for charges have been made, it will be well to reply, turning on a little light.

A brother in Australia, one of the parties sending questions referred to, asks for information, stating:

The only ray of light that I have got is a report of one of our delegates to last conference, which has just come into my hands to present to our New South Wales District conference at Christmas. He says, "It is not sound to say the conference act was illegal for it was a *suspension* of the Articles of Incorporation and not an *amendment*, all of which conference had a legal right to do." He also says of the action of the board in reopening, "We have an attempt of the 'creature arising above the creator.'"

Notwithstanding this report, and the notice that such was being sent out to be presented to a district conference in a far-away country, where the facts were unknown, making certain that the other side could not be heard, the Bishop is charged with "raising the college issue" because he answered at the request of the Saints. The answers by the Bishop were strictly in line with his church duties, and were called out by parties who had a right to ask for his judgment upon the matter if they wished such.

But who is this "delegate" referred to who is giving instruction so freely to strike down the educational work of the church? If it shall turn out that it is the same party who assumes to correct the Bishop's answers, it will be seen that he has been successful in placing himself squarely upon both sides of the question.

Commenting upon the Bishop's answers he says:

1. The first question and its reply I shall not notice since "there was no attempt to suspend the Articles of Incorporation or any other rule therein by the conference."

This admission, however, is just the reverse of the instruction to the Australian Saints. The Bishop's answers then seem to have already borne a little fruit in stirring up the "delegate's" thoughts.

Now is it the Bishop who answered the questions sent in to him that is responsible for having "raised the issue relating to the college," or is it the party who represents a very small minority of the board of

trustees, a one seventh part, and who so persistently works in opposition to the action of the majority of the board? His logic seems to be this: If conference passes a resolution in violation of its own rules and the rights of others, a member must sustain the majority and the wrong done, or be declared in "open rebellion"; but if the board of trustees follows proper law and rule and performs its duty as enjoined under the law, then the minority is not required to respect the decision of the majority, but may industriously scatter far and wide hindrance and opposition to the work of such board. Well, it is worth something to know just where an opponent stands.

2. As was the case with the first answer, the brother admits that the answer to the second question is correct, but he seeks to evade the force of this answer by attacking the board of trustees for not taking up and doing what the General Conference had no right to undertake to do, *for want of proper notice.*

It is gratifying to note here that the claim that the conference ordered the college closed has been abandoned. Oh, no! "The conference only declared what it favored."

The adopted rule of the church relative to changes in college affairs is as follows:

These articles may be amended at any General Conference of said Reorganized Church, or at any meeting of the Board of Trustees herein named, providing sixty days' published notice of said amendment and the nature of the same be given through the SAINTS' HERALD prior to the time of such annual conference or meeting.

In order for the conference to take any action touching a change in the college status, then, sixty days' notice must be given, setting forth the nature of the proposed change, so the Saints may be advised before their educational work is disturbed.

Now, here is what the conference undertook to do without giving any notice whatever of the action:

Resolved that we favor a discontinuance of Graceland College after the close of its present term, and recommend that the property be turned over to other uses such as may be agreed upon by the Bishopric of the church and such other councils or persons as may be chosen by the General Conference until such time as the General Conference decides to reopen the College.

In face of the prior-adopted rule that notice must be given before any change, the Saints are now asked to accept the position that the conference could pass such a resolution and make it binding upon the church, without giving any notice whatever of such proposed action. Such a position is subversive of the rights and powers of every member of the church and imperils every dollar of property contributed and invested by the Saints for specific church-work. If the conference can do so in this case, it can in any other case where prior notice has been guaranteed in order to prevent undue advantage being taken of the church membership and their rights overthrown.

But it is now claimed that the trustees should have given sixty days' notice and closed the college. This only recommends another usurpation. Are our institutions indeed upon such an unstable basis that the trustees can give notice and close them up upon their own motion? If the trustees can give the notice and close the college in sixty days now, they could have done so in a week after they were first elected in 1896. The conference resolution to close having been passed without right or authority it can be no direction to the board. It would be as proper to say that when the conference under Brigham Young, in 1852, indorsed polygamy in violation of the law of the church that the Saints were under obligation to accept it. The position that the conference can legislate in violation of existing law is absolutely absurd.

The trustees are chosen to carry out the provisions of the incorporation, not to stop the business. They have authority to amend upon notice in some things, but not in anything that would interfere with the running of the college or of carrying out the duties of trustees as defined in the Articles of Incorporation. The limitation to the powers of the trustees is contained in the Articles of Incorporation as well as the law of the State. They are specifically limited as follows, article 5:

They [the board of trustees] shall have power to perform the duties usual to such officers of similar institutions, except as they may be changed herein, and shall provide for suitable buildings, rooms, library, apparatus, incidentals, etc., for use according to the demands and interests of the college work, . . .

Also Article 7:

The Board of Trustees shall employ and provide for such number of professors and teachers and such curriculum or course of study as shall fully meet the wants of those desiring the advantages of a good academical and collegiate education, . . .

Again Article 15:

It shall be the privilege of the Board of Trustees to make such by-laws from time to time for the carrying on of its work and duties and the facilitating of business as are not inconsistent with these articles.

Had the board of trustees undertaken to do what our critic says it should, its members would have been in the position the Bishop suggested in his previous answers,—*"in the toils of the law."*

The trustees must proceed regularly in their work, or ask legal and proper direction from the body, the church; not assume to themselves the power to change and divert property to other uses than that named in the corporation nor abandon the work of the corporation.

It is assumed again, that since this corporation was created by act of conference, the conference by resolution can direct the abandonment at any time and even without notice. This is a grave error. The rights of property adhering are protected by the law and can not be divested except by following the rules of the law.

Article 1 reads:

The association assumes to itself all the powers and privileges conferred by chapter two (2), title nine (9), Code of Iowa, and such parts of chapter one (1), title nine (9), as are applicable to associations of an academical or collegiate character; and shall exist as provided therein for the period of fifty years from the date of filing of these Articles of Association in the office of the recorder of deeds of Decatur County, Iowa; and said corporation may be renewed at the expiration of fifty years.

The incorporation is firmly planted under the protection of the law and while its articles may be changed at the will of the majority upon the giving of sixty days' proper notice prior to the sitting of the General Conference, this is not true with regard to the attempt to *abandon the college and "divert the property to other uses."* A resolution to this effect to be valid must be presented by giving the sixty days' notice and then passed in the conference by a *three fourths vote*. A bare majority is of no more validity than if no vote had been taken.

Is it becoming necessary to quote the law to the opponents of the *college* that the Reorganized Church has so long affirmed and taught?

Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land.— Doctrine and Covenants 58: 5.

It is one special duty of the Bishop of the church to see that the properties of the church are not diverted from the uses for which they have been donated and properly appropriated, contrary to law. Shall it be said that the Bishop is "headstrong" and "wants his own way" because he insists that the law shall be kept; and by elders as well as the membership?

Again it is asked:

3. Will the Bishop kindly point out what resolution "passed by a prior General Conference," prohibits the right of a conference to pass a vote expressive of its opinion as to the closing of the college?

Answer. The Bishop did not state nor intimate that there was any such a resolution passed. The Bishop's answer was to the question: "Why was it not proper for the conference to pass a vote expressing its opinion without notice being given?"

Now if the brother did not comprehend the question and answer, he should not have undertaken to review the answers of the Bishop. He certainly would not knowingly misrepresent. Any General Conference may act within its power in making changes in the college *by giving the required notice*; but it can not violate its own laws nor the laws of God in the transaction of business and be right.

The resolution limiting the action of conference touching the college to those where sixty days' published notice in the HERALD prior to the convening of the conference has already been given has been set out in this answer. Will the brother now read it?

4. Under number four, the brother repeats his argument based upon the resolution of the confer-

ence closing the college and diverting the property to other uses. As this resolution has been shown to be wholly without authority and void; the doctrine that the "creator" can change things without conforming to law is exploded, and requires no further notice. But the charge is made that the board openly rebelled against their creator (the conference). Oh, no! The conference did not act. The attempted act did not conform to the law and was void. Had proper discussion been permitted at the conference, no action whatever would have been had. First a limit of five minutes was placed upon the speakers and was held to include amendments and subsidiary motions. There was no proper hearing, hence the step in the dark.

Very respectfully,

E. L. KELLEY.

LAMONI, Iowa, December 31, 1904.

Selected Articles.

WHY CHINA HATES MISSIONARIES.

In China nothing is more complicated or more difficult of solution, or fraught with more danger, and therefore more urgent of a speedy solution, than the missionary question. It is complicated because it involves not only the question of religion but the question of political rights and social customs. It is a conflict between an uncompromising faith on one side and of an equally uncompromising faith in its ethical phase on the other. It is a conflict conducted by people in pursuance to a divine call to spread the light of the gospel of their Lord in the midst of a people at once the proudest and the most conceited in the world, a people with a devotion to the faith that neither bayonet nor cannon nor even the sacking of their capital is sufficient to shake.

Nothing can be nobler than the motive of the missionary in his willingness to sacrifice life itself in the service of his Master. Yet nothing could be more lamentable than the outcome of missionary effort in China when we remember that for the death of two German missionaries Germany seized Kaiochou and a whole province. And following the maltreatment of a French missionary a French gunboat appeared, demanded and got an enormous indemnity and also extensive mining and industrial concessions.

The Chinese believe in their bible as sincerely as the most orthodox Christian does in his. They believe it contains all the wisdom that is worth learning in this world. To suppose there should be anything else would be equal to telling a Christian that there ought to be another addition to the New Testament. Yet the doctrines of the Chinese bible are denounced, and other teachings are offered that are about as alien to the Chinese mind as air is to fish.

For instance, the command to leave father and

mother and to cleave to the wife is alien to the doctrine of ancestral worship, and the nonacceptance of such Christian teaching is accompanied by warnings that pagans and heathens and their souls will undergo the tortures of eternal and unquenchable fires. Do you suppose such condemnations are palatable to the Chinese?

Among the crowds who gather about the missionaries are some characters who are unworthy, and who are known as "rice" Christians, men and women who profess to believe in the teachings of the missionaries for the purpose of obtaining the rice which the missionaries dole out.

The native converts become objects of odium not because of their new beliefs but because they have forsaken native customs and because they refuse to contribute to the religious and national festivals. This latter feature has been made the subject of an edict which suppresses persecution for failure to contribute, but no official sanction can prevent the local ostracism of the people or avert the hate aroused toward the cause of the default—the missionary.

The native convert guilty of misconduct is sure to have the support of the missionary in the lower court, and the gunboat support in the court of last resort.

The assumption of social and official rank by the missionaries is another source of annoyance. Riding in green chairs, the royal color, and reserved only for the officials, was assumed by the missionaries, and by treaty demanded and secured to the missionaries.

These things, I take it, are the chief causes of the outrages and hatred of the Chinese toward the missionaries. Now let us look at the methods of propagandism adopted by the missionaries as viewed from the Chinese standpoint.

In the first place the missionaries have not yet agreed as to the Chinese word to express the single Deity, and, as a consequence, the Jesuits, the English, and the Americans have each employed a different word for the title. The Jesuits employ a word which means "Lord of Heaven." The Americans prefer a word which means "True Spirit," and the English missionaries use a word which means "Supreme Lord."

The doctrines preached are so variant that they must be perfectly bewildering to the Chinese. Not only does this apply within the two great divisions of Christianity, the Roman Catholics and the Protestants, but especially within the denominations of the latter. At work in China are the Episcopalians, Baptists, Methodists, Christian Scientists, the churches of England and of Scotland and of Canada, and lastly the Mormons, if not the disciples of Dowie. Of course these various denominations are not on good terms with each other and are pronouncing anathemas upon the heterodoxy of the others.

A third method that is repugnant is the clumsy style in which the Bible has been translated into Chinese. It is not conducive to wide reading by the intelligent Chinese and it is an offense to all, for none require more grace of diction and beauty of style than the Chinese. The present translation is to the Chinese mind what a philosophical treatise translated into broken English would be to the Anglo-Saxon. Then the customs of the ancient Jews have no interest to the Chinese, and there does not appear any sufficient reason why those customs should be accepted by the Chinese.

A fourth offense is given the Chinese in the employment of women as missionaries. It is unnecessary to state that the position of woman in China is different from what it is in Western countries, or that the presence of women in China as missionaries is a source of much misunderstanding and misrepresentation. Women in China have been rigidly excluded from society for centuries, and how must it appear to them to see women from the West employed as missionaries, walking down the street at all hours of the day, even arm in arm with a man, and hear her urging the adoption of a religion in an attempt at Chinese that is about as good as the Chinese laundryman's English. From a religious standpoint she has about as much effect as Ingersoll would upon a Presbyterian.

Suppose a woman with painted cheeks and dyed hair, with a dress shortened at both ends, came rapidly riding down the street on a bicycle, whatever hurried lie was told about her would be likely to be believed. And that is about the position of the women missionaries in China.

Yet I would not for one moment say that missions in China have been a failure or that they have done more ill than good, for in the diffusion of secular knowledge through their schools and by the establishment of hospitals, and by the example of their noble lives, which are object-lessons of justice and kindness, no sane person will deny that good has been done.

I admire the Christian courage and the ceaseless effort of those who have left dear homes and have planted themselves among the hostile Chinese to give their lives for them. They need no praise of mine, for their memorials are kept in the fleshy tablets of the heart.

In surveying the whole history of missions in China, one does not see a ray of hope until he comes to the Chinese-American treaty of 1903. In that treaty is a clause which takes the first great step toward the solution of the missionary problem in China. In that treaty it is provided that missionaries shall not interfere in lawsuits, and that no distinction shall be made in the Chinese courts to Christian converts. The convert is exempted from contributions to the temples and idols, and the missionary may

purchase land for the erection of buildings for mission purposes, but not for the benefit of the individual.

Thus for the first time mission work in China is built upon the foundation of truth and not of fraud.— Doctor Toyokichi Lyenaga, (University of Chicago,) in *Chicago Tribune*, December 18, 1904.

Sunday-School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

Method in Teaching.

There is no hard and fast method for Sunday-school teaching. Some teachers think there is. One of the dangers of teachers' helps lies here. Originality is not a universal gift. Imitation is a rather common fault. Of the multitude who try to teach classes each Sunday morning, a large number are not original teachers. Some never will be, and a few could not be under any circumstances. They can not give to their classes anything except what they read for that purpose. Still the fact remains that successful teaching can not be bound by any fixed rules or limited to any special methods.

We could not do without helps. Only a very few are fitted by nature or circumstances for original research. But the majority of those who teach could learn to use helps rightly if they were started right. It is natural to feel that as a beginner you can not improve on the methods of the experienced teacher. Of course that is true. Experience is the finest training for power in any work. However, the experience of another can not take the place of your own. His work may be suggestive; it should be. What he writes should be a help in your work. Do not forget that your class is different from his and also you are different from him. You have a right to use his ideas but they must become yours in the using.

It is folly to cut loose from every one else and work out our own way regardless of aid which is at hand. The world is ours. All that has been done in it, or said or thought, is ours. There is no plagiarism except where there is definite intention to deceive. If a general in the army can choose the methods of Napoleon and then proceed to out-Napoleon Napoleon, no one criticises. He can not succeed except as he makes those methods his own and develops greater strength than that of the great emperor. But the general who simply copies the campaigns of another does not become great. The same plans will not fit the two separate crises. Your Sunday-school class is like no other class. You have a right to use any other methods that have ever been used if you can adapt them to your present need. Otherwise you are at least open to the suspicion that you are saving yourself time and thought by simply borrowing the work of another.

The fact is there are two kinds of teachers. Some are content simply to keep things going. Others are not content except as they find satisfaction in their work. Nothing need be said here of the first class; they do more harm than good. What shall we say of the others?

Experience ought to teach. If we do not learn by experience there is nothing gained from life but variety. No matter if the teacher adopts the finest method of reaching the kind of class he has the experience of teaching will modify that method in practice. In other words, the method becomes his. That is the point. One may start his work with nothing to base his methods upon; another may have many helps; both must develop or stagnate.

No real teacher ever rests content unless he finds satisfaction

in his work. That does not mean that he must create a perfect method. There is always satisfaction in development. The ideal teacher is a growing teacher. His own ideals form and become more definite each day and he finds help on every side. His puzzles and mistakes open his vision to the real meaning of what others are saying and doing. He does not take and use what does not belong to him but he acquires from others new ideas and new strength of his own.

Method in teaching is important for there can be no real teaching that is haphazard. My method and yours are important only as they show how we have done our work. No method can make a successful teacher; but every teacher, to the slightest degree successful, makes a new method, his method. If you wish to become a better teacher, you may well study the methods others use as you can not have too much light on your course. But you must give birth to your own method; you can not adopt it. Your own personality must be expressed in the way you do your work, and by the very effort to express yourself in your work power will be developed. Your work is your own. You are yourself. Use all the help you can get but work out your own problems and develop your own powers.—The *World Evangel*, St. Louis.

Letter Department.

SEATTLE, Washington, December 19, 1904.

Editors Herald: It is not often that we trouble your valued pages, partly because we are always busy and partly because our talents are felt by us to be below the mediocre. We thought to write to encourage the sisters of the church in their helps, governments, and other organizations and those contemplating such societies. Below is the history of the Sisters' Aid Society of the Reorganized Church of Jesus Christ of Latter Day Saints:

The society was organized January 1, 1904. The first regular meeting or session convened February 18, 1904, at which time the following five signed the by-laws, viz., Mrs. W. B. King, Mrs. D. A. Emslie, Mrs. S. E. Gorbett, Mrs. A. Thornton, and Mrs. A. J. Adams. Srs. H. A. Briggs and ——— Forrester became members at the same time but did not sign the by-laws. The seven each paid twenty-five cents initiation fee and ten cents per week thereafter. The society never increased in membership for the reason, first, there were but few more of this small branch who could join, and second, because in all branches, in all communities either in or out of the church are those who have never seen fit to comprise party or parties to the harmonious whole, who remain passive so far as society progression is concerned. And many such people in the world do not even remain harmlessly passive, but conjure up, with all cunning aggressiveness, how they may block ambition of the real workers in life's onward march.

Sr. Roxanna E. Anderson was with the society in the early part of the year and helped frame the motto, "Do something for somebody quick." The sisters went to work with a vim; they bought gingham and made at least one hundred aprons and scores of sunbonnets. Having such success selling these articles to the local trade, in May they advertised in *Zion's Ensign* to send good aprons for fifty cents, and chambray sunbonnets for fifty cents, to any part of the United States, half of proceeds to go towards paying debt of Graceland College. To show how slow the church is to respond: They never sent a single order. The reason is, probably, that live branches have societies of their own, and one can not expect anything from dead or passive ones. But they *did* rely on orders from the scattered members.

The society had several good socials of different kinds and prospered greatly until July, when they received a staggering blow from which they never recovered, and this is how it happened:

Most of the ladies of the church are not versed very highly on parliamentary law and rules of order, etc. What they do is usually done in a motherly, saintly, godly, and heartfelt way, without stopping to argue the pros and cons. It is hardly to be expected the sisters would know it all when so many of the local priesthood are not informed in such matters. The few branches we have lived in, the sisters were often in trouble with the branch officers, which usually was unnecessary. That is what happened in Seattle. They forgot to consult the presiding officer, a crisis came, the socials were boycotted or blacklisted, the sisters became broken-hearted and work ceased and is now disorganized. There are but five of the sisters left; Sr. Briggs having moved to Bakersfield, California, and Sr. Adams to Vashon Island of this State. Most of them were workers in other organizations. One came from St. Louis, one from Des Moines; and two from Chicago. Below is what they did with their money:

Danish Book of Mormon, a present to Bro. Jessen, \$2.00; elders' board, \$12.75; elders' car-tickets, \$6 00; elders' missionary expenses, \$7.00; to Tacoma church, \$2 00; grape-juice for sacrament, \$0.50; conference ice-cream, \$3 00; Graceland College, \$5.00; tithing of society, \$3.00; loan out on household goods, \$10 00; balance on hand in cash, \$6.50; incidental expenses, gingham, etc., \$17.25. Total, \$80.00.

The main trouble came about through the elders' board-bill. They never thought of charging a cent to the elders, but none of the sisters could afford to keep an elder, and very few of them had the convenience or room. So they combined their mites and created the means to keep the elder or elders indefinitely. So here is encouragement for coöperation in branches working in harmony, and warning for the sisters to go slow where friction may occur. In the spirit of love the forces moving for good are quietly and slowly but surely drawn together, but when good will is misunderstood the force for good is scattered and the branch becomes dormant, and often dead, and seldom again is confidence restored, and blighted hopes renewed. Let us hope the good Spirit may bring in peace and harmony, love and unity.

The Saints are still worshipping the Lord in private houses. The Saints of Tacoma have progressed to the extent that they have reared a house to the Lord their God by sacrifice, although about two-thirds smaller in numbers than our own branch. Our Sunday-school could have purchased an organ and have paid for it by an easy system as the majority desired, but the majority do not always rule, and the school is minus an organ, and our purses are probably not any fatter. The same holds good about a lot to build a church on. In fact, many in the church are afraid of the words *unity* and *coöperation*. On the one hand is the Spirit calling us higher, to work harder and faster for the glory of Zion, to study, to read, to observe, to push forward; while on the other hand Satan is bidding the church to be stationary, to stop its efforts, to throw aside the golden opportunity of to-day—the great business maxim, "Do it now"—for the never-dawning morrow, to sleep and to die. The Saints are trying to live godly in Christ notwithstanding this is about as bominable and wicked a country as is found on God's footstool. Many noble standard-bearers have been among us this last two years, such as Brn. Griffiths, Roberts, Chatburn, Anderson, Sheldon, Thomas, Bell, and Hölt. The Saints are scattered. Most of the midweek prayer-meetings are attended by the officers only. The pure snow-covered mountains, the vast ocean waters, the stately forests, the delightful sunshine, and gentle rains almost cause the rocks to shout forth in songs of praise, but with the sons of men this last-named substance is about zero. Men are wholly involved in the mad rush for place and earthly substance, or are carousing deep in vice and iniquity, with blunted minds and benumbed intellects.

ARTHUR W. AND SARAH E. GORBUTT.

1605 Eighth Avenue West.

After penning the above lines I felt like destroying the whole thing and not writing at all or else to rewrite at my leisure. But for several years it has been my good fortune (for which I praise God) not to have leisure. There is so much to read, so much to learn and search for, that work is piled up years ahead till it looks as if one needed a special lease of life to catch up. How grand the truth that we shall not sleep when disintegration frees our souls from this poor human incumbrance. I do not wish it to be understood that I condemn any one for the conditions I speak of by way of explanation. The sisters innocently desired to help keep the elders. The presiding officer held it not lawful, in fact an outrage; yet the Lord commanded the Nauvoo boarding-house to be built (see Doctrine and Covenants 107: 18), which, whether ran by tithing, donation, or what, was nevertheless a form of coöperation. Such was the bright idea of these good mothers of Zion, a place prepared where the elder could come and go, and feel always at home in a quiet place where nature had lavishly enthroned her most stupendous scenery. But human nature is so constituted that all can not yet see eye to eye. Rather than condemn the officer I would rather sympathize with him, and pat him on the back (for who would impugn the honest motives of any?) if it would ease his load or gladden his heart. It is to be hoped the sisters will recover and work with a might while the day lasts. Much more money could have been made had the work continued a full year. More tithing would have gone to the Bishop, and as a consequence more sheaves gathered by keeping an elder in the field; and, finally, Zion be nearer redeemed. When will the priesthood,—the Lord's holy priesthood,—cease from jealousy? When will the Saints cease from complaining and speaking guile? They are losing precious time. Their chances are slipping away.

Silence is golden if to speak would harm. If to speak will inspire to noble deeds, will encourage, strengthen, and bless, speak. The day has come when men will have enough to do to pick their own way, and lock to their own footsteps. If you are a strong climber, help the weak; bridge the crevasse that others may cross.

A. W. G.

CANEHILL, Missouri, December 10, 1904.

Editors Herald: I wish to give to your many readers, and to the world, a few facts relating to myself and work in my mission field for the last quarter. I must say there have been many things to encourage me; the dear Lord has given me his Spirit in my work for him, and I have rejoiced in God my Savior, and in the gospel of our salvation. Yet all has not been sunshine.

Bro. Joseph Ensley and I have been laboring together for the last quarter, doing all we could to spread the glad tidings of peace on earth and the good will of him that dwelt in the bush. Joseph and I have done some hard work this quarter. I have preached nearly sixty sermons, baptized one, and expect to baptize more this coming week.

But now, Bro. Editor, I come to one of the most shocking and disgraceful events that ever came under my notice, that is, to be done in the name of religion (or Christianity), and I shall give you the particulars just the way they came about.

The first of this month I sent an appointment to Brandsville, Missouri, to begin meeting on the 2d. But when we arrived we found a Reverend (?) B. D. McDonald, an evangelist of the so-called Christian Church, holding nightly meetings. We were introduced to him by a Mr. Clem with whom we put up for the night; but ere this would-be divine talked with us very long he got the spirit of their church and broke out on "Old Joe Smith was a sheep-thief; yes, an awful bad boy, for he sold hard-cider and gingerbread on the streets of Boston." He said that Joseph Smith taught "rotten doctrine," etc.; and when I asked him how he would prove such things, I was answered, "In discussion, sir." I kindly asked him if he would meet one

of our men in debate; he said, "Yes, any time," and told me to write out the propositions. I informed him that I would have them ready for him to sign the next morning; but for some cause he took the eight o'clock local and ran up to West Plains, Missouri, the next morning. I left the propositions in the hands of Mr. Clem, telling him to hand one copy to McDonald to keep, and have him sign the other copy to be handed back to me, and that I would be back the next day to see about making some necessary arrangements for the debate. I also told Mr. Clem that I did not expect to meet the man myself, as I did not have the necessary books at hand.

The morning of the 3d Joseph and I were back at Brandsville, in the house of Mr. Clem. Presently Reverend (?) McDonald stepped in, advanced towards me, reaching out his hand, saying, "Well, you have come to meet the Campbellite preacher, have you?" "Yes," says I, "I have come to see you about this debate." He informed me that he was ready at once, whereupon I asked him for one copy of the proposition. He informed me that I could not have them, telling me that they were there in his grip and that I was not man enough physically or financially to get them. Thinking that he was trying to spread on a little, I told him that we would see, so I began to move as if to take off my overcoat, then we all had a laugh, and I told him that I did not want the papers as I had the original in my pocket. He would not believe it. I asked him if I would show him the paper if he would confess to a false statement. He said, "Yes." Whereupon I took out my day-book and unfolded one of Bro. I. N. White's propositions to Clark Braden, from which I had copied. He tried to patch things up a little, but finally flew into a rage and called me a liar, a Mormon, a polygamist, a s— of a b—, and a fool, and punched me a little in the ribs, whereupon I told him not to do that. Then he pulled open the door and told me to leave the house. I told him that I would go any time Mr. Clem said to. "Get out, d— you, or I will kill you right now," and started to get his revolver out of his grip, when Mr. Clem grappled with him,—begging him to be quiet, trying to tell him that he knew me, and that I was a gentleman, that I had stayed with him before, and preached in the town, etc.; he again shook his fist in my face and calling me the names previously mentioned, said, "Get out of this town or I will kill you; you are a d— deceiver." Then turning to Joseph, he said, "Now you take your chances and get out too, or I will kill you both."

Realizing that I was in the hands of a demon in human shape, and that my life was in danger, I told him (when he started to get his gun again) that I would leave the town. Joseph and I starting out the door, he followed and pushed us off the porch, telling us again, "Leave, or I will kill you," and as we turned the corner of the house I saw him going into the house again, as if to get his revolver, as Mr. Clem had prevented him from doing so up to this time; and just as we got on the outside he came rushing out after us swearing that he would kill us if we did not hurry out of town. We got into a buggy and started off, he following quite a distance making threats against our lives. We drove on to West Plains, and I swore out a writ for him, and the sheriff and detective have been on the lookout for him ever since.

McDonald is also a member of the anti-Mormon missionary gang, under R. B. Neal, D. H. Bays, and others. The railroad agent at Brandsville wired the sheriff that Reverend (?) McDonald got as drunk as a lord and left on the midnight train. I am told that he broke up his meeting, drank a good deal of wine, and had a time. Compare Campbellism and the anti-Mormon gang with that "bad boy" and his "hard cider and gingerbread." No more Campbellism for me, after I have raised the sheepskin and have seen the wolfhair. I am glad that there is something better than the anti-Mormon gang.

J. T. DAVIS.

WEST PLAINS, Missouri, Box 590.

OTWAY, Ohio, December 13, 1904.

Editor Herald: I have been opening the work in Scioto and Adams Counties in places where the gospel "as restored by the angel" had not been heard. I have labored in seventeen new places and many have been delighted to hear the sound of the old Jerusalem doctrine; but they have been slow to obey it. After about eighteen months of hard work one man had courage to step out and obey; since then twenty-four others have been added to the church by baptism; and many others are investigating and will come, in time, if the work is looked after as it should be.

Bro. R. Etzenhouser was the first one to join me in Scioto County. He did some good preaching in the Crabtree settlement, and is remembered there by many who heard him ably defend the restored gospel. The writer baptized four, and Bro. F. J. Ebeling, the next to join me at that place, baptized one and made many friends to the work. He also visited this place and did good work, baptizing five; and the writer has baptized fourteen here. Bro. E. E. Long came to assist me and stayed ten days. He did some good preaching, and baptized one. The Saints and friends were glad to have him in their midst. Bro. Long had a rough introduction here. I had an appointment in a new place and he went with me. Some threats were made followed by some very bad behavior. The writer preached and left an appointment for the next night. Bro. Long and some of the brethren went to the place and found a mob at the door armed with stones and open knives swearing vengeance on the one that dared open the door. It was thought best by Bro. Long and others to let them have their way to save trouble, as we had friends there, and if one pass had been made, somebody would have been badly hurt, or perhaps killed; so they left the field and made a successful retreat, three miles, in good order, to the Bending Chapel where the writer had been holding forth to a peaceable and attentive congregation. The Saints were pleased to see the brethren return safe, as they were greatly troubled, for many threats had been made by these toughs,—a Baptist preacher at the head. Their names have been sent to the State's attorney of Adams County to be looked after.

I am not in my field of labor, that is, the Southeastern Mission. According to appointment I was to labor in Ohio District until October 1, then in the Southeastern Mission. I gave notice in due time to all authorities that I was ready to make the change, but to date have not received means to take me to my field of labor, and at present am snowed in in the same vicinity that I was caught in a snow-storm a year ago and where I contracted a severe cold that has troubled me for a year. At this writing have contracted another one, and it is with difficulty that I can speak above a whisper. The change came so sudden, from pleasant to near zero, that I was not able to stand the change without taking on an overload of cough fuel. Will try to reach home this week, and take a rest, as I have not had one since the first of May.

The way is opening all through this part of the district for preaching. The Lord is giving the people a desire to hear, and I find little or no trouble to get places to preach or hearers to listen. It only requires a little effort on the part of the preacher to find openings all over this part of the State. We need not sit with folded hands and expect some one to hunt us up to come and preach the gospel; we must move out into new fields and offer our services.

There was not a Saint in any of the new places in which I have labored. All were strangers, yet I have been kindly received and cared for, and the good Father has greatly blessed me in my work. I have enjoyed greater liberty in preaching the word than heretofore.

These are the closing days of my twenty-five-year experience in this grand and glorious gospel of the kingdom of God's dear Son. The longer I am in the work the brighter it shines, and I love the work all the more. May God speed the right,

At this writing I am kindly cared for at the home of Mr. S. B. Jones, not a member of the church, but a friend. I was taken to his home fifteen months ago when I first visited this place. He and his noble wife and family have always treated me kindly, and to-day four of the family are in the church, rejoicing in the truth. I am proud of the Saints here.

I served my country in the Civil War three years and seven months, and always delighted to be in the front on the firing line. And in this glorious warfare there is no place suits me better than going out and opening the work in new places, yet in some respects it is more pleasant to be with good Saints and have a good time, and have them hand you a few dimes as you need them, and not have to eat five cent meals on account of no means to do better. I hardly ever have the privilege of meeting with the Saints in the branches, and I am of the opinion if there was less branch visiting done by the missionary force, the law would be honored, and the world warned, and the honest in heart gathered all the sooner. There are fifteen or more counties in this district that have never heard a gospel sermon yet.

The work was planted in Ohio more than forty years ago. There are some places in the district where the paths of the preacher have been tramped so long and hard the grass can not grow, yet they seem to like to tread the old paths; and it is as impossible to reach the people in some of these places with the gospel as it is to wet a goose that is full-feathered by pouring water on its back. I think it time for the younger men to venture more, and let the old men stay close to shore. Jackson, Gallia, Lawrence, Vinton, Hocking, Athens, Pike, Meigs, and Highland Counties, and a few other places have been hearing the warning voice for the last twenty years, and they seem to be hardened. Let the Saints look after the work in these places and all make an effort to reach the places that have never heard the good news. I never feel like barking on a cold trail, or building on another's foundation. In this I may be a little peculiar, yet I prefer to do as the law directs, to go out into new fields and leave the branches to the local officers. Others can do as they think best. Some think they can not tramp the country and hunt for places to preach. The way must be prepared before them, and place waiting to receive them, so they can have a good place to put up at. I find plenty of places ready to receive me and give me a good home, and the people seem delighted to have me make my wants known, and more so after learning the good news, and entering the fold.

Well, old age and a feeble body will compel me to take a back seat in the winter months in this changeable climate. I am slow to step back. I do not like to give up the fight; but grit is not all that is needed.

In the faith and hoping to endure to the end,

T. J. BEATTY.

CHESTNUT, Montana, December 25, 1904.

Editors Herald: I have been endeavoring to discharge my duties faithfully as a minister for Christ, never letting an opportunity pass for accomplishing some good, always watching as well as praying that I may have the Spirit of the Lord to direct me in all my work, knowing that this is the Lord's work.

I have discovered that self is the greatest enemy that we have to contend with. When the Lord said, "Watch and pray," he intended that we should watch ourselves and not our neighbor. But it has become a custom in this age to keep a strict watch on our neighbor, and if we see him or her doing something that we think is not altogether right, then we put on our magnifying-glasses and make it as large as we can, then tell every one we meet what a great sinner neighbor so and so is. Of course we would not be guilty of such a thing ourselves.

When we do this, where are we? In the narrow or broad way, doing the will of the Lord or the will of Satan? "If ye love me, keep my commandments." "And this is my commandment, That ye love one another." Can I love the Lord and hate my

brother or sister? The Lord said, "Blessed are the merciful, for they shall obtain mercy." Are we merciful when we find fault with every one? Are we justified in judging and condemning our brother contrary to the law, peradventure he may have done wrong? The Lord said that if your brother hath aught against you, go to him and make it right with him; but do not let us go and tell our troubles to others. I have taken the name of Jesus Christ. I was buried with him in baptism for the remission of my sins. Am I to continue in sin? God forbid. As I was buried in the likeness of his death, so shall I walk in newness of life, in the likeness of his resurrection. As my Savior subjected himself to the will of his Father in all things, I must bring myself in subjection to the law of God.

The Psalmist said, "The law of the Lord is perfect." Hence if we will bring ourselves into subjection to this perfect law we shall purify ourselves, even as he is pure. As ministers, we are sent out to preach the gospel, "teaching them to observe all things whatsoever I have commanded you." What effect will our preaching have unless we bring ourselves into subjection to the gospel law, and observe "all things whatsoever" the Lord has "commanded" us, as well as to preach them? I find that actions speak louder than words. As I expect the Lord to forgive my trespasses, I must forgive my brother his trespasses. As I expect mercy, I must be merciful. As I profess that I love the Lord, I must prove it by manifesting my love to the brethren. As I expect to receive the celestial reward, I must abide by the celestial law.

The year 1904 is at an end. What is the record we have made? How much have we improved spiritually? What success have we had in bringing self into subjection to the requirements of God? Where we were weak a year ago, are we strong to-day?

Let us look back over the past, and where we see that we have made a mistake, correct it in the coming year. Let us be coworkers with Christ, and then eternal life is sure.

Yours in bonds,

E. E. WILLIAMS.

HOLDENVILLE, Indian Territory, Dec. 26, 1904.

Dear Herald: Since writing my last letter I have been doing what I could in gospel work, most of the time in company with Bro. Sheppard. We have been able to do but little public preaching during the past three months. A large cotton crop has kept the people so busy that it has been impossible to get them to come out to meetings. Seeing all this loss, I thought I would risk a little, so I attended a Christian Adventist meeting.

The preacher preached on the signs of the coming of Christ. He said in his discourse, that if any one was a believer in Christ's second coming he was an Adventist. He gave an invitation for members. One lady united by letter; her husband requested baptism. The preacher had the two stand up. He then said all Christians regardless of name are invited to come and extend the right hand of fellowship. All went but myself. I sat still. My time came at last. I asked to make a few remarks, and make an announcement. My request was granted. I arose and made my announcement for preaching that night, as the preacher had said in his sermon he was done. I also called the people's attention to the fact that I was a firm believer in the second coming of the Lord, but if I was an Adventist I did not know it, and said in a clear, distinct way that I was certain I did not believe in the doctrine of the mortality of the soul. That was enough. The preacher jumped up, commenced to debate the question, and challenged me for debate. So I spoke up, saying that if he was going to debate the question I would like to have half of the time. So he stopped and we soon arranged for debate, set the time, wrote to Bro. Sheppard to come. He came and did the debating. When the time came to begin debate instead of Mr. Norman as their champion, as we expected, they sent for Mr. Fritz, of Oklahoma, their biggest

man. I must say that if Fritz ever made a point I failed to see it. Large crowds, fine attention. Bro. Sheppard was greatly blessed with liberty and power over his opponent. I have witnessed many debates, but this is the most complete victory of any I have ever witnessed. This is one debate that the Lord had a hand in from start to finish. At the close D. B. Bay sent a challenge to Adventists, but he never breathed "Mormonism." We are all feeling happy over the debate; made lots of friends, got the gospel before more people than we could by preaching six months, from the fact they will not come to hear preaching, but they all come to a debate. Debates are a good thing when God is in them; but when he is not, what a failure is debate!

S. W. SIMMONS.

CHEROKEE, Kansas, December 28, 1904.

Editors Herald: Bro. William Kirk, of Sherwin, Kansas, and I have been laboring together in this region of country. We have had splendid meetings in every place visited. We occupied a few nights at Saints' chapel, near Sherwin, Kansas, Sherwin Branch is in a fine condition, spiritually, under the supervision of Bro. Taylor. Christmas eve they had a tree at the church, house overcrowded, tree loaded with presents.

I preached for them twice on Christmas. At night extra seats were brought in, house running over full, many outside at the windows and door, which were open, it being so warm.

Bro. Kirk has a good horse and buggy which we use. If all Saints were as sacrificing as he is, the work would soon spread far and wide. He lives to enjoy the Spirit, and does enjoy it.

In November I held a meeting at Ryan schoolhouse, in Clinton District, near where I obeyed the gospel about twenty years ago. It is near where we were "egged" when we obeyed the gospel. House was filled to utmost capacity; on Sunday night some turned away, could not get in. Every sermon I preached several were in tears. I baptized Mr. Weaver and wife, the wealthiest man in that section; many more almost ready for the water.

God's Spirit has been with me to a great degree in all of my labors this year. Let us all be diligent, working for the Master, laboring to build up Zion by living the celestial law.

In the battle for life,

F. C. KECK.

DES MOINES, Iowa, December 28, 1904.

Editors Herald: To the church here in the city the closing year has been an eventful one. It has seen us locate in our new church-building and the special blessings of heaven have been bountifully bestowed upon us. The Lord has graciously blessed and remembered us in many ways and we feel that his approving smile has rested upon the efforts which his Saints have put forth during the year. The new building was contracted to be paid for in one year and thus far we have been able to meet our financial obligations, and this has only been by an earnest and united effort on the part of the Saints. Sometime during the coming year we hope to be ready for the dedication of our house of worship.

Christmas day, the Lord's day, was an enjoyable one to the Saints here. On Christmas eve the Sunday-school held Christmas exercises. On Christmas morning the Sunday-school met at ten o'clock and the attendance was up to the average. The election of officers took place and our assistant district superintendent, S. M. Reiste, was present. At eleven o'clock Elder J. F. Mintun preached a discourse very appropriate for the day. At six o'clock in the evening the Religio met. The study of the writings of Alma, the inspired man of God, prove more and more interesting as we continue them. At half past seven in the evening our district president, Elder S. K. Sorensen, was the speaker.

It is pleasing to note the interest manifested by so many of the Saints, and especially those coming into the city. There

are some young people in the city attending college and they are regular attendants at the church. Some are teaching in the near-by towns and they come into the city and attend the Sunday services as often as they can. Some come to the city seeking employment and seek the church the first Sunday. This is as it should be.

The work in the district is in fairly good condition. The district conference is appointed to meet at Runnells, February 18 and 19. Let the Saints of the district make note of this.

The missionary force are busy all the time. Elder J. F. Mintun closed a twelve-night debate at Runnells on the 23d inst. with Reverend G. W. Roberts, the man with whom he debated at Marshalltown in September. Elder S. K. Sorensen acted as moderator for Elder Mintun. The holiday festivities are more attractive to the world than the gospel story so that missionary work is checked to some extent during this season.

During the year now drawing to a close we have come up on higher ground as a people. The work in this city has progressed as never before in any one year. The efforts of our city missionary are being felt for good. The press of the city has been very liberal with us and we feel that we have a standing in the city as a religious body that is attracting the attention of the world.

The vision of the work for 1905 opens before us in a broader field, one which will require more active laborers to keep in good cultivation the ground already broken; and rich fields as yet untouched lie all around us.

May the Lord of heaven give us all strength to occupy peacefully before him.

A. A. REAMS.

LOS ANGELES, California, December 29, 1904.

Editors Herald: In looking over my communication of November 30, in your issue of December 21, I feel that possibly an injustice may be done the Bishop in that I should have stated that during the present year the Bishop, after I had stated conditions to him, allowed my family to draw their allowance for three months, though at the time I was looking after other matters, with the understanding that I give as full attention to my church-work as lay in my power. This I endeavored to do. I will say that I consider that this has fully offset any former arrearage. The Saints here have generally known this, as I have publicly so informed them; but others not acquainted with the facts might come to the conclusion that the Bishop had dealt unjustly with me. I do not desire to cast reflections upon any one in anything which comes from my pen, and will never intentionally do so.

In this connection let me say that a perusal of the communication from Sr. David H. Smith, in a recent HERALD, entitled "The longing of thirty-four Christmas-tides," brings almost a blush of shame when we remember that at times in the years which have gone by we have sometimes been led to murmur because our lives have been cast in unpleasant places. No one but God can conceive of the suspense, the agony, the heart-breaks which were bound up in that long, weary wait of our loyal, uncomplaining sister. I would suggest that every one of us cut this clipping out and carry it around with us, and when we become despondent take it up, read and reread it. God bless our sister, and her noble son. May he be so blessed in body and mind that the unfilled ambition of his noble sire may be executed in a large degree in him.

Bro. Joseph Luff is improving slowly. Two weeks ago he preached for an hour standing on one leg, and, as far as the hearers could discern, his physical defect in no sense impaired his mental poise.

Bro. Charles Crumley, who by the way is well liked in this part of the mission, and is a man who evidences continued and steady growth, is soon to take his departure for Northern California. He is to be accompanied by his family, his objective point being Sacramento. We understand this change is made

under the direction of the missionary in charge. We commend him to the Saints of the Northern district feeling that the work will be safe in his hands.

The Saints of the southland are much disappointed and pained over conditions necessitating Bro. Scott's hurried departure for home. While much relieved to learn that he is much improved in health, still we can not but feel disappointed in not having his labor from now until spring as we had been led to believe we would.

Bro. J. C. Clapp is some better, and is as eager and anxious for the welfare of the church as ever.

Good reports come from the efforts of Bro. Carmichael in the region of his home branch. He has been holding regular services in a number of contiguous points, and though the audiences have been small, yet some good has been accomplished. He expected to start east in the early part of February.

We have one hundred and fifty of Bro. Joseph Luff's latest books, comprising our share of the "Emma Tilton Memorial," and trust that every member in Southern California will avail himself of the opportunity of circulating these books. A postal card written me stating your wants will be promptly answered.

Our branch solicitor informs me that the Saints the past month have nobly responded in tithes and offerings, wiping out a deficit of over three hundred dollars, paying current allowances, and leaving a balance in the treasury of nearly a hundred dollars. Thus we will commence the new year with bright prospects.

Your brother in Christ,

3720 South Park Avenue.

T. W. WILLIAMS.

LOS ANGELES, California, December 30, 1904.

Editors Herald: Permit me through your columns to correct some published mistakes and to answer a lot of private inquiries by letters regarding myself and my recent mishap.

Nearly six weeks of enforced confinement indoors has whetted my inclination for out-door privileges and my anxiety to get back to missionary work, and I hope to venture forth on my crutches in a few more days and start for other parts of this district, to do what I can in my crippled condition. Am the more anxious to do so, because I have lost four good men from my field in the last four months, and one other who was appointed has been prevented from coming this year. I must therefore remain, if only a third or half of an ordinary man's work can be done by me, in my condition. Have already preached once in this city since my accident. I suppose the picture was an odd one, as I stood on one foot, with my other knee flexed and resting on a chair close by, for three-quarters of an hour; but this was all behind the pulpit and only visible to the members of the choir behind me.

When thrown from the buggy during the runaway, my right leg must have in some way been caught between the box and the wheel, or such is the opinion of the attending physician, for the ankle was wrenched and the ligaments on both sides were torn and the tissues contused; so that an attempt to put the foot down resulted in a temporary displacement of the joint bones. Later it was discovered that the main bone of the leg was cracked transversely, about midway between the ankle and knee, though not displaced. I distinctly remember striking on my back, and have had several reminders of it since. My left wrist somehow worked itself into the melee and shared in the consequences slightly. The administration of the elders, after I was brought to my home at Bro. William Crumley's, resulted in the instant and complete removal of the immediate effects on my nervous system and the intensity of the pain. My back and wrist are now back into business after the old fashion, without any serious curtailments, and I hope the foot will have the good sense to follow suit before long. Crutches are not desirable adjuncts, but, like Adam's tumble from grace, are accepted as a kind of necessary nuisance.

Everything in the line of kindly attention and provision for my needs that could be desired has been lavished upon me by Bro. and Sr. Crumley and family, and the many visiting and inquiring Saints, for which they and the Lord have my unstinted gratitude.

Have no time to waste in complaining over the case. It may be a condition of masked good. Am told by some the Devil was after me, and some think it was a providential permission. It matters little to me which or if both are true. I was attending to my duty as a minister. That was my business. Let God and the Devil attend to theirs. If I occasionally must figure in the friction between them, it but reveals interest on both sides—not necessarily a bad sign. I supremely love the former and the work he has given me to do. I distinctly hate the works of the latter and want to help destroy them, and do not think I shall change my disposition along these lines, even though a host of mishaps occur to leave their disfiguring brand upon me. At least such is my earnest hope and sincere prayer.

The gospel work presses more closely upon my heart and commands my affection more and more profoundly as the years pass. Only those ignorant of its blessedness can dislike it. Jesus Christ, as viewed through the philosophy revived by the angel's message in this generation, is a miracle of loveliness—an eternal study—a perpetual revelation of majesty and glory. I shudder from the fear that my life misrepresents him, and would give worlds, if possessed, to know that I always pleased him. But I feel measurably happy in the consciousness that at least he understands me, and 'he remembers that we are but dust.'

May God bless all who are hungering for righteousness, and may he give the world appetite in that line.

JOSEPH LUFF.

MARION, Oklahoma, December 30, 1904.

Saints' Herald: I notice in the last HERALD, just received to-day, that some one has called in question the quotations I made from the Brighamite records in my tract, Necessity for Reorganization. I want to say that every quotation I made in that tract I took directly from the Brighamite publications. I did not quote from other writers but searched the records themselves. The quotation referred to in the HERALD, I took from a fragment of volume 8, *Journal of Discourses*. That fragment is now in the Historian's office, at Lamoni, I suppose, as I sent it to the Historian and it was not returned to me. I can assure the brethren that they can use that tract fearlessly and it will not fail them, so far as quotations are concerned, as I was very particular about it. A man does not have to lie about them to make out a case; all he needs is to tell the truth.

Yours for right,

H. O. SMITH.

SEMINOLE, Alabama, December 29, 1904.

Editor Herald: I can not say that all the Saints are alive to the work here, but some are looking forward to the time when the Lord will say, "Well done, thou good and faithful servant: . . . enter thou into the joy of thy Lord."

Dear Saints, to live just in this life, we should make more offerings to the beautiful work in which we are engaged, which is the true work of God. When we obey the commandments of the Lord, and trust him, and praise his name for every blessing that he bestows upon us, then we will receive spiritual light and knowledge, and can realize the source it comes from. But we never can prove the delights of his love until we lay all on the altar; for the favor he shows, and the joy he bestows are for them who will "trust and obey."

This part of the country is very thinly settled, but if the few here would only respond to the call of duty, the rising generation in this part of the Lord's vineyard could be brought up to a more perfect knowledge of the Lord and his work.

If I know myself I love this work. If we seek the Lord, faithfully, he will guide and direct us to a knowledge of the work that we ought to do. I have sold two copies of the Book of Mormon, and one Instructor, and have distributed some HERALDS and other literature. One man said that he was convinced and satisfied that this is the true and only work of God; and he said that a Baptist promised to come to his house and read all one week with him. I am satisfied that he will be baptized the first opportunity.

That I may remain in the work for good, is my prayer.

JAMES COOPER.

OTWAY, Ohio.

Editors Herald: I take the pleasure of writing a few lines to your valuable paper. I wish to speak in regard to the Reorganized Church of Jesus Christ of Latter Day Saints. It brings joy and comfort and peace to the soul, which the world can never give. I can not praise this work enough. I came into this work the 3d of July, 1903, and am truly glad I have found the true gospel of the kingdom. I was a member of the Baptist Church for about thirteen years before I found the true light; but have had more enjoyment in these few months than in all the rest of my life. We have persecution to contend with, but the grace of God will bring us out more than conqueror. We have no branch here, but think we will be organized soon. We have twenty members and are trusting in God, from whom all blessings flow. We were brought into the kingdom under the hands of Brn. T. J. Beatty, F. J. Ebeling, and E. E. Long.

Pray for us that we may endure to the end; "the same shall be saved." I thank God for the true light of this everlasting gospel, and that the angel flew through the midst of heaven declaring that this gospel should be preached to all nations, and then should the end come. May all of the dear Saints be ready, that this time come not on them as a thief in the night. May God bless and save us all in the kingdom is my prayer.

Yours in the faith,

THOMAS MITCHELL.

INDEPENDENCE, Missouri, December 31, 1904.

Dear Herald: I am happy to say that after a period of a little over one year in Joseph's land, we are still interested in the great latter-day work. Our confidence in this cause grows stronger continually, and we feel assured that it is no idle delusion, but a solemn reality. We have not always realized our anticipations in the work, but who of us has? There must of necessity be a complete resignation to our surrounding circumstances, and a goodly portion of the Holy Spirit to lead us to say, "Thy will be done."

The year 1904 has been fraught with great events. It is one in which the seeds of great things have been sown, the harvest of which sowing will be garnered by the nations in sadness, pain, and disaster on the one hand, and pleasure, peace, and joy, on the other. The sunshine of prosperity and shade of adversity have been over all; and what shall have been our record for good, for the year that is fast passing away into eternity? Can we truthfully say, We have done our part in every respect? Can we feel satisfied with ourselves, and say, should the question be asked, Yes, dear Lord, we have heeded your instructions wherein you have said, we were to feed the poor, clothe the naked, visit the sick, pay our tithes and offerings; and have failed not to lift our voice of warning in defense of the gospel?

I am very grateful to our heavenly Father that we are spared to live in this day and generation, to walk down time's vista one year nearer the time when we hope, by our faithfulness, to see the glorious advent of Christ.

We all are but weak mortals at the best, but what an amount of good we could do if we only sought and embraced the present opportunities! It has been recorded by the Master that we are to live by every word that proceedeth out of the mouth

of God. Shall this be our motto for 1905, or shall we be willing to have the pleasures of this world for a little season? May we all press forward, forward, in the good work of the Master, laboring together in unity and in love for the accomplishment of God's purposes intrusted to all, that we may be prepared for the coming of our Lord and Savior.

We are indeed thankful for the manifestation of God's love toward us since coming to this place, and from the evidences received we are satisfied that there were other than human agencies working for our good. We are also happy to say that the homesick ones have learned to appreciate this beautiful land, the choice of heaven, having no desire to ever make a permanent home in the land of our birth. Still sweet memories remain with us, of the happy times we have had with our brethren and sisters, both in England and Scotland.

May the Lord bless his people everywhere, and his ministers as they go forth battling against all kinds of obstacles and bearing much for the cause they represent.

Yours in gospel bonds,

1127 West Electric Street.

JOSEPH ARBER.

GALIEN, Michigan, December 31, 1904.

Editors Herald: It has been a long time, since I have written to the HERALD. This is not because of lack of interest, or indifference, but because I did not desire to infringe upon your valuable space.

That your readers might know that the Saints in this part of the field are still earnest and active for the success of this great cause, I write you.

The Galien Branch has now, within its border, three complete church-buildings. A neat little structure at Three Oaks was completed and dedicated a few years ago, largely through the efforts, and generous contributions of our noble and worthy Bro. Cyrus Thurston, who passed to the other side some few months ago.

The 11th of this present month a neat little chapel was dedicated at New Troy. The dedicatory sermon was delivered by Elder I. M. Smith. It was a clear and logical discourse, showing the character of the organization of the church, as organized by Christ in all dispensations. Elder Asa S. Cochran delivered the dedicatory prayer. The music was good. A number of the young people from Galien drove to New Troy to assist in the dedication. Upon the whole the exercises were a success, and the Saints were made to rejoice in the thought that another building had been completed, all obligations against it paid, and properly dedicated to the service of God.

The third building in this branch is located at Galien. It is a beautiful little edifice, and the Saints are putting forth every effort and living in abiding hope that soon the debt which is now against the building will be liquidated; and that the day may soon come when we can meet within its holy walls to set it apart and dedicate it to the services and uses of the gospel of our blessed Lord.

At the beginning of this present year, we had about twelve hundred dollars against it, and we will raise during the year besides the running expenses about four hundred dollars. When we began the year with the idea of raising four hundred dollars this present year it seemed a task too great for the few workers in this branch to accomplish, as we have but a very few active and earnest workers in the branch. Besides doing this, we have helped some on the church at New Troy, and also paid the portion assigned to this branch for the liquidation of the college debt. Neither have the Saints forgotten to pay their tithing and free-will offerings. I believe as this year draws to a close the Saints here will, to a marked degree, be found to be in a better condition spiritually and financially than in the past.

If the amount already received by the Bishop is not sufficient to entirely liquidate the college debt, the Saints here are ready to do their part, for we are deeply interested in the building up and maintaining of Graceland; and it cheers our hearts when

we read in the HERALD and *Ensign* of the contributions of the isolated Saints, from nearly every part of the world where the gospel has been preached, who send in their contributions for the college, accompanied by their cheering words and earnest hope that Graceland may be continued, and that the church may not take a backward step in educational matters. The task of maintaining an educational institution of this kind is not impossible for the church, and is right in the line of building up the great cause of our blessed Master here upon the earth.

If this branch with scarcely more than half a dozen workers can raise nearly four hundred dollars in one year for payment on the obligation against their church at Galien, besides paying their tithes and free-will offerings, who will say that it is impossible for a church with fifty thousand membership to meet the requirements of the college?

We have heard it claimed that Graceland cost too much, and various other criticisms regarding its management. We have heard similar complaints about our little chapel here; but we have tried to do the best we could with the judgment that God has given us, and we propose to move forward with God's help, united, and pay for our little chapel, and we shall hail the day when we can dedicate it and set it apart to the service of God.

I know of no great movements for the advancement and betterment of the human race, but that they have had their difficulties and trials to overcome; and so I feel with Graceland as I do with the church, that in the face of discouragement and of difficulty, let the workers unite and earnestly move forward, and Graceland will triumph and the cause of education and truth will advance to the glory and honor of God throughout the earth.

I am in favor of the maintenance of Graceland, and I join with my brothers and sisters, who have written from various parts of the land, in the hope that her doors may never be closed, but that her work for good may continue.

Elder I. M. Smith has been with us for some time and has accomplished much good by his exemplary life and his clear, logical sermons. With abiding faith in the ultimate triumph of truth and righteousness I am,

In gospel bonds,
E. A. BLAKESLEE.

BRECKENRIDGE, Missouri, January 2, 1905.

Editors Herald: I have often thought of writing a letter to the HERALD or *Ensign*, but have refrained, thinking I could not write anything that would benefit any one. I was baptized at Armstrong, Kansas, in May, 1892, by Bro. Willard Smith; and sometimes when I think back over my life to the time when I first obeyed the gospel, I think that many times I have been very negligent, that I have not been as faithful as I should have been, but I have never regretted the step taken, as the hymn declares,

"With joy I remember the dawn of that day,
When led by the Spirit the truth to obey."

Neither do I doubt this work, for in the past when I have been faithful and have gone to my heavenly Father in prayer, earnestly, and have asked him for his blessings, I have felt the sweet, comforting influence of his Spirit, that made my heart glad. And of late it seems that many times I have felt the presence of the good Spirit near, and I have felt that none should be idle, but that we should seek diligently to do the will of our heavenly Father; that we should all be united, be one as he has commanded us. And if we will do this I feel that we may indeed receive great blessings.

Dear Saints, I love this work and earnestly desire to be faithful in doing any duty. We are not situated at present so we can enjoy church privileges. I often think I would love to meet with the Saints in a good meeting again. We are not taking either HERALD or *Ensign* at present, but through the kindness of my aunt have had quite a number of the church papers to read, and I very much enjoy reading the good letters from the brothers and sisters, also the other articles. We have a home

class of six members and I think we are doing very well considering that not any of us have ever had any experience in that line.

I realize my weakness and desire an interest in your prayers that I may be faithful to the end, and my prayers shall ever be for God's people.

Your sister in the one faith,
LULA E. PHILLIPS.

WOODBURN, Indiana, January 1, 1905.

Editors Herald: This beautiful New Year's morning I will try to pacify my hungry soul by writing a few lines to the HERALD. It renewed our spirits by seeing Bro. S. W. L. Scott's and Bro. Adam Smith's letters in the HERALD last evening, as we are isolated, the nearest Saints being at Antwerp, Ohio.

The children go to the Methodist Sunday-school and church. They often wish they could go to the Saints' Sunday-school instead. We would like to hear from Bro. E. H. Durand, or J. R. Beckley, or James E. Kelley.

We are living in a German Lutheran neighborhood; their big brick church is just a few rods from our house. When I hear the bell, I often think it is too bad it is not of our own faith. Three of my children and husband have not accepted the gospel yet. I can not see why they put it off so long. Our oldest son was married last fall, and has moved to Traverse City. I wish some one could call on them; I believe they would go to church if they knew where to go. They live on West Sixteenth Street, 325. His name is Edwin Davis. I will close praying that the Lord of the harvest will send forth more laborers, that the gospel may be brought here sometime in the near future. It has never been preached here yet.

Your sister in the one faith,
MRS. A. V. DAVIS.

BELDING, Michigan, January 3, 1905.

Editors Herald: We last wrote you from Lawton, Michigan, enroute to Bronson, Michigan. We occupied the Maccabee Hall at the latter place with very attentive audiences. There is a people at that point who will take hold of the gospel plow after a little. We expect to return there the last of this month. We came to this city of silk December 29, 1904. Began services the same evening in a hall hired by the Saints, but being a city of silk-mills, the denizens thereof are too fine to hear the latter-day evangel; audiences not large save Sunday evenings. We are lodging with Bro. and Sr. Garver, who are staunch Saints, and are looking forward for the salvation to be revealed at the coming of Christ. Their kindness is proverbial, and their house has merited the characterization of "orphans' home." The good Lord will reward them. The branch is presided over by Elder Hill, and Bro. Garver is priest. The silk-mills of this city employ about fifteen hundred ladies, who receive from eighty cents to one dollar and fifty cents a day. Wages of all classes are very low here, and as long as our own American workmen persist in cutting wages down, we ought not quarrel about immigration laws, or "Dago" contract labor. But I am reminded of the "oppression of hirelings in their wages" as a sign of the coming of Christ "near to judgment," and this sign must take its place right along with others. But the saddest and most prominent sign of the near approach of the Savior, is the sleepy, drowsy, and indifferent condition of a large portion of Saints. Is it a fact that the Lord will have to appoint the portion of so many among the objectionable class called hypocrites? (See Matthew 24:45-51.) Saints, do we not by act declare, "My Lord delayeth his coming"? Are we drifting? Do we "eat, and drink with drunken"? Are we looking for the day which hasteth greatly? While the indications are that Gentile times are closing, and the hand of God is spread over all the century, and we the custodians of the "salt" which saves, of the light which illuminates, is it possible that the "salt" has "lost savor," and the "light become darkness"? If so, we will

go down in the perishing of mystery Babylon in the hour of God's judgment. "Awake thou that sleepest; arise from the dead, and Christ will give thee light." "Put on the whole armor of God."

Saints, the gospel has been restored by angelic ministration. Its public administration has been to all the world. "The light"—the "fullness of the gospel," has broken "out among the Gentiles," and they "will not receive it." Their opportunities for receiving the light, they will not avail themselves of. What follows? Simply this: "The kingdom of God will be taken away from you, and given to a nation [the Jews] bringing forth the fruits thereof." Such period is now on. One hundred and forty-five thousand Jews are now in old Palestine. Their land has been smitten by the restoration power of God, and it, in its restored condition, stands forth as a pledge of the final restoration of the entire earth. Is there any time for sleeping, surfeiting, or condemnable indifference? "The day of the Lord will come as a thief"—"as a snare upon all the world." Now you do not know of a thief's presence until he has broken open the window, and stands over your bed with mask on, and brace of revolvers flashing in your face—unless you are *watching*. Yet sedulously and unprepared, will the Lord be ushered in on us, if we permit present conditions to continue. "Blessed is he that . . . keepeth his garments." We are trying to keep up action. Love to all. Malice to none.

Hopefully,

S. W. L. SCOTT.

BRADFORD, England, December 20, 1904.

Dear Herald: Feeling blessed by reading your pages I send a little history of the work of the Lord in this part of the world. Something like about fifteen years ago in a soap works at Bradford, Manchester, worked two young men, one a member of the Church of England choir, the other a member of the Independent Methodist Church. A death occurred that greatly affected the choir member, who up to this time, with many of his colleagues, believed it right to do a little concert singing and even racing for a wager. But now there was awakened within a deeper feeling, and inquiry was made about conversion and what it meant. He saw himself a sinner, and Christ his Savior. Then he seemed to see that the clergyman and the Sunday-school teachers were at fault. Trying to reform things got himself a bad name. He gave it up and joined the Primitive Methodists. About this time there came a people with canvas tent into the neighborhood, preaching baptism by immersion. They are known in the sectarian world as the Christian Brethren, but the only title they own is, "Gathered out to the name of the Lord." The Bible being so clear on baptism by immersion, the young chorister was baptized. Ultimately the other followed. The canvas tent was replaced by a wooden one, a little larger. The young Methodist had been sick for a long time, and as a last resource the doctor ordered him to a convalescent home at the sea-side. While away from home a stranger appeared in the neighborhood, a very tottering old man, went to a shop kept by some friends to buy a loaf of bread and began to talk about the latter-day work. Friends, and wife, began to get interested and a meeting was arranged to be held in the shop; and all being women, the young chorister, hearing of it and knowing they were Latter Day Saints, went to the meeting to take care of the sick man's wife in his absence; but the teaching got hold of them all. They were given some literature to read which created a spirit of inquiry. The old man hearing of Bible readings being held in the wooden tent, went and asked several questions, privilege being given. He seemed to be well received, so made arrangements with several of his brethren to come along with him to the meeting, our worthy Bro. Dew-snup, Sr., being one of them. Meantime the story got out that they were Latter Day Saints. Anyhow, they went to the meeting, which was opened, and then some one got up and asked if there were any Latter Day Saints in the room, and demanded

an answer. Then they were told to leave the room. Bro. Dew-snup tried to get the reason, but to no avail; they must go out. So out they went, some of the members with them. As they stood in the street the old man said, "Never mind, brethren, the very place will be ours yet," or words to that effect. On the Sunday night following another meeting was held in the shop by the old man and his brethren. The young chorister favored the Latter Day Saints, consequently his name was read out as a heretic. He, however, kept the young Independent Methodist informed of things as they took place, who after a few weeks returned home, and arrangements were made for a meeting to be held in his house, so that he might hear for himself. After this he had a visit from the "oversight" brethren from the tent, and upon questioning them as to authority, and as to baptism being for the remission of sins, was told that he was going to hell fast; and the Sunday following, his name was read out as a heretic.

Both working at the same works, they spoke often through the day to each other about the latter-day work, and compared what they heard with the Bible, and then, when convinced that it was scriptural, gave their names in for baptism. Arriving at the baths Apostle Gomer Griffiths was there and baptized them. On Sunday morning at the confirmation, great was the power manifested; the old man again and again stating that the Lord had told him he would have his work established in Bradford. In a few weeks time there was thought to be sufficient interest in Bradford to organize a mission, and one was started in the little shop. Then a Sunday-school was organized in the young Methodist's house, and the two young men left in charge. In a few months it was thought advisable to look for a room. One was found in the same street as the old man lived, and was taken on a five-year lease, and a branch was organized. The Saints agreed to pay three pence each week, and this was kept up until about eighty pounds were raised. In the meantime the old man had died and his prophecy was forgotten, when one day one of the members of the tent we were turned out of came and asked them if they would buy it. Two of the brethren went to see the tent, and a meeting was called, and they agreed to buy it. While bargaining for it, another man came into the room and offered one pound more than the Latter Day Saints would give. And although the men who asked them to buy the tent professed to believe that they were heretics, no one else must have it. Thus the word of the Lord uttered by a poor old man of which the world thought very little, living in a very humble front room of a small cottage, must be fulfilled. Praise the Lord. Since purchasing the tent the Saints have bought the plot of land on which it is erected, at a cost of two hundred pounds, and spent about fifty pounds in alterations and painting. The last quarterly conference of the Manchester District was held in the same building.

The friends at the shop referred to was the home of our Srs. Knott and Koads. The old man so often referred to was our dear old Bro. Clark; father of our present Bro. Clark of Stockport Road. The young chorister, our dear Bro. Thomas Taylor, missionary and president of the Leeds District. The young Independent Methodist, the writer,

G. W. LEGGOTH.

135 Clayton Lane, Clayton Road, MANCHESTER.

Detroit Items.

The Lord's work is steadily progressing in Detroit, and the Spirit of "Peace on earth, good will toward men" seems to reign in the Evergreen Branch. The Saints have purchased from our Episcopalian neighbors a nice little church-building. It is beautifully situated in the central part of the city, corner Fourth and Hancock Avenues, convenient to several street-car lines. Bro. F. H. Brooks accidentally discovered the chance to purchase the building, and, being one of the trustees, speedily secured it at a bargain. To our faithful sisters is largely due the credit of having the ready cash to secure the prize. In their

Ladies' Aid and Willing Helpers Societies, they have labored unceasingly to secure a house of worship of our own, and God has blessed their efforts thus far. We hope to secure the land upon which the church stands, in time.

DETROIT CORRESPONDENT.

Extracts from Letters.

J. L. Mortimer, Millit P. O., Alta.; Northwest Territory: "We had President R. C. Evans in this great Northwest Mission for about a month, and while here he organized two branches, one in Manitoba, known as the Rossendale Branch, and one in Assiniboia known as the Weyburn Branch; he was liked by all the Saints, and a great many of the 'outsiders' expressed regard for him, and many said, 'Surely, he is a man of God.' He did a great deal of good, and gave some grand counsel to the Saints, both for their spiritual and temporal welfare. While here he baptized four, ordained four, and gathered much tithing. Many of the Saints got an understanding of tithing, and have made a start in that way. His work here will never be forgotten."

Charles E. Irwin, Wilburton, Indian Territory: "I have been holding a series of meetings here, assisted by Bro. J. D. Erwin, which have been the means of interesting some of the 'outsiders,' and I trust will be profitable to the Saints. From here I go to Coalgate to hold a series of meetings there. This is a fine climate. The past week has been unusually warm, temperature averaging about sixty. Flies and mosquitoes have been quite numerous. Wilburton is one of the most flourishing towns of the South with a steady growth and about eight thousand population. Christmas day was extremely warm, no fires in the houses, and doors open. This is the climate for cold-blooded Northerners like myself."

Bro. Peter Muceus in a letter to Bishop Kelley dated Christiana, Norway, December 6, 1904: "The Saints are doing well as a rule in this mission, and the work is in pretty fair condition; but in this city prospects are not very bright, still we are hopeful. If I do not succeed in accomplishing much here this winter, I shall not remain, but go on to other places where people will hear. Being bound to this place I can not travel as I would like to do. Hope to receive help by next conference. My family is well and we feel encouraged."

Miscellaneous Department.

Release of Missionary.

Bro. J. R. Beckley, appointed to the Kirtland District, Ohio, by the last General Conference, has for cause been released from said field by the missionary in charge, Bro. U. W. Greene. Said release is hereby ratified and notice given of such release for the remainder of the conference year, subject to action of the spring conference of 1905.

Signed,

JOSEPH SMITH, for Presidency.

LAMONI, Iowa, January 6, 1905.

Independence Stake.

To Branch Presidents, Clerks, and Members at Large in Independence Stake: Your attention is called to the fact that many errors occur in statistical reports, usually traced to carelessness in copying from baptismal certificates to records and from records to letters of removal and vice versa; failure to procure or be furnished by officers with items of baptisms, confirmation, ordination, births, and marriages complete in names, dates, place, and all names of those officiating. This can be remedied by exercising particular care in making out your reports. In taking letters of removal, scan them very carefully; make sure that there is no mistake in them. This will save expense, time, and vexation to those who keep the records. In the environs of Kansas City there are seven branches, viz: Independence, First Kansas City, Second Kansas City, Northeast Kansas City, in Missouri; Armstrong, Cnelsea Park, and Argentine in Kansas, so in making out or taking letters of removal be sure the branch in which you desire to locate is indicated. This is a metropoli-

tan community, a large per cent of members moving from branch to branch as inclination and business pursuits impel them; so to avoid mistakes we should be very careful along above lines. Also be prompt in answering any communications from the stake secretary, W. S. Brown, 2143 Belleview Avenue, Kansas City, Missouri.

Second Quorum of Seventy.

Blanks for reporting will be sent to all the members. All those having changed their address from that given in last circular letter (No. 4) will please inform me of present address. Write me at Holden, Missouri, Box 396.

H. E. MOLER, Secretary.

Correction.

Under extracts from letters, Volume 51, page 1224, we should have named W. S. Jenkins as writing from Cleveland, Iowa, instead of Cleveland, Ohio.

Conference Notices.

The conference of the Oklahoma District will convene with the Canadian Center Branch on February 18, 1905, 10 o'clock a. m. A full report, and a good representation is desired, as there is important business to transact. H. F. Durphy, secretary.

The Eastern Iowa District conference will convene with the Muscatine Branch, Muscatine, Iowa, February 11, and 12, 1905, at 10 30 a. m. Please send all reports and communications to C. G. Dykes, Muscatine, Iowa. Warren Turner, president.

The New York and Philadelphia District conference will convene on February 11 and 12, at the Saints' church, corner Howard and Ontario Streets, Philadelphia, Pennsylvania. Officers please send reports to the secretary, 3513 North Smedley Street, Philadelphia, Pennsylvania. Geo. Potts, president.

Conference of the Northern California District will convene at 800 Guerrero Street, San Francisco, California, on Saturday, February 25, 1905, at 10 o'clock a. m. Send all reports, with names and credentials of delegates, to Bro. E. S. Chase, Irvington, Alameda County, California, at least one week prior to conference if possible. Be sure to report that our complete statistics may go to the General Recorder. Bro Chase is the credential committee also. J. M. Terry, president, 1219 Chestnut Street, Oakland, California.

Conference of the Eastern Maine District will meet at Indian River, Washington County, Maine, February 18 and 19, 1905. Business and opening session, Saturday the 18th, promptly at 3 o'clock p. m. Reports, communications, etc., should be sent to Uriah M. Kelley, Indian River, Maine. It is hoped that we will have a good attendance and a good spiritual time. Uriah M. Kelley, president.

The Northeastern Illinois District conference will convene at hall, number 3615, Cottage Grove Avenue, Chicago, Illinois, Saturday, January 21, 1905, 10 30 a. m. All communications should be addressed to Elder Myron H. Bond, 798 West Adams Street, Chicago, Illinois. F. M. Cooper, president.

The Lamoni Stake conference will convene at Lamoni, Iowa, at 10 a. m., February 18. Branch secretaries will please send their statistical reports to D. J. Krahl, secretary, Lamoni, Iowa.

Convention Notices.

The Nodaway District Sunday-school Association will convene with the Bedison school, January 21, at 2 p. m. Local superintendents see that their respective schools select delegates, and send credentials to Sr. Eliza Byergo. If any should be deprived of attending who have been assigned papers to write, prepare your paper and send it to the convention, so it may be read. Officers for the ensuing year are to be selected, also delegates for the General Convention, etc. W. B. Torrence, superintendent.

Died.

PRICE.—At her home near Magrath, Alberta, Canada, December 7, 1904, Sr. Jane M. Price. She was born January 18, 1810, at Merthyr, Glamorgan, Wales, and baptized June 14, 1838, by John Lewis, at Malad, Idaho. She lived a long and useful life and died in the hope of a glorious resurrection. She leaves five daughters and one son. Much could be said of the work done

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for her Master, but suffice it to say, that she discharged every duty, both social and domestic, nobly and well, and at last has gone the way of all the world.

LANE.—Mary Elizabeth Allison-Lane was born in Woodford County, Illinois; died at Boone, Iowa, December 2, 1904. Funeral at the residence December 4, in charge of Elder J. F. Mintun, assisted by Elder N. V. Sheldon. She leaves six children, two sisters and one brother lonely by her departure.

NELSEN.—Jacob Nelsen was born April 16, 1830, in Denmark, Europe. Was married to Elsie M. Serenson January 24, 1853. To this union nine children were born, five of whom are living. He joined the Brighamite church in Denmark, but no sooner had he come to the salt land than he declared that he had been "swindled." So he at once joined the Reorganization, and continued to be a zealous member of same till his death, which occurred at Guilford, Missouri, December 14, 1904. Funeral services were conducted at the Saints' church in Guilford, on the 16th, by E. S. Fannon.

LINCOLN.—Bro. Alfred F. Lincoln was born April 21, 1868, in Story County, Iowa. Was baptized October 8, 1892, by C. J. Hunt; ordained deacon by Charles E. Buterworth. Was married November 28, 1892, to Minnie A. Merchant; passed on to the other life December 13, 1904, having full faith in the promise of eternal life. On November 13, he wrote to his wife and three children, invoking the watchcare of God, and exhorting to faithfulness.

Don't Fret Over the Inevitable.

If we always do our best at a given moment, we must let the event justify our wisdom or accenuate our folly without too much useless lamentation. We are fallible and we shall make mistakes. But we are not making them on purpose, and so we are not to grieve when it is too late, let occur what may. If we had not sent little Eunice to school last summer she probably would not have caught the whooping-cough, and if we had not bought the new house we should not have had to mortgage the old one. If we had kept our wits about us we would not have jumped from the carriage the day the horse ran away. If we had only said no instead of yes one day long ago, or yes instead of no, our whole lives would have been different. In this uselessly confusing round we may circle without ever arriving anywhere. So long as time endures, history will repeat itself, and there will be wasted endeavor and a sense of disappointment in some parts of our life.

"The Queen of Hearts she made some tarts
All on a summer day.
The Knave of Hearts he stole those tarts,
And took them quite away."

But the Queen had the fun of making them, and let us hope they gave the Knave a touch of colic!—January *Woman's Home Companion*.

Miserable Condition of Factory Workers in England.

But bad as the conditions were inside the factories, they were usually worse in the working people's homes. Housing accommodations were hopelessly inadequate. Whole families huddled together in cellars and attics. Even as late as Queen Victoria's

time it is said that in Manchester one tenth of the total population lived in cellars, often reeking with stagnant filth and breeding fevers which kept the physicians of the city taxed to the utmost. The physique of the factory laborers, especially the women, began rapidly to degenerate, and the death-rate became appallingly high. It is clearly within the truth to say that the life of the negro slave in the southern United States was easy indeed compared with that of the North England factory laborer in the first quarter of the nineteenth century. The negro had at least plenty of fresh air, substantial food, and hours for rest, while the factory workmen had none of these. Even the external form of slavery was pretty well duplicated in the terrible traffic in orphan and pauper children by which the operators kept up the supply of cheap labor for their mills. And whereas the epithet "factory girl" had for a time been regarded as little better than one of insult, dire necessity compelled thousands of girls from families hitherto in comfortable circumstances to enter upon the hazardous life of the mills. When the wages of workingmen were reduced to a starvation level they were compelled to consent to the breaking up of their homes and the employment of their wives and children in factories.—From "England and the Industrial Revolution," by Frederic Austin Ogg, in the *Chautauquan* for January.

Irrigation is Profitable in the Humid Parts of the United States.

The advantages of irrigation in the humid climates, merely as a supplement to rainfall in ordinary or extra dry seasons, are forcibly presented in Bulletin No. 148 of the Office of Experiment Stations recently issued by the United States Department of Agriculture. The reports of a number of irrigation plants in the vicinities of eastern cities go far to show that as population increases and land becomes more valuable the zone in which irrigation can be profitably employed will be extended, as it has been in Europe where the farmers have found that there are few sections where irrigation will not pay simply as an insurance against drought.

The bulletin states that a grower of berries in the vicinity of Poughkeepsie, New York, has found that artificial watering guarantees a perfect stand and rapid growth of newly set plants, the highest quality of product, and maximum crops. Owing to dry weather and high temperature during the season of 1903 his berries had colored and hardened but did not sweeten. The application of 10,000 gallons of water in a fine spray and 25,000 gallons between the rows put the berries in fine condition for picking. He also found that to irrigate after applying chemical fertilizers dissolves and distributes the plant-food and lessens the danger of injury to plants.

To water market gardens near New York City, on Long Island, and in New Jersey, small plants consisting of pumps, storage-tanks, and piping are used with such success that their owners claim large returns on the money invested. One man stated that he would not attempt to garden for profit without such an assurance of plenty of water when needed. Some gardeners buy water from city supplies and find it more satisfactory than to install their own pumping-plant.

Descriptions of pumping-plants of various sizes and styles with their storage basins and distributing pipes are given in this bulletin so that those intending to try artificial watering may profit by the experience of several successful irrigators.

Striking testimony in favor of irrigation is furnished by the careful comparison of crops from irrigated and unirrigated plots of strawberries, asparagus, nursery stock, and onions at the Missouri Agricultural Experiment Station. Not only were yields larger, but in the case of asparagus unirrigated rows were affected with rust while the irrigated plants were entirely free from the disease.

A portion of South Dakota which is noticeably benefited by a supplementary water supply lies in the James River Valley. In the first attempts to utilize this supply of underground water, wells were made so large that the excessive cost resulted in financial loss. Within the last year or two the plan of sinking one and one half to two inch wells has been tried and its success is leading to their extended use. A good two inch well will furnish water for half a section of land. An oversupply of water in the first experiments produced conditions that prejudiced many farmers against the practice, but later tests show that no injury need be feared where water is properly used. All cases of deterioration are directly traceable to an oversupply of water. An excessive amount of water in the soil will smother the rootlets and on evaporation will leave a deposit of salt, so that care must be taken that the soil does not become too wet.

The bulletin as a whole shows the great advantage of irrigation as a means of increasing production and as an insurance against drought, even where the expense of securing a water supply is great.

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The Saints' Herald

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

Volume 52

Lamoni, Iowa, January 18, 1905

Number 3

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 of Latter Day Saints.

JOSEPH SMITH EDITOR
 LEON A. GOULD ASSISTANT EDITOR
 FRED'K M. SMITH CORRESPONDING EDITOR
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Editorial.

FALSE RUMOR OF J. W. GILLEN'S DEATH.

Considerable comment was caused in Lamoni this week by a news item in some of the Kansas City papers to the effect that a body in the morgue at Joplin, Missouri, had been identified as that of James W. Gillen, who mysteriously disappeared a few years ago. A fair sample of the news item in various papers is the following from the *Kansas City Journal* of January 14:

Reverend J. W. Gillen, formerly of Independence, who was found in a morgue at Joplin, Missouri, by his son, A. B. Gillen, was formerly an apostle in the Latter Day Saints' Church. His son claims to have had a spiritual vision of his father which enabled him to locate him, he having been missing for a number of years and was mourned by his family as dead. Reverend Mr. Gillen was one of the twelve apostles in the church of the Latter Day Saints, and in this standing was next to the president, Joseph Smith. It is claimed a divine revelation from God in 1887 raised Reverend Mr. Gillen to the apostolate in the church. He was sent to Europe and placed in charge of the British Isle missions, so great was his power.

Up to the time that he wrote his resignation from the apostolate of the church, a few letters to friends over the country, and then disappeared from the Union depot at St. Louis, where he went, he had stood high in the councils of the church. So sudden and mysterious was his disappearance that a search was made of the entire country by the man's friends and the church, but he was never located. The letters he wrote were on the stationery of a Kansas City hotel. One of the members of the church at Independence yesterday stated that no charges had ever been brought against Gillen and the members were unable to understand why he had so suddenly disappeared.

A special effort to locate the missing man was made by President Joseph Smith, of the Latter Day Saints' Church.

Owing to the fact that nothing definite has ever been heard concerning Bro. J. W. Gillen since his disappearance, except occasional unfounded and unreliable rumors, this news item caused some stir among the Saints here and the friends and relatives of the man who had so mysteriously and completely disappeared, and definite news was keenly watched for. Bro. Arthur Gillen, of Kansas City, went to Joplin, and on the 16th Bro. S. E. Ballou, of Lamoni, Iowa, a son-in-law of Bro. J. W. Gillen, received the following from Bro. J. D. Briggs, of Independence, Missouri, also a son-in-law of Bro. Gillen, dated January 14:

Arthur just home from Joplin, and he found there is nothing in the report, further than that some man, who resembled J. W. Gillen a little, had died there, and Byron felt that as he had not seen his father for so long he might be mistaken if he let it pass without some one coming. It seems he (Byron) had sometime

BUT little do or can the best of us;
 That little is achieved through liberty,
 Who, then, dares hold, emancipated thus,
 His fellow shall continue bound? Not I,
 Who live, love, labor freely, nor discuss
 A brothers' right to freedom. That is "Why."
 —Selected.

past dreamed that he met his father on Fourth Street, and this story of a "vision," etc., all came from that. He did not identify the remains at all. Some reporter drew from the undertaker the foregoing items, and then, we suppose, enlarged thereon.

PRESIDENT DEWSNUP HONORED. CHANGES IN GRACELAND FACULTY.

On Monday, the 16th, there occurred some changes in the faculty of Graceland College which are noteworthy; that is, the culmination of these changes was reached then.

Last fall President Ernest R. Dewsnap was called to the University of Chicago to deliver a series of special lectures in the line of his specialty, railway economics, and the Graceland board of trustees arranged to grant him the necessary leave of absence. Evidently his work at Chicago was satisfactory to the authorities at Chicago University, for recently he was offered a professorship in railway economics at a salary several times greater than that for which he was serving Graceland. Of this he promptly informed the Graceland board of trustees, and reaching an understanding with them, he has decided to accept the proffered professorship, and on Monday evening left with his family for Chicago.

This does not mean that President Dewsnap has severed his connection with Graceland. He is still in control of the school as president, and will continue to meet with the board of trustees and the faculty of Graceland at their regular meetings, his work at Chicago being arranged with that end in view.

We are pleased though not at all surprised that President Dewsnap is thus honored by Chicago. As an educator he has excellent qualities, and as a specialist in economics he has ability which is now well recognized in the United States as well as in England. At Chicago he will be able to work entirely in his chosen line, an opportunity he would not have for some time yet at Graceland. Retaining as he has the guiding control of Graceland's affairs, while having the opportunity to work in a way which will bring him merited recognition in the circles of American universities, a distinction already enjoyed by him in England, will, we think, ultimately redound to great good to Graceland. This affords us pleasure as well as the fact that we are glad from the standpoint of friendship that the sterling worth of Bro. Dewsnap as an educator is thus so markedly recognized.

This change in the status of our faculty necessitated another. It was necessary to appoint some one as vice-president through whom President Dewsnap could keep closely in touch with the workings of the school, and who will be held responsible under the president, therefor. This appointment fell, very worthily we think, upon Professor R. M. Stewart, a young but enthusiastic and zealous educator who came to us from the State University of Iowa, very

highly recommended, and whose good work in Graceland so far has proven the accuracy of the recommendation.

The work in Graceland will go forward for the remainder of the year without a "hitch." As to its work beyond this year we can not at present say. That is contingent upon—well, several factors.

F. M. S.

THE AMANA SOCIETY.

In Iowa County, Iowa, there is a body of people about whom there has been much written and said, because of their peculiar beliefs in a religious way, their appearance so far as dress is concerned, and also because of their communistic ideas and practices. We have seen many articles written about them, purporting to give a history of their organization, a description of their belief, etc., but because we know so well how inadequate too many of these newspaper writers are to give a fair account in such matters, because of the unfortunate tendency to the sensational so common to our newspapers to-day, and further because there seems to be in the average man and writer a personal element which will not permit him to write unbiasedly and creates a tendency to make light of what is out of harmony with the writer's belief and ideas, we have not had a desire to present to our readers the articles which we have seen. Last April, however, there appeared in the *Iowa Journal of History and Politics*, the organ of the State Historical Society, of Iowa City, whose editor is Mr. Benjamin F. Shambaugh, an article over the signature of one of the members of the Amana Society, which gave a brief history of the Society. We at once wrote for permission to reproduce the article for the benefit of the HERALD readers, and from Mr. Shambaugh received a kindly permission so far as the *Iowa Journal of History and Politics* is concerned. We regret that from the author we did not receive permission to use his name in connection with the article.

Concerning the article Mr. Shambaugh wrote in the *Journal*: "The unique value of this account of the Amana Society, or Community of True Inspiration, lies in the fact that it is written from the viewpoint and in the spirit of the Community and by a highly respected member of the Society."

We shall take pleasure in presenting this article to our readers soon, probably in next issue, and feel sure that it will be found of considerable interest.

PRESIDENT JOSEPH SMITH went to Independence, Missouri, on the 5th inst., to attend the funeral of Bro. Bradbury Robinson. He returned on the 12th, since which date he has been confined to his home by a slight local indisposition. He expected to return to the office on the 17th.

GRACELAND NOTES.

Bro. Robert Owen of Zamboanga, Philippine Islands, manifests his interest in the educational institution of the church by forwarding to Elder R. M. Elvin two dollars and fifty cents to be applied on debt.

The following bishops and agents have sent in good contributions recently:

Thomas Taylor, bishop, British Isles, \$94.25.

James Huff, agent, Northern Nebraska District, \$110.15.

J. H. Tyrrell, agent, Chatham, Ontario, District, \$115.45.

C. J. Hunt, bishop, Gallands Grove District, \$321.75.

W. C. Griffin, agent, Minnesota District, \$55.

R. C. Evans, agent, London, Ontario, District, \$711.02.

William Sparling, agent, North Dakota District, \$75.

A. Carmichael, agent, Southern California District, \$120.

Thomas W. Chatburn, for Spokane District, \$60.

Total receipts on college debt since May 1, 1904, is \$10,435.34. If contributions continue to come in as they have in the past month, the college debt will soon be a thing of the past.

Among the late additions to the museum are a stone trumpet from the Nauvoo Temple, donated by the Religio of the Second Kansas City, Missouri, Branch, and an English sovereign by Bro. Daniel S. Jones of Saints' Home, bearing date of the reign of George III.

 EDITORIAL ITEMS.

In the days when the church was in Nauvoo there was a Masonic lodge organized in Nauvoo under a charter from the Grand Lodge of Illinois. Subsequently it became disorganized, and the whereabouts of the records of the lodge is not known. Any one possessing information as to these records will confer a favor by writing such information either to the Editors of the HERALD or to Joseph E. Morcombe, Cedar Rapids, Iowa. There are some historical matters connected therewith which Mr. Morcombe is desirous of tracing.

Elder J. W. Wight lately held a discussion with Elder Popplewell of the Church of Christ, at Hatfield, Missouri, beginning January 2, and closing the 8th. Four propositions, involving the claims of the two churches to be in harmony in organization, doctrine, and practice with the New Testament, also claims of the Book of Mormon to divinity, and the prophetic calling of Joseph Smith were discussed. Elder McClure acted as moderator for Elder Popplewell, and Elder Columbus Scott for Bro. Wight, Doc-

tor J. S. Allison of Hatfield being chairman. Both contestants were commended for their gentlemanly demeanor during the debate. Elder Popplewell did one reprehensible thing in his closing speech, in advising the audience not to read Latter Day Saint literature. Apparently he would seek to place them in the role of those of whom the wise man spake: "He that answereth a matter before he heareth it, it is folly and shame unto him."

Elder J. F. Mintun, also, has been engaged in theological combat with W. G. Roberts, of Center Point, Iowa. Mr. Collins, Elder Roberts' moderator, requested that they have charge of the sessions when they were in the affirmative, and this was granted with the understanding that Bro. Mintun and his moderator have charge when they were in the affirmative. "Mr. Collins then stated that they did not believe in the use of the organ," says Bro. Mintun, "and asked that it be not used while he had charge, and the singing can better be imagined than described, but when we began our affirmation we presented a few scriptures as a reason why we believed in the use of the reed and stringed instrument, and the chairman, Mr. Miller, who is an excellent violinist, used the stringed instrument, and different ones presided at the organ." The people during the debate gave good attention, and showed proper respect. The chairman was a man of good judgment, and was not afraid to express his convictions. Bro. Sorensen did well as a moderator for Bro. Mintun.

The Des Moines Daily *Capital*, January 14, 1905, contains this item of news: "The following has been signed by every priest in active work in the Episcopal diocese of Kansas City: 'We, the undersigned clergy, in view of the magnitude of the divorce evil, do hereby give notice to all whom it may concern that we will not solemnize holy matrimony in any case in which either party has a husband or wife living who has been divorced for any cause arising after marriage.'"

We learn by the Burlington *Hawkeye* that a new baptistery has recently been installed in the Latter Day Saints' church at Burlington, and was dedicated at the weekly prayer-meeting, baptism being administered at the close of the service. It states further: "The pastor [who is Bro. Elbert A. Smith] reports a decided growth in spirituality and earnestness among the membership during the past few months."

Your earnest prayers with fasting are asked in behalf of Sr. Essie Smith and child, of Mt. Vernon, Washington. They are sorely afflicted and need immediate help.

Original Articles.

CAMPBELLITE TACTICS.

666.

Much has been written in regard to the mysterious number 666 in Revelation 13:18; but the latest is from the pen of J. W. Chism of the Non-progressive wing of the Campbellite Church of Norman, Oklahoma. Mr. Chism claims to be a Greek scholar and his works are full of quotations from what he calls "the original Greek." Mr. Chism also claims to be a wise man. I quote from his work Campbellism—What Is It? issued in 1901 from the *Gospel Advocate* publishing house, Nashville, Tennessee. Mr. Chism says: "But, says one, do you profess to be wise? I answer most emphatically: I do." — Page 195. According to Mr. Chism's claims, then, we can not attribute any blunders he may make to ignorance, but to willful misrepresentation.

In the discussions which have been held between Mr. Chism and various elders of the Latter Day Saint Church, he has made the claim that Joseph Smith was the man represented in Revelation 13, by the number 666 and he has gone on record in the work from which we have already quoted to this effect. On page 214 he gives the name of Joseph Smith thus: "J plus o plus s plus e plus ph plus S plus m plus i plus th plus i; Greek value as a number: 10 plus 70 plus 6 plus 5 plus 500 plus 6 plus 40 plus 10 plus 9 plus 10 equal 666. Let him that has wisdom count the number of the beast, then count the image. Beast equals Episcopus, 666. Beast-man, Latinus equals 666. Image, Episcopus equals 666. Image-man, Joseph Smith equals 666. I am yours for the whole truth. J. W. Chism."

Job was far-seeing when he exclaimed, "Oh . . . that mine adversary had written a book." Our enemy has written a book and openly committed himself. You will notice that Mr. Chism adds an "i" to the name of Smith. He claims that this is necessary in order to give a Greek ending to the name. But notice that he does not give a similar Greek ending to the name of Joseph for that would spoil his theory by adding 10 to the number making it 676. He was too "wise" to spoil his theory that way. But it is obvious to every one that cares for the "whole truth," that if it takes an "i" to give Smith a Greek ending it would need an "i" to give Joseph a Greek ending too.

When I first heard Mr. Chism use this theory in his discussion with Bro. C. Scott, I made up my mind that it was not a true one, and I set myself to prove it false. I knew nothing about Greek, and know but little now; but in a second-hand book-store in San Antonio, Texas, I found a Greek grammar written by "Alpheus Crosby, professor of the Greek language and literature in Dartmouth College, second edition, 1847," and giving the Greek alphabet with English

or Roman equivalent, also the numeral power as used by the Greeks. An exact copy of this alphabet was made and is inserted here.

GREEK TABLES.

I. ORTHOGRAPHY AND ORTHOËPY.

II. A. THE ALPHABET.

(§§ 10-12, 17-22.)

Order.	Forms. Large. Small.	Roman Letters.	Name.	Numeral Power.
I.	A α	a	Ἄλφα Alpha	1
II.	B β, β	b	Ἐπίτα Beta	2
III.	Γ γ, γ	g, n	Γάμμα Gamma	3
IV.	Δ δ	d	Δέλτα Delta	4
V.	E ε	ē	Ἐπίλον Epsilon	5
VI.	Z ζ, ζ	z	Ζήτα Zeta	7
VII.	H η	ē	Ἴτα Eta	8
VIII.	Θ θ, θ	th	Θήτα Theta	9
IX.	I ι	i	Ἰώτα Iota	10
X.	K κ	c	Κάππα Kappa	20
XI.	Λ λ	l	Λάμβδα Lambda	30
XII.	Μ μ	m	Μύ Mu	40
XIII.	Ν ν	n	Νύ Nu	50
XIV.	Ξ ξ	x	Ξί Xi	60
XV.	O ο	ō	Ὅ μικρόν Omicron	70
XVI.	Π π, π	p	Πί Pi	80
XVII.	Ρ ρ, ρ	r	Ῥώ Rho	100
XVIII.	Σ σ, σ	s	Σίγμα Sigma	200
XIX.	Τ τ, τ	t	Ταύ Tau	300
XX.	Υ υ	y	Ὺ επίλον Upsilon	400
XXI.	Φ φ	ph	Φί Phi	500
XXII.	Χ χ	ch	Χί Chi	600
XXIII.	Ψ ψ	ps	Ψί Psi	700
XXIV.	Ω ω	ō	Ὠ μέγα Omega	800
EPI-SEMA.	{ F, F, f, c Ϛ, ϑ Ϟ	f q sh	Βαυ Vau Κόππα Koppa Σαμπί Sampi	6 90 900

I also found other valuable information on the subject by which I discovered several errors in this self-styled wise man's reckoning, and more than ever was I convinced that if he was wise his wisdom was from beneath and not from above.

In the first place Mr. Chism was wrong in regard to his Greek ending of words. Instead of there being but one way to "Greekize" a word there are three. Mr. Crosby says on page 112: "The semivowels *Nu*, *Rho*, and *Sigma*, are the only consonants that may end a word. Any other consonant, therefore, falling at the end of a word, is either (1) *dropped*, or (2) *changed* into one of these, or (3) *assumes* a vowel."

Nu, *Rho*, and *Sigma* correspond to the English letters "n," "r," and "s," hence in "Greekizing" the name Joseph we would drop the "ph" and either write it "Jose," or adding one of these semivowels make it "Josés." Any one reading our common Bible would know better than to make the error

made by this self-styled wise man, unless they wanted to willfully misrepresent facts. I give some names taken from Watson's Bible Dictionary which correspond to Mr. Crosby's statement in regard to Greek endings:

HEBREW OR ENGLISH.

Sarah
Isaiah
Elijah
Elisha
Jacob
Joshua
Mattathiah
Ananias
Hannah

GREEK.

Sara
Esaias
Elias
Eliseus
James
Jesus
Mattathias
Ananias
Anna

This completely destroys Mr. Chism's claim to wisdom on the Greek question or brands him as a dishonest controversialist. I am forced to the latter opinion by Mr. Chism's own claims; for he has "most emphatically" claimed to be wise.

But the end of his sophistry is not yet. We could admit all that he claims for the Greek ending and still prove his theory faulty. It will be noticed by a glance at the alphabet of the Greek, with their Roman equivalents, that Mr. Chism is mistaken in his numeral for "s." He gives it as 6 while Mr. Crosby gives it as 200, and "f" as 6; so Mr. Chism is wrong again. It will, however, be noticed that there is a resemblance between the letter "s" in the Greek and the letter "f," or *Sigma* and *Vau* in their small form, and I suppose Mr. Chism did not notice the difference. However the small form of the letter "s" is only given in terminals, and as "s" does not occur in Joseph Smith as a terminal, his error is inexcusable, especially in one who is, "Yours for the whole truth."

In the Greek (see Crosby, page 90, 91) two or more letters are united in one character which is called a ligature (tie). "*Vau* in its usual small form resembles the ligature for 'st.' Hence some editors confound them, and employ 'ST,' as the large form of *Vau* to denote 6." It seems according to Mr. Crosby that some editors make the error of using "st" to denote 6, but it remained for a Non-progressive Campbellite of the twentieth century to use "s" alone to denote 6.

Again it will be noticed by a glance at the name and numerals given by Mr. Chism that he gives "o" as 70. This is another error or willful misrepresentation. To make out his case he uses *Omicron* as "o" in Joseph. This is an error. It is true that *Omicron* has the same form as our English "o," in the Greek, but it has the short sound of "o." To find the long sound of "o" as used in Joseph we would have to go to the last letter of the Greek alphabet which is *Omega*, the numerical value of which is 800. But *Omega* as a Greek letter did not look like "o," and of course it would not do for Mr. Chism because it would not sustain his theory.

To give a correct idea of the Greek method of using letters to denote numbers we quote from Mr. Crosby again. It will be noticed that there are but twenty-four letters in the Greek alphabet. The first ones denote the units, the next the tens, and the next the hundreds. But there being but twenty-four letters would not give enough to represent the nine units, the nine tens, and nine hundreds, and a glance at the table will show that 6, 90, and 900 are missing from the body of the alphabet but are given at the end. To explain this Mr. Crosby says on page 96: "In the softening of the language, the labial breathing *Vau*, and also *Koppa* and *Sampi*, which were only rougher forms of k and s (*Kappa* and *Sigma*), fell into disuse, and these letters were retained only as numeral characters; *Vau* and *Koppa* in their proper places in the alphabet, *Sampi* at the end. Thus employed they were termed *Episema* (sign mark.)"

This will explain why the numbers mentioned above are omitted. The Greek alphabet, originally, according to this, consisted of twenty-seven letters; *Vau* was the sixth letter, *Koppa* the eighteenth, and *Sampi* the twenty-seventh. The present form, Mr. Crosby says, on page 97, was used 403 B. C. Hence it was the present form that was used in writing Revelation 13. And in explanation of the method of numbering by letters Mr. Crosby says, page 90: "To denote numbers under a thousand, the Greeks employed the letters of the alphabet as exhibited in the table, with the mark (') over them as á, 1, í, 10, and so forth. The first eight letters with *Vau* represented the nine units; the next eight with *Koppa* the nine tens; and the last eight with *Sampi* the nine hundreds. The thousands were denoted by the same letters with the mark beneath; as é, 5; e, 5000."

Looked at in the light of these facts Mr. Chism is placed in a most unenviable position and he can take either of two horns of the dilemma. He must either acknowledge that he is densely ignorant of that about which he writes and hence an impostor, trying to impose himself upon the reading and hearing public as a learned man, or he must acknowledge that he has willfully misrepresented the facts, presuming on the ignorance of the people to carry his points.

H. O. SMITH.



SOME REQUIREMENTS OF SUCCESS.

[Read before Eastern Michigan Religio convention.]

It has been said, "success comes with consciousness of real soul-growth, and extending and deepening of mental powers." The truthfulness of this statement will be realized by the child of God who is developing according to God's law. The privilege of such a growth is open to every Saint, and the earlier we begin it the sooner we learn the meaning of real life; which, as we understand it, means a life of progress-

sion, making ourselves more like Christ. This enables us to gather and scatter the greatest benefits in life. By availing ourselves of every opportunity given us for development we become fitted the sooner for successful work. Although the beginning may seem small, the end we know not.

Among the helps offered us for obtaining an education are the Sunday-school and Religio. Both are splendid means for a systematic gospel education, the Religio covering ground that the Sunday-school can not well reach.

The object of the Religio, so says the Constitution, shall be to interest and enlist the energies of all, "especially the young," in the field of Christian usefulness, to promote sociability and the spirit of brotherly solicitude and help ulness among them, and to help to qualify them spiritually and intellectually for service in the church. As Religians, are we sincerely striving for these benefits?

The Lord has placed his seal upon this society and said he would use it for establishing Zion. Out of it he will gather those who shall be warriors in his cause to represent his gospel among men; "for the harvest is indeed great and the laborers are few. Therefore hearken and be faithful, and remember always to be humble. Be not discouraged at the element which may oppose you, for my power shall be with you, and my strength shall be sufficient for you. But you must needs be tested."

The work of the Religio consists of theory and practice—learning and doing,—and when we thus respond sincerely it can not fail to develop ability, and train us for higher service in the church. It requires effort, perseverant, whole-souled effort, if the benefits would be realized.

In attending these meetings, as well as all others, we should be prepared to give and to receive, taking the Holy Spirit with us so that our influence may be felt for good, for "We can only kindle a fire in other hearts, when the living coal has touched our own." Every duty should be performed with sincerity of heart, whether it is preparing a lesson or a special part of a program or casting a vote for an officer. All should be done with an eye single to the glory of God. Our faculties were given us to be used. God desires that we exert ourselves in striving with his help to arrive at wise and intelligent conclusions. But when his counsels are slighted and we follow the dictates of our own will, we can not succeed. God's wisdom is infinite.

As we strive for right and truth, our ability to discern the same will increase; while in yielding to wrong impulses, carelessly or otherwise, our sensibilities are dulled, and we lose power to do right. God knows the motive that prompts us to do our every act, for he beholds us as we really are; and it should be our aim as much as possible to see things in that light and thus make less serious mistakes.

It requires nearness to God to remove the misty veil that blinds our eyes to such an extent.

It may be thought needless to observe the small things, but we realize that it pays to prayerfully and carefully adopt right principles and so form right habits in even the smallest things of life; for they strengthen us to meet the greater tasks, and enable us to accomplish our life's work more successfully.

Each of us have our work in life, and a preparation is necessary. God knows under what influence our life will best develop, and where we can do the most good. There are many different callings in life and many different gifts to mankind; but no matter what our work is, the righteous principles of God, if applied to our own life, will fit us to do our work better and according to God's will.

The Father has made grand promises to his children in every position in life, but to lay claim to these promises we must comply with the requirements, form an acquaintance with God, and continually learn of him. We must not be satisfied with what we learn in the beginning, but keep on gaining wisdom and knowledge; for "whosoever continueth not to receive, from him shall be taken away even that he hath."

Where progress is to be made, effort is to be put forth; the help of God is given only in coöperation with our human aspirations and energy. We must in a measure do our own thinking and learning.

While assisting my youngest brother in his arithmetic lesson the other evening, these thoughts were renewed in my mind. For me to solve his problems would be an easy matter, but that would not teach him the lesson. I can teach him, but he must do his own thinking if he would receive the benefits. A little puzzling is a good thing, for it brings into use his faculties and teaches him his own capabilities. Each lesson thus assimilated adds to his knowledge, and will help him to learn his next lesson. Just so it is in learning the lessons of life. We must pass through experiences to learn our lessons. God in his great love for us can not do the work for us that we are able to do. If we would finally reach the high school we must pass through the lower grades and master the lessons there. We have a just and wise Instructor who helps those who help themselves.

We may not always be able to see the direct benefits of a lesson learned, for it may only be of relative worth; yet it is needed. This comprehended, we will see the need of elementary work in the gospel. Gaining knowledge is not always adding new facts; it may be modifying that which we already have, gaining here a little and there a little. Even as the body through proper exertion is made stronger, so also the mind becomes vigorous by use. It needs proper education and cultivation, to train it to think in harmony with truth. Thus we see how necessary it is to feed the mind with pure and holy thoughts,

which we gain by proper study and prayer. The mind has a wonderful capacity for good or evil.

Jacob, "the brother of Nephi," told the Saints of old that there are many ways of committing sin. Therefore, watch yourselves, your thoughts, your words, and your deeds. This applies to us as well, and teaches us that we must be on guard every moment if we would keep within the narrow way.

Many things are cultivated to cause detraction of mind, but everything that threatens to destroy our peace should be taken to God in prayer. There is nothing too great or too small to carry to him. He can solve the knotty problems, and help us bear our burdens, if we ask him in faith. And when we thus ask him for favors, and our prayers are answered unmistakably, our faith and love for him increase; for then we know that he is a Father that can be touched with the feeling of our infirmities.

After realizing the sweet peace that comes from trusting in God, we have sometimes thought, were we now to live in this world of sin and deception without God's Spirit to strengthen, cheer, and guide us, it would seem as though our life were but a small vessel being tossed about on the stormy deep. How thankful then we should be for kind provisions our Father has made. We truly should feel to join the poet in expressing our gratitude:

"I thank my God for gifts divine,
I thank him for this joy of mine,
I thank him for immortal life
And guidance through all earthly strife."

By laying aside every weight that hinders our progress we are able to run the race more lightly and we will advance in righteousness.

Though we are human and learn so slowly, yet we get glimpses of grand heights that we may reach if we continue to grow in wisdom, knowledge, and intimacy with God. Spiritual things are spiritually discerned, therefore we realize that intellectual training alone is not sufficient. The Spirit of God must enlighten our understanding, and we can only possess that Spirit when cultivating Christ-like virtues. We should thus strive to increase our comprehension of truth, for it brings power and blessedness which enables us to stand. It is recorded how saints of old sought these blessings, ever by noble effort, and so must we seek them.

By properly educating ourselves we are made susceptible to the Spirit's leading. Its still small voice speaketh the truth. Jacob says it speaketh of things as they really are, and of things as they really will be. Are we not thankful that it was made possible for us individually as well as collectively to receive knowledge from God? This truly broadens the mind and expands the soul, and brings real life to us. Will it bring true success?

Let us not become weary in the struggle, but strive to stand firm in the strength of God, using every

opportunity offered us for development, attaining to the highest conditions possible, spiritually and mentally, so as to be able to render to God intelligent service and accomplish our purpose in life successfully.

"Rise in strength and beauty,
In life's morning glow,
Answer to each duty
Onward, upward go."

EMMA VOLZ.

MINDEN CITY, Michigan.

PROBATION AFTER DEATH, SIN AGAINST THE HOLY GHOST, AND WHAT AND WHERE IS HELL?

Future probation is a doctrine believed in by Latter Day Saints that seems rather absurd to our religious neighbors of other denominations. Some object to it largely on the grounds that if there is such a thing as future probation it will tend to weaken the present efforts of trying to save the world by the preaching of the gospel. Others object to it because they have not their spectacles off, but are looking down through the tradition of "out of hell there is no redemption," and such like man-made scripture. We have failed to find such quotation, or anything like it in holy writ.

It is not our purpose to enter into the proving of this doctrine in this short article, as we are thoroughly convinced after much study that it is plainly taught in holy writ to be one of the truths that belong to the gospel of Christ. Our purpose is more particularly to say that the writer has preached and talked more on probation after death in proportion to other subjects than he intends to in the future. Not that our confidence is weakening as to the truthfulness of the doctrine, but that it does more or less tend to cause some to be careless while this life lasts. Our opinion is that when wisdom directs, or when questioned on this point, or when led by the Spirit, are the only times to advocate this.

Did it ever occur to you that we hear or read very little of Christ preaching much on future probation? Present revelation says, "Preach nothing but repentance to this generation." Measure this with Paul on the same question, "Now is the day of salvation," "Now is the accepted time." Jesus said, "I must work the works of him that sent me, while it is day: the night cometh, when no man can work." "For behold, this life is the time for men to prepare to meet God: yea, behold, the day of this life is the day for men to perform their labors. . . . Then cometh the night of darkness, wherein there can be no labor performed."—Book of Mormon, p. 298. This is to say, whatever condition we are in at death (spiritually), so will the resurrection find us. "If the Spirit of him [God] that raised up Jesus from the dead dwell in you, he that raised up Christ, shall also quicken [raise you up at the first-resurrection] your

mortal bodies by his Spirit that dwelleth in you."—Romans 8.

These texts go to show that our development of character must be done in this life, not after death. (Unless during the millennium; those who are counted worthy to come up then may develop in character.) Therefore preaching too much on future probation may not be "meat in due season."

We do not believe in speculating too far into the mysteries of the future, beyond that which God has seen fit in his wisdom to reveal. We have never seen much good result from contention over theories that no one could prove. In fact, on the other hand, we have heard even Saints warm up to cutting and nipping answers, over far-fetched interpretations by private members, on points that no one could settle, and would not amount to a "row of pins" if we could. Such "gender strife" and confusion; and no one is edified.

I can remember on one occasion hearing one of our young missionaries, several years ago, when in conversation with a friend of mine, whom he was trying to convert, while talking on future probation, go so far as to say, "Why, do you believe me? I believe that eventually the Devil will be saved." When we got alone I said to him, putting my hand on him, (knowing he was humble,) "My boy, don't ever preach that doctrine again"; and I cited him to Church History, volume 1, page 301: "Say to the brethren, Hulets, and to all others that the Lord never authorized them to say that the Devil, nor his angels, nor the son of perdition should ever be restored, . . . consequently those who teach this doctrine have not received it of the Spirit of the Lord. Truly Brother Oliver declared it to be the doctrine of devils. We, therefore, command that this doctrine be no more taught in Zion."

The above shows that some of the Saints in Joseph's day were making wild speculations on God's plans, as some are now doing.

We have also heard much concerning the final end of those who sin against the Holy Ghost. Now what right has any one to say more than God has said about their doom? He has said, "The end thereof, neither the place thereof, nor their torments no man knows; neither was it revealed, neither is, neither will be revealed unto man, except to them who are made partakers thereof: nevertheless, I, the Lord, show it by vision unto many; but shut it up again."

Devils made themselves devils, and if men prefer to become devils, and willfully and knowingly persist in fighting against God, let them be devils, and remain filthy still.

This calls forth another subject: What and where is hell? The poet Bobby Burns said, "Where ignorance is bliss 'tis folly to be wise." We plead guilty as to being ignorant, to an extent, about this point, as to whether hell is a place or a condition. The

Religio *Quarterly* claims that hell is not a place but a condition. This statement seemed rather odd to us, for we were inclined to think the church held the view that hell was located somewhere, just as paradise and heaven were said to be a place; but we are willing to learn.

When we joined this church ten years ago we were then of the opinion that hell was not only a place, but a place of literal fire. We soon changed our minds after carefully looking at the general texts used to support the theory that hell contained literal fire as a means of punishment. And now with what small powers of perception we have, and after examining the metaphors and expressions such as, "I was tormented with the pains of hell," we are rather inclined to believe that hell is both a *place* and also a *condition*.

"Remorse of conscience, having a perfect knowledge of one's guilt," "Tormented with the view of one's awful state," knowing they deserve to be separated from those they would like to be in company with, "Suffering the pains of hell in mind"; and many such expressions, as the rich man's condition in hell, seem to prove that hell is a condition as well as a *place*; but such expressions do not in our judgment do away with the theory that hell is not a place, prison, pit, or location.

Both can be true, as we see it. One may be suffering the same degree of punishment while living, which will prove that hell is a condition; yet when the spirit leaves the body, according to the books of the church, "the spirits of the righteous at death go to paradise, and the spirits of the wicked go to prison"; those spirits must be located somewhere if language means anything.

Firm in the faith,

GEORGE BUSCHLEN.

ARTHUR, Ontario, November 17, 1904.

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A TILT WITH A SABBATARIAN.—No. 3.

After sending my Sabbatarian friend the letter, of which I wrote in my first account, she continued to send literature, and sent me a card, the points thereon noted. I answered in my second. Shortly after receiving the card, I got a letter of over thirty pages. Remember I had asked her to specify in her letter wherein our "Epitome of faith," and the other tracts, were wrong when "tested by the word." In this letter she urges me continually to "search the Scriptures for your soul's sake." I append my reply:

My Dear Friend: I received your letter, and take pleasure in replying partially to-day; your letter and accompanying notes were so full of points I wish to notice that I may not be able to cover all at one writing. I have read your tracts, and am not yet through with them. I also send you two papers (*Zion's Ensign*) with an article on "Sabbath-keeping," complete in the two, that came just in time, in

answer to my ardent desire for a good, helpful article on that subject. "Prayer," you know, "is the heart's sincere desire, uttered or unexpressed," and though I had not voiced this desire, yet my heavenly Father, who knows our needs before we ask him, fulfilled his promise, as he has done many a time before. "And it shall come to pass before they call I will answer." And you can hardly imagine the joy I felt, on opening the *Ensign*, to find the first of that article, for I knew it was for you.

Yes; I, too, believe it was of the Lord, that we were thus led to each other; and I shall do my best to make the way of life so plain before your eyes that if you fail to walk therein, you will be without excuse.

I have divided the subject-matter of your letter into points, and will take them up one at a time; and should I chance to overlook any that you desire to have answered, you can notify me and I will reply; and will not dodge behind the parable of "casting pearls before swine" either. I have nothing, I trust, but pearls to offer, and call no one "swine" because they chance to differ from me. At least not until they manifest the swinish nature. I also ask the Spirit, the great teacher, to be my guide; and feel his inspiring presence as I write.

1. You say "Jesus died for the transgression of the law." I wish to ask, What law? You also say, "One Lord, therefore only one law." My friend, it is evident God never gave Adam the "moral law," as contained in the ten commandments. He gave him no laws concerning his neighbor, for he had none. He could not steal from his neighbor, nor kill him, nor bear false witness against him, nor covet aught that was his neighbor's, since he had none. He would not be very apt to make images and worship them as God, since God himself communed with him. Yet your "one God" gave him a law that he has never given to any since; and Adam broke that law; and for the transgression of that law death came. "In Adam all died." The inheritance he left to his posterity was death, and Christ died to redeem mankind from death, and sin, the cause of death; and to "bring life and immortality to light through the gospel." (2 Timothy 1.) And that "through death," (his death,) he might destroy him that hath the power of death, which is the Devil. So you see it was the law Adam broke that brought death. "As in Adam all die, so in Christ shall all be made alive." He died also to "reconcile us to God when we were enemies." (Romans 5:9.) But what made us enemies? It was Adam's sin, not the law given to Moses on account of sin, "for death," as the result of that broken law, "reigned from Adam till Moses." And mankind, being "enemies," God gave them the law to restrain them, and to "serve as a schoolmaster to bring them to Christ." John said, "Behold the Lamb of God that taketh away the sin of the world."

Notice, it is "sin," not "sins." *The original sin!* You and I, and every one, must repent of our own individual sins; but we are nowhere told to repent for Adam's transgression. So, little children who have committed no sin are fit subjects for the kingdom of heaven, as our divine Lord said.

2. You say, "The law is God's character." Oh! thank God, I know better than that; for those who look only at the law to find out God's character may well live in fear and trembling. There is nothing there to win love. To be sure it shows one attribute of God's character; his hatred of sin. But if the law shows his character, what does the gospel show us? Christ is God manifest in the flesh; and it is in knowing Christ that we may know the Father. Christ said, "He that hath seen me hath seen the Father." —John 14:9. He is "the image of the invisible God." (Colossians 1:15.) Not merely physically, but in character, spirit, power, and purpose; and whatever the attributes Christ had were the attributes of the Father. So to find the character of God, let us study the character of Christ, since he says, "I and my Father are one"; not the Mosaic law, which is not a representation of God, but, as Paul tells us, is "a shadow of things to come."

3. I asked if you had "received the Holy Ghost since you believed," and you reply: "I dare not speak for myself. We are not a Holy Ghost people." Oh! I am so sorry for any people, calling themselves Christians, who dare not say for themselves that they have received the Holy Ghost, the seal, the witness that God promised to give to every one that obeyed his gospel. "No right to call yourselves Holy Ghost people?" Why, dear soul, "the promise is unto you, and to your children, and to all that are afar off, even to as many as the Lord our God shall call," said Peter. That was the promise on the gospel condition that we believe,—"repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2:38, 39.) And if you had received it, you would certainly dare to say so. And if you have not received it, what is the matter? For, "our gospel" comes not "in word only, but also in power, and in the Holy Ghost, and in much assurance." (1 Thessalonians 1:6.) And, if any man have not the Spirit of Christ, he is none of his.

4. In speaking of the Old Testament, the old covenant, and the law pertaining thereto, you say, "The old can not be separated from the new." In speaking of the two priesthoods Paul says: "For the priesthood being changed, there is made of necessity a change also of the law." The "law of Moses" pertained to the Levitical priesthood, "For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood. And yet it is far more evident: for that after the similitude of Melchisedec there ariseth another priest, who is

made, not after the law of a carnal commandment. . . . For there is verily a disannulling of the commandment going before." Notice now, "For the weakness and unprofitableness thereof. For the law made nothing perfect, but the bringing in of a better hope did." Now the priesthood being changed, we find the law changed too, and after Christ received the Holy Ghost, and entered into this priesthood, you see him setting aside the old law. He fulfilled every item of the old law to the letter before his baptism, even to circumcision; so he was a spotless, faultless sacrifice. Now he begins to offer himself as a sacrifice by setting aside the old and bringing in the new: "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: But I say unto you, That ye resist not evil," etc.—Matthew 5:38, 39. Here he clearly separates the old from the new.

When the woman was taken in adultery and brought to him, he set aside the old law in so far that he even said, "Neither do I condemn thee." Yet he showed he condemned the sin by saying, "Go, and sin no more." The old law said, "Love your neighbor and hate your enemy." The new said, "Love your neighbor as yourself," and, "love your enemies." Separated from the old by advancing on toward the true character of God! "Think not that I am come to destroy the law," said Christ, "I came not to destroy, but to fulfill." After fulfilling it, giving something better, leaving the law behind, not destroyed. The road is not destroyed over which we pass to reach home. The schoolmaster is not destroyed that leads to Christ; but having come to Christ and receiving the Teacher he has promised, we have no further need of the schoolmaster.

5. You say each age has its "present truth." Yes, each age has its present truth; but the gospel truth fits all ages. The gospel promise that we should receive the Holy Ghost, if we believe, repent, etc., holds good in all ages, else God is changeable. But there are new phases of truth presented in different ages. I am sure the present truth, or phase of the truth, for this age is this: The church so called has lost its power, and its authority, having a form of godliness, but without the power, and is in a state of apostasy. You will agree with me in this, I think. And you think the remedy lies in putting the patch of Sabbath-keeping on the old garment of Christianity, so called. But it will not do; they do not fit together. "Salt that has lost its savor can not be resalted." The authority and power must be restored, and this is what I mean by the term "the restored gospel," to which you object. (See Revelation 6:14.) Had the everlasting gospel been here, and been preached all the time, there were no need of an angel bringing it to earth again. And Jesus said, "This gospel of the kingdom shall be preached in all the world as a witness unto all nations, then shall the end come." The churches had all ceased

to preach "this gospel of the kingdom." Their gospel was, "If you just believe on Jesus, when you die, angels will come and carry you to heaven, away off somewhere 'beyond the bounds of time and space';" all contrary to "this gospel of the kingdom" that Christ and his apostles preached. So this gospel being lost, or hid, was to be restored by an angelic messenger, and Joseph Smith was the humble human instrument God chose to receive this message, and to tell this sin-cursed, creed-bound world the glad tidings that Jesus was to return and to set up his kingdom here; that here on this earth we should reign with him, if so be we obey his gospel and suffer with him. Our reigning with him depends on our character. Not all who are to be eventually saved shall sit with him on his throne, "but to him that overcometh shall it be given." "The nations of them that are saved, shall walk in the light of it"—the holy city where Christ and his bride, the church, the overcomers dwell. (Revelation 21:24.)

And another phase of truth for this age is this: The ordinances of this kingdom must be performed by one having been authorized by the King himself. Christ is the King. "No man taketh this honor unto himself, but he that is called of God as was Aaron;" the ministry not being chosen for a profession but being called of God, through the prophet that he has set in his church. (See 1 Corinthians 12; Acts 13:1.)

6. You claim, "The fourth commandment was the only proof that God created the universe." Now, do you claim that Abraham the friend of God was ignorant of that fact? And Enoch, who walked with God? Was Isaac and Jacob, and Moses before the law was given? Was Noah, who was a preacher of righteousness? Was Melchisedec, who was a priest of the most high God? Yet to none of these was the fourth commandment given, save to Moses, and not to him until the others were all dead. For Nehemiah says that God came "down also upon Mount Sinai, and spakest with them from heaven, and gavest them right judgments, true laws, good statutes, and commandments: and madest known unto them [so, then, they had not known it before] thy Holy Sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant." So, according "to the law and the testimony," which you so earnestly beg me to search, I find they knew nothing of the Sabbath law for themselves before Moses. Abraham called God the "possessor of heaven and earth"; and to him was the promise given that in his seed should "all the families of the earth be blessed." And can you think for one moment that God left him in ignorance of the fact that he was the Creator? The great faith he had in God's promises shows he had much more knowledge of God than is common among some enlightened Christians of to-day; for we find the more we know

of God, or the more we know God, the more faith we will have in him. Enoch walked with God; and yet did not know God was the creator (?). We must so conclude if we believe that the fourth commandment was the only proof that God ever gave that he was the creator. Did Adam and Eve know that God was the creator of the universe? Yet they did not have the fourth commandment.

7. You say, "Man has no right to formulate a creed." Certainly a man has a right to specify what he believes. Should I ask you what the Seventh-day Adventists believe, and you should send me an itemized form of your faith, that would be your creed. A man's creed is what a man believes. But a man has no right to formulate a creed, or system of faith, and *insist* that others shall subscribe to it, but when we find that God has itemized the principles of his gospel, we are safe in taking that for our creed, or standard of faith. (See Hebrews 6: 1, 2, where he gives some of the principles.) We, or any other body of believers, have a right to express our faith in a condensed manner, and to give a short and concise statement of our position. There is nothing in God's word to forbid it. You Adventists have the same right. But no one has a right to compel another to subscribe to those articles of faith. The president of the United States has a right to give a statement of his faith; it may be truth, or it may be error; but even if it is truth, he has no right to compel another to accept it. In fact, he could not. He might compel an outward acquiescence, but invariably there would be "the same opinion still."

8. You say, "We have no right to call ourselves 'saints.'" Well, if you have never received the Holy Ghost, and are not a "Holy Ghost people" as you say you are not, I fully agree with you as to yourselves, for that was what constituted a saint in Paul's time, and as the gospel is unchangeable, the same conditions being fulfilled would constitute us saints now. To what, then, were ye called, if not to be saints? Read Romans 1: 6, 7. Are you of the called of Jesus Christ, or were they at Rome the only ones called? No, God, who is no respecter of persons, as far as the call goes, extends it to all who hear this gospel, but though many are called yet few are chosen, and they are those who obey the call; and to obey the call, they must obey the gospel.

9. So you were so surprised to find from my letter that I belonged to a Mormon church, after reading my poem in which I expressed my belief in the resurrection. Now, honestly, did I say I belonged to a Mormon church? I said I belonged to "the Church of Jesus Christ, reorganized, known as Latter Day Saints." Now if *that* constitutes me a member of a Mormon church, it only proves that the church of Jesus Christ is now and always was Mormon, or in other words, that a Mormon church is synonymous with the Church of Jesus Christ. Thank you, that is

a grand compliment to us "Mormons" so called, but I do not see why you should be surprised to find that a member of the Church of Jesus Christ, or a "Mormon church" as you call it, should believe in the "resurrection of the dead." What else could you expect them to believe? But I think you stumbled over the words Latter Day Saints. Some other time if you wish I will write to you regarding the difference between us and the people you had in your mind as "Mormons."

10. I asked you to point out the items in the epitome of our faith that you found "when tested by the word" were false. Yet in all your long letter you do not mention one. You allude to my request and say, "If I do not answer your arguments it is no sign they can not be answered. You know something is said about casting our pearls before swine." So that is what you were afraid of, was it? Afraid that I was of the swine, instead of the sheep; but suppose that is so, let me ask, what is it that you have been casting before me? Not pearls it seems, and if you did not cast pearls, what did you cast? Truth is the pearl.

11. You say, "One God, one word of truth." Now your "one God" gave a word of truth to Abraham. He also gave a word of truth to Noah, to Moses, and to all the prophets. He gives words of truth to each dispensation. Man has no right, it is true, to add to those words; but God adds when he will. He gives "line upon line, precept upon precept; here a little, and there a little." He reveals one truth for one age to one prophet, and another truth for another age to another prophet; and nowhere has he said he had no more to give.

12. You say the "Sabbath was a perpetual sign." As I noticed that in my former letter, I will only refer you again to the statement that it was only a sign between Israel and God, and was only given "until the seed [Christ] should have come." "The law and the prophets were until John; since that time the kingdom of God is preached." Christ renounced the law after having fulfilled it all, when he entered into the priesthood, which was not after the law, as he was of the tribe of Judah.

13. You speak of the "doing away with our old, fixed beliefs." Well, that is just what I did after God showed me, by his Spirit, what to believe. I hope sometime to tell you how I was led into the faith. God led me by his Spirit.

14. You tell me "we should bow to his will." Yes, and I am so glad I did. He showed me his will, and told me, "If any man will do my will, he shall know of my doctrine"; so trusting his word I obeyed his will, and have the knowledge that this is indeed his doctrine. I praise his name for his leading, his teaching, and also for this "assurance" he gives day by day.

15. "God is calling out a people from all the

churches." Yes; the churches of to-day, known as orthodox and evangelical, are the "Babylon"; and God says, "Come out of her, all ye, my people." Many have "come out" but do not know where to go. Christ went to prepare a place. He does not call his people out till he has a place for them. Too many dangers in the wilderness. So he has made ready the place, his fold, his church; and, seeing this, I came out and did not linger long in the wilderness. God help you to see it too. There are many little sects that have "come out of her," who are still in the wilderness of uncertainty and error.

16. As to how I "bear the truth or not" being an "indication of my condition spiritually" it makes no real difference what your opinion may be. If one is truly in earnest in seeking for truth he will not turn away just because "popular opinion" is against what is presented, nor because his "former fixed views" were contrary. So, my friend, the way you may receive what is presented here, will indicate your condition, and so will the way I receive any truth you may present, be an index of mine. I have discovered no truth of which I was not aware before; but truly I have discovered a lack of truth,—that is, of gospel truth. That you are truly sincere I am as willing to grant as you were that I was; but, as I showed you in my first letter, sincerity will not suffice.

17. You say the "servant of God must not strive" as an excuse for not replying to some things in my letter. Now that is a case where the letter and the spirit of the text must differ, for the same verse, 2 Timothy 2: 24, says he must be "apt to teach," and it would be a strange teacher who did not strive to make his pupil learn, did not strive to make the lesson plain, and to show the learner any mistakes he may have made. So then you would have been doing right to have striven to show where those mistakes or errors were that you discovered when "tested by the word." The word *strive* is used in different ways. Here I think the meaning is to argue just for argument's sake, merely to see which can hold his own the best. We are told to "contend earnestly for the faith once delivered to the saints." (Jude.) "And with one mind striving together for the faith of the gospel."—Philippians 1: 27. Also, "Strive to enter in at the strait gate: for many . . . will seek to enter in, and shall not be able."—Luke 13: 24. So mere seeking is not enough. We must strive to win our crown, but no one is crowned who does not strive lawfully. So you see there is a sense in which we must strive, and I hope our striving will be only in that sense.

18. You ask, with no reason for the question, "Where in the Bible is it stated that the Latter Day Saints had a 'positive message to deliver'?" You know I did not say the Bible said so. I said my brother said so. Nevertheless it is so; and there is

proof enough in the Bible that they are the people to whom this "positive message" is given. If you ask for proof I will give it later on. Just now I want to ask: If the message any teacher has is not a positive one, of what use is it? Your church, as a denomination, had an original founder, did it not? I suppose you will admit as much. Now what was his message? and was it positive or doubtful? Most of the messages are founded on "ifs," and "maybe sos."

19. You say as to yourself "you need not that any man teach you." Now let us see. Those words John addressed to a spirit-filled people, a "Holy Ghost people" which you say you do not claim to be. Then how can you apply those words to yourself? Oh! the folly of taking words meant for those who were filled with the Spirit, and applying them to ourselves, if we are not so filled. See what he says in verse 20: "Ye have an unction from the Holy One, and ye know all things." And in verse 27, the one you quote from, he says "But the anointing which ye have received of him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things and is truth, and is no lie," etc. Now that anointing is the gift of the Holy Ghost, which is the Spirit of truth, which writes the law of the new covenant in our hearts. (See Hebrews 8: 10, 13.) So then if you have never received the Holy Ghost you are yet in the same condition Apollos was, (and the twelve whom he baptized,) who, although he preached Christ earnestly, needed some one to teach him, "and Aquilla and Priscilla . . . took him unto them, and expounded unto him the way of God more perfectly." (Acts 18: 26.)

20. "Saved by grace," you say. My friend, that we are saved alone by grace is one of the principal opiates Satan has induced the "Doctors of Divinity" (so called) to use to put to sleep the world. It is not true that we are saved by grace alone. It is by grace or favor (for grace means favor) that we are shown the way. But unless we walk in it, the grace will not save us. "Believe on the Lord Jesus Christ and thou shalt be saved." Believe on him sufficiently to do what he says. "Repent and be baptized every one of you for the remission of sins." Faith, repentance, and baptism, you see, are necessary in addition to favor. We are to "receive with meekness the engrafted word which is able to save your souls." (James 1: 21.) Also if we convert a "sinner from the error of his way" we "shall save a soul from death." (James 5: 20.) Paul speaks of provoking to emulation them which were of his flesh, that he might save some of them; and he says, "I am made all things to all men, that I might by all means save some. And this I do for the gospel's sake."—1 Corinthians 9: 22. He knew that only in obeying the gospel could they be saved in the fullest sense of salvation.

21. You ask if I "think you have a right to go out and destroy your neighbors' property, etc., because the law is done away." Now that question is childish, to say the least, since I have shown that this new covenant that Jesus came to establish had its own law, which is written, if we have received the Spirit, in our hearts, as well as in the word. If we are only restrained from doing those things by the fear of the Old Testament law, we are still under the law, and for such "Christ is dead in vain." The law of the new covenant is to "love our neighbors as ourselves," and to "love our enemies," and such love fulfills the law as regards our neighbor. If a man is only restrained from committing adultery by fear of the law, he is an adulterer; or if he hateth his brother, he is a murderer, for "as a man thinketh in his heart so is he." In either of these cases the law of the new covenant has never been written in his heart, or if written he has allowed something to obscure it.

22. You say we should "abide by the written word alone," by which you mean, just the Bible, which is the "stick of Judah." Now when God joins the "stick of Ephraim," to this "stick of Judah," what are we that we should say we will not receive it? (See Ezekiel 37:15-19.) And when "truth shall spring out of the earth," (Psalms 85; Isaiah 45:8) we must not reject it because it may not be had between the covers of our Bible.

23. You speak of our "being known by our fruits." I agree with you and ask you to show any but good fruits that come from the teachings of the Reorganized Church.

24. You say your letter was written by the dictation of the Spirit. My friend, it may have been written by the movement of some spirit; but if the spirit that moved you to write, also dictated the matter, it was not the "Spirit of truth," for in several instances, in addition to the errors I have pointed out, you have referred the text you quoted to the wrong speaker, and even spoke of Daniel in the "fiery furnace." Did the Spirit of truth dictate that? It is one thing to be moved by a spirit to write, and another to have the Spirit dictate what shall be written, and how can one without the Spirit, who "dare not claim to have the Spirit," be dictated by the Spirit?

25. You refer to "deceiving spirits." Yes, that is true, and in the last days, when "the enemy shall come in like a flood," so multitudinous are those evil spirits in the world, the Spirit of the Lord shall lift up a standard against him, and those in whose hearts this Spirit is, have this standard of truth to be guided by. Can such be deceived? "If it were possible they would deceive the very elect." But thank God it is not possible. By the elect I do not mean what a predestinarian would mean, but I may explain that another time.

26. "Only by study of written word," you say, "can we know of things to come." Where in the Bible does it say so? If that be true, the gospel has changed, God's promises have proven unreliable, and we are indeed in a bad case. Christ said, "I have many things to say unto you, but ye can not bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come."—John 16:12, 13. Things that were not written because Christ did not speak them, as they could not bear them then! He also said that the Comforter "shall teach you," bringing "all things to your remembrance, whatsoever I have said unto you." Now do you not believe that Jesus spoke many things that are not recorded in the written word? And no doubt his words were often recalled by his disciples. It is quoted in one place that Jesus said, "It is more blessed to give than to receive," yet this was not recorded in the gospels. But aside from this, did the church at Antioch receive the command to set aside "Barnabas and Saul for the work whereunto I [the Lord] have called them," from the written word? Did not the Holy Ghost speak to them? Are not the instances many where the Holy Ghost directed independent of the written word? Did Peter know by the written word that Ananias and Sapphira had dealt falsely and that they would die? If the early church was so directed and any church of to-day is not so directed or taught, then one of two things is certain, either it is not the church of Christ, or else Christ is not the same to his church to-day that he was then. Jesus is unchangeable, is he not?

27. You told me over and over to search the Scriptures. I think this will prove to you that I have searched diligently, and as the Bereans did, and as I hope you will search, to "see if these things be so."

28. You insinuate that I said, "We need no written word." Now that was a wrong understanding. I did not say so. Get my letter and see. I think my words were to the effect that we did not need to depend *alone* upon the written word. I am sure that was the thought I meant to convey, and I repeat that we do not. In addition to the word we have the great Teacher, the Comforter, the Spirit of truth.

I think this is sufficient for one time, though I have many more points noted. I will send these and hope you will read in the same spirit you desire me to manifest. And may God guide you into all truth for Jesus' sake. Amen.

A. R. CORSON.

The first of Clare Sherman's Book of Mormon illustrations appeared in the January number of *Autumn Leaves*. "Lehi's Vision" is the title. The illustrations for February and March are, "The Flight into the Wilderness," and "Laman in the House of Laban."

Mothers' Home Column.

EDITED BY FRANCES.

Select Reading for February Meetings of the Daughters of Zion.

AN ESSENTIAL IN THE EDUCATION OF A CHILD.

"Gimme a penny."

Now watch him scamper to the candy-store! That is the way children spend their money nowadays. And we parents look on as unconcerned as though it were not a matter of vital importance, as it is.

Every child should be born right. He should have healthy, sane, and moral parents, and receive proper training in childhood. These are his inalienable rights.

No one will care to dispute the necessity for a child to be trained properly. The result of his life depends largely upon it. Whether he shall be a criminal or an outcast, or a useful member of society, depends very much upon the training received from his parents and others to whom his education is intrusted.

Much has been said about child-culture and the training best calculated to develop the child properly. This subject has occupied the attention of scores of leading writers from the time of Froebel to the present. Such gifted and godly persons as H. Clay Trumbull, Henry Du Bois Patterson, Elizabeth Harrison, Katherine Beebe, and others, have laid us under everlasting gratitude for their wise counsel in the divine art of directing the right growth and development of our children. But I can not understand why more attention has not been given to that phase of training which deals with the right use of money. This subject has been hinted at, but never taken up with anything like completeness.

We should bring such influence to bear on our little ones, as will fix on them the habit of economy, frugality, and the right uses of money and things purchased. In other words we should train them in the art of business and finance, so they may be able to take care of themselves when they leave the parents' home and assume the management of their own affairs.

Nothing is more plainly evident than the fact that children and young people starting out in life are deplorably ignorant of the simplest principles of financial management. What proportion of the boys and girls between the ages of sixteen and twenty-one, who are earning money and meeting their own expenses of living, exercise the slightest degree of discretion in money matters? Scarcely one in a hundred. They trip along, like children following upon the heels of the Pied Piper, entranced by the delightful freedom of being able to handle their own money and buy what they like, without a single thought of their future welfare. They buy whatever strikes their fancy until their money is all gone. The result is that by the time they are full grown and ready to take upon themselves the responsibility of family life, they are completely ignorant of the use and value of money; and not only that, they have fastened upon themselves such habits of extravagance and recklessness of living and buying, that it becomes quite impossible for them to make any financial headway. They live from hand to mouth, making a failure of life, all because their parents did not have the wisdom and forethought to train them as carefully in financial matters as they did in morals, religion, and other branches of education.

We have not yet awakened to the tremendous influence of prodigality and frugality upon our lives from a moral and religious standpoint. A person's happiness and usefulness, his moral and religious status depends very largely upon whether he is a spendthrift or a careful money-saver.

Whoever heard of an embezzler or a thief who was not a spendthrift? Their money is always used recklessly. Defaulters and similar criminals almost invariably play the races, gamble on stocks, or indulge their taste for diamonds, fine horses, and other things of the sort. I doubt if there is one instance in

a thousand where a thief saves his money and uses it to accumulate a fortune. Habits of extravagance are a direct source of such crime.

Prodigality causes lying. People who buy more than they are able to pay for get into the habit of misrepresentation without the slightest compunction.

It causes unhappiness. The spendthrift's wants are never supplied, and he is never contented unless an out and out rogue deliberately planning to beat every one he can. I know of nothing that can make an honorable person more miserable than the hounding of creditors, and the knowledge of a debt he can not pay. The life of the spendthrift is a failure in every case. Not only the spendthrift, but every one who does not exercise economy and save money.

Does it not appear to you, father and mother, of supreme importance that your children shall have from your hands such a training in the right use of money, that their future lives may be happy, useful, and successful?

There is a girl of my acquaintance who has been employed in an office for four years. About a month ago she met with an accident that compelled her to give up her work permanently. Her father earns only a laborer's wage and is not able to give her the treatment she needs. The girl earned twelve dollars per week. She lived at home and paid nothing for board, simply buying her clothes and other necessities. When she met with the accident her father told me that she had only her present week's wages.

She had been well dressed, it is true, but no better than the other girls of her set. Yet her expenses had been fifty dollars a month for three years.

I remember meeting her last winter on her way home, a few days before Christmas.

She was loaded with packages and told me with great animation about her Christmas gifts. She had spent about twenty-five dollars. The presents were the most useless articles that one could think of, but the worst thing about it was that twenty-five dollars was ten times as much as she could afford to spend for that purpose.

Now she has met with misfortune and her support is a hardship upon her father and mother, but what about the responsibility of those parents? Why did they not teach their daughter habits of economy, the same as they taught her to tell the truth? Why were they not equally as careful and zealous to train her properly in the right use of money?

As a rule, we fathers and mothers make no pretense of giving our children definite and systematic training in finance. We often tell them not to spend their money for candy and useless things, but such desultory hints do little good. They must be trained in the same manner that they are in school. In no other way can good results be obtained.

If then our children are educated in the right use of money, when ready to leave their homes and do for themselves they are able to commence aright. They will not blunder along, as so many do, until youth is gone, before they learn how to take care of their earnings.

Every child should be taught, first of all, that money represents labor—some service performed. Let this principle be as unalterable as the law of gravitation. They should not get the idea that their parents should "give" them money. Let them render some service to earn at least a portion of what they get; and if you wish them to have more, pay it regularly, as a stated allowance. This is the only plan that will enable them to get a correct understanding of the use of money.

The second basic principle is the right use of money earned. They should be taught to make wise purchases, and to save a portion of all they get. This idea must be so firmly fixed in the child's mind that it will never get away. Let it be as clearly understood as the principle of truthfulness and honesty.

The child should have a bank in which to deposit his savings.

A small one made of metal can be purchased for a few dimes, or if living in a city, can usually be secured without cost from a local bank. It must be definitely understood that he is to deposit a reasonable portion of all the money he gets. Talk about it, interest yourself in it, let the child understand that you consider it something of great importance. Let him know, also, that you are making the right use of your money; that you are saving the same as he. Observe how apt children are to imitate other persons. Take advantage of this principle, and set such an example of frugality before your child that he will be delighted to follow.

Next he should be encouraged to save money for a purpose, but not for the sake of "hoarding," that is, for the money itself. Let the boy save, for instance, to buy a bicycle, a horse, a lot, a watch, or better still, to make an investment. Let the girl save for things that are of corresponding interest to her. I know a boy who thus secured a first-class photographic outfit for the purpose of earning money to take him to college. By the aid and encouragement of his wise parents, his plan was carried out. His education will be doubly valuable on account of his having earned it in his unique way, but what is of much greater importance, is that he had developed a capacity for saving money that may make him rich and happy some day. The experience will be worth more to him in dollars and cents than a legacy.

The girls should also be taught habits of frugality. They will be wives and mothers some day, and can not come up to the full measure of wifehood unless they know how best to save and use money. The happiness and success of their homes depend upon it. Besides, as mothers they can not properly train their children unless they have the knowledge themselves.

It is probably the wisest plan to give each child an allowance, commencing at the age when he begins to learn the nature and use of money. The varying amount of the allowance will be determined by the age and character of the child, and the income of the parents. He must have a small account-book in which to enter the money received from all sources, and every expenditure. At the end of the month he should bring the book to his parents for examination. They should talk over the expenditures in a friendly but business-like way. The parents may counsel the child in regard to the amounts to be spent for candy, fruits, ribbons, and similar knickknacks.

Thus the child is taught gradually but surely one of the most vital lessons; one that will have much to do with his future success and usefulness.

Where the income of parents is small, if the child is inclined to assist in providing for his own maintenance, let at least a portion of his earnings be used to buy his clothes, school-books, and other necessities.

Children should not go on the streets annoying people by asking for small jobs; nor selling worthless articles, as so many are doing in recent years.—Ernest W. Lyman in *Kindergarten Magazine*.

Program for February Meeting of Daughters of Zion.

Theme.—Home training; hymn No. 172, Saints Hymnal; roll call of members; response, quotation on going into debt; paper, "Ought children to work for love or for money in the home? What effect upon their characters will either course produce?" paper to be followed by discussion; discussion of "An essential in the education of a child," in Home Column; business; hymn 31; dismissal prayer.

Prayer Union.

Elder P. A. Flinn, Tower, Indiana, desires the prayers of the Saints that he may be healed. He has been afflicted since April, 1904, with granulated lids, and has been hindered much in his missionary labors during the year.

Correction.

In Mothers' Home Column, in HERALD for January 4, 1905, page 10, in the signature in second column, the name "Lister" should be "Liston."

Sunday-School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

Bless the Year.

O tender Christ, bless Thou this year!
Bless Thou its dawn and bless
It's noontide and its evening, Lord;
And let each heart confess,

As days, and weeks, and months go by
To help the year grow old,
That of Thy glory, King of Kings,
The half not yet is told.—Mary D. Brine.

SR. JESSIE SMITH of Spokane, Washington, reports that they organized a Sunday-school in their city in November with a membership of about forty, in five classes, with Sr. E. M. Bell superintendent. They make a splendid showing in their report. They have a senior class of ten and a Bible class of sixteen. This is doing well for the adults. We note further that our ever alert and willing helper, Bro. T. W. Chatburn, is teacher of the Bible class. Bro. T. W. is not as young as he once was, but he continues to be found among the pushers.

This school is in the newly organized district known as the Seattle and British Columbia District. We bespeak for them success and wish them all a prosperous and happy new year's work.

SR. E. REHWALD, of Bisbee, Arizona, writes under date of December 30: "The Saints here in Bisbee have organized a Sunday-school with about nine adults, seven children of Saints, and several children of outsiders. The school is in a fair way to progress. We had a nice Christmas-tree and entertainment which was much enjoyed by both Saints and outsiders." Thus one by one the groups of Saints in isolated localities are taking up the work either in form of a school or a home class as may seem best suited to the circumstances. We bid the little band of workers at Bisbee a hearty God-speed, and wish them a very happy and profitable new year's work.

SR. DAVID H. BLAIR, superintendent of the Independence Stake Sunday-school association, writes of the special program work sent out: "We were much pleased to get the programs from you and think it a fine move, for in this we are made to feel some direct benefit from the General Association. . . . Have given or sent to each superintendent in the stake requesting him to give it a trial and report the results at the next stake convention. . . . I for one will be pleased, yes more than pleased, delighted, to hear in this way often."

How to Interest and Teach Primary and Infant Scholars.

The first thought in my mind is, "Suffer little children to come unto me." Then the very next thought is, "When they do come how shall I hold them? Hence, I set my mind gathering up from the storehouse of God's truth.

HOW TO INTEREST AND TEACH LITTLE ONES.

We will first see how to interest them, for we well know all our efforts to teach them will be a failure unless we first get them interested. For we look at a restless child in the class,

who is turning and twisting in all shapes, first to play with the contents of his pockets, then pick at the one next to it, then turn in its chair and look over the schoolroom. My first thought is to gain its attention so I must find something that will interest; if we speak to it kindly it does not appear to even hear us; so here we must be in possession of that patience we are commanded to possess. That if our first attempt to gain its attention fails, let us keep trying until we do gain it. If one thing will not do, perhaps another will. It may be a willful child; if so, let us tell it a story, give it pictures to look at; flowers, or fruit. And when you have lovingly studied the child and found what will interest it, then we have its attention and still it is not aware of our object. Then we have something to work on. We can make practical illustrations from what we have gained its attention with; thus we may hold its attention in a way that we may get it interested. And when once interested, (if we have prepared our lesson for the occasion,) we may then be able to teach the child.

But a teacher "workman"

UNPREPARED FOR HER CLASS,

will never be able to properly mold and polish this precious metal. Therefore come before your class with the lesson so well prepared that you will need no *Quarterly*. Tell the story to the children in a bright way. Do not take any troubles to the class with you. But let your face light up with real pleasure because of your love for the little ones. Be just as interested as you wish the children to be. For as the teacher is, so will the class be. On approaching the class, speak to the little ones, tell them it does you good to see their happy faces, and that you wish them to all look at you so you can see the sunshine in their eyes. This with similar statements at times will draw their attention to you, thus giving you a chance to make an illustration or to impress a good thought. Let them know you are pleased when they answer the questions, and you will find them trying harder next time. A young member of my class not long since, showed his willingness to please. In order to get him interested in his lesson his parents told him how pleased the superintendent would be if a little fellow like him would answer some of his questions. So when the superintendent questioned the class, this little fellow answered so readily and distinctly, that it caused the superintendent to smile. At this the little one said in a loud tone, "I knew that would tickle you."

When your class was first committed to your care

YOU MAY NEVER HAVE MET MANY OF THEM BEFORE.

But if the love of Christ is with you as you teach, soon their eyes and hearts are lifted up to you in loving trust and confidence. The imagination in childhood is very active. And if the lessons are so simplified as to come within the understanding of children, the old Bible stories become a reality to them. When teaching the little ones, let us avoid the use of language and illustrations which are beyond their comprehension. "Except ye become as a little child," is the keynote of success in teaching. No greater wrong can be inflicted on a child than to try to make it exhibit the characteristics of the religious life of maturity either in profession or practice. Be careful in our teaching that we do not worry and crowd the young mind. When necessary, let us wait patiently. Let us teach by our example.

One of the best things in a class is to give them plenty to do. Bring yourself down with the children, reason and converse with them; in short, get them to do as much of the talking as you can. If the teacher does the most of the talking it is apt to become tiresome, and as a rule few will be found listening. If they do the talking you will know their ideas, discover mistakes and can correct them. This will encourage them to do their share of thinking. We develop more by thinking than by

listening to what others say. Older minds are more susceptible of obtaining and retaining, therefore do not be discouraged if we can not teach the children all we have learned of each lesson. Be satisfied if we have been able "even by the aid of the Spirit," to establish well in their tender minds one good thought, one truth.

There are some who believe with one who said,

"I HAVE NO TIME TO PREPARE LESSONS

for an adult class: but I should like to teach a primary class, because that does not require any preparation." If there are any such here, let us speak an earnest word of admonition. Do you fully realize the importance of the position you hold? It is one of the most important ever committed to man. These "wonderful words of life" are to be impressed by you upon the plastic mind of a little child.

Then there is another class. For when we hear one called upon to help, perhaps to act as teacher, we hear him reply,

"OH, I AM NOT TALENTED."

Do we not know this is finding fault with God? For he it was that gave us the talent that we have. But what is left for us to do, is to accept the position with a determined mind and heart to do the best we can with the talents God has given us, "though it be but one."

We want the approbation of God. We hope to hear him say, "My child, you have done well." Then let us do the best we can with the materials at hand to "build up the kingdom of God and to establish his righteousness."

SR. S. E. WILCOX.

For the Wilberton, Indian Territory, convention.

The Sunday-School Lesson for January 22, 1904.

JOHN.

Golden Text.—"Such as I have, give I thee."—Acts 3: 6.

A BIRD'S-EYE VIEW OF THE LESSON, FOR SUPERINTENDENTS.

The second primary lesson tells the story of Peter and John at the Beautiful Gate of the temple where a man was healed who had been lame from his birth; it tells of the same two apostles being put in prison afterwards and of their being released in the night by an angel who opened the prison doors and set them free.

The first intermediate lesson is based upon the same topics as the second primary, while the advanced intermediates have an additional topic for consideration, the work of Peter and John among the people of Samaria who had received the gospel through the preaching of Philip and had been baptized by him.

The senior lesson covers all these topics of the lower lessons and shows that, according to ecclesiastical history, John's labors were probably in the vicinity of Ephesus after the time of Paul and Peter. It informs us that then Jerusalem was nearing its destruction, and that Ephesus, a leading city of its time, a city of culture, commerce, and religion, became the chief city of the church until the headquarters were transferred to Rome.

The senior lesson also mentions John's banishment to Patmos, a solitary island of the sea, twenty-four miles off the coast from Ephesus. The cause of his banishment was his adherence to the faith of the Lord Jesus Christ.

Attention is also called to the fact that, while some Bible students have doubted that John was the author of the book of Revelation, the Book of Mormon plainly states that he wrote that book of the Bible.

History records nothing with certainty concerning John after his exile on Patmos. The only thing we know is that modern revelation tells us, as was shown in Lesson 3, that John desired of the Lord that power over death might be given him, that he might live and bring souls to Christ, and that this desire of John was granted him in this promise of the Lord: "Verily, verily I

say unto thee, because thou desirest this thou shalt tarry until I come in my glory, and shall prophesy before many nations, kindreds, tongues, and people."

In the same revelation (Doctrine and Covenants 7) we read this saying of the Lord concerning John: "My beloved has desired that he might do more, or a greater work among men, than what he has before done; yea, he has undertaken a greater work; therefore I will make him as flaming fire, and a ministering angel; he shall minister for those who shall be heirs of salvation who dwell on the earth."

We are told in the same section that Peter desired that he might go speedily to the Lord in his kingdom, while John desired to have power over death in order to do a still greater work. It was promised to each that he should have his desire. The Master said to them, "Ye shall both have according to your desires, for ye both joy in that which ye have desired."

Those of you who have read Lesson 3 have noticed the suggestion that John's experience was, doubtless, like that of the three Nephites of whom we read in the Book of Mormon. If you have not read what is written of them, you should do so in connection with the study of this question of John's tarrying on the earth until the coming of Christ in glory. Lesson 3 will cite you to the passages in the Book of Mormon which contain reference to the three Nephites whose desire was like that of John. You will read of those men that it was promised to them also, that they should not taste death but should live to behold all the doings of the Father unto the children of men until Christ shall come in his glory with the powers of heaven.

The golden text of this lesson is taken from Peter's words to the lame man at the Beautiful Gate who had asked alms of him and John as they went into the temple at the hour of prayer.

"Silver and gold have I none; but such as I have give I thee," were the words of Peter as he pronounced upon the helpless cripple the words of bodily healing, that blessing that far outweighed the gift of silver or gold.

In doing this, he was but following out the instruction of the Master who had sent out his apostles with the command to heal the sick, cleanse the lepers, raise the dead, cast out devils, and with the admonition, "Freely ye have received, freely give."

Peter and John were poor men, poor for the sake of Christ, as he was poor in this world for the sake of humanity. Theirs was that honest poverty concerning which the Scotch poet writes,

"Is there, for honest poverty,
Wha hangs his head and a' that?
The coward slave, we pass him by!
We dare be poor for a' that."

Theirs was that honorable poverty for which no Saint should ever feel under the necessity of apologizing, especially to other Saints; it was such poverty as the saints of Macedonia in Paul's time endured and of which he made mention in one of his epistles, saying that, even in their deep poverty, they had an abundance of joy and that they abounded in their liberality toward the church and were willing to the extent of their power, and even beyond their power, to contribute to the necessities of the work of God.

And Paul spoke also, in this connection, of the grace of our Lord Jesus Christ, who, though he was rich, became poor for the sake of men, that we, through his poverty, might be rich.

The sacrifice made by Christ was made freely from the depths of his love for mankind. His command to his apostles as he sent them forth was to dispense blessings freely in his name. The healing of the lame man at the Beautiful Gate was one of those free gifts of kindness, bestowed in the name and by the power of the unseen Christ.

It was love in the hearts of the Macedonian saints of long ago that moved them to give to the work of God even from the

depths of their poverty, love for God and for his people who had need of material help. Paul said of those people that they first gave their own selves to the Lord and that afterwards they gave to the ministers of the church by the will of God. They first were consecrated to the Lord, and from this consecration of self came their willing contributions to the needs of the work. Thus was Christ consecrated to the work of saving the world of men; thus should we be consecrated to the work of doing good in the earth, and should we be, as they were, so consecrated to the work of God that we are willing, as they were, to do all in our power for its advancement, then we should experience, as they did, an abundance of joy, even though it might be amid the surroundings of poverty in the things of this world's goods.

Such as I have give I thee, should be our sentiment, expressed in actions toward God, toward the church, and toward mankind generally. Such blessings as we have power to bestow upon others we should not withhold. If it be true of us, that we have not silver or gold, then we are free from obligation to give those things, but there is a warning to us in the word of the Lord against hoarding those things up selfishly or using them upon ourselves exclusively. We are bidden to be equal with our brethren, and the penalty of ignoring this requirement of the gospel is that we shall not receive the manifestations of the Spirit of God.

In our Sunday-school work there is everywhere a crying need of capable, faithful, earnest teachers and officers. It is true that the work is doing well in many places, but it is possible to do better in most instances, and every one of us who has time to devote to this work should offer our willing service, feeling in our hearts that such assistance as we can render we will give to the work.

It was John's complete consecration of self to the work of saving men that moved him to desire to have power over death that he might have opportunity to do a greater work for humanity than the ordinary period of man's life permits. There was no thought of self in the request for life. Selfishness has no place in the gospel or in the divine nature; it has, however, a strong hold upon human nature; it is one of the strong opposing forces to the progress of the work of God in the earth. We have great need to root it out from among us.

ANNA SALYARDS.

Letter Department.

Longsight, MANCHESTER, England, Dec. 28, 1904.

Dear Herald: I notice when reading the church papers that the number of letters from the whole number of Saints in Great Britain are very few indeed considering the numbers that belong to the church. There are about forty on the records of East Manchester Branch to which I belong. Since becoming acquainted with the church I have witnessed many changes. Firstly, the dividing of the Manchester Branch into four parts, each one taking up branches in the four corners of this great city, North, South, East, and South Salford respectively. I have seen the gifts of the gospel made manifest many times. Sorry to say that we do not enjoy the blessings as we used to some time ago. I have been a member of the East Branch for over two years, having been born in the North Branch. We have a splendid president in the person of Elder N. J. Weate. A more loving, patient, forbearing, and instructive man can not be found. He sacrifices a good deal of time, talents, and means for the advancement of the work in this little branch. He is also president of the first Religio that the British Mission boasted of, also assistant superintendent of the Sunday-school. I owe much of my knowledge to him and Bro. John Bailey and Bro. W. R. Armstrong; and not a little to our beloved Bro. John Davies, who was missionary last year in this mission. We as a branch

feel the loss of our Bro. Thomas Mills, who has gone to Canada. He was one of the hardest workers that we had. May God bless him where he is that some honest souls may hear the joyful tidings through our brother. I thank God for all his mercies, blessings, and favors toward me. I realize my unworthiness to stand as a servant in his church and kingdom set up in these the last days. I ask for the prayers of the Saints on behalf of my wife, children, and self; also for the Saints of the Manchester District, especially the East. There is a work for every member of the church to do, and it will only be by determination and perseverance that we will succeed. We have many noble and good young men who are able to take up the banner of our King and meet all attacks of the enemy of our souls. May God bless all those who will fight the good fight.

Your brother in the fight,

EDWARD MALONEY.

FORT CROOK, Nebraska, January 10, 1905.

Editors Herald: Will say that a number of years ago I was baptized into the church when very young, and have been away from the church and all its associations since 1901. Have been in the far West most of the time, and have had to associate with those who do not think much of Christianity; in fact, never give it one thought we might say. Something has always prompted me to live my religion, and not give heed to the outside world, but I feel that I have strayed far, far away from the fold. It is my intention to be baptized again, as I do not feel satisfied, and can not until I embrace the gospel anew. My wife will unite with me in the church at our earliest opportunity. We ask the prayers of all the Saints that we may hold out faithful, and not fall by the wayside; and that it will be but a very few days until we will both be united with the church.

Yours sincerely,

MR. AND MRS. WALTER LOWE.

STANBERRY, Missouri, December 26, 1904.

Editors Herald: The Reverend Doctor Iliff delivered a lecture here December 19, on "Mormonism versus Americanism," or "Thirty years among the Mormons." The lecture consisted largely of garbled quotations and misrepresentations, especially in giving the history of the early life of Joseph Smith. In fact his argument about Mr. Smith was "if so and so was so and so," and "it is said." What he said of Utah Mormons may be largely true; but that Joseph Smith had anything to do with it we deny. I never listened to such an onslaught and tirade of abuse in my life concerning the Palmyra Seer. Braden may be more unreasonable and say more mean things, but if he can tell more untruths than the Reverend Doctor Iliff it is because he can talk faster. Of course the opportunity did not pass without a few questions being asked, and when Bro. Anderson asked him concerning some of the false statements that he made he had the audacity to tell him that he knew more about our faith than we did ourselves, and invited him to "move on." He erred in dates—said Joseph Smith was killed June 29, 1814, and that the mob rushed into the jail and killed him and his brother, Hyrum, etc.

As to Joseph Smith being responsible for Utah Mormonism and those polygamous outlaws with their harems, we most emphatically deny. Might as well say that the lowly Nazarene was responsible for the deeds committed in the Dark Ages when Catholicism had universal power, when those who did not acknowledge the supremacy of the pope were put to death—all in the name of religion—or that he was responsible for Judas' procedure. Of course the reverend gentleman has been to Utah and "spoke as one having (?) authority," adding quite frequently, "I think I know something about this question." As to Joseph Smith finding "a new gospel," he never made any such claim, only claiming to be a humble instrument in the

hands of almighty God in reestablishing the old Jerusalem gospel and authority, which have always been inseparable.

Why lecturers and writers will take Beadle and the unscrupulous Howe as reliable authority is beyond our comprehension. No one would ask an infidel whether the Bible contained the word of God; and why go to one's enemies to get his correct history? The learned historian, Bancroft, says of works written against the Latter Day Saints: "Most of these are written in a sensational style, and for the purpose of deriving profit by pandering to a vitiated public taste and are wholly unreliable as to facts."

But that revelation on plural marriage—that is a stunner. Strange that it should be kept under lock and key till the year 1852, and then be presented to the people for their acceptance with Joseph Smith's name attached to it in order to give it prestige. But there is nothing small about Brigham, as he has an explanation (?) on this wise: "Emma burned the original." If she burned the original how did Brigham Young come in possession of a copy? He tried to make Joseph Smith responsible for this obnoxious and fraudulent revelation in order to satisfy the desires of his wicked and depraved heart. No wonder he said, "If I have any knowledge touching the condition of this people at the present time, and the way they are taught, led, counseled, and dictated by those who go before them to open up the way, it is directly opposite of that we saw in the days of Joseph the prophet."—Brigham Young, *Journal of Discourses*, volume 1, page 78, September 11, 1853.

When interviewed by United States Senator Trumbull, Brigham Young said, "As to our institutions, we know we are right, and polygamy, which you object to, was not originally a part of our system, but was adopted by us as a necessity, after we came here."—*Alta Californian*. The Book of Mormon which they profess to believe condemns polygamy. (See Book of Mormon, Jacob 2: 6.) See also Doctrine and Covenants, where we have this reading: "Marriage is ordained of God unto men; wherefore it is lawful that he should have one wife, and they twain shall be one flesh, and all this that the earth might answer the end of its creation, and that it might be filled with the measure of man according to his creation before the world was made." There is not a word in the writings of the Seer favoring polygamy and some people in the face of this towering and indubitable evidence still maintain that Mr. Smith is responsible for the revelation on polygamy and take the contradictory and unreliable evidence of "sports in nest hiding," which are doubtful as they would be ruled out of any court as second-hand evidence. One thing the Reverend Iliff said to our credit was that the "Josephites denounced the presidency of Young and were, in a degree, law-abiding citizens and chopped off all the evils of Utah Mormonism." Said he had been in correspondence with Bro. Joseph, etc. He failed to point out in what degree we were not law-abiding citizens.

May God help us all to maintain the purity of this blessed work and be humble and faithful to the end, is the prayer of your brother in the true and everlasting gospel,

JAMES D. SCHOFIELD.

MALAD CITY, Idaho, January 3, 1905.

Editors Herald: The first work done since being taken sick, November 28, except to administer to a few who were also sick, was January 1. On that date I preached one funeral-sermon over the remains of two infants. The names of the parents were Mr. and Mrs. Fink and Mr. and Sr. Jones, all living in Malad. Large attendance at the funeral, as there always is here. The people are sympathetic.

I feel decidedly better to-night than I have before for weary weeks. I now hope to be able to manifest activity soon in gospel work. In connection with this fact, I may state another. It is this: I have almost completed arrangements for a debate at Porterville, Idaho, to begin January 17. Is it possible, brother

editors, that the mere prospect of a "fight" is invigorating to some people?

Porterville is a settlement just across the Snake River from Blackfoot. Wife and I held a series of ten meetings there. The attendance increased nightly till we had full houses. I attribute the excellent interest awakened there to the assistance wife rendered at the organ and in the song service, largely. She accompanied me most of the summer and fall. We procured a small folding organ, which proved an invaluable aid in street and other meetings. We are indebted to the Saints of Pocatello and Idaho Falls for the organ.

After having held eight services at Porterville, we intended to close our work there on Sunday night. But quite a number had spoken to me about preaching on the "Sabbath" question. Leaving the matter to the audience, it was decided by unanimous vote that I should lecture twice on that subject. This I did, inviting Mr. Croskrey, an Adventist, to attend. He came the last night and reviewed my effort, with my consent, for half an hour. The writer then spoke about twenty minutes. Seemingly dissatisfied with the result of that meeting, Mr. Croskrey announced to the audience that he would secure a minister, who would lecture on that and other subjects. I remarked that I would like to know the date of the lectures, so I could attend them; and, if not asking too much, occupy part of the time. Mr. Croskrey assured me I should have due notice of the date of the lectures. A gentleman in the audience then arose and asked Mr. Croskrey if he would furnish a man to hold a regular debate. He said he would. I accepted the situation and announced to the people we would arrange for the debate.

The lecturer, Elder W. W. Stewart, came to Porterville unannounced. So, of course, I got no notice of the date of his lectures. Upon his arrival, friends sent me word, but I was sick and could not go to Porterville. So I corresponded with Elder Stewart and we have nearly completed arrangements for discussion there. There are four questions. They are in reference to the Sabbath and the spirit or soul of man.

After a protracted correspondence, Reverend E. P. Smith, of Pocatello, denies me the use of the Episcopal chapel to preach in because we differ so widely in our ideas of God and because of the "Inspired Translation." I admitted a wide difference of belief and invited him to occupy our pulpit at Malad and address us upon those subjects, presenting his objections to the Inspired Translation. We offered to heat and light the building without cost to him and entertain him while in our midst, if he desired this. The branch at Malad authorized us to make him this generous proposition. We await his reply.

We spoke six times in the basement of the Baptist church, in Idaho Falls. This was rented for our use by Bro. James Jennings. Bro. Jennings very generously supplied our needs while there. The election occurring about this time, militated against these efforts.

At their invitation, we made our home and "headquarters" with Bro. and Sr. Jennings for several weeks. To have such help was of great advantage to us. It gave an excellent opportunity to preach the gospel in adjoining towns "without purse or scrip." This can be easily done, as the revelations provide. This my experience so far has proven. I have traveled and preached a good deal among strangers, totally unprepared to pay hotel bills. This has been especially true since coming to the Rocky Mountain Mission. I have always been cared for and that without compromising myself in the least.

Not long since a good brother said to me, when I was going to a town to preach where there were no "Josephites" or known friends: "Have you money to pay your board, Bro. Pender?" "I don't want money to pay board. The people there will board me." "But if they don't?" "But they will." And they did, of course.

Professor J. M. Larson, principal of the schools at Clifton, the Mormon elder who opposed me in debate there last winter, is an

absconder. He was arrested and said he would go to jail rather than give the bond required. The officers allowed him to procure a horse and saddle and then bade him farewell, with the understanding that he should go to Malad and turn himself over to the authorities of the jail. He has never reached Malad nor been heard from since. When I asked an editor here why the officers did not accompany him he replied: "Oh, the sentiment of the entire community, except one or two, was opposed to his arrest. The injured girl's parents did not wish to create a 'disturbance' over the matter, and so the officers turned him loose."

Your brother,

WILL S. PENDER.

SAN ANTONIO, Texas, January 4, 1905.

Editors Herald: On November 10, in company with Bro. E. L. Henson, I started for Northeast Texas. We preached at Bowden, Manchester, Avery, Ima, and Lydia. Of our being assailed at Avery by W. M. Hicks, and of the debate that followed, Bro. Henson has written you. Had we learned of the real character of the man before the debate, as we learned afterward, there might not have been any debate. But not knowing the man, and the Baptist people indorsing him, and our time also being limited, we entered immediately into the debate. But we are satisfied with the results so far as we are concerned. Friends were made for our cause. The abuse and misrepresentations indulged in by Hicks were so apparent, that none but the willfully prejudiced could fail to see it.

But the principal object for which I came into the Northeastern Texas District, did not transpire. I was to assist Bro. Henson in a debate at Lydia with a Baptist preacher by the name of Campbell. Bro. Henson had debated with him at Bowden, Texas, in the summer, and the debate was to be repeated, with an additional proposition, at Lydia, to begin December 10, at half past seven in the evening. We were on hand promptly at that time, but no Reverend Campbell appeared, neither was any explanation received. Bro. Henson wrote to the man asking for an explanation; but, at last advices, he had received no reply. It was plainly "a square back out."

On December 19, we separated, I coming to San Antonio, and Bro. Henson remaining at Avery and vicinity. I found Bro. Henson an agreeable col laborer, and a careful, conscientious worker.

Reaching San Antonio on the 20th ult., I have continued here since, doing what I could find to do. The festivities of the holidays have hindered to some extent. On Saturday, the 7th inst., Bro. D. S. Palmer, president of the Southwestern Texas District, and I, expect to go to Floresville, to hold meetings over Sunday; I may continue longer if interest and opportunity will warrant.

To the Northerner, San Antonio is beautiful even at this time of the year. The plazas, decked with English evergreens, palms, cacti, and roses in bloom, are beautiful indeed. Then everywhere are found trees that are dressed in perennial green.

Of course, I have visited the Alamo, and thought upon its history. Hope to be able to visit some of the old missions while here.

The weather is fine, Christmas and New Year's days were so mild and warm that no fire was needed. Yet we have had a few nights cold enough to freeze ice one half inch thick, where water stood in vessels outside of buildings.

H. E. MOLER.

Various Subjects in One.

At the risk of being accused of wanting to see my name in the paper I write a few lines for publication in the HERALD on various subjects.

1. Differences of opinion on various subjects are from time to time being expressed in our church papers, also in private conversation. Such when done by our brethren or sisters with a view to coming to proper conclusions and not simply for the

mastery are commendable and serve as a preventive of monotony, and thus aid the work. On Graceland College our views should be expressed after much thought and prayerful consideration, unbiassed by prejudice.

2. Some one recently writing an article thought we were drifting away from proper channels in the reception and distribution of church funds. Perhaps we are; at any rate we should watch carefully this important point.

3. Who write for publication nowadays? We see but few articles in our church papers from the leading men in the church, except those in the editorial columns by Bro. Joseph. These items from the Editor are very fine, especially the recent one in which we were requested to "mind our own business" relative to the Reed Smoot case; but why do not those of the apostles, such as James Caffall, and others having much knowledge of this work, write occasionally?

4. Indifference in religious matters is characteristic of this age, and the Saints partake more or less of this indifference, which like an armed man takes hold upon us. Let us beware of this subtle power of the Devil. There is but one remedy, viz: faithfulness to Christ the Savior.

5. From current events in our own country and those in other lands we realize that we are living in troublous times. There is great wickedness, wars, and rumors of wars. These things prove that we are living in troublous times of the latter days—the days of wickedness and vengeance. Let us not get hardened to these things, and think it just happened so. Truly, prophecy is being fulfilled before our eyes. Brethren, seeing these things are true, shall we not, as Bro. Joseph says, "mind our own business," and go steadily onward to victory?

C. J. SPURLOCK.

LITTLE DEER ISLE, Maine, January 5, 1905.

Editors Herald: If old Brn. Landers, Gurley, Briggs, and Ells were alive, they would sense the awakening of many memories associated with the name "Little Deer Isle."

A short time after the close of the Civil War, Bro. John Landers came to this island and began preaching the gospel to its inhabitants, a humble yet hospitable people, who opened their hearts to the message and accepted him into their homes. The people were poor, and many a night the worthy brother had to reverse matters by placing his head under the pillow to protect him from the cold blasts of wind that swept through the sleeping-room. And, in the quiet hours of the night, with his thoughts many miles away, he could gaze up through the roof and watch the stars shine down on Joseph's land.

The result of this effort was the baptism of Bro. John J. Billings and wife and three others, by Father Landers, as he is known in the East, and elsewhere, I presume. This was many years ago, but the seed sown has never died although the Saints here have passed through periods of trials that would cause the strongest to tremble with fear.

With the gospel came the gifts, and great unity, and love; but owing to exaltation of some, the existence of confusion, and other reasons known only to God, an evil spirit crept in and deceived the people. The result of this mistake is a matter of local history, and will become general as soon as the fifth volume of church history is published. Through this trying scene many of the Saints passed with great fortitude; and confidence in God and his Christ was unshaken.

Bro. Zenas Gurley next came, and his example and words are tenderly remembered by those who knew him. He was fond of reading the Book of Covenants, and it seems the Lord especially directed him so to do, for at that time only one Doctrine and Covenants was known to the Saints, and it was some twelve miles away, in the possession of Elder George Eaton, of whom honorable mention is made on page 199, volume 3, Church History.

Bro. Gurley was sent here to inquire into the peculiar condi-

tions through which the Saints had passed, and when all things were considered, he complimented them on their expression of humility and willingness to do right. Some time later Bro. Jason Briggs came. His counsel was to the line. He magnified his calling as an apostle, and the Saints immediately recognized in him a leader. He allowed no one to drift on the sea of uncertainty. With the sword of truth, he cut off error and unpurged the vineyard of the Lord. He greatly opposed tobacco-using. On one occasion he felt that a certain brother had not been properly ordained, so he reordained him.

Among other names, I hear mentioned Josiah Ells, Thomas Smith, and E. C. Briggs, all of whom have left an example worthy of imitation. They were not above mistakes: like the rest of humanity, but mortals. Bro. Landers taught that *all* the sacrament should be eaten; consequently the bread and wine were repassed till consumed.

These pioneers of the Reorganization suffered privation that tested energy and zeal. Hundreds of times they returned thanks for sufficient corn-bread and pork to satisfy the demands of hunger. A bed on the floor was the best the homes afforded, in many cases. But they prayed, and worked, and suffered to establish the cause of Christ, and to-day many a young man and young woman fervently thank the great Father for such men, who through much suffering brought to this isle the pearl of great price.

Here, as well as in other places, is fully presented the truth that "he that endureth to the end, the same shall be saved." Awful is the picture, to see old Saints, who have borne the heat and burden of the day, tiring of the struggle and laying down their arms; after the many prayers, the successful passing through of trials, the tasting of God's love and power, to turn from the fountain of life, to wither away and die! It seems that if they could realize what they are doing, what they are losing, the feeling of death would cause them to quake with fear. Satan blinds the soul till his victim is dragged to the lowest pit.

However, a brighter day is opening. The Lord's work is here, and it will remain till he sees fit to gather his people home. The old members who refuse to "line up" shall be brushed aside, and willing workers will take their places in the fallen ranks. The young are rallying about the standard, and in the earnest faces of young men and women, is seen a determination and power that cause Satan to tremble and the angels to rejoice. Gaps made in the priesthood by death and desertion will be filled by consecrated lives that assure the triumph of righteousness.

This past year in Maine has intensified the fact that God's work progresses only when his law is kept. Some have been, others are, laboring under the destructive delusion that mercy will defeat justice, that sympathy can supercede the enforcement of the law. This endeavoring to split up the Lord's statute, this fear of man, has done more towards keeping the branches in a corrupt condition, than any other failing in Maine.

The heavenly Father knows best; we must honor his law or suffer the penalty inflicted on lawbreakers. A disregard of his will results in shame and failure, as the dark days of the disorganization prove. Many of the brothers now laboring in the West will remember Elder John Billings, whose integrity has, apparently, saved this branch from the spoiler's power. While many of his once coloborers have turned back to the beggerly elements of this world, this brother stands firm for truth, and, with his worthy wife hopes to some day (not many years hence) reap the reward of the faithful, with the Saints gone before.

On Christmas a noble young woman of this place was baptized. She graduates from the Eastern Maine Normal School in June. The words of our Savior were fulfilled in her case; as both father and mother opposed the step she took. The kind Father protects his children, and will to the end.

Snow is deep in this section, and the Reach (another word familiar to many elders) is frozen over. We will soon be sailing on ice-boats at a terrific rate of speed.

In the East there is many a heart that thrills at the word *Zion*, and among the new element is many a face set Zionward. We feel that a power deep and strong and good is being felt in this part of the vineyard, and we know that the result will be glorious in the due time of the Lord.

To this end I wait, pray, hope, and work, trusting in the Eternal One, whose promises never fail.

RALPH W. FARRELL.

Independence Items.

"It is He who leadeth up the sun
And ordereth up the starry influences
And tempereth the keenness of the frost;
And therefore in the plenty of the feast
And in the lifting of the cup, let Him
Have praises for the well-completed year."

The holidays with their festivals and home-gatherings have come and gone.

The Sunday-school children on Christmas Eve participated in the songs and speeches, enjoyed the sight of the lovely Christmas-tree with its tinsel decorations, and the benign old gentleman, round, rosy, and ebullient, heard the jingle of his sleigh-bells, received from his munificent hand the usual Christmas treat, and at the close of the entertainment, happy and hopeful, retired in good season to their homes.

There was a failure on the part of the gas-plant at the opening; but its light shone forth later on. As Wagner hath it, "To give a trifling pleasure, smooth an anxious brow, bring a little light into dark paths—what a truly divine office in the midst of this poor humanity!"

Some of the societies have met also to elect their officers for the ensuing year, the Sunshine Band with its score of members, who have been scattering seeds of kindness, and holly wreaths and flowers, and singing songs to the aged and sorrowful ones; also the Sunday-school and Willing Helpers have met to do business for the year.

Like as it was in Washington on Christmas day, it was cloudy and rather raw and nothing eventful happened. The hour and a half session of the Sunday-school passed in the usual manner.

Bro. J. A. Gunsolley, who subsequently lectured before the Religians and Sunday-school folks, gave an interesting talk, and the secretary with clearness of speech read the school report, which gave general satisfaction; as the record showed a Christmas offering collected of one hundred and thirty dollars and seventy-six cents.

At the opening of the morning services the first strains of the organ filled the church with its rolling cadences of a Christmas "Gloria." Of course the offertory is not a mere musical performance, but is a part of the devotional exercises, and all listened with rapt attention.

But there is generally more or less moving about by a few, and these find themselves not immune to criticism. For instance, while the organist was executing a delicate and pianissimo strain a brother came trotting up the center aisle in order to talk to one of the elders, causing the brother to crouch on the edge of the platform to hear the message; also several stood up to take off their overcoats, while some overlooking the duties of the ushers endeavored to procure seats for themselves, and a couple of young ladies left their seats, not even staying to hear the sermon!

But the merry part of Christmas was reserved for the close of the evening service.

Sunday, the first day of 1905, was fine and the snow, gathered from the late blizzard, had melted away and emotions of praise and gratitude seemed to pervade the hearts of the Saints.

About eight hundred assembled in the basement in the afternoon to celebrate the ordinance of the sacrament. On the platform attending to the blessing of the emblems were Elders I. N. White, R. May, and W. H. Garrett. Eight priests with marked

order and precision took up the oblation and passed the bread and wine, and after a short season of prayer, thirty-five engaged in bearing testimony.

Bishop May offered a few closing remarks relating especially to finances, and the Saints were dismissed after having enjoyed a season of great profit and refreshing.

Our last Wednesday evening prayer-meeting was also one long to be remembered.

All seemed to rejoice in the Spirit's presence. Bro. Kemp was again moved upon to speak with earnest words of encouragement to several of the Saints, among them the officials of the stake and branch, the elders, and all the Saints, especially the faithful sisters, mentioning also Srs. Hart and Horton. Every one seemed to partake of the general rejoicing.

Truly we have much to be thankful for, and to urge us on to more devoted efforts in this glorious work.

January 6, 1905.

ABBIE A. HORTON.

Extracts from Letters.

Str. J. Williams, Hopkinsville, Kentucky: "Since meeting with Elder G. H. Graves I think I never in all my days heard such gospel preaching. It seems as though it were a new gospel such as I never heard before. I first heard him at another place, and learning that he came to our town I hastened there, and found him, and was baptized by him. I have been in the service of God since I was fourteen years old, and am now thirty-four, and am just hearing the gospel in its fullness. I believe in trusting God for everything, because everything we have comes from him."

Mary Flagg, Castalia, Grand Manan, New Brunswick: "We are isolated from church privileges, and often wish an elder could come here. We would do all in our power to aid them. I can not do without the HERALD, and often when reading the letters from brothers and sisters of far-off lands, I rejoice that I am counted worthy of the name of Latter Day Saint. I desire the prayers of God's people that I may live faithfully to the end."

Josie Hannan, Cross, Texas: "I often receive strength and encouragement when I read of the good that some of the Saints are doing. I feel thankful to my heavenly Father for the many blessings received at his hands, and desire to so live that I may set a good example before my children, that, when grown up, they may obey the gospel, and become servants for Christ. Remember me in your prayers."

W. W. Beal, Eureka Springs, Arkansas: "Another year has passed, and wife and I find ourselves in this place free from snow-drifts and blizzards. We do not know whether there are any other Saints here or not. If there are we would like to have them call at Quinn Cottage and see us. Would be pleased to see any elders who may come here."

D. R. Baldwin, Ravenden Springs, Arkansas: "I am humiliated when I learn that I am guilty of misunderstanding and misapplying Bro. F. J. Ebeling's use of the work *wiseacre*. I ask the brother's forgiveness."

A. M. Merrill, Independence, Missouri: "I would not like to miss the coming of the SAINTS' HERALD. It is a good friend in many times of need."

Str. L. Luchsinger, Thayer, Missouri: "Thayer Branch spent a merry Christmas at Cane Hill, families and friends bringing well-filled baskets. Bro. James T. Davis and family were permitted to mingle with us. Our aged Bro. Frisbee and companion were unable to be with us on account of poor health. May God bless them in their old age, having so faithfully fought the good fight, alone for many years, and done so much good work in Sunday-school capacity, when, (oh! how sad to think) many could not realize the good work they were engaged in, and rather sought the ways of the world. So our Sunday-school ceased for a time. For two years we have been having union Sunday-school; but it seems that they are trying to freeze us out. By the advice of Bro. Davis we will organize a Latter

Day Saint Sunday-school, trusting in God to be with us, to guide and direct us. Zion's Praises are very acceptable. The children love to sing these praises."

Miscellaneous Department.

Conference Minutes.

Western Maine.—Conference convened at Mountainville, November 19 and 20. R. Bullard was chosen to preside, J. N. Ames associate, Abbie L. Colby secretary pro tem., Mary Leland assistant, Wallace Small organist, J. N. Ames chorister. Reports from following officers read: Elders J. N. Ames, Henry R. Eaton, J. J. Billings, and Eugene Braun; Priests J. E. Eaton, and Freeman Haskell; Teacher A. O. Candage. Reports of branches as follows: Mountainville 40, Stonington 93, Little Dear Isle 60. Reports of Bishop's agent, treasurer, and tract committee read and accepted. The following officers were sustained: J. N. Ames, district president; Eugene Braun, secretary; Hosia Eaton, treasurer. Elders Sheehy, Bullard, and Davison were chosen delegates to General Conference. The next conference will convene at Stonington, next May. The district law was amended by making written official reporting compulsory only on those holding the Melchisedec priesthood.

The Presidency.

CHANGE OF FIELD.

By agreement between ministers in charge Joseph Luff and J. W. Wight, the First Presidency concurring, Bro. Columbus Scott has been transferred from the California to Bro. Wight's field. We cheerfully commend Bro. Scott to the Saints in the latter field.

FRED K M. SMITH, Secretary Presidency.

High Priests.

Dear Brethren: We would be pleased to have your assistance in preparing program for our quorum meetings to be held during next General Conference.

Any member having questions to submit, a topic for a paper, or a subject for discussion, kindly forward the same to me at your very earliest convenience, as we desire to have our program ready near the first of next month, in order that a copy may be forwarded to each member with their blank report. Let each share in making these quorum meetings as instructive and interesting as possible.

In gospel bonds,

F. G. PITT, President of Quorum.

12 St. Francis Place, BROOKLYN, New York.

Church Secretary.

MISSIONARY REPORT BLANKS.

Missionary report blanks, provided by action of General Conference for annual reports of all General Conference appointees, have been mailed to latest obtainable addresses of the ministry. Any failing to receive the same will be supplied on request. Such blanks should be filled out to include the month of February, and should reach the undersigned by March 1, or as soon as practicable thereafter, for prompt publication in the SAINTS' HERALD before General Conference. Reports received after making up the list for the HERALD, can not be inserted. Promptness is therefore urged.

Respectfully,

R. S. SALYARDS, Secretary.

LAMONI, Iowa, January 13, 1905.

Notice of Expulsion.

Notice is hereby given that Thomas P. Ryan, a member of the San Francisco Branch, was expelled from the church for cause found sufficient by an elders' court of Los Angeles. The members are notified to beware of him, as he is in the habit of borrowing money.

C. A. PARKIN, President

3010 Sixteenth Street.

A Tardy Correction.

To All Who Use Zion's Praises: In giving the author of No. 214, the committee, or publishers, made a mistake. The real author of both words and music is Elder F. A. Russell, instead of the undersigned. Make correction in your books.

San Antonio, Texas.

H. E. MOLER.

Conference Notices.

Conference of the Fremont District will convene with the Tabor Branch, Saturday and Sunday, February 18 and 19, 1905. D. R. Chambers, president.

The conference of the Central Nebraska District will convene with the Meadow Grove Branch, Saturday, February 18, 1905, at 10 o'clock a. m. The Meadow Grove Saints have completed their church-building and expect to have it dedicated on Sunday the 19th. Branch clerks, please attend to getting statistical reports ready in time. Levi Gamet, president.

Nauvoo District conference will convene at Montrose, Iowa, Saturday and Sunday, February 18 and 19. Please send all reports to the secretary, M. H. Seigfreid, 1108 South Twelfth Street, Burlington, Iowa.

The Far West District conference will convene with the St. Joseph Branch, corner Seventeenth and Farnon Streets. Blank ministry reports may be obtained by applying to each branch president. I. N. Roberts, president.

The Ohio District conference will be held in Columbus, Ohio, at the Saints' hall in the Robinson Block, North Columbus, at 10.30 o'clock, February 18 and 19, 1905. Those coming to Union Station take the street-car north to Olentangy Park, get off at Saints' hall, Robinson Block. S. J. Jeffers, president.

Semiannual conference of the Seattle and British Columbia District will convene at Seattle, Washington, on Saturday and Sunday, February 4 and 5, 1905, on third floor of new *Post Intelligencer's* Building, in rooms occupied by the Acme Business College, situated on the corner of Fourth Avenue and Union Street; take any car in the city and get off at Union Street or Fourth Avenue. Branch clerks will kindly mail reports of their branches to the undersigned one week, at least, prior to this time. Others than the district officials expected in attendance are Brn. G. T. Griffiths and O. B. Thomas, missionaries in charge. So far as is known now Saturday evening will be given for the use of the district Sunday-school association. Fred'k W. Holman, secretary.

Conference of the Northeastern Missouri District will meet with the Bevier, Missouri, Branch in their new stone church, February 11, at 10 a. m. Brn. Joseph Smith and E. L. Kelley are expected to be there. The choosing of delegates to General Conference will take place. Send all reports to reach me not later than February 8, at Higbee, Missouri, R. F. D. No. 1. Wm. Chapman, secretary.

Conference will convene in Central Illinois District, at Taylorville chapel, 10 a. m., Saturday, February 11, 1905. Sunday-school and Religio convention on Friday before. Geo. L. Hartsell, secretary.

Convention Notices.

The Northern Nebraska Sunday-school association convenes at Omaha, Nebraska, Saturday, January 23, 1905 at 2 30 p. m. This is the only business session of the year, and there will be an election of officers. All schools please send delegates. Alice R. Watkins, secretary, Columbus, Nebraska.

Eastern Iowa Sunday-school convention will convene at Muscatine, Iowa, February 10, 1905, at 10 a. m. Officers will be elected, also delegates to General Association. Cora E. Weir, secretary, Center Junction, Jones County, Iowa.

Sunday-school convention in the Central Nebraska District will meet with the Meadow Grove school, Friday, February 17, 1905. Marial E. Moore, superintendent.

The Southeastern Illinois Sunday-school convention will convene with the Springerton Branch, February 17, 1905. Officers to be elected for this year. Bring your reports or send them to the undersigned. J. E. Bozarth, secretary, Springerton, Illinois.

The Kewanee Sunday-school association will convene at Kewanee, Friday, February 3, 1905. As per resolution at convention last February, a yearly report from the local schools must be forwarded to this convention. Mrs. Ed. Lamb, secretary, 706 North Walnut Street, Kewanee, Illinois.

The Sunday-school convention of the Northeastern Texas and Choctaw District will convene at Coalgate, Indian Territory, February 17, 1905, at 11 a. m. Election of officers and selecting delegates to General Convention will be a part of the business. A. Z. Rudd, secretary.

Religio association of Southeastern Illinois District will convene at Springerton, Friday, 3 p. m., February 17, 1905, to elect new officers. Hope all locals will send a good report. Miss Nar Hoover, secretary.

The Northeastern Illinois District Sunday-school association will hold their next convention in Chicago, January 20, 1905, in connection with the district conference, at 10 o'clock Friday morning, at Central Branch Hall, No. 3615 Cottage Grove Avenue. Take Cottage Grove car on Wabash Avenue down town, and go to Thirty-sixth street. Charles A. Gurwell, superintendent.

The district convention of the Religio for the Northeastern District of Illinois will be held in connection with the district conference in Chicago, January 20, 1905, at the evening session Friday evening. The convention will meet with the Religio of Chicago Central Branch, at 3615 Cottage Grove Avenue, (South Side). Take Cottage Grove cable cars on Wabash Avenue to Thirty-sixth street. Let there be a good attendance. Election of officers is to be held. Myron H. Bond, president.

Died.

MYERS.—At the Saints' Home, Lamoni, Iowa, January 6, 1905, of paralysis and dementia, Bro. Cyrus H. Myers, aged 69 years, 11 months, and 16 days. He was born in Somerset County, Pennsylvania, January 22, 1835, and was baptized by Bro. G. E. Deuel, March 20, 1861, in Jasper County, Iowa. His wife and children are dead. Funeral-services were held at the Home, sermon by Bro. H. A. Stebbins.

BELLVILLE.—Near Mondamon, Iowa, December 17, 1904, Stella May, youngest child of Bro. and Sr. Myron Bellville, aged 5 months. A goodly number of friends and neighbors were in attendance at the home and church. Funeral-sermon by Elder J. S. McDonald, in the Saints' Church. Elder John Garner in charge.

HEPPELSTON.—At Akron, Ohio, December 9, 1904, of apoplexy. Sr. Harriet A. Hoppelston was born in Yorkshire, England, September 30, 1812. Married to Mr. George H. Hoppelston in 1860. Four daughters were born of this union, three of whom were present and ministered to their mother in her last hours. In July, 1901, she was baptized by Elder U. W. Greene and was striving to live the faith when the summons came. During her sickness on regaining consciousness she expressed her faith and confidence in God and his work. Funeral from the residence on North Hill, Elder U. W. Greene preaching the sermon.

ROBINSON.—Elder Bradbury Robinson, formerly of Eureka, California, later of Independence, Missouri, was born at Cornville, Somerset County, Maine, January 11, 1822, a son of Bradbury and Hannah (Smith) Robinson. His grandfather, Thomas Robinson, was a native of England and a lieutenant in our Revolutionary War. He married, March 19, 1843, Mary Savage Patton, at Skowhegan Falls, Maine. To them were born six sons and six daughters, six of whom, four sons and two daughters, survive him. He and his wife joined the church at String Prairie, Iowa, in 1862, he being baptized by Elder John Shippy. He lived there for several years, then emigrated and settled at Eureka, Humboldt County, California; thence removed to Independence, Missouri, and at the time of his death was living with his daughter, Mrs. Ella D. Whitehead, where, on January 5, 1905, he went to his rest as a shock of corn fully ripened for the harvest. His wife preceded him a short month, the funerals being just four weeks apart to the day. He was early ordained an elder in the church, and though eccentric and in some things different from his fellow elders, was an upright, faithful adherent to the cause, which he advocated upon any and every suitable opportunity, and in full faith of which he went to his grave. Funeral from the house, January 8, in charge of Elder John D. White. President Joseph Smith pronounced the funeral discourse. Two daughters and one son were present with the family at the time of his death and interment. He lies by the side of his wife in Mound Grove Cemetery.

Even the Prairies Read it.

It was the Christmas Annual of *Country Life in America* that the Philadelphia *Inquirer* called in its news columns "one of the most attractive publications ever produced in this country or any other." The account then proceeds to tell of an Eastern man traveling over the prairies of Nebraska who, on approaching a modest farm-house, was surprised to see signs of unusual refinement and culture. The front yard was both tasteful and fruitful, the vines were artistically handled. The traveler found this only the less surprising because he had seen other unexpected evidences of the same spirit in his Western travels. On the center-table of the house he found all the recent numbers of *Country Life in America*. The hostess assured him that it was the fountain of her inspiration, one that had watered many farms in the vast prairie section,

The puzzling question of how Russian words should be transliterated into English is considered in the *American Monthly Review of Reviews* for January, 1905, by Mr. Herman Rosenthal, of the New York Public Library. The letters of the Russian alphabet are shown with their English equivalents and the rules presented for the transliteration of Russian words into English, as followed by the best authorities, both in this country and in England.

Cut or Uncut Books.

A gentleman from Kansas, having sent to McClure-Phillips for a copy of Wagner's *The Simple Life*, wrote back that he was not pleased with it because the book was not finished, the pages not having been cut. He went on to argue "Would you like to have your shoemaker send you a pair of shoes with nails sticking up in them, or your tailor send you a coat without sleeves. Let us try to practice a little Christianity. The MacMillan Publishing Company has played me the same trick, and hereafter I will have to specify that I want a finished book, or I don't want it at all."

Though this comes from Kansas, it is ripe with suggestion; and this voice from the plains of the West is heard with pleasure on the question of machine-made, closely cropped book versus the uncut book with its pleasantly irregular edges.

Rest and Recreation.

Along the line of justifiable extravagance let me make a plea for more recreation for the busy housewife. In caring for her home and loved ones she is too apt to forget the duty she owes herself, and almost before she is aware of the fact she is growing nervous, feels discouraged and irritable. At such a time let her pause and consider not how much she will save by continuing in the same old rut, but how much she will gain by laying aside her work for a time, that she may rest and recuperate. Do not wait until tired Nature calls a halt, but make a practice of taking one or two vacations every year—going where you can really rest, and have time to think not of the work you have left behind (that will take care of itself), but of the benefit yourself and loved ones will gain. These short separations "make the heart grow fonder," and the dear ones will also learn from your absence how necessary you are to them. Time and money spent more freely this way will "really pay in the end." It will mean better health for wife and mother, a larger bank-account and happier homes.—January *Woman's Home Companion*.

A Woman Revolutionist.

A Russian woman revolutionist whose life has been spent in propagating the idea of revolt—not, however, of Nihilism or assassination—has lately visited New York. Her personality and history are intensely dramatic. She is described by Ernest Poole in the January magazine number of the *Outlook* as follows: "Daughter of a nobleman and earnest philanthropist; then revolutionist, hard-labor convict, and exile for twenty-three years in Siberia; and now a heroic old woman of sixty-one, she has plunged again into the dangerous struggle for freedom." A most interesting portrait of this woman, Katarine Berezhkovsky, accompanies Mr. Poole's article in the *Outlook*. Here is a single incident in her career:

"We put on peasant dress, to elude the police and break down the peasants' cringing distrust. I used acid on my face and hands; I worked and ate with the peasants; I learned their speech; I traveled on foot, forging passports; I lived 'illegally.' "By night I did my organizing. You desire a picture? A low room with mud floor and walls. Rafters just over your head and still higher, thatch. The room was packed with men, women, and children. Two big fellows sat up on the high brick stove, with their dangling feet knocking occasional applause. These people had been gathered by my host—a brave peasant whom I picked out—and he in turn had chosen only those whom Siberia could not terrify. When I recalled their floggings; when I pointed to those who were crippled for life; to women whose husbands died under the lash—then men would cry out so fiercely that the three or four cattle in the next room would bellow and have to be quieted. Then I told them they themselves were to blame. They had only the most wretched strips of land. To be free and live, the people must own the land! From my cloak I would bring a book of fables written to teach our principles and stir the love of freedom. And then far into the night the firelight showed a circle of great broad faces and dilated eyes, staring with all the reverence every peasant has for that mysterious thing—a book.

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The Saints' Herald

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

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Editorial.

FALSEHOODS AND MISREPRESENTATIONS BY THE "GOSPEL MESSENGER."—NO. 3.

Mr. Charles M. Yearout, whose writing in the *Gospel Messenger* we have heretofore noticed, in his third article published November 19, 1904, endeavors to draw a contrast between what he calls Mormonism and the Bible. His opening sentence is, "Mormon is a Greek word, and virtually means, a masque; a sham; a hobgoblin, or bugbear. Mormonism is this, and nothing more."

To make this he uses a definition in Webster marked "obsolete." The definition as given by Webster is,

MORMO *n.* [Gr. *mormo* a hideous she-monster, a bugbear.] A bugbear; false terror. [Obsolete] *Johnson.*

Webster gives the word Mormon as attaching to a genus of sea-birds having a large, thick bill, a puffin, secondary meaning, the mandrill. He also applies the word to the followers of Joseph Smith, with its derivatives.

It will appear from this that the Reverend Yearout convicts himself of being a child to be frightened at a "false terror." Notwithstanding the obsolete character of the meaning which he chose, he seems to have hit it about right, because it has been a false terror to the men of the caliber of Yearout and his like. They have been as unreasoning in their examination and treatment of what the Latter Day Saints have had to present as children and half-witted fools have been who have been frightened by the tales of nurse-maids and the hobgoblins and sprites of fairy-land.

His first effort is to charge that the Mormons teach that Joseph Smith is the Elijah whom God was to send before the coming of the great and dreadful day of the Lord. (See Malachi 4:5, 6.) And he says of it, "This prophecy evidently refers to John the Baptist, and not Joe Smith." We are not aware that the Mormons have claimed that Joseph Smith was Elijah who was to precede the immediate coming of the great and dreadful day of the Lord. This shows that Mr. Yearout is as far off as the Mormons in his claim, providing they have made any such claims as he represents. Let those who may possibly claim that Joseph Smith was the one referred to by Malachi answer to the likes of Mr. Yearout. As for us it is enough to know that when that great prophet shall

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The *Christian Advocate*, January 5, 1905, contains statistical tables showing increase of various church denominations in the United States. The total increase for Adventist denominations is 2,942; only one division (the Seventh-day) reports an increase, however. The Baptists (of which there are thirteen divisions) show a total increase of 85,040. We note that division No. 13 (the unlucky number) is listed under the name of "Old Two-Seed-in-the-Spirit Predestinarian." Of the other denominations the Catholics show an estimated total increase of 241,955; Lutherans (twenty-two divisions), 73,856; Methodists (seventeen divisions), 69,244; Presbyterians (twelve divisions), 36, 175; Friends, 510. The Dunkards show a decrease of 1,000, and the United Brethren a decrease of 6,914. The Latter Day Saints (two divisions) are credited with an increase of 1,178; this, however, is all for the Reorganized Church, as no figures are given for the Utah church. The statistics are given by H. K. Carroll, LL. D., in charge of the Government Census of churches in 1890. Of the Latter Day Saints he says, "Yearly returns are received from the secretary of the Reorganized (or nonpolygamous) Church, but inquiries for statistics of the Utah branch are unsatisfied. Full returns were gathered for the United States Census in 1890; but there is nothing later that is authoritative. They have a large body of missionaries, whose zeal in proselyting is very great. Secretary Salyards, of the Reorganized Church, says that body should not be classified as Mormons. They have no connection whatever with the Utah branch."

come, he will come in the spirit and power of Elias, one who is sent. It is so far evident at least that the crowning work which that prophet was to do has not been done, for not yet have the hearts of the fathers been turned to the children and the children to the fathers that they might escape the coming and the smiting of the earth with a curse.

He next makes reference to the claim with reference to the dispensation of the fullness of times, as stated in Ephesians 1: 10, 11. And here again Mr. Yearout with particularly short sight claims that this statement refers to Christ and his gospel. We are not aware that any other claim has been made for this dispensation other than that stated by the writer to the Ephesians and the period in which Christ as the Son of God would gather in one all that would be in him at his coming. That Mr. Yearout clearly errs in claiming that the dispensation of the fullness of times was the era of Christ's coming, is seen from the text itself, which we quote:

Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: that in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him: in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: that we should be to the praise of his glory, who first trusted in Christ.—Ephesians 1: 9-12.

Mr. Yearout closes his quotation at the colon in verse 11, thus destroying the symmetry of the apostle's writing. Had he quoted the twelfth verse, which he should have done, it would have left the reader to know that Paul referred not to himself and his fellow believers existent at the time alone, but that he referred to others who should come after them who should be gathered, as it is clearly seen in his reference in the twelfth verse, that they, Paul and his coworkers, were to be likewise to the praise of God's glory, because they first trusted in Christ. This is further seen by the sixth and seventh verses of chapter 2, wherein Paul says:

And hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might show the exceeding riches of his grace, in his kindness toward us, through Christ Jesus.

The apostle thus identifies himself and his associate believers with those who in the ages to come in the dispensation of the fullness of times should be gathered in one. Mr. Yearout should know, as all Bible readers and readers of history know, that there was no such gathering in the time of the Savior, nor could be none. That such gathering is finally to take place through the ministration of Christ in his gospel economy, we can have no dispute with Mr. Yearout; for this has been the persistent teaching of what he calls Mormonism from first to last. And if such men as he had been and were as willing to give credit for what is good among their fellow men as they have been to decry them through the spirit of

misunderstanding and religious dislike, no such article as this which has been published in the *Messenger* would ever have been written. Such men have shown no disposition to profit by the well-known injunction of the apostle Paul, to prove all things; hold fast that which is good.

Mr. Yearout endeavors to avoid the influence of the teaching that Isaiah 29: 4, 5, refers to the Book of Mormon as the book that should speak out of the ground, in the following ingenious, but to us erroneous, manner:

This scripture plainly teaches a judgment of God upon the city of Jerusalem in humiliating her into the dust of the earth. The sealed book and ignorant man, referred to in verses 11 and 12, are referred to as predicting the Book of Mormon, and young Smith; but again they are wrong. This scripture simply refers to the state and condition of Israel at that time. The Israelites drew near to God with their mouths, and rendered him lip service, but their hearts were far from him. Verse 13. This prophecy very beautifully represents the sad plight of Israel in A. D. 70, at the destruction of Jerusalem. Israel certainly spoke out of the dust of the earth at that time.

In this Mr. Yearout has followed the abbreviated headings of the chapter, the work of men only. The statement is a prophetic one, and must have been intended for fulfillment after the period in which the prophet wrote it, and was to follow after the accomplishment of events that are clearly predicted by Isaiah and others. And one has only to consider what is stated in the eighteenth verse to understand clearly that it was not the condition of Israel that was referred to: "And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity and out of darkness." In his endeavoring to restrict the prophecy of Isaiah as he has done, he only shows that he is among them who fail to see out of obscurity and out of darkness. It is further in evidence that subsequent to the discovery of this book the words of which were to speak out of the ground, certain events were to transpire in the land of Palestine which would be easily understood: Lebanon would be turned into a fruitful field, and the fruitful field should be esteemed as a forest. Can Mr. Yearout or any other show that such an event as this took place during the time in which he restricts the application of the statement made by the prophet?

Mr. Yearout next attempts to show that Joseph Smith was a false prophet by quoting the statement in Deuteronomy 18: 22, referring to a prophet speaking in the name of the Lord, in which if the thing followed not, nor came to pass, it was the thing which the Lord had not spoken, but the prophet had spoken presumptuously. He states, "Smith prophesied many things which never came to pass. He prophesied that a temple should be built at Independence, Missouri, and that he should dedicate it, and Smith has been dead for years, and there is no temple built yet." We are not aware of the existence of any such prophecy in which it is predicted that

Joseph Smith would dedicate a temple built at Independence, Missouri. It would have been more to the purpose if Mr. Yearout had given citation where such prophecy could be found. But is not Mr. Yearout a little "too previous" in his conclusion that the prophecy concerning the building of the temple is false? There is plenty of time between now and the coming of the messenger whom the Lord was to send suddenly to his temple for the erection of a building such as is supposed to have been described as the temple referred to. We advise the gentleman to wait, if he can afford to do so, a few more years for the development of events that time may bring, before he finally concludes that in this sense the teaching of the Prophet is false.

Mr. Yearout proceeds in his statement of apparent conflict between the teachings of the Bible and of Joseph Smith, in the following strain:

The Mormon god is a wonderful, changeable being. He declared in the Book of Mormon that man should have but one wife, and concubines he should have none. In 1831, February 9, and March of the same year, Smith received revelations confining men to one wife; but in 1843 the Mormon god saw fit through his prophet to establish polygamy in his church with a penalty of condemnation to those who refused to accept and abide by the polygamous covenant.

Mr. Yearout is in considerable ignorance if he does not know that the same God who declared in the Book of Mormon that man should have but one wife, also gave revelations through Joseph Smith to the same effect, and that it was not until eight years and two months after Joseph Smith was killed that there was even a semblance of what was called a revelation offered as an excuse for the practice of plural marriage. This took place a thousand miles from where Joseph Smith's bones lay in the grave and under the rule of an ambitious man already steeped in crime against the commands of God. It is because of the unchangeability of God in his dealings with men that we of the Reorganized Church have persistently denied the origin and validity of the so-called revelation. And the God that we worship being the one who declared by the revelator as the one who fashioned the world and all things therein, this charge of changeableness from this reverend defamer comes with poor grace. We have not space to follow this further more than to say, God has not changed, his work has not changed, and the command to have but one wife is still his enactment.

Mr. Yearout errs again in stating that the Mormons claim that the famine for the word of God, as spoken of by the prophet Amos, resulted in bringing forth the Book of Mormon and the Mormon revelations and prophecy, as stated in Amos 8:11. Of this he states, "Unfortunately for Mormonism, there was no famine of God's word during the years 1820 to 1843, the time Joe Smith was getting up his new bible, delivering his many revelations, and establishing his new church." The burden of the message of

the prophet Amos in the eleventh verse referred to was like this: "Behold the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord." The prophet in this does not refer to the word of God as Mr. Yearout would apply it as meaning the Bible, but was for the hearing of the word of God preached to them by competent authority to be believed in and to be effective for salvation; and in the very statement made by him, that during the Dark Ages of the Roman Catholic supremacy, when the Holy Scriptures lay buried for twelve hundred and sixty years in the convents and monasteries of Catholicism, is sufficient proof that Joseph Smith was right in making the application of the words of the prophet Amos to these last days; for the attitude of Mr. Yearout and his associates, together with the great mass of sectarianism, clearly proves that there is still a famine for the hearing of the word of God. This famine for the hearing of the word of God not only began long before the birth of Joseph Smith, but it has continued since his death and will continue until men turn from the doctrines of men to the doctrines of Christ as taught by himself and his disciples in the New Testament Scriptures, and as authorized to be taught by him in these last days through the message of an angel.

Mr. Yearout says: "The teachings of the Book of Mormon are not authenticated in history: Nephites, Lamanites, Moronites, pool of Mormon, rivers and cities, are not mentioned or corroborated in history."

This may be so far as Mr. Yearout is acquainted with history, but if he will take pains to read the researches which have been going on for so many years in Central and South America and will examine the Book of Mormon history with one of Bro. George F. Weston's maps before him and a copy of the report of the committee on American Archæology, of the Reorganized Church, he will discover that he has made a blunder in this statement. The very fact that the Book of Mormon proposes to treat of peoples who inhabited this land before the current history of the time began to run, disproves in effect the injurious parallelism which Mr. Yearout seeks to draw between the historic places mentioned in the Bible and those which he says fail to be noticed in history as occurring in the Book of Mormon itself.

Mr. Yearout's next statement is a gross misstatement:

Mormonism teaches that Christ was born, lived and was crucified on the Western Continent, that American Indians are the lost tribes of the children of Israel, and that Christ delivered unto them a plan of salvation—the Book of Mormon.

There is but one truth in the foregoing statement: that is, that it has been taught that the American Indians were a remnant of some portion of the lost tribes. The other portion of the statement is clearly

untrue. What Mr. Yearout calls Mormonism accepts the New Testament Scripture as to the birth of Christ, his life, his teaching, his death and resurrection. Its adherents have never taught differently to this; hence Mr. Yearout's argument based upon such a premise falls to the ground.

Mr. Yearout makes a sort of an appeal to the prejudices of the people against what he calls Mormonism by quoting Revelation 22:18: "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book." His appeal is couched in the following language: "The Mormons have added an entire plan of salvation, purporting to be the everlasting gospel, hundreds of revelations, and many prophecies so called." In this the gentleman is again at sea. The Mormons have not added one single line unto the words of the prophecy found in the book of Revelation—not one. They have insisted, however, that God had the right to add to his work and his word at his will; that he had never lost his interest in his people upon the earth, had never surrendered his right of speech, nor never broken the line of communication between himself and men upon the earth when they were in the line of duty and were willing to hear and obey; and hence any argument based upon the supposition that the Book of Mormon or any of the revelations given through Joseph Smith from God were added to the words of the prophecy referred to, is a mistake.

The next proposition in which the reverend gentleman attacks what he calls Mormonism is with regard to a change in text occurring in "Timothy 5." He says:

In order to make Timothy 5:10 suit their practice, the Mormons have translated: "If she have washed the saints' feet," "If she have washed the saints' clothes." The women of the Mormon church do not practice feet-washing, because the heads of the church have decreed differently.

The reverend gentleman has here attempted a little clerical satire, and in doing so leaves the reader to infer that it was the practice of the women in Timothy's day to wash the saints' feet. There is no such teaching in the New Testament Scripture known to the reverend gentleman nor to any other Bible reader. If feet-washing is taught at all, it is inferred from the example of the Savior in washing his disciples' feet as a sign of humility and the suggestion by him that so they should also wash each other's feet. "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet."—John 13:14. Read also in the same chapter from verses 1 to 17 inclusive. The reverend gentleman undertakes to cast discredit upon the women of the Mormon church by the suggestion that they do not wash their feet, because the heads of the church have decreed differently.

The next two paragraphs in the reverend gentleman's third article deals with the question of baptism for the dead and polygamy. As we are not teaching either of these practices, we shall not attempt to refute these charges, as they do not involve us of the Reorganized Church in the defense of them; besides that, the citations quoted by the reverend gentleman as against plural marriage or polygamy, we have used and shall use again, and commend him for using them. In this third article, in which he should have contrasted the faith of what he calls Mormonism and the Bible, is simply a tissue of statements made by himself as to what Mormonism teaches, and then a denunciation of it by counter-statement and to a large degree a perverted application of scripture.

(To be continued.)

WHEN TO STOP DISCUSSION.

Discussion of truth is one thing; argument is another and very different thing. The discussion of a question by two persons whose common and only purpose is to get at the truth ought to be a profitable exercise, and the truth is likely to be revealed in richer measure than it can be when studied by an individual alone. But the moment the discussion degenerates into an argument, the usefulness of the conversation is pretty sure to be lost, for the chief purpose of an argument is to prove that my side is the right side; and two persons on opposite sides of an argument are never likely to get together. It matters little whether I am right or wrong in a discussion; it matters a great deal that I should see the truth, and all the more so if the truth proves that I have been in the wrong. Moreover, the moment it appears that what one is saying is antagonizing, rather than helping the other person in a discussion, that moment is a good time to change the subject; for no good ever comes of a collision between friends.

While we may not accept all of the foregoing, quoted from the *Sunday School Times*, yet it contains some truth, a consideration of which will be beneficial. This writer might have added that it would be unfair to stop discussion before both sides had an equal opportunity to be heard. It frequently happens, which is perfectly natural, that the one who feels that his position is not being vindicated is the first to cry out against discussion.

We think the Saints need not be alarmed because of the fact that some of our brethren engage in controversy from time to time, nor need they be unduly disturbed because such controversy may appear in the columns of the HERALD. It must not be supposed that because two brethren, whether minister or lay member, engage in discussion and present divergent views, it necessarily indicates that personal grievance is held by either party. On brother, writing, is fearful lest parties to a late controversy have forgotten the scriptural injunction: "If thy brother hath aught against thee, go tell him his fault between thee and him alone," etc. So far as we know neither of the parties referred to by the brother has aught against the other, as far as personal feeling or bitterness is

concerned. In fact we have heard expressions quite to the contrary, and believe their aim to be for the establishment of right and truth, relating to a public question, an act of General Conference and subsequent action in connection therewith.

Discussion properly carried on is one of the best means of educating the people. And whether the parties to the controversy are any nearer agreed at the close of their efforts than at the beginning, the careful-reading, thinking class among the Saints will undoubtedly have a clearer perception of the question at issue, and be able to tell where the truth lies. "For it shall come to pass, that the inhabitants of Zion shall judge all things pertaining to Zion," etc., says the Lord, Doctrine and Covenants 64: 7; and in order to be qualified to pass judgment they must have both sides of the question presented. Jesus says, "Judge not unrighteously, that ye be not judged; but judge righteous judgment."—Matthew 7: 2, Inspired Translation. No one having considered but one side of a question is prepared to judge "righteous judgment," hence the necessity of having both sides fairly presented. And in judging a question, after having heard and carefully considered all the bearings of the case, the decision should be based squarely upon its merits, and no one should be biased in his judgment by the fact that this or that man advocates this or that position. It will not do to allow ourselves to fall into the habit of doing as we heard it expressed by one at last General Conference: "I am going to watch Bro. So-and-so, and vote just as he does; for he is always right."

We have no sympathy with the thought that internal conditions should be carefully concealed from the world, and only a polished, placid, calm exterior presented to view. We believe it to be a mistake to "make clean the outside of the cup and of the platter," or to "outwardly appear righteous unto men," until that which is within the cup and platter is cleansed, "that the outside of them may be clean also." This language of Christ's is in force, and is applicable to the body, and to individual members. If the internal condition of the church should ever become such that it would need to be hid from the eyes of the church at large and the world, then the church would be in a sad condition to send out missionaries to represent Christ.

No one, especially Latter Day Saints, should be afraid of the truth. If we have anything in faith, doctrine, practice, or theory that is indefensible, the sooner it shall be discovered and discarded the better it will be for the body.

Then whatever untoward conditions may threaten, let us as Saints, be of stout heart, and unwavering faith in the triumph of truth; and when the time comes for us to make decision, may we "judge not unrighteously, . . . but judge righteous judgment."

L. A. G.

EDITORIAL ITEMS.

According to the *Scientific American* for January 21, 1905, there is to be an international organization, which will include the heads of all the powers of Europe, to make excavations at Herculaneum, destroyed with Pompeii by an eruption of Vesuvius in 79 A. D. The king of Italy has consented to be the head of the international committee, which will have headquarters in Rome. President Roosevelt will be at the head of the committee in the United States. King Edward in England, Emperor William in Germany, President Loubet in France, King Oscar in Sweden. It is expected that representatives of every nation will be at Herculaneum, and the work when started will be prosecuted rapidly. Surely it is a day of excavation.

The Manchester (England) *Daily Dispatch* for January 6, gave, under the heading "The poor bishops," figures showing that the personalty of thirty-nine bishops of the Church of England who died between 1856 and 1885 amounted to over two million pounds sterling, "exclusive of any real estate they may have possessed, and also exclusive of any sums invested in policies of life-insurance or otherwise settled for the benefit of their families." The figures were furnished by Reverend Mercer Davies, formerly chaplain of Westminster Hospital, who took the figures from the records of the probate court. In individual cases the amounts ranged from twelve thousand pounds to one hundred and forty thousand pounds, and the "nominal income" of the various bishops from four thousand to fifteen thousand pounds. It is quite evident the bishops of the Church of England have been well cared for when they were able to leave fortunes, exclusive of real estate, ranging from one hundred thousand to one million dollars.

Bro. LaRue has an article in the *Bangor* (Maine) *News* for January 10, 1905, under the heading "Two churches of Latter Day Saints," in which the general attitude of the Reorganized Church is clearly set forth. The article is illustrated by portraits of President Joseph Smith and Bro. LaRue.

The following churches have of late succeeded in either canceling or arranging so that the debts which heretofore have been a burden, have been lifted: St. Joseph, Missouri, entirely paid, original indebtedness about \$5,200; St. Louis, Missouri, entirely paid, original indebtedness about \$3,500; Des Moines, Iowa, paid \$1,500, original indebtedness about \$1,700; Spokane, Washington, paid, \$2,000. These several branches are to be congratulated upon their good work. Since they are relieved of debt, however, it will be better for them and all others to remain free, if it be possible to do so and yet perform their work.

Original Articles.

"CONCERNING GRACELAND COLLEGE. REPLY TO CRITICISMS."

In the HERALD of 11th inst., under the above caption, the Bishop is much exercised concerning my statement that he had "raised the issue relating to the college." All that I meant by that was that he had done so in the sense of entering the HERALD columns.

That "brother in Australia" certainly failed to read the conference minutes as well as the statement published in the SAINTS' HERALD as well as *Ensign*, in which the action of the committee and college trustees was fully set forth. Or were the statements in these citations so murky as to fail to emit even a little "ray of light"? And after not only the above statements but a long editorial in the HERALD and the publication as to the reopening of the college, after the summer vacation, with the names of the professors, the statement that "the facts were unknown" holds good only in the sense that prior to the report of this Australian delegate the Australian people had not been permitted to hear *both* sides of the question.

Thus inadvertently the Bishop admits a fact that has grieved some of the HERALD readers—that only one side of the college question (that favorable to its continuance) was being ventilated in the church papers. Yet, *all* "the facts were unknown" in that "far-away country." But for the facts about this "delegate," providing it is the "same party who assumes to correct the Bishop's answers"—(as though that were an unpardonable crime!) whether any other did, I wrote to the New South Wales conference, "where the facts" favorable to the college were known, as already shown, and I wrote with no attempt at "making certain that the other side could not be heard," but simply as a delegate, and gave my reasons for my attitude.

Suppose I have changed my mind about "suspension"! what then? I believe it is commonly accepted that wise men change, but fools never. But by reverting to the language it will be noted that I was simply noncommittal. That is, since the Bishop had said: "There was no attempt to suspend the Articles of Incorporation or any other rule therein by the conference," I would not notice his reply. By my statement I simply meant to call attention to the thought that the Bishop had thus recorded his conviction as to conference action and I was willing to leave the consequences he had thus shouldered with him, rather than to go on record either pro or con, so that his thought that his answers had "borne a little fruit" was the grasping for a fruitless honor, the emptiness of which he is wholly entitled to.

Had I been the chief and among the first to set the pace on the side of the minority in open rebellion against the majority I would be the last one to use

the minority argument! To assume that "the board of trustees follows proper law and rule and performs its duty under the law," is to assume the very thing now controverted, and this method when adopted in regular discussion is not a commendable one, to say the least of it. If I had publicly preached on this controverted question, and that at a reunion where disquieting subjects should be let alone, I would be the last to throw out the thought of "industriously" scattering, etc. This deduced insinuation is, however, as untrue as its premises, for the thought of the minority submitting to the will of the majority had weight enough with me for a time to lead me to assist in the securing of one of the professors and the transaction of business when present at the meetings of the board until my conscience could stretch no farther. "Well, it is worth something to know just where an opponent stands," but to seek to locate such opponent by "jumping to conclusions" is a questionable method. Let me state my own logic, please. Syllogism: Conference is a creator. The individual is a creature. Therefore the individual should obey the voice of conference. Now as to last spring conference: it had a right to legislate; it passed a resolution not "in violation of its own rules and the rights of others"; therefore every member should sustain the action of the conference "or be declared in 'open rebellion.'" "

I admitted the correctness of the second answer so far as I inclosed it in quotation marks. As to attacking the board of trustees let us note that I cited the fifteenth article wherein the board has as much authority as General Conference to amend such articles, and there was no excuse "for want of proper notice" for it had ample time to have given the sixty days' notice, amended the articles, and conformed to the General Conference resolution—that is, closed the college—before time for the fall term to commence. Yes sir, "The conference only declared what it favored," all of which was a virtual though not a mandatory order. But what if that "claim" has been "abandoned"? Even though it might not be an evidence of wisdom to thus abandon a former position it would at least indicate honesty of purpose. No, you rejoiced too soon; the "change of heart" you rejoiced over has not yet been "experienced." Yes, sir! "These articles may be amended . . . at any meeting of the board of trustees" (emphasis mine), providing said board has given the required notice sixty days prior to the convening of the meeting to so amend. The conference must also give sixty days' notice to make an *amendment* to the articles but not to express what it favors.

In the resolution passed by the General Conference last spring it was only said "that we favor a discontinuance of Graceland college . . . until such time as the General Conference decides to reopen the college." "The saints are now asked to accept the

position that the conference could pass such a resolution"—as the resolution neither sought to annul or amend the articles of incorporation—and that it was within the province and became the duty of the board of trustees to see that necessary steps were taken to carry out the provisions of the resolution. This, at most, would have suspended the Articles of Incorporation "until such time as the General Conference" said "reopen."

The reference to Brigham Young and polygamy is against the Bishop's position for those believing in Mr. Young "were under obligation to accept it" (polygamy) as a doctrine of the church but not as a divine principle. In 1898 we adopted in General Conference a statement as to the duties of the deacon which in its entirety I did not then nor do I now believe, yet I am "under obligation to accept it," as the belief of the church, though I do not indorse all contained therein.

Neither articles 5, 7, nor 15, as quoted by the Bishop, deny the board the right guaranteed in the statement "These articles may be amended . . . at any meeting of the board of trustees herein named," etc., etc., the word "these" implying any and all of the "articles." It is *not* assumed that "the conference by resolution can direct the abandonment at any time and even without notice." But it is assumed that the right to express an opinion in the form of "we favor" always inheres and that all should be submissive thereto though a respectable minority may not favor such opinion, the submission to continue until a change obtain. In Mosiah 13: 4 we have:

Now it is not common that the voice [majority] of the people desireth anything contrary to that which is right; but it is common for the lesser part of the people to desire that which is not right; therefore this shall ye observe, and make it your law to do your business by the voice of the people.

As has already been shown the resolution of last Conference did not contemplate an annulling of the articles but rather a suspension so that title nine (9) chapter two (2) of the Iowa code, section 1651, under the head of "changing name," applies. It is as follows:

Any corporation organized under this chapter may change its corporate name or amend its articles of incorporation by a vote of the majority of the members, in such manner as may be provided by its articles.

This is a "law of the land" and was broken by a refusal to keep the law of God.

Their right to free speech, their right to liberty of conscience, does not permit them as individuals to frustrate the commands of the body in conference assembly. They are sent out as ministers to preach the gospel, and their voices if opposed to what may be presented to the conference should be heard in the conferences, and not in the mission fields, . . .—Doctrine and Covenants 125: 16.

As it is also noted in the same paragraph that none

have a right to "throw obstacles in the way" to prevent the paying of "this great debt," I have felt just as much obligated to talk in favor of paying the debt as to talk in favor of that which was presented to and passed by the conference.

No, sir, I am not an "opponent of the college" but am opposed to running in debt. (See Doctrine and Covenants 64: 6; 101: 13.) Let the college get into that condition where an expense deficit does not accrue and then there would be more reason to call its opposers "opponents of the college." We oppose going into *debt*.

It is well, though possibly dangerous to one's *denial*, to place his statements in juxtaposition and thus discover just how far that denial will hold good. In his first article the Bishop says:

Because of prior adhering rights guaranteed to the body by a resolution of the body passed by a prior General Conference by unanimous consent and which the conference could not in justice ignore.

In his "Reply" relating to the same thought under the head of "Answer," he says:

The Bishop did not state nor intimate that there was any such a resolution passed.

My question following the numeral "3" shows that I did "comprehend the question and answer" and therefore had a right "to review the answers of the Bishop."

Had proper discussion been permitted at the conference, no action whatever would have been had.

Pure assumption that. Besides it was as fair for the one side as the other that the time limit should be observed. The Bishop not only had his five minute privilege in open conference but appeared before different quorums in their own sessions when this resolution was on trial. The Quorum of Twelve through its secretary and by regular motion and vote handed to the various quorums a copy of the resolution. After being discussed by the several quorums in their own sessions this resolution had a two days' trial in open conference. Why, during such trial, did not some one, acquainted with the Articles of Incorporation, call attention to the sixty days' notice, etc., etc.?

If all this were not a "proper hearing" what can be said to be? Not a speaker opposed to the resolution called attention to either the three-fourths vote or the sixty days' notice, all of which could have been done within the time limit by any one of the speakers, so that the assumption that, "Had proper discussion been permitted at the conference, no action whatever would have been had," comes with very bad grace and more especially so since what are now held to be the vital points were not even mooted.

There was just as much opportunity for "proper hearing" on the one side as the other. The time limit affected the one side as much as the other.

REVIEW.

1. I am still of the opinion that in the sense as implied in my former article the Bishop "raised the issue relating to the college."

2. One side of the question, the side which charged the General Conference of 1904 of having acted illegally, had been heard not only in Australia but in every part of the world where the HERALD is read.

3. That "delegate" was simply giving to the New South Wales conference his reasons for his attitude with the only motive of letting said conference know how he felt, that in the selection of delegates he would not be chosen should his position not be acceptable to that people. There was no thought of "making certain that the other side could not be heard."

4. That the "other side" could be heard, and occupying the attitude that I do, were my reasons for answering the Bishop.

5. No instruction has been given "freely" or otherwise "to strike down the educational work of the church," but rather to keep it intact. Part of the true "educational work of the church" is to "see that my law is kept." It does not consist in book-learning alone. A part of "my law" is to pay our debts, and when the Twelve saw by the Bishop's financial report there was a seven thousand dollars' deficit in the running expenses of the college, it was thought best to obey God's law and seek to get out of debt.

6. The statement relating to suspension in my first article simply and by the proper use of quotation called attention to the thought that the Bishop had committed himself to the thought that no suspension was attempted, but as to my belief in the matter the statement was noncommittal.

7. As to representing the minority of the board, I may say that to all acts of said board I freely submit even though I do not agree with them, unless I believe the board to be acting in rebellion to its creator—the church—in which case I would have to enslave my conscience did I submit.

8. "The brother admits" only that part of answer two as quoted by him, to be correct, and did not seek "to evade the force of this answer by attacking the board of trustees."

9. Yes, "These Articles [of incorporation of Grace-land College, J. W. W.] may be amended at any General Conference of said Reorganized Church, or at any meeting of the Board of Trustees herein named," etc. It is well to note that by the above article the board of trustees, ecclesiastically, is granted power plenipotentiary, and are thereby given coequal authority with the General Conference as to the right to amend the "articles." Whether this extraordinary power was granted willingly or inadvertently is immaterial so far as the fact is con-

cerned—the power is therein granted and the board has a right to so exercise.

10. The imperiling "every dollar of property" is more likely to be realized in an ever-increasing deficit culminating finally in bankruptcy than in suspending college operations "until such time as the General Conference decides to reopen."

11. As to legislating for the church the General Conference is supreme and we must submit to such legislation until repealed. Conference may legislate contrary to the *interpretation* of the law and yet not be "in violation of existing law."

12. When conference by a majority vote speaks in "favor" of a change, the trustees would "not assume to themselves the power to change" if they sought to execute what the conference favors.

13. It may be a special duty of the Bishop to see that church properties are not diverted from their intended use. The Twelve also have some special financial duties imposed.—(See Doctrine and Covenants 122: 5.)

14. The Bishop's "answer" under numeral three in his last article has been placed beside the corresponding answer in his first article as will be seen in the main body of this article.

15. In the statement: "The attempted act did not conform to the law and was void," it will be well to note that no law has been either cited or quoted prescribing the right to legislate so far as to say what "we favor." Further, if the "attempted act" was so legally weak as to be void why the heroic effort against its adoption? and why was this weakness not pointed out at the time such "attempted act" was being so warmly contested? Still desirous for the right,

Faternally,

J. W. WIGHT.

LAMONI, Iowa, January 13, 1905.

Selected Articles.

A BRIEF HISTORY OF THE AMANA SOCIETY.—1714-1900.

I

ORIGIN AND EARLY HISTORY OF THE INSPIRATIONISTS.

The history of the Amana Society, or Community of True Inspiration, dates back to the year 1714 when J. F. Rock and E. L. Gruber made the first beginning in Hessa, Germany, not as a communistic society, but as a new religious sect, having for its creed the belief that God could now, as well as of old, inspire men to speak and declare his word and will, and thus act as messengers of divine teaching to the world.

These men soon had many followers, who had seen and felt the utter hollowness and formality of the then existing church, and who eagerly embraced the doctrine of Rock and Gruber, of a true and purer religion, of a life after the teachings of Christ, and of

a life of simple and conscientious Christianity, with a high standard of virtue and morality, devoid of all that outward display and form, which made up the Christianity of the majority of the people in those times.

J. F. Rock and J. A. Gruber, a son of E. L. Gruber, as well as a number of others, had the spirit and gift of revelation and inspiration, and they went about preaching and testifying as they were directed by the Lord, making extensive travels through Germany, Switzerland, Holland, and other European countries, soon establishing many small congregations of followers of their faith. The most important of these were Himbach, Schwarzenau, Birstein, Ronneburg, Neuwied, Liebloss, and others. Although many thus adopted their doctrine, Rock and Gruber did not make these journeys for the purpose of increasing the number of their followers, but only upon the direction of the Lord, for the sole purpose of leading humanity to a purer and truer Christianity.

E. L. Gruber died in 1728; but the work was continued by Rock, who was now assisted by a number of others, who had consecrated their lives to the same work. The most notable of these were Jonas Wickmark, an attorney and a graduate of the University of Jena, Casper Löw, the brothers Gleim, Doctor J. P. Kämpf, a philosopher and physician of note, and Gottfried Neuman. The boldness with which these men attacked the time-honored custom of the church soon brought upon them the hatred of the clergy, who were not backward in denouncing them and their teachings as ungodly, and complaining to the Government, asking for their imprisonment or banishment. Also many high and noble persons were turned against these preachers, for title and rank proved no barrier for these fearless men, when they felt called upon to testify against their godless and immoral life. All this soon aroused the displeasure of the various governments into which Germany was then divided, and in many places orders were issued for their fining and imprisonment. Many a time were these orders executed, and they had to go to prison or were put in the pillory, exposed to the derision and contempt of the mob. Sometimes they were tied to the whipping-post and whipped; once at Zürich, they were publicly lashed through the streets out of town.

But the preachers were not the only sufferers; their followers also had to feel this persecution, as they would not bear arms, nor serve in war, and also persistently refused to make oath. This refusal they based on the passage in scripture, where Jesus says, Matthew 5:34: "But I say unto you, swear not at all;" and Matthew 5:37: "But let your communication be yea, yea; nay, nay; for whatsoever is more than these, cometh of evil."

Many governments prohibited all meetings of the inspirationists, as they were called, and imposed

heavy fines on those who still persisted in holding them. In spite of all this oppression the sect continued to grow, although many had to leave their native land, friends, and all, in order to go to places where the authorities were more tolerant, and where they were allowed to serve God according to their chosen faith. The most liberal government was that of Hussia, where most of the emigrants flocked, and which on that account contained the largest congregations.

A great loss to their cause occurred in the year 1749 when J. F. Rock died; and with his death the gift of inspiration ceased. But his place was taken by others, who followed in his footsteps, and who ministered to the various communities, using for their basis the writings and testimonies of Rock and Gruber and also the Bible. The most prominent of the successors of Rock was P. G. Nagel, a man of education and a graduate of the University of Jena. He also, in conjunction with others, traveled much and continued the work along the lines of the founders. Nagel died in 1779, and from that time on the decline of the Society, which had really commenced with Rock's death, became more rapid, until at the beginning of the nineteenth century but few of the once large congregations remained; even these few had fallen back into the ways of the common world more or less, preferring an easy-going way to the trials and tribulations suffered by their fathers. This was due to some extent to the fact that inspiration had ceased to exist, but also to the general decline of religion in those years. The kings and rulers of the various countries were often engaged in wars, and political events diverted the thoughts of the people from religious matters; the chairs of the higher educational institutions were filled with men of rationalistic inclinations; the students were brought in contact with the liberal ideas of their teachers, and by them these were spread throughout the land.

II

THE REVIVAL OF 1817.

The slow and gradual decline, described above, continued until the year 1817, when a new and greater period dawned for the Society. The old workers had long ago foretold that the good work would not die out, that there would come a time when new teachers would arise and with new life and vigor proclaim the old doctrines. For years the prospects for the fulfillment of these prophecies had been dark and gloomy and many had commenced to doubt their truth. But the time had now arrived, the revival came, and with it new life and zeal was awakened.

The first step in the new movement occurred when M. Kraussert of Strassburg was endowed with the gift of inspiration. He proclaimed God's deep sorrow over the decline and decay of the work, so nobly

and faithfully commenced a hundred years before, calling on the few remaining faithful, to begin life anew, by embracing the doctrine of the new as well as the old prophets, not only in words and form as heretofore, but also in spirit. Kraussert's inspirations were recognized by a number of the old members. Others did not accept them as godly, and were thus turned against the revival movement.

A few months later another person received the gift of inspiration. This was Barbara Heinemann, a poor peasant girl, born at Leitersweiler, Alsace, without culture and education. She never had the advantage of schooling, not even being able to read or write. She was earning her living as a servant, and had never paid much attention to religious matters, taking part in the various frivolities of the world, without thinking anything bad about them. One day she became engaged in deep meditation about her past life, and she became aware of her great unworthiness to be called a Christian. From that time on she sought to inform herself of the requisites of a truly religious life; she went to church regularly, also asking the ministers and other people, whom she knew to be pious church-members, how she could shape her life, so as to be more in conformity with the teachings of Christ. But there she met with poor success; most of them smiled at such religious inclinations at her age—the age at which the world lies before the youthful mind as having only joys and pleasures in store. This rebuke from the few, where she could hope for information upon the subject so dear to her heart, left her in a sorrowful state of mind. She was longing for something better, but did not know where to find it.

At that time she had heard of people, who had separated themselves from the church and who held meetings after their own faith and belief. These, she heard, were called Pietists. She at once set about to become acquainted with them, and for that purpose visited a lady, whom she knew to be connected with this sect. After some hesitation she was admitted to their meetings, and thus became a member. It was in the house of one of these Pietists that she first met M. Kraussert, and at once felt that this man's inspirations were godly, and that she had at last found what she was longing for. She now accompanied Kraussert on his visits to several of the congregations of the Inspirationists, and shortly after she also received the remarkable gift possessed by Kraussert. She spoke with great power, using well-chosen language although she never had any training in that line.

About the same time another young member, by the name of Christian Metz, of Ronneburg, received the same gift of inspiration, already possessed by Kraussert and B. Heinemann. These three then were the true founders and recognized leaders of what was called the New Community.

Kraussert soon fell back into the world, because he showed too much fear in proclaiming the word of God, and because he did not want to bear the persecutions which soon followed; therefore Christian Metz and Barbara Heinemann only remained. These two carried on the work in much the same way as Rock and Gruber had done before. The mission-work and travels were largely performed by C. Metz, B. Heinemann staying at home or visiting other places only on special occasions.

C. Metz, usually in company with one or the other of the brethren from Ronneburg, now visited the various towns and places where remnants of the old inspiration community were known to exist, such as Schwarzenau, Himbach, Homburgshausen, Liebloos, Neuwied, and others. There he was variously received; some at once accepted him as a new teacher and prophet, coming as the fulfillment of the before mentioned prophecies; others were filled with grave doubts about the authenticity of his teachings, while still others, although but few, came out openly against him, branding him as an imposter, trying to immitate Rock and Gruber from selfish motives and for personal gain. Some of these doubters afterwards were convinced of their error, and were thereafter among the most active and ardent supporters of the Society of True Inspiration, as it was now called.

The Society now became more and more united, until it finally found itself under a government similar to the one existing at the present day, except that there was no community of goods. The leaders were Christian Metz and Barbara Heinemann, and the word of God, made known through them, was the highest authority in all matters. In addition to this the teachings of Christ and the Apostles, as well as the Old Testament, formed their basis of faith. Elders were appointed in each of the various places, who had to look after the spiritual and temporal welfare of the members within their jurisdiction.

Community of goods had not yet been adopted. There were rich and poor, educated and uneducated, professional men, merchants, manufacturers, artisans, farmers, and laborers among the members of the Society; but the wealthy and well-to-do were ever ready to help along their poor brethren. A fund was established, made up of the voluntary contributions and of legacies left by deceased members; out of this fund the needy could borrow without interest when it was deemed necessary by the elders.

But the Society soon had to pass through the same persecutions and molestations experienced by their forefathers. Some of the clergymen caused C. Metz and B. Heinemann to be repeatedly arrested, and accused them of conspiracy against the church by drawing away their church-members. Usually they were released in a short time as the charges could not be sustained against them.

Another source of endless trouble for the Society

were its schools. They had withdrawn their children from the public schools, preferring to instruct them privately by teachers selected from their own number, according to their faith in religious matters. Church and school were closely connected in those times; a large part of the curriculum of the schools consisted of religious instruction, which of course differed from the views of the Society, and therefore they did not desire their children to be taught along two different lines.

This maintenance of separate schools the Government would not permit, and fines were assessed against parents of every child reported absent from school. These fines they willingly paid rather than sacrifice their principles.

This state of affairs continued for a number of years, the governmental molestations becoming more vexatious every year, especially at Schwarzenau, until it became apparent that it was only a question of time when the Inspirationists would have to renounce their faith and return to the fold of the church, or leave their homes and seek refuge where they could follow their religious customs unmolested.

This latter event finally came in the year 1826, when it was no longer possible for the comembers at Schwarzenau to live in peace according to their convictions; and now came the question of a future home for these exiles. This was finally solved in that the Society leased a large estate at Marienborn, with commodious buildings and extensive farm-lands, near Ronneburg, the home of the principal elders. Here all members were given an opportunity to earn their living according to their calling or inclination, each one in turn paying a share of the rent. Thus was established the first refuge for those who preferred to leave everything behind, rather than to become traitors to their faith. Others came from various parts of the country, so that all the available room at Marienborn was soon occupied. Now it became clear, that the fulfillment of the prophecy by C. Metz, that the Lord would soon collect and gather in his faithful servants, was near. Still more were ready to leave their homes, and as there was no more land available at Marienborn, the Society rented a number of buildings, erected and formerly occupied by the Herrnhuter Society, and called by them the Herrnhag. These buildings were large with many rooms; and although not used for many years, they suited the purpose admirably, as they had been designed and built for a purpose similar to the one for which they were now to be used.

This was in the year 1828. It was not long, before the new home was also filled, as many large congregations had moved there, especially from Edenkoben and Switzerland. In 1832 the Society leased the old convent at Arnsburg, owned by the Count Laubach. This was a large building with many halls and apartments, formerly occupied by monks, but now it had

not been in use for a long time. In connection with it were large tracts of land and a flouring-mill. All this was soon peopled by members of the Society, for at this time Ronneburg, an old medieval castle and the home of the Inspirationists for over a hundred years, was abandoned, owing to difficulties with the owners.

The wealthier members tried to assist their poor associates as much as possible. They established woolen-mills and knitting-works in order to give employment to those not able or willing to follow some individual business or trade.

In addition to those now living in the three communities Marienborn, Herrnhag, and Arnsburg, (or Armenburg, as it was later called,) there were still many who had remained in their homes, being held there by their business or property, or because their Governments were more tolerant. These kept in touch with the Society, observing all its rules and requirements, and receiving occasional visits from the principal elders. In 1834 the Society had again outgrown its quarters, and more room and land had to be acquired in order to provide a place of residence and means of living for the new members constantly coming to the Society. For this purpose they obtained a leasehold on the convent of Englethal, about thirteen miles from Armenburg, also owned by the Count of Laubach.

This place was also very old, surrounded by a large wall, in accordance with the customs of former centuries. Many of the dwellings first had to be repaired, in order to make them inhabitable. After involving a considerable amount of money and labor, it was finally ready for occupation, and the first members moved there in the fall of 1834, followed by many more in 1835.

The Society now had apparently reached the quiet and peaceful life for which it had been striving for a score of years.

The spiritual management rested mainly in the hands of C. Metz, who was at that time the only one possessing the gift of inspiration, as Barbara Heine-mann had in the meantime married George Landmann and soon after lost her spiritual power. C. Metz made regular calls at the various communities, assisting wherever the local elders needed counsel and advice. He also made a number of journeys to Switzerland, where several of the old Inspiration communities were still existing and from which many later came to the Society.

He was an eloquent and forceful speaker with considerable executive ability. His spiritual testimonies were delivered in a sublimity and purity of language far beyond his ordinary abilities. He also wrote a large number of hymns, many of which are now read and sung in the meetings of the Society. In the management, especially of business affairs, he was ably assisted by P. Mook, William Mœrschel, C. M.

Winzenried, Jacob Dørr, F. Heinemann, G. Døller, and a number of others.

Thus the affairs of the Society were in a prosperous condition, but soon the old troubles commenced again. The Government would not accept the affirmations of the members in place of an oath; but the members of the Society could not be induced to swear. This controversy was revived every time some legal matter came up, putting them to much annoyance and expense. They explained the matter fully to the Government, stating why they did not deem it consistent with their faith to swear. The Government took the matter under advisement, but did not render a decision for a long time. Finally the matter was decided adversely to the Society.

This proved to be an incident of most vital influence on the future of the Society. Some time before the Lord had already revealed through his instrument C. Metz that he would lead them out of this land of adversity to one where they and their children could live in peace and liberty. No intimation had been given when this would happen, but the elders felt that the time had now arrived. So on July 25, 1842, they held a conference at Armenburg to discuss the matter, but could not reach a satisfactory decision. A second conference was held at Engelthal on August 13, in which the Lord directed through C. Metz that several members should go to America, the land of personal and religious liberty, to find a new and permanent home for the Society.

III

REMOVAL TO AMERICA.

The members selected for the journey to America were Christian Metz, G. A. Weber, William Noe, and A. Ackermann. These were given full power to act for all the members and to purchase land where they deemed best.

On the 5th of September, 1842, these men bid good-bye to their relatives, friends, and comfortable homes, to go across the seas for a new land and home, where their trials would be ended and where they would be permitted to live according to their faith and convictions.

As far as Bremen they were accompanied by William Mørschel. Doctor Weber's little son also accompanied them, as he was going with his father to America. After parting with William Mørschel they sailed from Bremen on the 18th of September, and after a stormy voyage of thirty-eight days they arrived at New York, where they at once proceeded to inform themselves in regard to any suitable tract of land which might be for sale in that or the neighboring States. They became acquainted with a land agent, who offered them a large tract of land in Chatauqua County, New York. This they decided to visit, and so they left New York for Buffalo, traveling up the Hudson as far as Albany, and from

there on the Erie Canal. At Buffalo they heard of another large tract of land, the Seneca Indian Reservation, near Buffalo, which was for sale, and which seemed more adapted to their purpose, being nearer to the markets and of easy access. So they decided to make a short stop at Buffalo, in order to drive out to this land and inspect it, before continuing on their journey. They were well pleased with the land, part of which was still covered with dense virgin forest, and part was under cultivation by the Indians, who still lived there.

They were inclined to make a purchase here, but decided also to visit the Chatauqua land, and then take whichever suited them best. C. Metz and William Noe were detailed to make the trip. They returned in a few days, stating that they were satisfied that the Indian land was the most suitable. So they entered into negotiations with the Ogden Land Company, the company which had purchased the reservation from the Government. They finally purchased of one of the partners of the company ten thousand acres at ten dollars and fifty cents per acre, the conveyance first to be accepted by all the partners of the company who lived in New York. After a long time of waiting they were notified that the other members of the company were not willing to make the sale on these terms; so new negotiations had to be commenced. They finally came to an agreement by which five thousand acres were purchased at ten dollars per acre, and now the friends in Germany were notified that a purchase had been made and that a number of reliable men should come over to commence the new settlement.

But the Society was sadly disappointed in the hope that everything would go smoothly and peacefully now. Just as soon as the first company of the new settlers arrived from Europe and began preparations for the building of houses, the Indians, who were still on the reservation, commenced to show hostility. They did not want any white men on the land, which had been theirs and their fathers' for ages. Many were in favor of repudiating the treaty by which they had sold their lands to the United States Government. The Society treated them kindly and tried to explain to them that the purchase was perfectly legal and that they were now the lawful owners of the land. Some of the Indians yielded and left for the new reservation provided for them by the Government, but some were stubborn and persistently refused to leave, and it was not until 1846, after the Society had invoked the assistance of the authorities at Washington, that the last ones could be induced to leave for their new home.

At the time of the purchase of the land, the Society had no intention to introduce communism into its organization. The original plan was to hold the land and houses in common, each member's contribution to the purchase-money being secured by a

proportionate share in the real estate and also drawing a reasonable rate of interest. This was soon found to be impracticable, and absolute communism was adopted, and to-day is one of the fundamental rules of the Society.

During the years 1843 to 1846 some eight hundred people came over from Germany, and the land which had heretofore been the home of the Indians, covered with virgin forests and untilled plains, soon presented a widely different appearance. The place of old Indian huts and log houses was taken by roomy and substantial, though plain houses; the soil was broken and soon covered with waving grain; two woolen-mills, a flouring-mill, several stores, two tanneries, and a number of other manufactories were established to give employment to all according to their talent and inclination. The Society now fully organized under the name of "Ebenezer Society," which title was used in all business transactions. The houses were not scattered over the entire territory, but were arranged in four villages called Nieder Ebenezer, Middle Ebenezer, Ober Ebenezer and Neu Ebenezer, the prefixes meaning lower, middle, upper, and new respectively. Each village had its store, its meeting-house or place of worship, and its schools, and had its own local government consisting of a board of elders. As the population increased more land was purchased, but of course at a much higher price than it could have been bought at the time of the original purchase.

A number of people also joined the Society from Canada, and as they owned some land there, the Society decided to locate two more villages on it. One was at Caneborough, later changed to Kenneberg by the Society, about forty-five miles northwest of Buffalo, and one nearer the Niagara River, twelve miles north of Buffalo, called Canada Ebenezer. These two Canadian villages were built on the same general plan as the others; each having a small store and some other business establishments, but their principal value to the Society was in the valuable pine forests on the adjoining land. Later, during the time of emigration to the West, large quantities of lumber were cut there and shipped to the settlements in the United States to be sold or utilized for building purposes.

Thus the Society increased and prospered until the year 1854, when its growth had become such that it became apparent that more land would have to be acquired. As all the available land in the neighborhood was held at a high price, the elders saw the advantage of going west and obtaining a tract of land large enough for all times. Another reason for the desire to obtain another location was the close proximity of the rapidly growing city of Buffalo, which had an injurious influence, especially on the younger members of the Society, and it also inter-

fered with the quiet and secluded life of which the colonists were so desirous.

In September, 1854, the Lord gave command through C. Metz that four members should go west and find a new home for the Society, and so C. Metz, C. M. Winzenreid, C. L. Mayer, and F. Weber were appointed for this purpose. They did not know where to go, but as Kansas was at that time the Mecca of the homeseekers, they concluded to visit that territory, and if any suitable tract of land could be found to purchase it for their new home.

They spent about a month in Kansas, traveling in wagons with Indian guides, and endured many hardships, but they could not decide on any purchase. The only piece of land which seemed suitable was a part of the Delaware Indian Reservation, but the Indians declined to sell. So they decided to return to Ebenezer, much discouraged by the failure of their commission. But the plan of removal was not abandoned on account of this failure. In November a new committee, consisting of J. Wittmer and J. Beyer, were appointed to go to the new State of Iowa and inspect the large tracts of government land still to be had there, after which they were to return and report to the other elders. They visited many places in Iowa, but the territory between Iowa City and Marengo seemed to them the most suitable for their purpose. They were especially well pleased with a wide valley about twenty miles west of Iowa City on both sides of the Iowa River. There were fertile rolling prairies, with bluff and woodlands along the watercourses; they saw that the river could be utilized for furnishing water-power for factories, and that the rich prairie soil was ready for the plow and would not have to be cleared of heavy timber as had been the case in Ebenezer.

The committee returned and reported the conditions as they had found them, stating that in their opinion they had found a place well suited to their requirements. This was considered in a meeting of the board of trustees, and it was finally concluded to make the new settlement of the land so favorably reported on by Beyer and Wittmer. It was agreed that J. Beyer, C. M. Winzenreid, J. Wittmer and F. Heine-mann should at once proceed to Iowa and purchase a tract of land of appropriate size. So they returned for this purpose to the locality already visited the year before. A number of farms were scattered over the territory, but there was still a considerable amount of government land to be had, and of this they purchased about thirty-three hundred acres. They experienced considerable difficulty in getting possession of the scattered lots between the lands already purchased. Many of the farmers on hearing of their object demanded high prices; others lived in distant places and had to be visited in order to come to an agreement; but in spite of these difficulties they managed to obtain enough land to enable them

to begin the sale of the Ebenezer land and commence the removal to Iowa.

The first village was laid out on a hill north of the Iowa River, eleven miles east of Marengo. It was called Amana, a name taken from the Bible and meaning "remain true." At first only small frame houses were built, but as more and more help came from the East the quarries on the land could be worked and stone buildings erected. In the following years several more villages were commenced at different places on the territory: West Amana and South Amana in 1856, High Amana in 1857, and East Amana in 1860. Up to this time the nearest railroad station had been Iowa City, twenty miles distant, but now the Mississippi and Missouri River Railroad, later named C., R. I. & P., was completed as far as Homestead, a small town south of the Society's territory. All goods from the East would now be unloaded there, and it would also form the shipping-point for the neighboring farming population. The Society saw the necessity of owning this railroad station, and so in 1861 the entire village of Homestead was bought and thus became the sixth of the villages of the Society. In 1862 another village was founded two miles west of Amana and called Middle Amana.

The sale of the Ebenezer land was now almost completed, and the last of the remaining members came to Iowa on December 13, 1864.

By that time the Society had acquired about twenty-six thousand acres of land, approximately the amount owned at the present time. In 1859 the Society was incorporated as a religious and benevolent society under the name of "Amana Society." The purpose sought to be obtained by this organization as a religious society and community is best defined and set forth in Articles 1 and 2 as embodied in its constitution.

The following are the most important provisions of the constitution, Articles 1 and 2 being given in full:

Article 1.—The foundation of our civil organization is and shall remain for ever God, the Lord, and the faith, which He worked in us according to His free grace and mercy, and which is founded upon (1) the word of God as revealed in the Old and New Testament. (2) The testimony of Jesus through the spirit of prophecy. (3) The hidden spirit of grace and chastisement.

The purpose of our association as a religious society is therefore no worldly or selfish one, but the purpose of the love of God in His vocation of grace received by us, to serve Him in the inward and outward bond of union, according to His laws and His requirements in our own consciences, and thus to work out the salvation of our souls, through the redeeming grace of Jesus Christ, in self-denial, in the obedience of our faith, and in the demonstration of our faithfulness in the inward and outward service

of the Community, by the power of grace, which God presents us with.

And to fulfill this duty we do hereby covenant and promise collectively and each to the other by the acceptance and signing of this present constitution.

Article 2.—In this bond of union tied by God amongst ourselves, it is our unanimous will and resolution, that the land purchased here and that may hereafter be purchased, shall be and remain a common estate and property, with all improvements thereupon and all appurtenances thereto, as also with all the labor, cares, troubles and burdens, of which each member shall bear his allotted share with a willing heart.

And having obtained in pursuance of the act of the legislature of this State, Chapter 131, passed March 28, 1858, an incorporation as a religious society, it is hereby agreed on that the present and future titles to our common lands shall be conveyed to and vested in "The Amana Society" in the Township of Amana, as our corporate name by which we are known in law.

Article 3.—Agriculture, manufactures and trades shall form the means of sustenance, and out of the income of these the expenses of the Society shall be defrayed. If any surplus remains it shall be applied to improvements, to the erection of school and meeting-houses, care of the old and sick, the founding of a business and safety fund, and to benevolent purposes in general.

Article 4.—The control and management of the Society shall be vested in a board of thirteen trustees, to be elected annually out of the number of elders. The trustees shall annually elect out of their number a President, Vice-President, and Secretary, who shall have full power to sign all public and legal documents in the name of the Society.

Article 5.—Every member is in duty bound to give his or her personal and real property to the trustees for the common fund, at the time of joining the Society. For such payments each member is entitled to a credit thereof on the books of the Society, and to a receipt signed by the president and secretary, and is secured by the pledge of the common property of the Society.

Article 6.—Each member is entitled to free board and dwelling, to support and care in old age, sickness and infirmity and to an annual sum of maintenance, the amount of which is to be fixed by the trustees. The members release all claims for wages, interest and any share in the income and of the estate of the Society separate from the common stock.

Article 7.—All children and minors after the death of their parents and relatives shall be orphans under the special guardianship of the trustees during their minority. Any credits, if not disposed of by will, or any debts left by the parents are to be assumed by the children. Credits of members dying intestate

without leaving lawful heirs shall revert to the Society.

Article 8.—Members leaving the Society either by their own choice or by expulsion, shall receive back the amount paid into the common fund without any interest or allowance for the services during the time of their membership.

From the above will be seen that communism is not practiced for temporal or pecuniary purposes or as an experiment to solve great social problems, but is subservient to the great work, and one of the means, better and more ably to perform the inward and outward duties required of man to lead a true and Christian life as commanded by God in His word in the Old Testament and as revealed in the testimonies of true inspiration. Communism as practiced in the Society is based on faith and requires obedience to faith, self-denial, and love of God and man, and in following and adhering to this bond of love and union, which God has tied amongst them, communism will be maintained.

A large part of the land owned by the Society was erected into a township by itself and called Amana Township.

A few words now remain to be said as to the present condition of the Society. The increase in membership has been slow but steady up to a few years ago, but now for several years has been stationary, being seventeen or eighteen hundred. The Society operates two woolen-mills, one at Amana and the other at Middle Amana. At Amana is also located a factory for the manufacture of cotton prints. The power of these four manufactories is furnished by the Iowa River through a canal seven miles in length and by several steam-engines. Besides these there is a flouring-mill at Amana and one at West Amana, also seven stores distributed through the various towns. These stores supply the wants of the members as well as of the surrounding farming population. The Society raises nearly all the agricultural products required for its own use, several hundred hired hands being employed for the heavier work. Nearly all the towns are provided with a water system fed from the canal or by deep wells. Each member is provided with board and dwelling, as provided for in the constitution. The meals are taken in large kitchen houses, where thirty to fifty people eat together, thus making cooking by individual families unnecessary. Children attend school all the year round from the age of five to fourteen. The schools are graded and are conducted by the teachers who are members of the Society. The children are instructed both in English and German; but the German language is used almost exclusively by the members in their every-day work. Religious meetings are held in large meeting-houses, twice on Sunday and sometimes on week days and a short prayer-meeting is held every evening. The services

are presided over by one of the elders, of which there are about eighty in all. No one at the present time has the gift of inspiration. Christian Metz died in 1867 and Barbara Landmann in 1883, but the testimonies and writings left by these are read in all meetings.

New members are not admitted except they first give proof of being fully in accordance with the religious doctrine of the Society, and then they usually have to go through a period of probation. The trustees have the power to expel any member whose conduct is not according to the rules of the Society. The fact that all religious exercises are conducted in German makes it necessary that those desiring to become members be fully conversant with that language.

IV

RELIGIOUS FAITH.

(This chapter was contributed by Mr. George Herneman, a member of the Amana Society.)

The confession of faith of the Community of True Inspiration is founded on the revealed word of God, as manifested in the Old and New Testament, on the divine doctrines and teachings of Christ and the Apostles that all men should obey the commandments of God, follow in the footsteps of Christ, and conform their conduct to His teachings and example set before them while sojourning on earth.

They believe in God the Father, the almighty Creator of heavens and of earth, and of all that is visible and invisible, and in his only begotten son, the Lord Jesus Christ, the mediator and savior of the world, the word, who was in the beginning with God, the light of the world, who was made flesh, God of God and son of man, sent unto the world, that whosoever believeth in Him should not perish; who suffered great agony, was crucified, died and shed his blood for the remission of sin. And also in God the Holy Ghost, who proceeds from the Father and Son, who is equally adored and honored, who has spoken and operated through the prophets of old, and who even now speaks and operates audibly through the instruments of true inspiration, and hidden inwardly, through the heart and conscience toward repentance and renewal of heart, teaching denial of ungodliness, and worldly lusts, and to live soberly, righteously and godly in the present world, they acknowledge and avow a holy, universal Christian church, and a communion of saints, and all people of every nation, who fear God and work righteousness are accepted with Him. They believe in the remission of sin, the resurrection of the body, and in life blessed and everlasting.

Divine worship is offered in prayer-meetings, where the word of God is read, and admonitions for instruction and useful application are rendered thereon by the elders. No sermons are delivered,

nor lengthy discussions of Christian theories indulged in. Prayer is regarded as very essential, a communication of the heart with God. Prayers are said in all meetings, and also at the homes and in the family circle.

Baptism with water is not practiced, but is held to be only an outward form of true spiritual baptism. Spiritual regeneration and baptism in spirit is believed to be the substance of this sacrament. Religious instruction is given, and practical Christianity is taught by the parents and also by teachers to children and young people. The confirmation, or reception into the covenant of grace, occurs at the age of fifteen. It is a most solemn act; conducted in open service, where the vow is made in the presence of the whole congregation, as a covenant of faith with God.

The Lord's supper is celebrated. It is held biennially in the manner as introduced by Jesus amongst his disciples. Feet washing is practiced and solemnly done after the example given by Christ.

They are dutifully bound in faithfulness and allegiance to the authorities, and remembrance is made in their prayers for divine guidance of the Governments and magistrates. They are noncombatants, wars being believed to be against the will of God and the teachings of Christ.

Oaths are forbidden, averments and confirmations are made by affirmation.

In dress and wearing-apparel the many variable styles are not imitated, stress being put on comfort, comeliness, and propriety.

Dwelling-houses likewise are commodiously but plainly built; living-rooms and apartments well furnished, yet all extravagances and luxuries avoided.

Games and all frivolous and worldly amusements are not countenanced, being harmful, diverting the mind from religious matters and from that most important aim of life, to work out the salvation of our soul in this present time of grace, this being the paramount object and aim to which all men should attain, to live in uprightness and virtue, in the fear of God, in the bond of brotherly love and affection, one to another, aspiring to keep the two commandments: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind; and thou shalt love thy neighbor as thyself."

On the observance, and in the obedience of these great fundamental laws and principles of true Christianity is based and founded the faith and creed of the Society; these constitute the progress, success, and continuance both as a religious community and as a communistic association, and to this aim also point and tend the precepts and doctrines of the testimonies of true inspiration, conforming to the word of God and the doctrines of Holy Scripture.

This does not imply an ascetic life, cheerless and

discontented. There are burdens, cares, and anxieties, but in the relation of every-day life, in the coöperation for mutual benefit, in the solicitude and care for the welfare and happiness of every one and in the interest and sympathy participated in by all, is well manifested that their life is blended with peace and cheerfulness, and that great comfort is found in that bond of love and union, loyalty, and attachment that joins one to another, elders to members and old to young.—*Iowa Journal of History and Politics*, April, 1904.

Mothers' Home Column.

EDITED BY FRANCES.

That Baby of Ours.

She's queen of the heart and the household,
This rollicking baby of ours,
And beside her bright throne in the nursery
We spend our happiest hours.
There with our household angel,
Gladdened by smile and caress,
We revel as kings in her beauty
And innocent loveliness.

Her fairy blue eyes bright as starlight,
Her ringlets of gold tinged with brown,
Her smiling red lips and her sweet dimpled cheeks,
Make her queen, never minding a crown.
And that smile, how it lightens our burdens,
What a light heart we carry away,
No queen has more dutiful subjects,
To bow to her sceptral sway.

Each morn ere we start out to labor,
For the needs of this life are not few,
We stop at the door of the nursery
For a look from those bright eyes so blue.
And perchance our darling is sleeping.
We tiptoe up to her bed,
See her smile in her dreams ere we reach her,
And kiss those sweet lips so red.

And, oh, what if God in his wisdom,
Should take our pet home to the skies,
What if death should pale those sweet lips,
And close those pretty blue eyes?
Could we give her up without murmur'ing?
Could we say, "Thy will, Father, not ours"?
Perhaps, but oh, it would be lonely,
Without that sweet baby of ours.

"CAPRICE."

Parental Responsibility.

The responsibility of parents we believe antedates their marriage, and has its foundation in the eternal law, "like begets like," and in the proper combination of natures, attributes, and tendencies in the choosing and uniting as life partners. But as this involves an intricate law comprehended but by the few, and regarded by still fewer, we pass it with a mere mention, to the consideration of parental responsibility as outlined in the program. Parents must provide

FOOD AND CLOTHING.

In this day of substitution and adulteration in all manner of foodstuffs, it is no small task for the parents to place upon the plate of their child just such food as is calculated to produce a

healthy growth of body. The God of nature has made ample provision for proper food in kind and quantity, all of which comes from Mother Earth directly or indirectly, and is adapted to the rightful wants of man. Healthful food adapted to normal appetites should be provided. Because of the gross abuse of the law of heredity, many children, without any volition on their part, are in possession of depraved and abnormal appetites, the gratification of which means disease of body, and condemnation to the soul. How prone we are to look upon such with condemnation, instead of with a pitying eye prompted by charitable consideration. In cases of this kind the parent should stultify, if not kill this disposition by wise culture.

Clothing should be provided suited to age and condition. Pride and vanity are the sins of the age, and in no case should a parent encourage either, by permitting such dress as would gratify such desires in the child. In such case the parent must be free from such worldly contamination. The Lord says, "Let thy garments be plain, and the beauty thereof be the beauty of the workmanship of thine own hands."

To me, one of the most handsome dresses I have seen worn by a girl yet in her teens, was made of calico, but the workmanship was exquisite, which with the happy colors made it beautiful to behold.

Children should be neatly dressed and be taught to keep themselves tidy, and to be clean withal. President Joseph Smith says: "Clean rags are excusable, but dirty rags, never."

EDUCATION.

Education does not mean simply the working out of hard problems in geometry, and "telling the stars," or in reveling in the fields of ancient mythological lore, concerning the heathen "gods"; but education is the gathering into one's mind and soul a comprehension of those principles that go to make one virtuous, temperate, patient, godly, charitable, kind; to possess that love that "worketh no ill to his neighbor"; that teaches one how to reverence the house of God as a holy sanctuary, and to reverse his word.

A person may have an education that would enable him to speak with the tongues of men and of angels, and to compute the distances to the remotest planets, and yet, lacking the true education, be cast into outer darkness to expend his eloquence in lofty flights of oratory to his fellows, in telling them the distance they were away from God, and computing the value of the rich inheritance they had lost by not obtaining the proper education. Educate the children aright; let every object-lesson placed before them, every precept announced to them, every example be toward the end to form right habits, pure appetites; and to form a character suited for a heavenly citizenship. As greatly conducing to this we pass to

READING-MATTER.

The public libraries are full of light and useless reading-matter. A librarian being asked why this was, replied, "the public taste demands it." The saloon man may be asked why he keeps liquor, and beer, which poison and destroy the physical and spiritual man, and his answer will be "because the public taste demands it." A healthy and normal and well-developed mind can no more be obtained from trashy and light reading, than a healthy body can be sustained on wind and spiced foam. As you would keep poison from the lips, keep improper literature from the mind of the child.

"PROPER SPIRITUAL AND SOCIAL ENVIRONMENT"

is a cogent agency in forming right lives. Unconsciously we are influenced by our surroundings. Take your place in the midst of a carnival, where law is suspended for the time being, and where the baser passions are let loose, see their hideous acts and hear the babel of unmeaning voices; remain for a time and note the effect on the mind and spirit. Then go out on the foothills, or into the mountains, and look out upon nature, pure, peaceful nature; drink in of the blessed and pure atmos-

phere, listen to the musical voice of the lark, and note the change. How pure, how peaceful it all seems, and is; and how we look up through nature to nature's God, and feel to praise him!

Yes it is the parents' duty to place around their child such spiritual and social environment as will beget a love for God and for man. One of the best agencies in this line is the Sunday-school. Let no small object prevent you from being in attendance at the Sunday-school. Let the children come, and let the parent come also. Our *Quarterlies* are leading us through the richest fields of spiritual instruction in which all can find food in the divine life. The Sunday-school has grown beyond the narrow confines of infantile comprehension. Its boundaries are so enlarged as to take in the whole field of spiritual instruction. There is room for all; there is work for all; there is food for all, suited to all.

WORK.

Work suitably and wisely meted out is necessary. "An idle brain is the Devil's playhouse," is a trite and true saying. Activity develops and purifies, if exercised under proper laws. Teach the children that the road to true manhood and womanhood is the way of industry and frugality, the way of the cross, as well as the way of pleasantness.

AMUSEMENTS.

When we speak of amusements we touch an important subject. Improper amusements develop an appetite for gambling, which is the ruin of so many men, and women too, for it is not confined to the men. For me to say just what is proper for childish amusement would be perhaps a task beyond my power to perform. I will put a few questions, however, to this thinking audience for answer in the aftermonth.

Do you think cards are proper as a means of amusement? What do you think of checkers, of chess, of dominoes? What have you to say about these modern game-boards such as we see in many homes? How about a game of authors just to pass the time away?

I wonder sometimes how much extra time the Lord has given us, "just to idle away" on some unmeaning game or non-sensical reading. How much have you, laboring father, busy mother, earnest, energetic Saint?

As we contemplate these things we see the force of the saying of the Lord in Doctrine and Covenants, "Great things are required at the hands of the parents." They must be patterns of piety, of good nature, good humor, never lose their tempers, never threaten, never scold, never give the child an occasion to say, "Papa is cross," "Mamma is cross."

As a fitting close to this paper I will read the divine injunction and pray the Father to impress it upon each parent, and all in divine presence: (Read Doctrine and Covenants 63: 4.)

J. M. TERRY.

OAKLAND, California.

Prayer Union.

A brother at Shenandoah, Iowa, writes: "May I ask once more, through the columns of your paper, that I may be remembered by the faith and prayers of all the Saints? I have been afflicted now about half of my life up to this present time, which afflictions have added trials and loss to my already pressed condition. Pray therefore, that if it be God's will I may be healed and be permitted to enjoy the remaining part of my life free from present conditions."

In the United States and Canada in 1901 there were packed 8,968,803 cases of tomatoes, each case containing two dozen cans. This was a decrease over 1903 of nearly one million cans. The quantity of corn packed in the same time was a record-breaker, being more than double any previous pack except for 1900. The output reached 11,462,969 cases, against 4,851,146 cases in 1903. These figures are from the *American Grocer*.

Sunday-School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

SR. DORA BARKER, Doon, Iowa, sent to the home department superintendent her home class report for last quarter of 1904. Though but two members, she and her mother, they report the full thirteen lessons studied and a splendid contribution. In her letter accompanying the report, she says: "At the close of our first quarter's work in the home department, both my mother and myself think it was a good thing for us to do. We are very glad we began the work and are looking forward with pleasure to a full year's work in 1905." May the Lord bless them in their work.

SR. ELEANOR WHITING, writing from Clitherall, Minnesota, under date of January 9, says: "We observed the 'parents' day program' on New Year's Day for the first time and enjoyed it very much. . . . We feel that we are remembered by a loving Father. The Sunday-school is gaining here in this part of the vineyard, and the workers feel that it has come to stay. . . . I inclose the papers written for parents' day. It is their first efforts at writing. . . . We will observe the day again in two months. There has been a Religio organized here, which means more work, but I am never happier than when working for my Master. And I believe the hand of the Lord is in the Religio the same as in the Sunday-school. We would be glad to have you visit us again. Remember us in your prayers, we need them."

OF THE papers referred to in Sr. Whiting's letter there were five: "Faithfulness in little things," Sr. Hallie M. Gould; "Example the best teacher," Sr. Ella Sherman, and one, same subject, Sr. Kate Botzien; "Always keep your promises," Sr. Ellen Whiting, and one, same subject, by Mrs. Rose Harriman. Sr. Whiting says this was their first effort at writing but the papers would do credit to writers of experience. The whole-souled way in which they went at their work can be felt in reading the papers. May the Lord continue to bless these young but earnest workers and make them useful in their day. The papers will appear from time to time in the Daughters of Zion or Home Columns in the several papers as may yet be decided upon. They are worthy of a careful reading.

Those Christmas Scholars.

Dear Teachers: Yes, I quite agree with you that it is "a lot of bother" to trim and decorate a Christmas-tree and hang on it presents for a hundred or more pupils belonging to a Sunday-school. But there are a great many bothersome things in this world that bring large returns in human happiness, and all this Christmas bother is one of them. And of course I know that there are some children whose interest in the Sunday-school seems to wane with great rapidity after Christmas, but actual observation will prove that the number of these children is not very large, and who knows but that the good seed sown in the few Sundays they may have attended Sunday-school previous to Christmas will bring forth good fruit in time? A teacher told me some years ago that two new scholars once joined her Sunday-school class three or four Sundays before Christmas. She "had her suspicions" regarding the motive that brought them to the school, and these suspicions were confirmed when a boy who was a permanent member of the class told her that one of the new scholars had told him that he and the other boy had joined the class "to git a Christmas present." Now this wise teacher never "let on" that this information had been vouchsafed her. So far from giving the self-seeking lads the cold

shoulder, she redoubled her efforts to give them the "glad hand." She went to their homes and had a little talk with their parents, and invited the two boys to tea with her. She exerted herself to the utmost to make them feel that the Sunday-school was a good place for them to be, and they must have come to that conclusion themselves, for neither of them dropped out after the Christmas festivities. It seems to me that the course pursued by this teacher was the right course. Had the boys dropped out after her Christmas she would have had the satisfaction of knowing that she had done her utmost to keep them in the Sunday-school, and she could have felt reasonably sure she had made impressions on their minds they would not be likely to forget. A good deal is said about the children who join the Sunday-school just before the holidays "just to get a Christmas present," and, while it is true that some children may do this, the fact does not lessen the obligation of the teacher to receive them kindly and to use every effort possible to induce them to become permanent members of the school.—*New Century Teachers' Monthly*.

The Sunday-School Lesson for January 29, 1905.

THE REVELATION OF JOHN ON PATMOS.

Golden Text.—"Unto him who loved us, be glory."—Revelation 1: 6, I. T.

A BIRD'S-EYE VIEW OF THE LESSON, FOR SUPERINTENDENTS.

This lesson is based upon the first eight verses of the first chapter of John's Revelation.

The second primary lesson opens with an allusion to the time when Jesus appeared to his apostles on a mountain in Galilee and talked with them, directing them to go forth into all the world and preach the gospel to all people, to baptize those who received it, and to teach them to observe all the things he had commanded in his teaching of the word.

It was at this time that Jesus made the promise to be with the people of his church always, even unto the end of the world.

The lesson story goes on to show that this promise was fulfilled to John when he was an exile on the island of Patmos. It tells of his being taken away from the saints who loved him to the lonely rocky island of the sea where he could have no companionship with others who loved the gospel and its author, Jesus Christ.

But the lesson also shows that the power of man could not separate John from the love and companionship of Christ and that Jesus himself appeared to the lonely exile who was suffering for his sake and gave him a wonderful vision of heaven and of the earth as it will be in its glorified condition when it has been made new.

The first intermediate lesson has an introductory statement concerning the persecution of the saints subsequent to the ascension of Jesus and of the banishment of John. Following this, are questions based on the topic, the promise of Jesus to his apostles. The advanced work is questions based on the verses of the lesson text.

The eight verses of our lesson text are introductory to John's narrative of his vision. The senior lesson is an examination of these verses.

Five of the eight verses differ in the two versions, Inspired and King James. Notice especially the differences in verses 4 and 5.

The senior lesson draws out these points, that the revelation is presented as that of John, the faithful witness, who received it from Jesus Christ and his angel to be given to the seven servants over the seven churches of Asia; that Jesus Christ is the Prince of the kings of the earth, that he has loved us and made atonement for our sins; that his blood does not cleanse us, if we do not heed his commandments; that he is coming again to earth and will come in glory accompanied by ten thousands of his saints.

Perhaps the two thoughts of most practical worth to us in this lesson are these: that we are not washed from our sins, if we do not heed the teachings of the gospel of Christ, and that, if we keep his commandments, the promise of Jesus that was to extend to the end of the world, is made to us, that we shall have his presence to comfort us and direct us. And we may add, that we are warranted by the scriptures in expecting to have tangible evidence of his presence with us, as John had on Patmos, though it does not follow that each of us shall receive a manifestation like John's either in kind or in degree of power.

The golden text, "Unto him who loved us, be glory," is taken from John's words as he prepared himself to enter upon an account of the wonders shown him in the vision. If we faithfully follow his narrative of the great panorama that passed before him, in which he heard and saw the manifestations of God's wisdom, goodness, and power exerted in the salvation of men, if we are able to realize only in a limited degree the work of love that has been wrought for us by the Father through his Son, we, too, must exclaim with John, "Unto him who loved us, be glory!"

The memory verse presents to us a most majestic picture, if we pause to consider the import of the words, "Behold, he cometh in the clouds with ten thousand of his saints in the kingdom, clothed with the glory of his Father." John could write of that glory, for he had seen it on the mount of transfiguration and again in the vision on Patmos.

In the Book of Mormon, the third chapter of the first book of Nephi is devoted to the account of a remarkable vision had by Nephi, who lived about six hundred years before the time of John. In his vision, Nephi saw the coming of John. He saw him dressed in a white robe and was told by an angel that he was one of the apostles of the Lamb who should see and write many things that Nephi had seen and things that Nephi was yet to see. He was told that others also had seen those things and had written them, and that they were sealed up to come forth in their purity according to the truth which is in the Lamb, in the own due time of the Lord, unto the house of Israel. You will find this information in verse 52 of the reading cited.

Nephi foretold that the name of the apostle who would write the things he had seen was John.

THE ABIDING ONE.

There is a poem called "The abiding one" which expresses the thoughts that some hearts are like the streets of a quiet village, where the only passers are few and well known, while other hearts are like the crowded market-place of a busy city where countless forms and faces come and go.

The poem speaks of one life into which unnumbered steps had trod, into which there had come the varied tread of friends and foes, coming and going, an inconstant, unstable throng.

But, one day, there came into that life a step, different from others, a step soft and slow, and a voice spoke which said,

"I pass not by,

But stay with thee for ever, if thou wilt,

Amid this constant instability."

Looking up to him who spoke, the heart that had craved from its fellow creatures love it had not often received, found that for which it had longed; it found in his eyes the light of love that had prompted him to die for the world, faithful, never wavering, unselfish love, for the abiding friend who had come into the life was the Savior of men.

And the poem closes with the words:

"Still do the countless footsteps come and go;

Still with a sigh the echoes die away;

But One abides, and fills the solitude

With music and with beauty, night and day."

In our lives, which, it may be, are filled with common prose more often than with poetry, we may have the abiding one, the faithful Christ, for his own promise to his saints is that he will not leave them comfortless, but, amid all the tribulations of the world, will fill their hearts with his peace. Outward conditions can not hinder his coming to us, as they could not hinder his coming to John on Patmos, but inward conditions may hinder, for his pure presence will not come into unholy temples to dwell, and the spirit of truth will not make its abode in hearts that love or make a lie or anything like unto a lie.

John was a faithful witness for Christ. Are we faithful witnesses for him? If we are, we are manifesting in our lives the beauty of his truth.

ANNA SALYARDS.

Letter Department.

HALBRITE, Assiniboia, N. W. T., January 16, 1905.

Editors Herald: A young man I baptized here has returned to his home at Garden City, Minnesota, which he says is fourteen miles south of the city of Mankato. Will any of the brethren in that region take note of this, especially the missionary in charge? The brother's name is Leonard Pettis. He says he will find a home for a missionary and assist to make an opening in his home town. Correspond with him, brethren.

ALVIN KNISLEY.

GUSTROW, Germany, January 5, 1905.

Bishop E. L. Kelley: I thought a few words in regard to the German mission and its needs would not be amiss, that you may know when you come to consider the German mission at the next General Conference. I have endeavored to economize and have got along with as little as I could, but it has cost me more than I had thought it would, for the reason that everything is so much higher than it was twenty years ago when I left Germany. I had calculated on five to six dollars per month for living expenses, but it cost me nearly ten, and it will continue to cost that till we get members enough to support a missionary. The difficulty is that the majority of the people are very poor, and even if they would give they could not do so. They are very much oppressed. Every one who earns two hundred dollars a year must pay a tax. All kind of provisions are very high, much higher than over there. Good meat costs from twenty-five to forty cents a pound. I hope the Lord will open up the way, and will soften the disposition and hearts of the people, that they may accept the gospel. I have been blessed in sowing the good seed, and the Lord has made known to me that there are people in Hamburg, and here in Gustrow who will accept the gospel, I am impressed to confine myself to those two places in the future.

I hope that the church will be in a position to assist me financially, I need ten dollars per month. My clothing is fairly good and I shall try to get along till General Conference time. I expect a little aid from a brother from America, and with a few dollars which I have at present hope to get along till that time. I am willing to labor here, providing the church will appoint, and assist me financially. I realize it will require patience and much tedious work. There are many difficulties to overcome. The people are taken up with the pleasures of the world so much. Halls to preach in are very hard to get, and are very expensive. Preaching is not permitted on the street. The only way is from house to house and in private conversation. Have been in Hamburg eighteen weeks; made many friends. Some are reading our tracts, and are investigating our claims; but it may take some time before the result is known. At the present writing I am here in Gustrow with my brother in the flesh. He is quite taken up with the gospel, I think he will obey ere long; but he is very poor in this world's goods, has a large family to

support, and I can not expect to remain much longer. I am thinking of returning to Hamburg as soon as I get the needed aid financially. Any counsel or suggestion from you will be gladly welcomed. I am well and happy in the work. Regards to all the Saints.

In gospel bonds,

C. C. JOERNK.

Care J. Hamann, A. B. C. Street No. 44, House No. 13, Hamburg.

MAITLAND, Missouri, January 12, 1905.

Editors Herald: While taking a retrospective view of our labors the past year, we have discovered several irregularities; but hope the all-wise Father (who knows that we, in the main, aim to do right) will forgive all shortcomings, and that we may stand on a par with the average minister in the field. This, however, would be little satisfaction should the majority be in transgression; and so many make a man an offender for a word that should they be the judges perchance we should all be guilty. But "the Judge of all the earth" will do right, and we may risk our case with him, thank him for his leniency during the past year, and covenant with him to do better in the future. He knows our aim. He knows our fears.

In regard to my new mission-field, I will say that I am well pleased with the recent transfer. It takes time to become localized; but I started a correspondence with the officers of the respective branches, and by their earnest cooperation we secure houses to preach in as we move along. The Saints in Nodaway District are especially to be commended for their hospitality and care for the missionary. Those who have not been so fortunate of late years, can easily shed a tear of real gratitude when met with such kindness. This applies to all the branches visited. In addition to this needed feature of progressive missionary work, we have been recipients of the greater blessing in presenting the word; and while, as a rule, the people of the world are slow to hearken to the gospel call, yet we have had fair attendance, considering the places occupied. Evidence of the good seed sown taking root, is extant; we shall rejoice with those who may be privileged to reap. May the Saints live their religion, and a goodly harvest will be the result in due time.

Hoping, with the favor of the Master and the confidence of the Saints, to finish the race with pleasure, I am as ever,

Your colaborer in righteousness,

N. C. ENGE.

PORTLAND, Oregon, January 13, 1905.

Editors Herald: The Saints in Oregon, so far as I have seen, are about like those met with elsewhere; that is, the best people that I meet with anywhere. They are not, however, as numerous as one would like to see; and the material out of which to make more seems to be "few and far between."

The best attendance of nonmembers was in Wallowa County; but it was hard to keep from thinking, Do they comprehend what the preacher is saying?

It has been an interesting, as well as an educational mission to me. I have seen what, to me, is a more convincing testimony in favor of the Book of Mormon, from the general lay of the country, than seen by me elsewhere. What is called lava rock is seen thrown up in mountains, scattered over the face of the whole country, whether on the prairie, or in the heavy pine timber, bearing unmistakable evidence of the upheaval spoken of in the Book of Mormon, as having taken place at the time of the crucifixion of our blessed Lord.

Traveling from fifteen to forty-five miles in stages, and buggy, over hills, and down canyons from five to nine or more miles in length, has been a new experience to me, and at the same time novel and interesting. I well remember the serious, as well as the sympathetic look upon the face of Bro. Heman C. Smith, while talking with him at Kirtland in regard to my taking this mission; Bro. Heman, as well as others, thought

that a mission like this would be hard on a boy of my age. But I have this to be thankful for, that I have not as yet traveled with any one who was not ready to complain of being wearied before I was. It has been the burthen of my prayer, that I might have strength of body and mind to declare this "everlasting gospel." The only thing to worry over, if one would allow himself to be worried, is in that there is so much indifference in the world touching the true faith. But said indifference bears witness to the mission of Christ, Moroni, Joseph Smith, and others. The Savior said, "Few there be that find it." Moroni and Joseph said, "The Gentiles will not accept it."

We are having at this writing what we would call in Iowa a "blizzard," which, I am told, is not common for this country.

If not headed off by missionaries in charge, I expect to start in a few days south from here, laboring (inasmuch as I can find anything to do) in this State, until some time in February, thence down through California on my way to General Conference. Allow me to say that some one (and until further proof, we will lay it to Joseph) of the editorial staff hit the right nail, in the right place, touching interference in the "Smoot case." Well, may the HERALD continue to prosper until the coming of the Master and then be the leading journal of the day during the great millennium.

J. C. CRABB.

ST. JOSEPH, Missouri, January 12, 1905.

Editors Herald: "The branches in the Far West District are not in as good condition as they should be, so far as I was able to determine; and while this statement may be humiliating to some, it is, nevertheless, a mild statement of fact, as I see it. There is too much carnality, selfishness, and blindness, to insure success. Too little confidence in the real and true, and too much confidence in appearances. In a word, a great lack of 'faith in God.' Nevertheless, there are noble, intelligent, unselfish Saints to be found in all branches. May God have mercy on the erring ones. 'Come up higher,' is the loving invitation which is still in demand; 'and whosoever will' may come, thank God. It may be that some one of that class which believes it is wrong to criticize, will take me to task for saying these things for publication in the HERALD. My answer is, that if the HERALD does not present, to the church and the world, both sides of the picture, the light and the dark, through its editors and contributors, then its ceases to be a correct representative. Is it right to pander to man's pride and vanity, at the expense of truth and reliability? More than this, from the law ground of expediency alone, a one-sided representation is a failure. The whole truth will come to light sooner or later, and when it does, there comes with it a loss to the cause of truth, and to the people, which can not be told."

The above statement was published in SAINTS' HERALD December 21, 1904, page 1202, signed J. R. Lambert. I confess that if I did not believe that the brother made a mistake in making the above statement, and that the accusation is not correct, I would not reply. I have taken pains to learn the condition of the branches by inquiring of our late district president, T. T. Hinderks, and of Bro. I. N. Roberts, the present district president. Bro. Roberts informs me that he has in the last six months visited all branches in the Far West District, twelve in number, and has held several meetings in each branch, and that he considers that the above does injustice to the branches. Bro. Hinderks makes the same statement.

The good book says that "he that judgeth a matter before he heareth it" is unwise. Bro. Lambert in his letter informs us that he visited four of the branches, and concludes that the twelve are guilty of the accusation, namely, "too much carnality, selfishness, and blindness to insure success. Too little confidence in the real and true, and too much confidence in appearances." In a word, a great lack of "faith in God."

What a dark picture of the branches in the Far West District! But we notice that the brother comes to the above conclusion

after visiting one third of the branches, virtually judging a matter before hearing it.

If the brother found that the branches were in the above condition, why not inform the missionary or missionary in charge, or the district officers, so that they could go to work and remove the blindness, and cause that the Saints have more faith in God? Why did not the brother call to mind what his duty was, as it is very plainly stated? (See Doctrine and Covenants 125.) The duty of the patriarch: "He is to be free from responsibility—ministerial—as a traveling minister, and from the care of the local branch or church and district affairs." It further says that he is not to meddle with branch or district affairs. He is not to listen to complaints made by individuals to him; but if persons insist on presenting those troubles he is to request them to do so in writing, signing their names. Then what is he to do in case he sees that trouble exists? Send it broadcast through the columns of the church papers? No, the Lord says in this same section that it is his duty to present it to the branch or district officers as the case may be. I ask, Why did the brother not do so?

The brother says further that some believe it is wrong to criticise. For one I answer that it depends upon how, when, and where it is done. If I were to go to a branch or district that a brother was in charge of, and hold meetings, eat, sleep, visit the Saints, in fact worship with him and the Saints, and I should conclude that the condition of the branch or branches was as the brother states above, what would he consider my duty? To do as he did, or call the attention of the officers to the matter?

In conclusion: I can not agree with the brother that it is the duty of the Editors of the HERALD to present the light and the dark side to the picture. There are pictures formed in the minds of some that I believe it would not be wise to publish. And while I ask no apology from the Editors for publishing the above dark picture of the Far West District, considering that it comes from the pen of one who has spent over a quarter of a century in the front ranks, and should still be a father to the flock, I certainly do believe that injustice was done to the branches of the Far West District by the writer of the article, and that he owes an apology to said district for the hasty and unwise statements made by him in the article.

As a member and officer of the St. Joseph Branch of the Far West District, I wish to say that during the last year thirty have been added by baptism and twelve by letter to the branch. We also have received in cash, as tithes, offerings, oblations, and donations, over two thousand dollars. We have paid off the long-standing debt on our church; also paid for a new heating-furnace, and have installed in the church a good pipe-organ, and we hope soon to have the house dedicated and turned over to the Bishopric. This is valuable property that has cost the St. Joseph Branch over fifteen thousand dollars, paid for by a band of Saints that are poor, not over six of whom have homes of their own paid for. Not much selfishness nor blindness nor lack of "faith in God," in St. Joseph, nor in my judgment in Far West District.

WM. LEWIS.

LINCOLN, Nebraska, January 17, 1905.

Editors Herald: My wife and myself came to this city the first of October last, from Oskaloosa, Iowa, since which time I have been engaged in working at my trade, that of a brick-layer. Upon our arrival here I immediately instituted a search for some of like precious faith with ourselves. I succeeded in finding about a dozen Saints. We soon arranged to hold social meetings, which we have continued once a week since.

I attended conference of the Southern Nebraska District on the 15th and 16th inst., at Tecumseh, which was fairly well attended considering all things. The attendance of the priesthood was said by those in a position to know to be unusually large. Was much pleased to meet and renew our acquaintance with Apostle F. A. Smith. Am very favorably impressed with

the earnestness of the brethren of the missionary force, and the zeal and kindness of them, together with all the Saints whom I met; and I hereby thank them all for the kindness received. Shall use my best efforts to promote the interests of the work in this city and vicinity.

In bonds,

C. B. BROWN.

Editors Herald: Many of the Saints with the writer wonder what all this controversy means that is carried on in the HERALD about the college. We are wondering if there may not be another trouble something of the nature of the controversy over the question of finance, at which time there was engendered bitterness of spirit and wounded feelings. What appears so strange is the fact that this matter pro and con should be published, to go abroad, all over the church and to the world, that the authorities of the church are having trouble; and in order to come to an amicable understanding the entire matter must become current history.

Dear brethren, why should this be? We are all aware of the opposition to the college that has been manifested by many in the church in the past. But that feeling is fast dying out, as is manifest by the response to the recent call for funds to liquidate the debt. It is surprising to think that about the time the trustees and the Bishop were earnestly planning to lift the college debt, conference should pass a resolution to close the college. It came like thunder from a clear sky; many are holding back, no doubt, on account of existing conditions, uncertain what to do.

It seems strange to many to think that when this controversy arose over the college matter, those concerned did not do as the dear Master commanded, "If thy brother hath ought against thee, 'go and tell him his fault between thee and him alone.'" Had this been done the whole thing could have been settled without all this publicity. Nearly all the parties to this controversy live in the same city, worship at the same altar, and are bound together [or should be] by the strongest tie that binds souls together on earth, hence there was nothing to hinder them from obeying the Master's injunction, instead of airing their grievances in the press of the church. It seems that men who are living in hailing distance of each other, should take this means of settling their differences.

I pray God that this matter may be so far settled that it will not be necessary to refer to it at our coming conference. Great harm has already been done the cause of Graceland by the indiscreet utterances of some of the brethren, and the present controversy is producing the same results. Let all strife and variance cease, and come together, brethren, and let the divine Spirit rule in your hearts; cease all controversy, and let charity, which thinketh no evil, rule in your deliberations, as becometh the family of God.

Yours in hope of final victory,

J. SMILEY STRAIN.

Thirty-first and R Streets, SOUTH OMAHA, Nebraska.

Independence Items.

According to the weather forecast we have had continued cold with a plenty of snow the past few days.

It is said parties will soon begin drilling for oil and gas on property within the city limits.

The absence of gas has affected several of the churches and the city gas is said to have been an uncertain quantity for the past year.

Among the Saints several of the children have been sick, a few of the sisters are afflicted, and a sister and two of the brethren have within a short time passed away.

The church services the past two weeks have been, as usual, full of interest. On the morning of the 1st inst. Bro. Hulmea took for his subject "Samson," giving a forceful and instructive talk to the young people; and the evening discourse was by

Bro. William Aylor on the theme, "The marvelous work," also on "The necessity of the manifestations of spiritual gifts."

On last Sunday in the morning Elder J. D. White preached from 1 John 2: 4, "He that saith I know him and keepeth not his commandments is a liar, and the truth is not in him." Toward evening the snow began to fall and there were indications of an approaching storm; but there was a fair attendance at the church, of young and old, who came out to hear Bro. R. J. Parker. He spoke in reference to life's worthy accomplishments, the question being that all-important one, "Have we counted the cost?" and dwelt upon the rigorous principles and implicit faith in God as instanced in the lives of Jesus, Paul, and Job.

Both the moral sense and the intellectual development of the church here have reached the stage where it is considered necessary to point to the fact that "Out of a membership of over fourteen hundred only a small proportion take the church papers and periodicals. A week or two ago Bro. Alfred White gave his notion as to the effect of this as compared with the almost immoderate reading of the popular literature of the day.

However, there are a few subjects we find discussed in the newspapers which seem to enlist the attention of the Saints, namely, the prospective breaking up of the Indian tribal government—the five civilized tribes—and thus, as they say, "throwing away funds which should supply educational advantages to the young Indians through a series of years."

Then there is another interesting item, that concerning the Jews of Eastern Africa who are colonizing on a fertile tract which the British Government has offered them, and not for speculation but for agricultural purposes, and in order "to shape a Jewish state from which they may ultimately feed Palestine from this healthy colony.

Then the great revivals going on, especially in Wales, seem to be in the Saints' eyes. They can but note the consideration and respect with which the popular newspapers refer to "the inspiration and revelations" of the young revivalist Evan Roberts, and on the other hand the disfavor and even contempt they employ to prejudice the minds of the people against "the Book of Mormon written by a cracked-brained preacher named Solomon Spalding as a historical romance."

In the *Kansas City Journal* of January 8 we read that Sidney Rigdon "copied it and gave a copy to Smith." "This was the birth of the religion or belief that is on trial to-day." And speaking of the plates this unauthentic and unreliable journalist says, "of course they never did exist."

As one of our State governors intimated recently, on retiring from his office to that of a plain citizen, "the welfare of the State and of society does not depend so much upon the so-called leaders, and those charged with power, as it does upon the life and character of the individual."

So it occurs to some that the stigma of the whole world may be directed against the faithful people of God; upon those humble ones who in the integrity of their hearts abide in the principles of the gospel will the Spirit rest, and no power can prevail to deprive them of the divine favor and protection.

January 14, 1905.

ABBIE A. HORTON.

Extracts from Letters.

Elder W. S. Taylor, Sherwin, Kansas: "We had Bro. F. C. Keck with us for the last month, preaching almost every night to full houses of attentive listeners. Afterwards Bro. W. H. Smart and Elder Slover were here, and their efforts gladly received. The Saints here have made great sacrifice to build a church, and now they are blessed in its use."

John R. Neill, Weyburn, Assiniboia, Northwest Territory: "Brn. R. C. Evans and J. L. Mortimer were here about the first of December and organized a branch. Bro. Mortimer is now in Alberta preaching. There are only two families of us holding meetings now, and we are five miles apart. We had the pleas-

ure of hearing the gift of tongues for the first time by Bro. Evans. We have been persecuted considerably, but that is nothing more than we expect, for our Savior said, "I have chosen you out of the world, therefore the world hateth you." How true those words are! Let us be faithful and God will bless us."

Mrs. Carrie L. Roth, Reed City, Michigan: "I wish that all the Saints could have their homes provided with the church books as I think it the best way of bringing our young into the church. It is my desire to have such reading lying around that it will do those that pick it up and read it some good. I wish to put two books in the library here if they will accept them."

Miscellaneous Department.

Church Secretary.

DELEGATE CREDENTIALS TO GENERAL CONFERENCE.

Delegate credential blanks, provided for by action of General Conference, have been sent to presidents or secretaries of the various districts, also to officers of branches not in districts. Said officers of districts and branches are requested to forward credentials of delegates appointed to represent their districts or branches in the coming General Conference, to the Church Secretary, as soon as possible, that a complete roll of delegates may be prepared, as provided for by resolution of General Conference, to facilitate prompt organization and work of that body. Credentials of delegates appointed at fall or winter conferences should be forwarded without delay, and those yet to be appointed, immediately after appointment. It is desired that all credentials be in hand as early in the month of March as possible.

One certificate for each delegation, with number of members in district or branch, and names of its delegates, signed by the president and secretary of district or branch appointing, with name of district or branch and place and date of holding of conference or business-meeting, is sufficient. Separate individual credentials to delegates are not necessary. Please insert total membership, in all cases.

Any failing to receive blanks will be supplied on application to the undersigned.

The rules governing "representation" and the "restrictions of delegate voting" provide as follows:

"Each district shall be entitled to one delegate for every twenty-five members of said district, and one vote in conference for each delegate to which they may be entitled. [Scattered members in districts, including those enrolled on records of disorganized branches, who are not recorded as members of other districts, may be included in the enumeration of membership.]

"The delegates present at conference from any one district shall be entitled to cast a full vote of the district of which they are delegates, unless otherwise instructed by their district conference;

"Provided that in case of a disagreement of views among the members of said delegation (the full delegation not being present), they shall be entitled to cast only their individual votes as said delegates.

"No one delegate shall be entitled to cast, as representative in the same conference, more than twenty votes.

"Each regularly organized branch of the church not included in an organized district, shall be entitled to one delegate, who shall have the same privileges as delegates of districts." However, at the General Conference of 1900 the chair ruled "that a branch of more than twenty-five members is entitled to one delegate for each twenty-five of its membership, the same as a district."

For further information concerning representation, choice, and instruction of delegates, etc., see Book of Rules, chapter 17.

R. S. SALYARDS, Church Secretary.

LAMONI, Iowa, January 23, 1905.

The Presidency.

MISSIONARY APPOINTMENT.

By agreement among proper authorities Lee Quick is appointed to labor in Southern Kansas for the remainder of this conference year.

FRED'K M. SMITH,
For the Presidency.

CHANGE OF FIELD.

By agreement of the ministers in charge, Brn. F. A. Smith and Heman C. Smith, Bro. C. E. Irwin has been transferred from the state of Iowa to the Southern Mission.

Said transfer is concurred in by the Presidency and notice thereof hereby given.

Signed, FRED'K M. SMITH,
For the Presidency.

LAMONI, Iowa, January 5, 1905.

Quorum of Twelve.
NOTICE OF SESSION.

To the Quorum of Apostles of the Reorganized Church of Jesus Christ of Latter Day Saints: Admonished that the General Conference for 1905 is nearing, this will remind you that at our last session an adjournment was had to meet at Lamoni, Iowa, March 23, 1905. Nothing having arisen requiring a change in this date, the quorum will be expected to meet as per adjournment. A full attendance is desired if at all practical. Convene at 10 o'clock a. m., at the Historian's room, HERALD office, and we can retire to whatever place is provided for permanent meetings.

This meeting is for the purpose of considering such matters as are clearly the business of the quorum in its relations to the work of the General Conference.

Sunday, March 19, is suggested as a day of special devotions and abstinence in seeking the Lord for divine guidance in the work awaiting us in order that wisdom may prevail in our councils, and that needed light, inspiration, and quickened powers may be granted us essential to success in our sphere of action, and the insuring of the confidence and esteem of others of like faith.

Those having business with the quorum may send their communications to Wm. H. Kelley, Lamoni, Iowa, or to Heman C. Smith, or Fred A. Smith, secretaries, at the same address.

WM. H. KELLEY, President.

Ministerial Changes.

Because of severe illness, Elder C. Scott found it advisable to return home from his California field. This will give notice of his release from obligations in California.

Elder T. W. Williams, because of financial and other considerations, in no way reflective upon him or the church or its management, has been advised by me to accept renumeration secular employment offered him, till after next General Conference, in the hope that by so doing he will by that time be absolutely free to honor any appointment the church may make for him. The regrets over the necessity for this advice are mutual between Bro. Williams and myself.

In hope, as ever,
JOSEPH LUFF,
President Pacific Slope Mission.

First Quorum of Seventy.

I have this day sent a blank report to each of the brethren of the quorum who are not under General Conference appointment this year, on which they will report to the quorum, sending the same to me not later than March 15, sending with the report any item of business that occurs to them. All of those under General Conference appointment need not report labor done to the quorum, but will report any item of business that should properly come before the quorum to me by March 15, or as soon thereafter as the knowledge of such business comes to their attention,—the report to the Church Secretary as published in the SAINTS' HERALD will be their report to the quorum of labor done.

Those who will not be in attendance at the April conference will remit quorum dues to me as soon as they determine that they will not be there.

Matters of interest, and of great importance will come before the quorum to be considered, and all of the membership who possibly can should be there at all their sessions this spring. The exact date of convening has as yet not been determined, but as soon as it is notice will be given.

In the service,
J. F. MINTUN, Secretary.

Box 384, WOODBINE, Iowa, or 2500 Logan Avenue, DES MOINES, Iowa.

Scattered Members.

The present location of the following members of the Des Moines Valley Branch of the Des Moines District is unknown to branch officers, and information concerning them will be thankfully received by the president: Maryetta Copper, Jerome D. Redfern, Jacob Myers, Ida M. Cook, Maggie J. Ennis, James W., Mary I., and Arthur Meyers, Mary Clark, Getrude Tully, Iva C. White, Alice E. Stone, Josephine Redfern, Fannie Taylor, and Clara E. Duncan.

RUNNELLS, Iowa. JAMES E. LAUGHLIN.

Pastoral.

To the Ministry and Members of the New York and Philadelphia District; Greeting: As the date for the district conference is set for February 11 and 12, I would further notify you that the conference will be convened on the 11th at 6 p. m. I trust that all who possibly can and especially those of the ministry will be on hand that we may benefit by your advice, as the needs of the district are many and the territory large. There is ample room for every ordained man to labor successfully. "The harvest truly is great, but the laborers are few." I have sent to each minister of the district, whose address was known, blank report forms, and any one not receiving such blank is hereby notified to write and obtain the same from Bro. E. B. Hull, secretary, 3513 North Smedley Street, Philadelphia, Pennsylvania. We are hoping to have a very profitable conference and a refreshing time, so that on our return to our labors we may feel strengthened and buoyant in spirit that successful work may be accomplished.

There is one thing that I want to suggest to you for your prayerful consideration and that is the necessity of work outside those branches which are provided with efficient pastors. During my presidency I have learned that there are at least two branches of this district in a very weak condition and need assistance which could only be given by the appointment of a special man as president of the district unencumbered with branch duties and the cares of secular employment. My own secular employment and calling effectually prevents me doing justice to the work in these cases. I have done the best I could under the circumstances, but have not by any means accomplished what has been needed, and consequently make the above suggestion. "Let us pray for one another."

GEORGE POTTS, President.

Conference Notices.

The quarterly conference of the Spokane District will convene at the Saints' church, corner Smith Street and Third Avenue, Spokane, Washington, Saturday, February 4, 1905. Annual election of officers. O. L. Ferguson, secretary, 2302 East Pacific Avenue.

The Southern California District conference will convene with the Newport Branch at Garden Grove, California, February 18, 1905, at 10 a. m. Let us have a large attendance as there are several things of importance to come before the body. Maggie Pankey, secretary.

By request the date of the Northeastern Kansas District conference is changed from the 4th and 5th of February, to the 18th and 19th of February, 1905, at Topeka, Kansas. Those interested please note the date and place. Frank G. Hedrick, secretary.

Quarterly conference of the Northwestern Kansas District will convene with the Twin Creek Branch, Baker schoolhouse, February 11 and 12, 1905. Until February 1, please send all branch and ministerial reports to me to Beloit, Kansas, afterwards to Osborne, Osborne County, Kansas. Fernando E. Taylor, secretary.

The conference of the Spokane District, Washington, will convene with the Spokane Branch in their new church, corner of East Third Avenue and Smith Street, Union Park, on the first Saturday and Sunday in February, 1905. Full reports and representation from the several branches desired—business of importance to be transacted together with the appointment of delegates to the General Conference and Sunday-school convention. T. W. Chatburn, in charge.

Convention Notices.

The convention of the Northeastern Missouri District Sunday-school association will convene at the Saints' chapel at Bevier, Missouri, February 10, 1905, at 10 a. m. The choosing of delegates to General Conference will take place, also election of officers for the ensuing year. All schools send delegates. Hatie Williams, secretary.

The Southern California Sunday-school and Religio conventions will convene at Garden Grove, California. Religio convention convenes at 10 a. m., Friday, February 17, 1905. Sunday-school convenes at 2 p. m., Friday, February 17, 1905. Election of officers will take place. Pearl Pankey, secretary.

The third convention of Montana District Sunday-school association will be held in Bozeman, Montana, February 3, meeting at 11 a. m., for business; entertainment in the evening. Schools should all send delegates and the district officers are requested to send reports. There will be an election of officers. Sadie Whitney, secretary.

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The Saints' Herald

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

Volume 52

Lamoni, Iowa, February 1, 1905

Number

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JOSEPH SMITH EDITOR
 LEON A. GOULD ASSISTANT EDITOR
 FRED'K M. SMITH CORRESPONDING EDITOR
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Editorial.

INTERESTING REPORT FROM THE BRITISH ISLES MISSION.

Bro. John W. Rushton, in his report for December 31, presents matters of great interest. We give the report and accompanying circular letters to district and branch presidents and elders. These letters are brief and to the point:

To the Presidency; Dear Brethren: I herewith submit to you my report for quarter ending December 31, 1904.

I regret to say that I can not report anything very encouraging. There is an unmistakable spirit of lassitude and indifference among ministry and members alike in many places. I have a feeling that we are on the verge of a crisis of some kind. It is not only in our own church that this indifference to religion is in evidence; but all the churches are bewailing a similar condition of affairs. There is need for a great revival among the people, and judging from newspaper reports that revival has already begun in Wales, where, it is reported, thirty-two thousand converts have been made since it began. Many explanations are offered by different experts, to account for this phenomenal occurrence. Ministers are agreed that despite the excesses and extravagances of emotionalism, there is unmis-

takable evidence that it is a genuine revival and the spontaneous outcome of the Spirit of God striving with the people. Well, whatever the cause, real, practical good is being accomplished. Men and women are giving up drink, vice, and pleasure and in burning zeal are declaring for God.

I sincerely trust that it may prove to be a "genuine revival" and will arouse the people to a sense of their responsibility. I pray that it may affect our own people as well, for we need a revival very much. Of course we can see in the Welsh religious excitement a recurrence of the reactions which occur periodically, and succeeding a severe attack of agnosticism from which we have been suffering, in common with utter disregard for God and virtue. I believe that God has something to do with this and believe that the revival will present to us opportunities for presenting the truth in an opportune moment when the minds of men and women are disposed to hearken to the voice of the Spirit, and give heed to God's command.

So far as our churches are concerned, the greatest difficulty we have is the inability or unwillingness on the part of the local ministry to perform the work of their office. I have concluded that the present deplorable condition is very largely due to a culpable laxity in the ordination of brethren to the ministry. I do not allege that men have been ordained out of harmony with the will of God, though in some cases I am convinced that this is so; but the greatest evil has been a failure to impress upon these brethren in an effective manner, the grave responsibility of accepting such a calling, and that in doing it means as far as possible and consistent with their circumstances, "God and his work shall be first." The idea seems to be (in practice if not in theory) that they are simply "honorary" officers, and as a result we are hampered with a lot of men without a mission. District presidents complain that when they give an appointment to their district ministry, such appointment is without effect and treated largely with contempt.

In every branch almost, the branch officers with but few exceptions do not attend to the important duties of their calling. We have been striving to counteract this evil, and have addressed the letters which are herewith inclosed to district and branch presidents, the elders, and the priests. We are trusting that this year some better results will accrue. We need to be more deadly in earnest—more wholly consecrated to God. We want a deeper spiritual concept of the gospel. Our people are usually experts in argument and discussion, but fail in spiritual application.

I think we are in a better condition financially than we were, but we have had to secure financial ease by sacrificing missionary effort, which is detrimental to our progress. If you contrast the position of America with Great Britain and then observe the tremendous disparity in the number of missionaries, you will see that something different ought to be done. There are in all the States just over eighty million inhabitants, while in Great Britain we have over forty million, and yet America has in the neighborhood of two hundred and fifty to three hundred missionaries to meet the demands, while for our forty millions we have but five, and these five not supported as they ought to be. I am convinced we as a church will be more successful in our work of saving souls, if we pay more attention to church demands and less to side issues.

In Glasgow we have the branch once again in an organized

1905
O'Hayer

condition, presided over by Bro. Wilson, who reports regular meetings and increased interest. But in Hamilton interneine jealousy and self-interest is against the progress. I have no report from the president to whom I have written personally for a report, but without result.

Scotland must have missionaries, or we can not hold our own.

Reports from Wales are very discouraging.

London is better than it has been, owing to the faithful work of Bro. W. Newton.

Bro. Pierce reports encouragingly of Plymouth. Exeter is being cared for by Bro. Wilson, a teacher, but this good brother is crippled. There is need of a man there.

I earnestly pray that God will bless us in this new year with better facilities to procure better results. I am very sorry and downcast that I can not present a more favorable report, but I must be honest.

J. W. RUSHTON.

36 Bellbrook Grove, LEEDS, January 9, 1905.

CIRCULAR LETTER TO PRESIDENTS OF DISTRICTS.

At our late mission conference held August Bank Holiday in Manchester we held two special sessions in which the various ministry discussed the conditions which obtained in this mission and the districts of which it is composed.

The prevailing dissatisfaction as to results and methods is my apology for addressing this circular letter to the presidents of the districts, if any should be needed.

We have a right and proper message, and represent a right and proper cause: a message and cause which are equal and adequate to and for every condition with which they have to cope. But despite the rectitude of both message and cause we have not even succeeded in satisfying ourselves, and in the conversations and speeches of the various official brethren in the late conference the conclusions arrived at seemed to be that we needed some method in our work which would dispel the difficulties and remove the ineptitude of our present condition. It has been stated, and probably with truth, that suspicion has been in evidence so long among the various officials of the mission that confidence was discounted, especially between what might be called mission and local authorities.

It is with a view to removing any suspicion that I make the following suggestions so that we can be laborers together in the mission in the spirit of intelligent unity. I suggest therefore the advisability of the district presidents being in systematic and official correspondence with the mission president and advise that each president of a district and of branches not in districts, send me a report as to the condition of the work in their respective districts and branches every quarter, similar to that of the missionaries, on the following dates, July 1, October 1, January 1, and March 30, always promptly as I have to read and study each report and include all the salient features of each report in my official report to the Presidency, which really is a synopsis of all the reports I personally receive.

Second. I suggest that each elder and priest laboring under district appointment send in to the district president a report of work done; also the branch presidents send a report of their respective branches to district presidents every quarter. By this means a sense of duty and responsibility will be realized which can not be maintained without this system.

Third. I suggest the establishment of periodical meetings for the district ministry, these meetings to have for their especial object the consideration and discussion of the various duties, both specific and incidental, attaching to the respective ministers.

Fourth. I recommend the adoption of a plan in which the labors of each district minister are appointed by the district president or presidency. Let it be ascertained by consultation with the branch presidents within the district what parts of the town or vicinity can be reached with ease and let the local ministry be appointed to these district missions to preach and distribute tracts systematically and concentratedly.

Fifth. I recommend the establishing of a district fund which will provide tracts and circulars, also means to accomplish this work in the district.

Sixth. Let it be distinctly understood that any brother accepting ordination to any office in the priesthood is in honor bound to make every reasonable effort to discharge the duties involved in such ordination and that he becomes thereby subject to the direction of the district presidency in righteousness; and further, any elder or priest who persistently, without cause, refuses to do labor under the direction of the president of the district shall not be sustained as a minister, but shall give up his license.

Seventh. Let the district president as much as possible visit and counsel with the branch officers within the district and arrange for meetings with them at convenient but regular periods.

Eighth. Touching ordinations: Let it always be observed that necessity must exist; and secondly, adaptability of the one recommended to the work which will be expected of such a minister.

Lastly, I would recommend that each president encourage fasting and prayer; be particularly observant on the sacrament Sundays in order that spiritual life may be dispensed. Of course there may be many ways in which you can bring about increased efficiency among the district ministry which are not included in this catalogue, but I venture to think a careful and judicious application of these regulations will produce good results. I appeal to you personally and ask you to do the best you can to effect this.

Yours in gospel love,

JOHN W. RUSHTON.

HAMILTON, Scotland, August, 1904.

CIRCULAR LETTER ADDRESSED TO THE ELDERS OF THE CHURCH OF JESUS CHRIST IN GREAT BRITAIN.

Dear Brother: During our annual conference of this the British Mission convening July 31 to August 2, at Manchester, we had two special meetings of the ministry in attendance in order to discuss the work with a view of discovering some means or methods by which we could increase the influence of the work we represent, and assist the membership to approximate "the high mark of their calling in Christ." After much conversation and discussion the mission president was asked to give some suggestions bearing upon the work of the ministry that would be helpful to them. This was done; but, knowing well the tendency to forget, I take this method of keeping before you some of the most important points which were elicited during our meeting and earnestly ask you to consider them, and as far as possible reduce to practice.

First of all I want particularly to impress upon you the very grave responsibility which is involved in accepting ordination to the ministry, and especially the Melchisedec priesthood. It means that we have been elected and authorized to stand before the people as "God's ambassador" in the stead or "place of Jesus Christ." In this sense we are God's deputies. The importance of the work was singularly and impressively stated by Jesus when he said "Whatsoever ye loose on earth shall be loosed in heaven; and whatsoever ye bind on earth shall be bound in heaven." This signifies the very sacred and awful power invested in these particular men, so called and ordained. Surely we do not need to say how careful we must be in thought, word, and act, so that our power may not be abused; nor that we place ourselves out of touch or correspondence with God, by which alone our administrations are effective and authoritative.

I would say that no man should accept ordination with the idea of holding such an office merely as an "honorary position" or "sinecure." It means work,—hard, unceasing work; both as receiver and dispenser of the bread of life. This is certainly provided for in the command: "Study to show thyself approved of God."

Nothing short of actual impossibility should prevent a minister from the discharge of his duty. Negligence or willful rebellion is bound to bring condemnation.

Many excuse themselves because they do not feel equal to the work. If this excuse is genuine then it should have been made before ordination was effected. If it is not genuine it should not be urged.

The eldership are used principally in branches or in districts. We shall deal with the work of a district elder in particular.

Ordinations should be regulated by necessity and by adaptability under the direction of the Spirit. This being so, it follows that when the brother has been ordained, it is to meet a demand and that demand must be met. If through neglect or rebellion the elder fails to accomplish the work he was ordained to perform, then the work as a whole suffers loss, and that individual must be convicted of a grave wrong. It must therefore be understood that when a brother is ordained he voluntarily places himself before the district as a servant to be used by the district presidency in the way that seems to be the most desirable. Consequently, when the district arranges the work of the elders of the district for the coming quarter, or half year, as the case may be, each one of the appointments ought to be filled without fail, unless prevented by uncontrollable circumstances. In the event of something arising which will prevent filling the appointment the district president ought to be notified at once so that arrangements can be made for a substitute.

In arranging for work in the district, as far as practicable two ought to be appointed to labor together in a locality when it is thought an interest could be aroused, and stick to that place until an impression has been made. Concentration is the first essential to success. The method of working must largely be determined by the circumstances obtaining; but in general, during fine weather, open-air preaching at some likely place where you can gather an audience without causing an obstruction. Many such places can be found in our towns and cities. Always ascertain if it be permissible for meetings to be held there, so avoiding friction with the authorities. Open-air preaching is very difficult; it is all brain work besides being a strain on the physical system. It is well to conserve the energies as much as possible to begin with, and always speak intelligently and connectedly, or in other words, have a message. Many complain that they can not get an audience in the open air, or if they do get one they can not hold it. This is not always the fault of the audience but the fault of the preacher. A man who has a message and can deliver that message, invariably can get and keep an audience. To do this necessitates that, in the language of the Bible "we speak that we do know." Too many fail because they try to speak of something they "do not know." First then, study the gospel, become acquainted and familiar with the principles of the gospel and learn to quote the scripture from memory, as nothing is so tedious as to be waiting for a man to find his text. If you use your Bible, be sure that your Bible is used on more occasions than on Sundays, so that the book will open just where you want it. No occult power is required to do this. It is natural, and comes as a result of continued usage. Let your subject always be, "Christ and his mission"; and the promise is, "If I be lifted up I will draw all men unto me." Do not put yourself before your subject. Let the preacher be obscured in the message, if not entirely eclipsed. Open-air preaching is peculiar in many ways. First, there is stage fright, a sense of awful loneliness; this largely can be overcome with use, but not always. Still, the consciousness of being right, and having a fervent desire to save men and to serve God, will strengthen and nerve you. Take your time in speaking. Do not hurry. Deep, full breathing is absolutely necessary to success as an open-air preacher. Short, spasmodic breathing is distressing to you and to your audience. Articulate very distinctly and clearly. That means pronounce your words plainly and fully; give every syllable its full value. Do

not be dramatic or concern yourself about effect or eloquence. The eloquent, effective preacher is the earnest man. Gladstone's secret of success as a public orator consisted in his intense and fervent belief in his message. Never say anything you do not believe; and believe everything you say. You can not deceive a public audience; and if the audience has no confidence in you, you may as well stop at once; you will be a failure. Do not abuse the good nature of an audience. Do not credit the audience with knowing what you have not told them. Be careful to state clearly and fully your premises; if at all possible illustrate in a pointed and lucid manner. Cultivate a witty and happy sense without being mendacious or a buffoon. Above all things be patient and long-tempered. If you once lose your temper or get beyond your own control, you lose your audience and can not control others. "Bear all things" is the best advice open-air preachers can have, whether in interrupted ejaculations, or in even more material obstacles. The public have generally a keen sense of justice and will give all men fair play providing they think they are worthy of it.

Discussion and questions are nearly sure to follow. This I have invariably found is an evidence that some one is thinking. It is here where much toleration, tact, and skill is needed. Not one of this trinity can be purchased nor borrowed. They are only developed by experience. Be courteous, kind, and generous and you are bound to win friends. Do your best to answer a question squarely and straightforwardly. Do not ramble or evade. If you do not know, admit your ignorance. Be sure you act openly and candidly. A public audience will not tolerate the slightest attempt at trickery or juggling. Never wrangle. If your opponent is fractious and unreasonable to such an extent you can not represent your side of the question, in a gentlemanly way simply announce you will make the question (if it is an important one) the subject for your next discourse and so you can gather subjects which will be of current interest. I have been lengthy upon this matter for my experience has been fairly long and varied in this kind of work and these deductions are empirical.

Tracting is also useful and can be made very successful if performed systematically. I find that tracting, however, is simply a means to an end, it opens up personal interviews and brings you into direct contact with the individuals, the end being fireside conversations.

Now when you have persons interested make appointments to meet them continually until they either turn you out, or you turn them into the church. In fact I find that peddling the gospel must be conducted exactly upon the same lines as commercial traveling. First, have a real good thing to represent; second, find out where there is a demand for it (if the demand does not exist create it); systematically keep that article before them until you make them feel they "won't be happy till they get it."

It is marvelous how interesting this work is. You get enthused so completely that you enthuse everybody else. "Be intelligently enthusiastic."

As servants of God do not be jealous. There is a place for every one of you in the church; and more, there is a work to be done that no other man in all the world can do but you. There is room for every man to become a specialist. Let each strive to discover his peculiar "gift" or "talent," and when you have found out what kind of work you can do, get at it, and do so well that no one else can improve upon it. In the language of Carlyle, "Blessed is the man that has found his work, let him ask no other blessedness." A man who has found his work has found his heaven, and his road to fame and fortune.

Be broad-minded in public preaching and relations; also to each other. Do not be narrow. A man with a heart full of love is always full of harmony and peace, a veritable tower of strength. Having confidence in the ultimate success of right and truth, we can always afford to wait the development of time. If you can not persuade a man you are right and he is wrong (and this is what we have to do) by kindness and love in the spirit of intelligent reasoning, you never will succeed by "assault and battery," not even if you press into your service the Devil and eternal torments of hell. Let the love of God constrain now as in Paul's day. A convert to truth by love will last for ever, whereas a convert by fear, only as long as he is afraid. I earnestly recommend to you the necessity of studying everything that is good and likely to be of service to you. A man to be a successful teacher must know something, and if he will not study, he never will preach; or if he does I would not give much for his congregation. To effect this I urge each of you to attend the periodical priesthood meetings which we are hoping to establish in each district. Each of these meetings should be attended by every minister, and in a sense could be made a "school for prophets." You would get better acquainted with each other, become personal friends, get unanimous

understandings of the law, and acquire a skill in public speaking and discussion without paying so expensively as you would have to, if you got it from the world. These priesthood meetings could be made very interesting if systematically and energetically looked after. Essays, lectures, debates, and addresses from various brethren could be arranged and a syllabus drawn up; or, any way so long as we get at it. Circumstances would direct the process largely; I simply suggest to you what might be. Strive to cultivate a gentlemanly deportment. Be courteous to each other. Do not indulge in undignified familiarity, which is bound to engender contempt. Learn to speak correctly and grammatically. It is just as easy to say a thing rightly as to say it wrongly. A good habit is just as easily acquired as a bad one.

In conclusion (and, possibly like the lady's proverbial letter, the most important news is always in the postscript), be humble. I do not mean obsequiousness or cringing servility which is so self-advertising, but be really and unconsciously "a servant of all." To this we are called. "He that would be greatest let him be servant of all." Be prayerful. Prayer means desire. If we pray for goodness, be good; to be useful, be useful; to be spiritual, be spiritual. What a man desires and prays to be, he invariably is. Let us be prayerfully desirous of doing good; being righteous and holy. Be diligent. Let no opportunity for doing something to help encourage or instruct our fellow man slip by unimproved; for our diligence in using our opportunities will determine our place and influence in this world and in the world to come. Be clean and pure in thought, and word, and act; for we do not know when we shall be called upon to enter into God's presence to plead for some sick or afflicted brother or sister, or to stand as God's mouthpiece, or perform any act or duty attaching to our calling. How necessary it is we shall be clean and pure, so that we may always be in correspondence in communion with our divine Head.

If you are not already a member of the elders' quorum in this mission, I would advise you to send an application to become a member to the secretary, Elder S. F. Mather, of 15 February Street, C-on-M., Manchester. Submitted in earnest desire to help you,
Your brother in gospel love,

JOHN W. RUSHTON.

EXETER, August 31, 1904.

"MORMONISM" DISCUSSED IN THE "WEYBURN HERALD."

We have received some interesting clippings from the *Herald*, published at Weyburn, Assiniboia. It appears that Bro. Alvin Knisley and possibly others of the missionary force have opened up the work with some success at Weyburn Plains. In the issue of the *Weyburn Herald* for December 23, 1904, there appeared an anonymous article under the caption of "Weyburn Plains Mormons," in which the writer characterized Joseph Smith as a chicken-thief, a polygamist, etc., etc., and then proceeded to stigmatize the elder who brought the work into Weyburn Plains, ridicule the Saints and their beliefs, etc. In the issue of the 6th Bro. Knisley made a short reply, and elsewhere in the same issue was an article signed by Thomas Jordan, who writes from the viewpoint of a nonmember, yet in such a spirit of "fair play" that we here reproduce his letter:

MORMONISM.

To the Editor of the *Herald*; Dear Sir: Your issue of 23d inst. contains an article attacking the Latter Day Saints of Weyburn Plains and their elder who was instrumental in raising up said congregation. I am not a member of any church, and let me say that if there is anything that would cause me to disbelieve the contents of said article it is: First, because the writer was afraid or ashamed to sign his name to the issue of ridicule, second because having heard the Latter Day Saints, having been acquainted with them for years, having also heard Elder Knisley who is the subject of ridicule in this article, I am able to bear testimony that it is atrociously false and outlandish throughout. Just such modes of warfare, such methods of attack, slandering and mud-slinging is what has always made me think that the Saints had the truth, that they could not be met in any other way. If they are wrong, why not appeal to the Scriptures and show it? Why not give references to the passages of the Bible that conflict with their belief? They are always willing to have their claims investigated, why not come out and meet them? When ridicule and misrepresentation is

the only ware and stock in trade of their opposers, the only thing they indulge in, it always makes me think the Saints have something which can not be upset by means honorable and fair.

Let me make a proposal: Let the writer of the article we are noticing or one of their sympathizers agree through your paper, Mr. Editor, to meet a Saint elder in public debate in Weyburn or Weyburn Plains and in oral or face-to-face contest, speech about, thresh out these things, and I will right here agree to be responsible for the furnishing of a hall and an elder to represent the Saints. Now, why not try it? It will give all a chance to know for themselves. With me it is not a question of whether they are Mormons, whether like all other churches they have had some bad members. The question is, do they teach the Bible? What is there in the Bible that they do not teach? What do they teach that is contrary to the Bible?

The writer makes fun of their faith-healing; says they don't always get well, that they have to call the doctor. Very well, does that alter James 5: 14, 15, which teaches healing by faith, which passage always stands at their backs to support them? Do not most of the churches believe in praying for the sick, is it not a fact? The only difference between the Saints then and the rest is this—the Saints practice and stand by what they believe and the others do not.

Again, why is it that people know more about their Bibles after the Saints have invaded a community? All these are questions that are not to be disposed of by a jeer, by a flood of foolish levity; they need serious consideration. I am from Ontario and I know that the Saints there have thousands of members and are law-abiding citizens. As to polygamy they both deny it in teaching and practice. In this particular they vary slightly with their enemies who also deny it but practice it.

No wonder there are infidels when the people who cling the closest to the Bible are denounced and maligned by all others. No wonder Bob Ingersoll said, "The Catholic burned the Lutheran, the Lutheran burned the Catholic, the Episcopalian tortured the Presbyterian, the Presbyterian tortured the Episcopalian. Every denomination killed all it could of every other, and each Christian felt in duty bound to exterminate every other Christian who denied the smallest fraction of his creed. They have imprisoned and murdered each other, and the wives and children of each other. In the name of God every possible crime has been committed, every conceivable outrage has been perpetrated. Brave men, tender and loving women, beautiful girls, and prattling babes have been exterminated in the name of Jesus Christ. For more than fifty generations the church has carried the black flag," etc.

Those who have read both sides of the question know that the class of Saints such as are represented in Weyburn Plains are incorporated on the American side; that they are recognized in the leading history of Canada as distinct from Utah Mormons; that the Supreme court of Toronto a few years ago said they are not polygamists and their doctrine "elementary Christian"; that the laws of Ohio and Missouri have both declared their innocence of the crimes and corruptions that have been imputed to them by your correspondent who was ashamed to sign her (for I am informed it was a woman, a teacher, who has fled the place) name. I stand for fair play and will always interfere on behalf of the oppressed; I do not care what they believe. Latter Day Saints are now in minority and their church in its infancy, and religious fanatics are turning the same hose on them which was turned on themselves a few centuries earlier. In the arsenal of the popular churches, which once bristled with strong and powerful arguments, they have only one weapon left—slander. The official documents of Canada and the States and the most authoritative and standard works of reference extant in latest editions deny the falsehoods and unladylike calumnies of your contributor, who must have some malice personally against the Saints. If it is merely a matter of finding something against the Saints in print, let me tell you that there are things in print against the other churches and their founders that would startle you. They all have their patrons who bow at their shrines and they all have their enemies, have had. Give the popular ones the power and to-day they would punish heresy with whip, rock, and chain. Toward all those who differ from them they love to hate and hate to love. It makes me sick to see the silly twaddle that the Saints have exploded hundreds of times relished by those who hold responsible positions and ought to know better. As a poor sinner who stands for fair-play I subscribe my name.

THOS. JORDAN.

The Editors of the *HERALD* are in need of a good photograph of Elder Albert Haws. Who can supply them with one?

Original Articles.

THE ANCIENT LANDMARK.

SERMON BY PRESIDENT JOSEPH SMITH, AT KIRTLAND, OHIO, APRIL 10, 1904.

(Reported by Sr. Eunice Winn-Smith.)

I do not anticipate this morning attempting the elucidation of any particular passage of scripture, but in order that everybody may be provided with a text, in case the question should be asked, I offer you two or three. "Thou shalt not remove the ancient landmarks." This is from the old-time law. "To the law and the testimony." This is from the prophets. "Let no man break the law of the land." This is from modern revelation.

As a representative man of a body of believers, the result of the institution of the only religious faith indigenous to American soil, I believe that as a people, from the principles that we have espoused and the conduct that we should observe under this belief, we have given and are giving to the people of the State and the country the best guarantee possible of our citizenship and our loyalty to the Government. And what I shall endeavor to say will be in proof of this statement.

Our institutions are based upon revelation.

It is a fact that man can not know and does not know him whom we recognize as God unless he has revealed or will reveal himself. And while we may have the contradistinction between revealed religion and the revelations of science, by those who may seek to establish differences, it is and must always remain true that revealed religion is for the safety and enjoyment of the people, and there can not be justly any conflict between true religion and true science. Humanity may differ from Deity—unquestionably does—and human deductions may approach the truth, but not by the results of human reason alone can we reach the plane where we shall comprehend our God. The apostle Paul has well written that when "the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." We can not improve upon that.

I feel pleasure this morning when I reflect that the advancement of thought in religious circles is slowly forcing upon the comprehension of those who are striving in their way for what they believe to be the gospel of the Son of God, the unavoidable conclusion that there never can be a unification of beliefs in this world, until those who profess a belief in God and Christ get back to primitive faith as announced by the Savior himself and his immediate disciples, under the force of divine revelation.

THE TEMPLE AN ANCIENT LANDMARK.

This house is an ancient landmark, as American progress has marked growth and decay. It is a landmark to us in this sense, that it was practically the

place where the fundamental principles of the doctrine of Christ, as we understand them, were laid by the voice of inspiration, and we are marked from that time to now by the statement that we believe in the revelation of God to man,—not only the revelation of the past, but continuing revelation; while God has a people upon earth he takes cognizance of them. As scions of this peculiar belief we have been taught by the voice of inspiration the country was kept, discovered, developed under what we may call latter civilization and its constant approaches, for the accomplishment of a specific purpose which had been proclaimed in prophecy, and that under it was to be developed this peculiar phase of man's belief in the Christ idea.

We were further taught that God had raised up wise men to draft the Constitution of the United States, and as a consequence to enact laws under that Constitution that must necessarily concern the accomplishment of the object had in view by him; and I hold, and express it as my private belief, and publicly on this occasion, that every man, every woman who was born into this faith through the influence of the teaching of the gospel of the Son of God—of which our brethren at the close of the prayer-meeting this morning stated we were born into his life and his death—is warranted in believing that when God through inspiration laid the foundation principles upon which this church or religious faith, and its accumulated beliefs and believers, should be founded, he laid them as landmarks from which those who should follow this phase of the Christ idea, should not depart, unless they would be prepared for the dire consequences that must ensue when man rises up against his Maker and departs from His law.

We are warranted, as I believe, to expect that when he had laid down these principles he had given us a guarantee that he himself would never depart therefrom; and that he would give no commandment subsequently that would vitiate, break, or make void those principles which he had assured those early believers were coeternal with himself.

It may appear that in my making the statement "Let no man break the law of the land," I am seeking to find a place in public reputation for the people and for myself, as that which we say and do may be heralded abroad in the press. It would be a mistake to cherish such a supposition for the reason that now for forty-four years I have stood upon the platform precisely in the position that I do now in regard to this subject, and I can only expect to be more widely understood and that would be all.

In consequence of the principle and object which it had been shown to those early believers God had in design, he commanded them to come from New York to Ohio, and they were told that when they reached there he would give his law to them, which should be

a law to them suitable to their then condition and in the New Jerusalem; and in the language of Captain Cuttle, "Make a note of that."

THE LAW GIVEN.

They came to Ohio, this building was one of the results. And in 1831, before I was born, the law was given to the church. I have not time to dwell upon every branch of this law, but I must have time, and must take it to point out that which is applicable to the occasion and which is applicable to the position in which we find ourselves in regard to the public inquiry that is going on in the land.

One portion of that law was the one governing man in civil conduct, and let me assure you this morning that I am pleased that in my gospel inquiries, in my gospel presentations to those who have come to hear me from time to time, I have found that in many instances where Christ and God have dealt with men in giving them directions they have given them cogent reasons why the commandments were given, and I am pleased this morning that in the discussion of this topic I find these same cogent reasons from which it has been impossible for me to draw other deductions than I have drawn, touching my duty and the duty of those who may be associated with me in this religious controversy, touching the subject which I represent. For instance, prefacing the law: And that thou shalt escape the power of the enemy and be gathered unto me a righteous people—you shall go and do so and so. Here was the object declared. Here was the opening principle, that which followed they must necessarily conform to, upon the supposition that God would not require of those who were thus being played upon by this new revelation that which if it obtained would bring them into subjection to forces that would prevent the object which he had in view. The Sabbath question came up and so far as the Latter Day Saints were concerned was settled. The question of baptism came up and how to perform it, and that was settled by divine commandment, and the people were told how it should be done. But there was then, there is now that constantly recurring question, resulting in that bad conclusion that we had threatened the integrity of society by attacking the integrity of the family, and as a consequence the discussion of the domestic relation came up. It came up in such an innocent manner that it seems to me that any man who chooses to study ought to be satisfied with the simplicity with which God, through Christ, approached his people and gave them reasons for his law.

There was in existence a body of people who forbade marriage, known as the Shakers, among whom the question of marriage had been substituted by the idea of celibacy, and men were selected to go into that region of country to preach. They very natur-

ally wondered what they should preach and how they should meet that peculiar question, and so it was laid before the Lord, and he answering the question says, "Whosoever forbiddeth to marry, is not ordained of God." That settled that question. "For marriage is ordained of God to man; wherefore it is lawful that he should have one wife, and they twain shall be one flesh." Now comes the reason: "That the earth might answer the end of its creation; and that it might be filled with the measure of man, according to his creation before the world was made." I do not care to go farther back than that, and it seems that the revelator, or rather the Spirit which gave the revelation, did not think it wise to go farther back than that. It was unnecessary for Christ to tell those men to whom this revelation came that it was lawful in the state of Ohio, where the revelation was given, for they knew that, as such law had been placed on the statute-book. It was not necessary to tell them that it was lawful in the state of New York, for that also was on the statute-book. It was not necessary for him to tell them that it was lawful in Illinois, Iowa, and all the dominions of the United States, over which we find provisions of law under which this great project should be concluded, for it was lawful in the statutes of the States. Every man knew that. Therefore, the understanding is clear that it was lawful according to God's law. Here comes a direct commandment: "Thou shalt love thy wife." If there is a man of you present that does not do that, he is not fulfilling God's law, if he has a wife.

THE TEMPLE A WITNESS.

This was a part of the law. It was one of the landmarks established and of which this building is a witness, because this building was erected immediately subsequent to that revelation and under its auspices. I was not old enough to become acquainted with all the private history of the people who were gathered here, but if they were not better husbands and wives after that revelation became paramount as law over them, they were derelict in duty and they must finally abide the consequences of that failure. Now let us see the relation. In order that they might escape the power of the enemy this was one of the provisions by which they might secure the protection, care, and loving kindness of Almighty God, and make effort to secure under the laws of the land the privilege of existing among them as a different religious body.

THE SOLEMN ASSEMBLY.

In 1835, before the departure from this country, before the final culmination of the affairs which compelled them to move from here, there was a solemn assembly held by this people, and men were prompted to draft a declaration of belief under the influence

and power of these two portions of law, one found in the forty-second section of our Doctrine and Covenants and the other in the forty-ninth section, and in that declaration they stated that it was their belief that one man should have one wife and one woman but one husband, except in case of death. That was simple and plain. Let me tell you, that declaration of belief remained in the book of Doctrine and Covenants in every successive edition published by what we may call the true church, and the different factions of it (you may call them apostates or what you please) clear down until 1876—forty-one years. Please make note of that. In 1835 the first edition of the book was published, in it was this declaration, held out to the people, and put in the hands of the church—sold everywhere. It was published again, after the death of Joseph Smith, in Nauvoo, in 1846, by the man who afterwards became president in Utah—John Taylor. It was published again in England, under the administration of Orson Pratt, in 1852, '54, and '56; and again in Islington, England, in 1869, under the administration of Albert Carrington. How happens that? Was it because there was a fear in men's hearts to put forth sacrilegious hands to disturb the ancient landmark, which was erected by people professing a belief in God and in direct revelation? Or was it by human carelessness, and for the final condemnation of those who should go counter to that solemn declaration, framed under such peculiar conditions? I leave every man to draw his own conclusions. Mine are that there was a latent effort to disturb; nor was it done until there had been such an increeping of disregard for that public declaration that men were prepared to say that a woman was limited to one husband but that a man might have more than one wife; and it did not say that he should not.

The Lord has not taken pleasure in confirming negatives. "Thou shalt not kill, thou shalt not forswear thyself," shadows forth what he has proposed to declare men ought not to do. These were the things that bring destruction and cruelty and vindictiveness upon the earth. "Thou shalt love the Lord thy God," is quite a different declaration. "Fear God and keep his commandments," was the language of the wise man, "for this is the whole duty of man." The revelator, under the influence and power and passion of revelation, says, "Fear God and give glory to him, for the hour of his judgement has come." And I thank God that you and I are living in the period of time when the judgment of God is being passed upon the earth—on the things which men do upon the earth.

TWO OR THREE WITNESSES.

Now again, "In the mouth of two or three witnesses, shall every word be established." Here before me, the Bible, is one witness. Here before

me is another witness coming from the Hill Cumorah—a witness of such a character that it has named the people among the dwellers on American soil and all over the earth. It has been called "the Mormon Bible," simply because the people professed belief in it; but by the voice of inspiration it was made binding as a part of the law, as the second witness before this people to whom this wondrous revelation had come, restoring the gospel of the Lord Jesus Christ, as taught in the New Testament Scriptures. No believer in this latter-day work is at liberty to stand up anywhere, and say that this voice of revelation is not a part of that law under which this peculiar development and religious belief should take place and reach its culmination. And that book has been admitted by competent opposing forces to this Reorganization, as emphatically denouncing the doctrine of plural marriage. That is the second witness that I introduce on the stand this morning.

THE THIRD WITNESS.

How about the third witness? The third one comes to us with some peculiarities. Let me introduce them. First, in the creation, after the design had been conceived, after the spiritual conception had been formed, the earth with all that appertained to it was created, and when it came to setting the final example for the establishment of man upon the earth, and giving him final control over the earth and the things that were in it, God, speaking like himself, and comparing his example with that which he had in mind subsequently to reveal, put one man on the earth, and with him a helpmate, that he might keep the commandment given him, to multiply and replenish the earth. As a common reasoner, as an everyday man, aside from my duty as a teacher and a preacher, I can not come to any other conclusion than this: If that was not proper, and if anything differing from that should be in his mind to afterwards prevail, he made one of the most wondrous mistakes it was possible for a God to make; that was, he forsook his principle at the start.

"For this cause shall a man leave his father and his mother and cleave unto his wife." I suppose a good many of you have done that. There was a man away back there in Eden, who, so far as we know, had no father and mother to leave, and did not get Eve out of any man's family leaving them to mourn a daughter gone, so far as the history goes. But this is the peculiar declaration: "They shall be one flesh." It is charged upon us that we render that too strictly, for it does not say that they *twain* shall be one flesh. But I run down along the stream of time, and come to the period when the One in whose divine dispensation this work was accomplished and without whom there was not anything made,—when he was here the question was put to him directly and he put the word *twain* in there in this form, as found

in the 19th of Matthew and the 10th of Mark, "For this cause shall a man leave father and mother, and cleave to his wife: and they twain shall be one flesh." He had the right to put it in there and interpret it as said away back yonder in the second chapter of Genesis. We have his authority for it.

This ancient landmark agrees with that which we have gathered from this country, in the Book of Mormon. It agrees with that landmark established by the Savior or by the Redeemer in the commandments given to the church in 1831, and ratified by them and accepted by them in 1835. What grander array of spiritual testimony and commands than that, can any people ask? What right has any man to disturb, or pull up, or break down these ancient landmarks?

Fortunately for us, my brethren, while these have gone in threes, there is something else that has gone in threes, and that was the creations which I referred to, of one husband and one wife. And when they transgressed his commandments and became altogether of the flesh, of evil, God set himself to destroy them; and when he again replenished the world he took Noah and his three sons and gave each of them one wife, eight souls, and he saved them for the special purpose. That is the second material witness in the case, is it not? The creation and the fall. And to us as a people comes the third one, when he led out of Jerusalem the father and sons, he gave each of them a wife, again setting the third seal to the origin of his intention.

Unfortunately we have a class of so-called believers who say that in the Book of Mormon, it was only a "command to that peculiar people, [we will grant that for the sake of the argument,] but that he showed in it at the time, that at some future period in the world's history he would give a different command from that." No careful reader of this book can take the passage altogether as given here in Jacob and reach any such conclusion. And for this reason, the purpose is stated why he led them out, and it is just as plain and palpable as the purpose which was shadowed forth in the plan of Adam and Eve in the garden of Eden; the taking of Noah and his family and the saving of them in the ark, resting upon Mount Ararat, subsequently to replenish the earth. The reason is just as plain as that. What was it? That he might "raise up to himself a righteous seed of the fruit of the loins of Joseph." That was the process by which he proposed to raise up a righteous seed; and in order that his children might not depart from that he tells them fairly and squarely that anything differing from that would be an abomination in his sight. Now how about the ancient landmarks? I am glad that that landmark is with us. The world has never found any better solution of its origin than that given to the world by those immediately connected with its coming forth.

MANUSCRIPT STORIES.

There have been manuscript stories, and there are some of you who might be glad to hear the spiritual development in regard to that institution or the finding of it. At the conference of 1834, at Stewartsville, Missouri, I had a dream. You know Josephs are dreamers. In that dream I saw the manuscript story, and with it I saw the paper that identified it as the writing of Solomon Spalding. The next morning, walking down from where I stayed over night, I met Bishop Kelley and told him the circumstance, and said, "As sure as you and I live that manuscript will come to light, and with it there will be the words of identification. Well, in the year 1835, just a year after the conference, I was in Utah. A school-teacher called Bro. Anthony's attention to a statement that had been published in the *Bibliotheca Sacra*, respecting a find at Honolulu, by President Fairchild. In that, was found the manuscript story, and with it the identification of it, the three witnesses, Miller and some others,—I don't remember the names and it doesn't matter,—and it got into the hands of President Fairchild of Oberlin, and I am glad that it is lodged so near this early fighting ground, so near this temple, this ancient landmark.

But I must hasten. We have now these three specific testimonies. The spiritual testimonies which I have recited in your hearing. The material testimonies which I have also recited and with which you are all familiar, and if this may be a hackneyed subject the occasion will pardon me for having used it.

THE FALSE DOCTRINE INTRODUCED.]

Joseph and Hyrum Smith were stricken down by death in 1844, fourteen years and two or three months after the establishment of the church. Whatever may have been the circumstances and conditions which brought about such a result it is not profitable perhaps for us to attempt to discuss this morning. It occurred that eight years and two months afterward, a document came to light which prompted or commanded a different understanding concerning the domestic relation. I was baptized in 1843 under the hands of my father. I was never baptized under that specific and peculiar belief. That revelation, if it existed, was under cover. It took eight years and two months for men to acquire a sufficient degree of courage to put it before the public; and when it came, it was said that it would have been dangerous to the life of Joseph Smith for him to declare it. I do not believe that Joseph Smith was such an arrant coward morally, for if he had received a communication from God he would have avowed it, and would have taken the consequences of his avowal. He carried his life in his hand from the time he was mobbed over here in Hiram and left for dead until his body was brought home from Carthage jail pierced by the bullets of his enemies, whether within

or without, I am not going to say which it was. But it took eight years and two months before there was sufficient courage to claim that the revelation had been received, and when it was brought forward it was not sufficiently identified as having come through the administration or hands of Joseph Smith. I am not striving to make a special effort in that regard. I am only making it for the purpose of accomplishing my desire and making the points which I set out to make, and they were these:

That marriage covenant, established in 1835, was in every edition of the book of Doctrine and Covenants published and was not taken out until 1876. I was in Salt Lake City at that time, and secured a copy of the first edition, in which I found that revelation authorizing plural marriage, and I found that the other was eliminated from it. How does it happen that for twenty-four years after the alleged reception of that revelation it was kept out of the public documents, and out of the hands of the people and of the church? I am not here to tell why the first was taken out, nor why the second was not ordered put in and declared, but the absence of such action is significant. It was seventeen years from 1835 to 1852, the time of the declaration of the polygamous revelation; and from the death of Joseph Smith until 1852 was eight years and two months. From 1835 to 1876 was forty-one years. It is significant to us. There was a hesitancy in attempting to remove the ancient landmarks, because it involved the breaking of the law of the land, and the breaking of the law of the land could not be safely done until there was an apparent cause for it. They went back and sought the example of those lads that refused to obey the edict of the king left upon record, who were cast into prison for it. The example of Daniel is given us, and the terrible ordeal through which he passed. Now mark you, there is a wide difference between the edict of a tyrant and an autocrat responsible to no one but himself for those laws which he may create and authorize, and the doctrines of a government instituted under conditions that warrant the people in believing that the hand of God was in it to direct. Therefore, the contrast is very striking; for this development of this new faith came under the supervision of direct revelation for the accomplishment of a specific purpose, and they who may seek to take shelter under the command of God must oppose these declarations found in divine writ, which were given to the church, and characterized the landmarks which these people were to observe in their spiritual progress. It was not an edict or law of a nation of autocrats in the union, nor the result of selfish ambition of any ruler. These laws were inaugurated by representatives of the people, chosen under a political government established for the very direct purpose that, under its protecting care, under its forceful example, religious and polit-

ical liberty might go everywhere; and these laws passed by virtue of this design of the Almighty must continue until he has accomplished that design; and neither you nor I will be excused from observing them; and if we prefer to take that which comes to us and incites or commands us to break these laws or subvert them, or attempt to make them void, we do so at our peril. And that is one of the reasons why we have assumed the position that we have in regard to this peculiarly vexing question. I have treated of it just as carefully as I could do and have been as emphatic as I cared to be.

A word of personal explanation and I will not continue the subject to any greater length.

THE YOUNG PROPHET.

In the book of Kings there is a story told about a prophet, a young prophet, who was sent about a specific work, to carry a spiritual message. He was told while he did it to go neither to the right nor to the left, neither to eat bread nor drink water while he was accomplishing it, and not to return the way he went. He carried the message all right. He brought it to the king to which he was directed. He refused the august invitation of the king to eat bread and drink water with him and gave the reason why he would not. He started back on his way, and called at the house of an old prophet in Israel. The old prophet was not at home, but his sons were. Of course the boys wanted the young man to eat with them, but he refused, giving the same reasons as before. After he departed from the house on his way, the old prophet came home, made inquiry, I suppose, knowing perhaps that the young prophet may have called, and he set out after him and undertook to persuade him to go back. Of course the young man told him what he had been commissioned to do; but under the peculiar, subtle influences of this old prophet, who said to him, "I too am a prophet in Israel," the young man bowed to the gray hairs of the prophet's head, listened to his solicitations, and went back and ate bread and drank water with him. After he had done this the righteous indignation of the old prophet rose against him, and he told him that his bones should not lie in the graves of his fathers. He started out on his journey, he was overtaken by wild beasts, and sure enough his bones were left in the desert.

I was once a young prophet, if I was a prophet at all; I have grown somewhat gray in the service, but the Lord commissioned me with a message in this regard, told me what to do. I have listened to certain pleadings of older prophets who desired to win me from my allegiance, but so far I have not wavered. I have not eaten bread nor drank water, contrary to the command. I have not returned the same way that I went; and I propose to keep right on, so far as I, am concerned, until the time shall

come when I lay down the armor of my spiritual warfare to answer for what I have done in the flesh. And when I am called to account, if I will be, (and you know that none of us will escape it,) I am prepared partially, for my defense is this: that here in the word the ancient landmark was laid down, the word was reinstated among the people with whom this work was developed from 1827 until the death of Joseph and Hyrum Smith: "Thou shalt take the things which are written in my scriptures to be my law, to govern my church," and this is to continue until he comes to reign whose right it is to reign. Then comes the next declaration, which gives it more than divine sanction: "Behold here is wisdom." I shall set the revelation brought to light from Cumorah's hill, and the understanding that I had of it, from the plain writing of the book, (for it was given to silence contention that men might learn doctrine and know what the holy will of God was,) I shall put that book with the Scriptures, and then I shall place upon them that book, the declarations of the Spirit to the church, giving his will about this life. I am pleased this morning to be able to cite you to the message that we have in the Inspired Translation, which may add indeed a fourth witness; and if we fail to honor the testimony of these four witnesses how shall we escape?

I am pleased to say this morning that by divine providence the manuscript of the Inspired Translation came to the Reorganization, and I am pleased to say that the manuscripts of the Book of Mormon, those that were left in the care of David Whitmer, are also in the care and are the property of the Reorganized Church. Whatever may be said about these records, and if Joseph Smith ever uttered a prophecy to the effect that where the records of the church were, there would the church be, we have obtained the records, one by one, until we have them all. I do not mean the records of the membership, but I mean the records in which the testimony of the prophets is borne, in which the law is found, and which must be a help in carrying out the declaration that the "Law shall go forth from Jerusalem, and the word of the Lord from Mount Zion."

* *

HELL AGAIN.—A REPLY.

There seems to be considerable interest manifested in this subject of late, and two writers have taken exception to a statement in the *Religio Quarterly*, namely, that "hell represents condition, and not place."

We think perhaps the trouble is because the viewpoint from which that conclusion was arrived at is not understood. The question under consideration was, What is hell essentially; what do the terms in which it is referred to denote, condition or place?

Alma and Zeezrom experienced hell, so the record

says, and did not go outside of this world to any other place for it, either. Alma says, "The Lord in mercy hath seen fit to snatch me out of an everlasting burning, . . . I was in the darkest abyss; . . . My soul was wrecked with eternal torment."—Mosiiah 11: 22. All the while Alma lay in his good father's house.

Of Zeezrom we are told: "And his soul began to be harrowed up, . . . he began to be encircled about by the pains of hell."—Alma 10: 5. If Zeezrom made a flight downward to a subterranean fiery lake or cavern pit in the bowels of the earth, the historian does not say so. If he had to make a trip there to get a taste of hell, it must have been a very quick one, for he was baptized in a short time, and no one seems to have noticed his absence. Since no hint is given that Alma or Zeezrom left the surface of this terra firma, had an opinion as some people have of this world, are we not justified in thinking that those two men suffered in spirit, and that the place where each was had nothing to do with it?

To our deductions: Hell, the hell we are talking about, the scriptural hell, is not induced by physical surroundings. It is independent of place. Its cause is within, not without. The consciousness comes to man through his spiritual senses, not his physical.

We have considered the question from the standpoint of Alma's and Zeezrom's cases. Let us take the expressions, "prison," "pit," "lake of fire," etc., next. If hell means a *place*, how could it be denoted by such a variety of names? Making a comparison, would it be correct to call the house we live in a barn, a cave, a pond, or something else? Just so a pit is one thing, a prison is another thing, a lake is still a different thing, and there are yet other expressions used in referring to what awaits the wicked.

But notice, please, about the terms, that while in the objective sense they vary, and describe different things, as to character there is a unity running through them all; they are expressive of unhappy condition, as of the misery of a man who might be shut up in prison, or cast down in a pit, or thrown into a lake of fire.

Evidently the Almighty did not intend that we should know just what is in store for the unrepentant. Latter-day revelation says no man knows. It has been remarked that figurative terms had to be employed to veil the real situation from our knowledge. In the language of Elder J. R. Lambert: "When we consider these expressions as a whole, and the connections in which they are used, we are forced to the conclusion that they are figurative descriptions of the intensity and exquisiteness of the punishment which shall be meted out to the finally impenitent."—*What Is Man?* pp. 194, 195.

Men are to be rewarded according to their works. Those who do not obey the gospel and earn salvation

will be punished for their sins and rewarded for their good deeds, so the condition will vary according to the lives of the individuals; some will receive more reward than others; some will suffer more than others. We can understand the diversified expressions as representing different degrees of an unhappy condition, but not that they can apply to a place.

You contend, then, that hell will have no place?

My dear critic, no such conclusion can properly be drawn from our position. Do you not see there is a difference between saying that hell does not mean place, and that there will be no place for hell? They are two entirely different propositions. It is a law of necessity that everything must have place. We thought it a self-evident fact that needed no statement, and was always taken for granted.

For pity's sake let no more valuable space be taken to discuss whether there will be a place for hell, or not. Of course there will be, and if any of us should be so unwise as to bring perdition upon ourselves, let us not be alarmed over the fear of having to go, as one writer put it, "nowhere." It will not be so bad as that. We may be sure that some place will be provided where we can pay for our folly. We shall have a home, at least, so let us not worry about that any more.

EDITOR OF THE RELIGIO QUARTERLY.

CONCERNING GRACELAND COLLEGE. SETTLING THE DUST.

Have the HERALD readers ever witnessed the antics of the boys forming clouds by casting dust into the air, so that the passers-by could not get a fair view of them?

Well, now turn and read the article, beginning page 78, of the HERALD for January. Did you ever see a finer exhibition? But what has become of the position taken by the Bishop in his answers to inquiries by the Saints? Notwithstanding the cloud, is there any one who fails to keep them in view? Let us see; they are:

1. "There was no attempt made to suspend the Articles of Incorporation or any rule therein by the conference."

In his first attack the brother says, "The first question and its reply I shall not notice, since 'there was no attempt made to suspend the Articles of Incorporation or any rule therein by the conference.'" But in his second reply he says in explanation: "I was simply noncommittal." But why say anything, if he was "simply noncommittal"? This settles that part then; the answer notwithstanding all that has been said stands unchallenged.

Again he says: "Suppose I have changed my mind about 'suspension'; what then?" That's all right. It is commendable to do so in a proper way. But why use the "old saw": "Wise men change, but fools never." Men who are not wise change too.

How does this "old saw" then help the difficulty? The prediction is ventured that the man who got up the "old saw" originally, first got into a close place and the only way he could get out, was to "saw" out. The Saints in Australia will have a ray of light when they read of the change. It was not the reports in HERALD, but report of the delegate that caused the darkness.

2. The second answer given, viz., "The college is a creature of the church by virtue of and under the law," the brother says, "I most certainly agree with." That settles this point.

The college exists then by virtue of and under the law, and the law always being "paramount," no change can be made in the college, without changing the laws governing. The laws of the land having force therein, the church can not change, neither can it change the college Articles of Incorporation made by itself, without first giving sixty days' notice of the proposed change and the nature thereof. This is now agreed to. It is also conceded that no notice of any proposed change has ever been given; then no change in the law governing the college has taken place. Anybody in doubt about that? We are now under the law relating to the college without a single change—not even a semblance of change—and the sole question raised by the criticism is, Shall we follow the law, or follow a resolution passed, while ignoring the provisions of the law, and which the critic admits was not "mandatory," of no binding force?

Who is in "open rebellion"; those who insist that the law shall be carried out, or those who wish to substitute a resolution that is admitted to be not binding, for the law?

Jesus was asked, "Why do thy disciples transgress the tradition of the elders? . . . But he answered and said unto them, Why do ye transgress the commandment [law] of God by your tradition?" In the present case it would be, by what we "favor."

The brother seems to have easily overlooked the point in the law made upon this, and it may be restated:

Question.—"Why was it not proper for the conference to pass a vote expressing its opinion upon stopping the college and turning the property over to other uses, without notice being given?"

Answer.—"Because of prior adhering rights guaranteed to the body by a resolution of the body passed by a prior General Conference by unanimous consent and which the conference could not in justice ignore. The church can not afford to set the example of violating its laws. If due notice had been given as required under the rule before any such 'opinion' was asked for it is likely the vote would have been the reverse of what it was, and a contrary 'opinion' obtained. If not, why was the notice not given?"

We were asked to point out this resolution referred to, showing "prior adhering rights guaranteed to the body" and it was set out as follows:

These articles may be amended at any General Conference of said Reorganized Church, or at any meeting of the Board of Trustees herein named, providing sixty days' published notice of said amendment and the nature of the same be given through the SAINTS' HERALD prior to the time of such annual conference or meeting.

This is the resolution that was adopted "by a prior General Conference by unanimous consent" guaranteeing notice be given before making changes.

Our objector admits by his positions that the conference could not take up and make the change by direct action, without giving the required notice. If it could do this *directly*, it could not take advantage, and do it indirectly by passing a resolution showing "what it favored." If it could not for want of authority do it itself, it could not authorize the board of trustees to do it.

The powers of the board of trustees are specifically limited in making changes, as fully shown on page thirty-four, HERALD, 1905. To stop the college work and turn the property to other uses requires action *by the body, not the board.* The law touching this is as follows:

POWERS--DURATION. Upon filing such articles, the persons signing and acknowledging the same, and their associates and successors, shall become a body corporate, with the name therein stated, and may sue and be sued. It may have a corporate seal, alterable at its pleasure, and may take by gift, purchase, devise or bequest real and personal property for purposes appropriate to its creation, and may make by-laws. Corp rations so organized shall endure for fifty years, unless a shorter period is fixed in the articles, or they are sooner dissolved by three-fourths vote of all the members thereof, or by act of the general assembly, or by operation of law.—Section 1643, Code of Iowa.

The board of trustees then can not give sixty days' notice and close the college and turn the property to other uses. This settles another point.

3. "The creature and the creator." The board of trustees is admitted to be a legally appointed body by the conference, hence it properly exists, and the action of said board is properly presumed to be lawful, until set aside by a competent court. Not so with the "resolution" referred to of the conference. That is admitted by our critic to have been passed without the notice required by law; admitted not to be "mandatory." It was born outside of the rules of law adopted by the church to govern; hence, is an illegitimate,—not the proper voice of any conference; and while individuals could hold their individual opinions upon the question of the validity of the resolution without action or risk, the board of trustees could not do so; it had to act and act according to its judgment of the law. It did act disregarding the resolution referred to of conference as being without authority of law and void, and legitimately this action must stand, until reversed by a competent

tribunal; and every member of the church properly supports the action of their board, until action shall have been entered before the church courts, *lawfully* questioning the act of the board, and causing the same to be reversed. Any other position than this breeds anarchy and contention in the body. The brother objecting had his remedy if he thought the action of the board was wrong, by appealing to the Bishop's court or the High Council of the church. So had every other member, or quorum, of the church; but no one appealed questioning the act of the board of trustees, or demanded the act tested; and now all, in justice and propriety, should sustain the board, or file complaint before a competent court, charging the board with violating the law. Any other view of procedure would interfere with and destroy the worthy efforts of any board or body of the church that should act contrary to somebody's *individual opinion* and would paralyze their efforts and would eventually destroy the church. "Our liberties are within the law."

4. The brother says, "No, sir, I am not an 'opponent of the college' but am opposed to running in debt." This is the position of the Bishop and has been for years. After all, will it not be gratifying to find that notwithstanding all that has been written, there is entire agreement upon the question?

Let us examine: Both are in favor of running the college, providing it can be done without running in debt, and neither believes in running deeper in debt each year. Now for the statistics; assumptions are neither profitable nor wise.

March 31, 1901, the total college indebtedness was \$27,072.80.

March 31, 1902, it was \$20,203.87.

March 31, 1903, it was \$15,927.73.

March 31, 1904, it was \$14,109.49.

With these figures before the brother and the last General Conference, can he or any one else truthfully say that the college is or has since its completion been running into debt?

But says the opposer, "Let it stop till the debt is paid."

Where is the financial wisdom of that proposition? The college debt can be raised easier while the college is running than it can if the college stops. When the St. Joseph, Missouri, church had a debt of five thousand two hundred dollars to raise and the running expenses to keep up the church amounting to over three hundred dollars a year the Presidency and the Bishopric did not advise to stop holding meetings and out off expenses until their debt was paid. Such a course would have been death to the branch and caused a loss of the property to the church. The branch could run and meet the extra expenses of running and pay off the debt, easier than stop running and pay off the debt. The burden of three hundred dollars running expense upon the few Saints

of St. Joseph was twenty times greater than the running expense of the college is upon the church. Sometimes men "strain at a gnat, and swallow a camel."

Responsibility was placed upon the Bishopric to raise the college debt in connection with their other duties. No complaint has ever been entered by the Bishopric of their task. It has said uniformly that it is easier to raise the church finances and run the college, than it would be to stop the college and raise the church finances. It was the Lord, not man, who gave the direction, "pay the college debt." Did he not know when he gave the direction, whether it would injure the church finances to pay the debt? It is the Lord's work, and "giving does not impoverish him," or his people. If the Saints will take the trouble to examine and compare the work of the next financial report of the Bishop, they will note that the districts the present year, which have met promptly their proportion of the college debt, have done the most for the tithe and offering fund. Who are the complainers, those who are helping, or those who fail to help?

A brother over in the Fremont, Iowa, District, a short time ago, who is opposed to the college, said, "The way to kill the college is to refuse to pay the debt." Jesus said, "Pay the debt." The logic is then, He favored running the college.

It is said occasionally the college was started ten years too soon. A more erroneous view could not well be conceived. The truth is that the college was started twenty years too late.

Statistics show that a proper college education increases the power for usefulness of the individual in the proportion of one to five. Many of the Saints who have been cognizant of this fact have sent their children to colleges where the expense was double what it is at Graceland College, and where the children were miseducated and their usefulness to a degree lost to the church. Children of poor parents had no opportunity whatever for a college education. Just the rich. We ought to have a thousand more young workers moving with us to-day than we have, and would have but for the fact that we have neglected some opportunities. To close the college to-day would cut off thirty or more young people who are now at Graceland from the hope of a college education. It would send a number of others to other institutions where they would be miseducated as to the Bible and true religion. It would take away from our church revenues, for parents would have to pay more money for the children at other institutions of equal merit. It would close the institution of greatest benefit planted in "laying the foundation of Zion" and turn our steps backward instead of forward. It would reflect against the wisdom of the church in the past and discourage the faithful worker in Christ. It would bring sadness to the heart of

every faithful Saint and reflect on the wisdom of Christ. Satan would rejoice, but who else would be glad?

5. Mosiah 13:4 is quoted as in point. But on which side? "Now it is not common that the voice of the people desireth anything contrary to that which is right." True; but is the voice of the people obtained by taking a vote without giving the notice required in the law to be given so the people can be present?

But the brother attempts to amend the language of the prophet by inserting "majority." Oh, no! Do not doctor it in that way and then attempt to apply it to the case in point. The law in this case requires a "three-fourths vote." "Those who keep the laws of God have no need to break the laws of the land."

Again:

Their right to free speech, their right to liberty of conscience, does not permit them as individuals to frustrate the commands of the body in conference assembly.

But where is the "command" of conference on the college question? Not in the resolution passed without notice. No; the brother says himself that is not "mandatory." But where are the commands of conference? Answer: In the law ratified by the conference which says: "Corporations so organized shall endure for fifty years, unless a shorter period is fixed in the articles, or they are sooner dissolved by three-fourths vote of all the members thereof." This is the correct position. No one should try "to frustrate the commands of the body in conference assembly."

6. Complaint is made that the Bishop preached on this "controverted question," at a reunion. Yes, the Bishop referred to the college question in his discourse at the Plano reunion. This is the only place where such assumptive liberty was taken in the brother's field. On that occasion, just as he was ready to enter the stand on Saturday evening, he was handed the following letter:

LAMONT, Iowa, September 23, 1904.

BISHOP E. L. KELLEY,
Plano, Illinois.

Dear Brother: In case you may wonder at my absence from the Plano reunion, when both the board and yourself thought it extremely desirable for me to address our people there along college lines, I enclose correspondence with J. W. Wight following upon a short note I sent him, requesting him to grant me an hour at the reunion for the purpose of addressing the Saints. My letter I may add was written on one of my official letter heads.

Sincerely but in haste,
E. R. DEWSNUP.

The correspondence inclosed is as follows:

PLANO, Illinois, September 22, 1904.

ELDER E. R. DEWSNUP,

Dear Brother: Your letter just at hand. Three of the committee are here to be consulted and are unanimous against the necessity of your coming, as Bro. Kelley will be here and you can authorize him to speak if you wish and save the expense of your trip.

Yours in bonds,

R. C. EVANS.
F. M. COOPER.
J. W. WIGHT.

Now candidly, did the Bishop put himself forward on the occasion and "raise the college question"? Or was the trouble, if there was any, all on account of the fact that the Bishop did not say about the college what some one wanted to hear. Who was the better judge upon the occasion of what should be said?

7. "Had proper discussion been permitted at the conference, no action whatever would have been had."

This the brother controverts. But what has he to offer? "It was as fair for the one side as the other that the time limit should be observed." But was it fair for either side? Look at the results and answer.

Is it fair for a party who is charged by the church with special duties in a work and who is compelled to give hours and days in the preparation and arrangement of the same to give him the time limit to explain the conditions, of five minutes, that is given to other parties who have had nothing to do with the work and know little or nothing about it? Others may be equally competent, but if they have had no opportunity to become informed upon the work of a department and do not want time shall not the party who does know have time to represent it? or must somebody represent it for him? The position is too absurd to need any argument.

A word of history as to how the college started will be in point here. As early as 1886 or 1887, the question was before the General Conference and committees appointed, but nothing special was done, except to report occasionally at conference, until in April, 1890, when the following was adopted:

Resolved that in the opinion of this conference, the time has arrived when it may be expedient to establish an institution of learning under the control or influence of our church organization, and to this end there shall be a committee appointed (by the body) to receive proposals for a location and take such other preliminary measures as may be necessary; and said committee are empowered after receiving such proposals to make all necessary arrangements for the establishment of such institution.

The committee was duly appointed. This committee reported from time to time, but the work was not pushed, and in April, 1894, the following divine instruction was received:

The Spirit saith further: The twelve should remain at Lamoni, and continue in council with the presidency, and the bishop, and his counselors if practicable, a sufficient time after the adjournment of conference to counsel together, and agree on the things of the law and the general affairs of the church, so that when the traveling counsel shall separate for their several fields, there may be no longer reason for distrust, suspicion, or dissension; and if these officers will so counsel together in the spirit of moderation and mutual forbearance and concession, my law will be more perfectly understood by them and a unity of sentiment and purpose will be reached by them. It is the will of your Lord and your God that this should be done. It should have been done before, but the adversary hath hindered, desiring to prevent the success of my work in the earth.

Upon the assembly of this joint council April 20,

1894, the question of the college was taken up and duly considered by the council and the following action taken:

Resolved that we look with favor upon the effort to build a college at Lamoni, to be controlled by the church.

Resolved, further, that we believe it should be a purely educational institution and free from sectarian influences or bias.

Resolved, further, that we give our hearty support to the present movement looking in the above direction.

This subsequently was accepted by General Conference and authorized incorporated in the Book of Covenants as a part of the law to direct and govern.

Upon report of the college committee to the General Conference, on the 9th day of April, 1895, the following action was taken:

That this conference authorize and instruct the college committee to incorporate as provided by the laws of Iowa, for institutions of learning.

This work was duly reported to the General Conference of 1896 and on the ninth day of April the work accepted and the board of trustees chosen "in pursuance of the provisions in the Articles of Incorporation."

Report and acceptance was duly made of the college work under these articles until April 17, 1900, when after due sixty days' notice had been given the Articles of Incorporation were duly amended according to "the report of the committee, and the amendments were adopted, also the Articles as amended."

The college continued its work under these amended articles, but not without opposition where none should have been had, and on the fifteenth day of April, 1901, the conference was again divinely instructed as follows:

The college debt should be paid, and ministers going out from the conferences held by the elders of my church are not expected or authorized to throw obstacles in the way of the accomplishment of that which has been intrusted to the Bishopric to pay this great debt.

Upon this the college work continued without interruption or any open opposition until April, 1904, when without any notice whatever, the resolution was sprung upon the conference to stop the college and divert the property to other uses; and the liberal time of *five minutes* given to a speaker in which to discuss the preambles and resolution before the conference.

But our reviewer now pleads the action of his quorum and claims the twelve sent notices to the different quorums that it had passed the resolution a few days before the conference.

Why should the twelve alone meet and pass upon the college question, when this quorum was a part of the "joint council" held under the direction of the revelation and conjointly acted with the Presidency and Bishopric, when the college question was acted upon?

The Lord did not direct the twelve to act alone when this question was taken up in 1894, but to act

with the Presidency and Bishopric. To revise or vitiate the action of that joint council would require the joint action of these same quorums. Could the Presidency, Bishopric, or Twelve alone properly take up the work of this joint council and reverse the action? Not by any means. Such an act would defeat the object set forth in the revelation for convening the joint council, and "dissension" would follow. Has it followed? Is it any wonder that the question was not understood?

Men gather light when they "walk in the light." To "walk in the light" is to walk according to the law of God. The Lord help us all so to walk.

Very respectfully,
E. L. KELLEY.

LAMONI, Iowa, January 27, 1905.

Mothers' Home Column.

EDITED BY FRANCES.

FALL RIVER, Massachusetts, January 11, 1905.

Dear Sisters: It is many years since I have made an effort to do my part to help others, by writing to the Column. I had an experience last month that I decided to write, hoping it might be a comfort to some one.

Two years and a half ago I went to the mountains in New Hampshire. I was on a mountain side twenty-two or twenty-five hundred feet above sea-level. From the house could be seen fifty-eight mountain peaks covering a range of many miles. The air was very pure; many of the trees had changed from green to the beautiful autumn tints. The roads were mostly made of rotten stone filled with yellow mica; in other places with white mica, which made them look like streets of silver and gold when the sun shone on them. Early in the morning when the first ray of light began to dawn, you could see Mount Washington, over six thousand feet high, with the sun shining on the peak like a crown of gold. This with many other things made the place beautiful to me. It was grand and inspiring to the natural eye. On December 5, as I lay awake on my bed in the morning, I was carried away in the spirit to the scene I have described. As I stood on the mountain side, a spirit of peace and love enveloped me like a mantle. All care was forgotten, and it seemed as if I were in the presence of the Creator. Everything was so beautiful, so grand that words fail to express its beauty, or the joy that was given me.

I was then carried to a valley at the foot of the mountain. On either side was a high mountain which made the valley dark and gloomy. As I looked a little way from me, I saw a traveler. As he turned I saw a very despondent, hopeless look on his face. In a short time he began to ascend the mountain. I seemed to glide by his right side. After he had gone a little way he began to take deep breaths, as if he realized the air was purer. A little farther up he began to look around as if surprised at the greater light, and yet a little farther up and his face changed to wonder, as if he could not comprehend the surroundings. I then saw he was growing foot-sore and weary. A little higher he began to realize the hand of God, and as he traveled on a look of reverence overspread his face and soon all thought of weariness and pain was gone, and as he reached the top I could see upon his face such a look of adoration, peace, and joy as my own must have worn. I was then made to realize that such was the Christian life.

My prayer is that all that have started to follow Christ, may have strength to reach the top of the mountain, or in other words may endure to the end and receive the reward. * *

Friend and Friendship.

Dryden tells us, a friend is one "Who entertaining for another sentiment of esteem, respect, and affection, from personal predilection, seeks his society and welfare." Rambler says, "There can be no friendship without confidence, and no confidence without integrity," and again Bacon says, "There's little friendship in the world."

I can hardly indorse this statement, but what a sad condition this old world of ours would be in, if this be the case, and surely we do not believe there is no integrity in our noble Christian men and women who are truly worthy of our confidence?

I firmly believe there is more pure, true friendship in the world to-day than Bacon could know. One way and a good way to have friends is to "be a friend yourself." Emerson made a very wise statement when he said, "We do not provide for the greatest good of life. We take care of our health; lay up money; make our roof tight and our clothing sufficient; but who provides wisely that he shall not be wanting in the best property of all—friends?" One that has tested the love and kindness of true friends knows that no love can be more pure, true, tender, and sacrificing. Like as a mother's love for her child, so is a true friend's love. But, alas; "all is not gold that glitters," and we find there are some that, like the one who betrayed Jesus, are false; and, like gold, it is hard to detect the false from the true until they are tried as by fire.

The true friend thinketh of his friend before himself. His sorrow, pain, grief, disappointment, and trials are his to share. He is jealous of his friend's reputation or good name, and no act of his will bring shame on the one so dear to him.

Friendship does not imply that the parties must be lifelong acquaintances. By no means. The acquaintance of yesterday may be a truer friend. Nationality, politics, or religious creed need not stand between friends, if two hearts beat in unison.

I have a very dear friend in a Catholic lady, and, oh, the comfort of a true friend, with a heart overflowing like a fountain of water with sympathy in times of affliction! Alas! too many know the comfort of such a friend when the loved one is called home and the home left so desolate that life seems not worth the living. God seems so far away, and the burden of doubt and unbelief seems more than you can bear. Then the true, loving friend comes to you, and true, tender sympathy helps you bear your burden, and points you to the dear Father, who has said, "Cast all your cares on me."

Who would not have such a friend?

Not long ago I witnessed an incident that while life lasts I shall remember with the same feeling of sublimity I felt at the time. It was a meeting of two friends (true and tried friends), and when the elder, a dear old man of God, took the younger in his arms and kissed him as a mother might her long absent child, I think I never saw a more beautiful sight, or felt more of the divine love of God. But this dear old patriarch loved this younger with the love of the "Friend that sticketh closer than a brother."

Again I ask, who would not have such a friend? I believe it is possible and very profitable. I believe very often God comes to us through a true friend, and I know we may have the friend "that sticketh closer than a brother." He has made every sacrifice for us. He, too, loves us with a mother's love. He, too, thinketh of us first, and has been tested as by fire and found pure gold. In sorrow, grief, pain, temptation he longs to comfort and help us and take us in his strong arms and help us bear our burdens. God help each one to accept this friend who has done so much for us as his own. And at last God grant that in that great day all the true friends may be united.

A FRIEND.

Two Boys Who Meant Business.

This is a true story of two boys who represent the independence and grit of the American spirit.

James Hackett was not in need of additional help, but an inde-

scribable something about the latest applicant compelled his attention.

"So you want work," he said, after a moment's thought.

"Yes sir," came the quick and decisive reply from the lips of the applicant.

"It strikes me that you're pretty young for a lumber-mill-man." Mr. Hackett could not refrain from smiling at the thought.

"I'm eleven, sir, and, if you'll give me a chance, I will show you that I can work."

Mr. Hackett was evidently in good humor, for he called the foreman and told him to give the boy something to do. Thus it was that John Arola gave the first evidence of the character which should some day make him a power in the state of Washington. His mother was dead, and his father away in the woods, thus leaving John and his brother Carl, aged thirteen years, to fight their battles with the world. One day the foreman of the mill said to Mr. Hackett, "That is a bright boy you turned over to me."

"Good," said Mr. Hackett, "raise his wages to one dollar a day."

"He is worth it," replied the foreman.

John was elated at this turn in affairs, but, to the surprise of Mr. Hackett, he requested permission for his brother Carl to take his place at the mill.

"If he is like you, it will be all right," said Mr. Hackett.

"Indeed, sir, he is just as good a worker as I am," said John and his face lightened with a look of pride.

Here was loyalty unadulterated.

Carl went to work. He gave satisfaction. John disappeared, and in the rush of business Mr. Hackett forgot to inquire about him until one day he chanced to meet Carl.

"Where is John?" asked Mr. Hackett.

"Oh!" said Carl, "he is attending school in Aberdeen."

This was a new phase of the case, and Mr. Hackett became intensely interested in the two boys who were not only anxious to earn their living, but who also were planning to acquire an education. By inquiries he learned that the boys were living in a little tumble-down "shack," and that the one who worked in the mill earned enough money to keep both supplied with food and clothes while the younger one attended school. Out of school-hours John did the housework and cooked the meals. Everything about the old "shack" was tidy. Here was honest effort, youthful independence, and happiness. A few days later Carl requested a short vacation.

"What for?" asked Mr. Hackett.

"Well," said Carl, in a burst of youthful confidence, "John and I are building a house."

"You may have your vacation," was all that Mr. Hackett said; but he did a lot of thinking, and, before he went home that night, he instructed the foreman to see that Carl's salary went on just the same. In due time, John and Carl completed their "mansion." It has two rooms and the same number of doors and windows. The roof is well shingled. Carl has returned to work in the mill, and John continues to attend school when not engaged in household duties. In the evening the two lads study and read. They are happy in their independence.—Portus Baxter, in November *Success*.

A LITTLE boy was asked by his Sunday-school teacher to tell her something about Peter.

"O, yes. Peter, Peter, pumpkin-eater,
Had a wife and could not keep her."

Doctor Cyrus Adler announces in the January *Cosmopolitan* the results of his three years of research regarding the Jefferson Bible.

Sunday-School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

"Why do we heap huge mounds of years
Before us and behind,
And scorn the little days that pass,
Like angels on the wind?"

One day seems so small that we think
it can not matter much whether we make
it beautiful or not.

"And so it turns from us, and goes
Away in sad disdain;
Though we would give our lives for it,
It never comes again."—J. R. Miller.

The "World Evangel" Changes Location.

THE *World Evangel*, a monthly Sunday-school paper formerly published at St. Louis, Missouri, changes its place of business to Chicago and Winona Lake, Indiana. The latter place will be its permanent address. On the first page of the February number appears the following paragraph: "The next issue of the *Evangel* will be headed Chicago and Winona, March, 1905. After January 26, all *Evangel* and personal mail must be addressed Winona Lake, Indiana, where our general offices, general management, editorial rooms, and all our editorial residences will be located."

THE Eleventh Triennial International Sunday-school Convention will be held at Toronto, Canada, June 23 to 27, 1905. Very low railroad rates are usually made to these conventions; last convention was one fare plus two dollars. The conventions are interesting and instructive to Sunday-school workers. Those in reasonable access thereto should plan to attend.

IT IS now nearing the time when we must be thinking about the forthcoming General Conventions and Conference. Reports are necessary and should be made and sent in promptly. A report is due from the school to the district secretary at the end of each quarter. Has your report for last quarter of 1904 been sent in? If not, prepare it and send at once. The district secretary can not make out her annual report to the general secretary till these reports are all in, and this report is now long past due. All district secretaries who have not made and sent their 1904 report should see to it at once. Both forms of blanks can be gotten from the Herald Publishing House, Lamoni, Iowa.

Change of Officers.

At this season of the year there are numerous changes of district officers being made and it becomes necessary to have these changes indicated. District officers should notify the general secretary, D. J. Krah, Lamoni, Iowa, of all changes; or, better still, send him a complete list of district officers, with post-office addresses. These he must have before he can send out the necessary matter preparatory to next General Convention. Kindly see to this at once.

A Few Good Books.

The management of the HERALD Publishing House is making a special effort to get some of the church books into the Sunday-school libraries and the homes. The effort is a commendable one as it will put into the hands of the children and youth of the church and others such books as will be good for them to read. Many of our families and schools have these books and other good ones, and many have them not. All ought to have

them. There is too much bad or questionable or doubtful literature purchased and read by children. The best costs but little if any more than the bad. And why not direct our purchases in the line to do our children the most possible good? Why not purchase that which is best adapted to our peculiar needs? We give below the circular letter which the Publishing House has sent out and hope that as far as it is practical, the Sunday-schools and families will take notice and make special effort to procure a part or all of the books mentioned for the home or the Sunday-school library:

"Dear Sunday-school Worker: Being engaged in the Sunday-school work we are sure that you are interested in the good of our young people, and therefore we write you. We are anxious to get more of our books into the hands of our young people as we are sure that they will be benefited thereby. We give below a few books that should be in every Sunday-school library, and also in the home of every member of the church who can spare the money to purchase them. You have an ambition, no doubt, to help spread the gospel. If so you can do so by selling these books to your friends. Will you please hand this letter to your superintendent if you are not interested?"

"GOOD BOOKS TO READ.

"Book of Mormon talks, No. 233, fifty cents.

"A very interesting book on the divinity of the Book of Mormon written so simple that a child can understand it and yet older people become interested by reading it. We have reduced the price in cloth to fifty cents.

"Book of Mormon Lectures, No. 234, fifty cents.

"This is an interesting series of nine lectures on the Book of Mormon, is very convincing, and makes an excellent missionary. The price is also reduced to fifty cents.

"The Gospel Story, No. 239, fifty cents.

"A gospel story, richly illustrated for the children. No family of Saints having young children can afford to be without this book.

"With the Church in an Early Day, No. 243, seventy-five cents.

"There was such a demand that we have republished this most excellent book. It is the story of the gospel experience of one of the pioneers of the latter-day work.

"Send your orders and make your remittances payable to

"HERALD PUBLISHING HOUSE,

"F. B. BLAIR, Manager.

"Lamoni, Iowa."

The Sunday-School Lesson for February 5, 1905.

Lesson Text: Revelation 9: 9-20.

JOHN'S VISION.

Golden Text.—"Ye are the light of the world."—Matthew 5:34.

In connection with the statement of John in our lesson text, that he was the companion in tribulation of those saints who suffered, the senior lesson quotes from history to show the nature of the sufferings endured by the saints under the rule of Nero. The quotation of the *Quarterly* is from Doctor Philip Schaff, who quotes from Tacitus, a Roman historian.

Doctor Frederic Farrar quotes the same matter in his account of the first persecution of the Christian church, and adds this: "Imagine that awful scene, once witnessed by the silent obelisk in the square before St. Peter's at Rome! Imagine it, that we may realize how vast is the change which Christianity has wrought in the feelings of mankind! There, where the vast dome now rises, were once the gardens of Nero. They were thronged with gay crowds, among whom the Emperor moved in his frivolous degradation—and on every side were men dying slowly on their cross of shame. Along the paths of those gardens on the autumn nights were ghastly torches, blackening the ground beneath them with streams of sulphurous pitch, and

each of those living torches was a martyr in his shirt of fire. And in the amphitheater hard by, in sight of twenty thousand spectators, famished dogs were tearing to pieces some of the best and purest men and women, hideously disguised in the skins of bears and wolves."

In close connection with his statement that he was the companion of the saints in tribulation, John says that he was in the isle called Patmos, for the word of God and for the testimony of Jesus Christ; and this has given rise to the almost universal impression that he was banished to Patmos, an island which was little more than a huge sterile rock in the sea, about eighteen miles in circumference.

He tells us that on a certain Lord's Day (the Christian Sabbath) he was in the spirit and heard a great voice behind him speaking to him. Turning to see who spoke, he saw a glorious personage, "One like unto the Son of man," who stood in the midst of seven golden candlesticks and held in his right hand seven stars.

John says the personage spoke to him, and, among other things, told him that the seven golden candlesticks represented the seven churches of Asia, and the seven stars in his right hand the seven servants (presidents) over those churches.

The senior lesson cites Mark 9:46 (Inspired Version) to show that those men who are appointed to watch over the church are placed in their positions to show light to the saints. This is evidently the meaning of the seven stars seen by John in the right hand of the Son of man; they were the presidents appointed over the churches, to watch over the people and show them light, to transmit to the saints that light which they received from Christ.

The lesson makes allusion to the significance of the seven stars being held in the right hand of the Son of man. Men called to office in the church are upheld, so long as they are faithful, by the all-powerful hand of God. And this is true of all the faithful followers of Jesus Christ, according to his own words, for he says, "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand."

The last line of this quotation is the memory verse of this lesson. It is worthy a place in our memory, and should come to us often with encouragement and the inspiring assurance that the strong hand of our God will sustain us in every time of trial if we are loyal to his truth.

The advanced intermediate work calls attention to the golden text of the lesson, and, in connection with it, refers us to Paul's admonition to the saints of Philippi, to be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom they were to shine as lights in the world.

The words of Jesus and the admonition of Paul should come to us with the same force as if we had been among those to whom they were first addressed. As the people of God, we are called upon to show forth his light in the world, not only by pointing out what is written in the scriptures but in that more effective way, by being living books of truth, known and read of all men. The Lord counsels his elders, and the principle applies to all saints, to make their teaching effectual by their example.

The second primary lesson story closes with these words, "We shine as lights in the world when we are doing right, when we are showing by our example what the gospel of Jesus teaches." Is it not true?

The serious question is, Are we showing forth the light of God in the world? Are we giving thought about us a true conception

of what his truth is? Does the uprightness of our lives commend the gospel to the people who know us? Are we people whom the Master need not be ashamed to own as his? Is the light of truth shining out from our lives with a beauty that attracts the honest in heart?

In connection with the thought in the memory verse and in the representation of the seven stars in the right hand of the Son of God, we call attention to the words spoken by the Lord to Alma at the time of his miraculous conversion. It will be remembered that Alma had been going about with the sons of Mosiah, seeking to destroy the church. When the angel of the Lord appeared and spoke to Alma with a voice of thunder, he said, "The Lord hath said, This is my church, and I will establish it; and nothing shall overthrow it, save it is the transgressions of my people."

This should come to us with the force of a very earnest warning. No man can pluck us out of our Father's hand, but we can forfeit our right to his support by transgressing his law. He is strong and able to uphold us; he is loving and will not forsake us; but we can separate ourselves from him; we can forsake him and lose his support by doing so.

Before Jesus came to earth the first time, Alma predicted his coming, saying, "Not many days hence, the Son of God shall come in his glory; and his glory shall be the glory of the only begotten of the Father, full of grace, equity, and truth, full of patience, mercy, and long-suffering, quick to hear the cries of his people, and to answer their prayers."

Consider with this the saying of Jesus concerning himself, "I am come a light into the world."

What was the light that shone forth from him? Was it not that kindness to men, that justness and trueness, that patience, mercy, and long-suffering that characterized his whole life and drew the hearts of men to him as they do to-day when the works of his life are told over again?

And does not this indicate to us what the character of the light is that should shine out from us into this world's darkness?

PETITION.

"More holiness give me,
More sweetness within,
More patience in suffering,
More sorrow for sin;
More faith in my Savior,
More sense of his care;
More joy in his service,
More purpose in prayer.

"More gratitude give me,
More trust in the Lord;
More pride in his glory,
More hope in his word;
More tears for his sorrows,
More pains at his grief;
More meekness in trial,
More praise for relief.

"More purity give me,
More strength to overcome;
More freedom from earth-stains,
More longing for home.
More fit for the kingdom,
More used would I be:
More blessed and holy,
More, Savior, like thee."

ANNA SALYARDS.

Letter Department.

NANTYGLO, Wales, January 5, 1905.

Saints Herald: It is now a little over twelve months since I was forced to quit the mission field. The cause is a far-reaching one in the British Isles. Wales had four missionaries not long ago, just now we have one. I saw by Bro. Rushton's letter in HERALD that some, in Wales, were inclined to criticize "missionary methods." I feel satisfied that there is not a Saint here in our beloved land that would hinder the Lord's work, or discourage the Master's missionaries. However, it is self-evident to any thinking person that one can not do great things in all of Wales. There may be a feeling with some, along these lines, that missionaries should not go near the branches. With such I would differ. It appears to me that under existing circumstances the branches can be, by being the headquarters, of considerable advantage in many ways to the advancing party. For missionaries to tamper in branch affairs, in an organized district, unless asked to by branch or district presidents, would not be to their lasting good. I am sure that it is easier to say than do. I have been speaking to some of the critics of this district, who have said that were the missionaries stopping or staying men for a few months in one place, laboring, preaching, tracting, inviting the people, etc., the spirit to feed, clothe, and give money to the servants of the Lord would germinate in the Saints. This point is worth reflecting upon, as the idler can not be tolerated in any degree.

I would not like to reflect upon any one, but I have known some men whose welcome would be a long time wearing out, or my table or my home comforts be withheld from them. I would mention one, not for his ability as a preacher, but as a constant plodder; tracting, talking to the people, taking the word to the people's homes. Bro. Pierce is one of these. May God bless him. I used to tell him, "Don't go to get wet to-day, brother." I had to warn him of his health, because he wanted to be doing service in all kinds of weather.

I hope no one will judge our brethren of the missionary force by numbers baptized. There is a duty that seems to be lost sight of by many. If they do not baptize a few in a couple of weeks off they go. Our duty as God's servants is to warn the people, preach the gospel as a witness. "If ye go into a city, search diligently; seek out who is worthy," and so on. While we feel better when we are reaping souls, we must take some credit if we testify of the truth; then it is a question between those who reject and the Master who has sent us to tell the sweet story of old.

Wales is undergoing a revival for a few months past. One of the chief figures is a Mr. Evan Roberts, a Welshman. He and others have been so enthusiastic that it is common to read of men prostrating themselves at prayer. People generally go to extremes: sometimes by doing too much, generally not enough. Now and then they get into such paroxysms at prayer that they have to try to hold them down. My opinion is solicited almost every day, as to the great revival. I generally say that some good is done by it, as its exciting influence causes some to cease swearing, others their drunken habits. But do not ask me to say it is of God, or that it is the gospel of Jesus Christ.

The late Doctor Parry, a music doctor, predicted some years ago that the next revival for Wales would be a singing one. I could say much about it but will refrain as it would take up a lot of place in the HERALD. Meetings are held all day long in some instances, and others ranging from seven o'clock in the evening until four the next morning. Gipsy Smith, a renowned revivalist, advised that God intended the night for them to rest. Others say it is not wrong,—Christ prayed all night. This is the "people's revival," as God's first law, "Order," has vanished. Spontaneity among the religious zealots is the keynote to its success.

I am desirous to do what I can for the Lord's work, and am

willing to assist any one who comes this way that is willing to labor for the Master's cause.

Your brother and colaborer in the conflict,
THOMAS JONES.

ALLEDALE, Missouri, January 20, 1905.

Editor Herald: I came here on the 14th inst., and began meetings at the church. Bro. G. L. Hallway is with me, our audiences average about fifty—each evening—good number of them Baptist and Methodist. In fact they attend better than many of our own people. It is too bad that some of our own members will absent themselves from the meetings for months, and yet claim to be the children of God. How long, O Lord, wilt thou stay thy chastening hand on the disobedient? Were the Saints agreed and living in righteousness at this place I am satisfied a number would come into the church. There is good order and the best of attention to the preaching. I am informed there are a number of schoolhouses and churches open for our preaching in this section. Where are those elders and priests at Lamoni that say, "I want to do all I can for this glorious work"? The end of the harvest will soon be here; who may abide the day?

Yours in bonds,

D. C. WHITE.

DES MOINES, Iowa, January 18, 1905.

Dear Herald: Your pages each week bear the good tidings of love to your many readers, and as we are made glad we would that many more Saints were constant readers of your columns.

Here in our city there are several families of Saints who do not have you as a welcome guest each week, and we try to place you in the homes of many where you do not go regularly; and when we send you into a home we always feel that you take joy and sunshine into that home with you. We are a firm believer in your mission for good and we hope the time will come when you will go into every Latter Day Saint home throughout the church.

Our Sunday-school officers recently elected are, superintendent, George E. Davis; assistant, Minnie Mather; secretary, Arpha M. Emslie; treasurer, Ray Chandler. The work being done by our Sunday-school is to be commended in every way. It is an organization for good and such it designs to be to the church here. The primary teacher, with her assistant, and her class in the primary room, are now using the new *Primary Quarterly* and we are safe in saying that the lessons will be satisfactory in every way, and when we get them in book form we will have something complete, permanent, and fully satisfactory for the kindergarten work in the Sabbath-school. And we have a teacher who seems inspired for her work and able to adapt the lessons to the class. We are proud of the primary department of our Sabbath-school.

Our superintendent on last Sunday introduced a very neat frame bearing the names of the four junior classes with the class banner and a thermometer to register each day the attendance and collection. We believe it will prove interesting.

The quarterly report approved last Sunday showed an enrollment of eighty-nine, with eight classes. Funds handed during the quarter twenty dollars and eighty-eight cents. We take forty-five *Hopes*. In our library we have one hundred and thirty-two volumes. These consist of fifteen volumes of *Autumn Leaves*, and about all the books published by the church.

On last Sunday we received seven into our branch, six by letter, and one by certificate of baptism. The one on certificate is an isolated brother, as also one of the letters an isolated sister, and our heart yearns for those who are separated from association with Saints. What strength and comfort comes to each soul when Saints are assembled together to worship God. Our branch now numbers about two hundred and sixty.

The Religio is filling its mission with us in interesting and

enlisting the young in the field of Christian usefulness. The young men in the church have been placed in positions of responsibility and they are proving faithful to the trust reposed in them. From the ranks of our Religio we fully believe that there are being raised up those who will be warriors in the army of the Lord. At different times we have engaged in the distribution of literature in the city and our young men in going from house to house have at times had opportunity to preach real gospel sermons and engage in strong controversies in defense of our faith. Good to the church will certainly come from this; and development for further service comes to the young men.

The Lord's vineyard is being pruned and cultivated in this, our day, for the last time; and all who are "humble and full of love" are called to enter in and labor with their might. Many here are thus accepting the call; labor is being performed, good is being done, and the approval of the Master of the vineyard is manifested. And yet the field laying open for cultivation is broader than what we have laborers to occupy.

May the Lord of the harvest touch the hearts of the indifferent ones in this city and bring them into full and active service. The year before us is full of hope, and the promises of God are extended to us. The army of the Lord in this city is marching on, and so long as we are faithful, obedient soldiers we feel sure that no power can successfully assail us.

A. A. REAMS.

SEATTLE, Washington, January 17, 1905.

Dear Herald: After holding three meetings in Mt. Vernon I went to the little town of Laconner, alongside of Puget Sound, where I found eight active Saints; and while there held six meetings, using the Good Templars' Hall. Once more I had the opportunity of leading a young man into the waters of baptism. Was then called back by letter to Bellingham, on account of the sickness of Bro. Walter Dancer's wife. From there I came to this great city and enjoyed the meetings and the associations of the Saints over the Christmas-tide. Next, to fulfill my promise, I went to Inglewood, where live our aged Bro. and Sr. Hastings, some thirteen miles across the lakes from this point. Only held one preaching service, and at the close led their adopted daughter into the waters of Pine Lake. I confirmed her and administered the sacrament to them.

Since my return here I have spent considerable time visiting some outsiders that are friendly to us. Among them is Doctor J. J. Black, formerly of Lamoni. I spent two evenings with them at their home, teaching them along the lines of gospel work and duty as demanded of all. I find them interested in the work and it is to be hoped they will become members. Among others are a young man and his wife who attended our district conference here last August. I found them very much interested at that time, and I had a long talk with them, answering many questions, and since that time they are making it a study and have attended a few meetings. While visiting with them last week their infant babe, ailing with cold on its lungs, was presented to be blessed, and after its blessing they demanded baptism, and it was arranged for. These were confirmed at our Sunday afternoon service. I still have others in view to initiate into the kingdom sooner or later. I hope they will be ready at our district conference, which convenes the 4th and 5th of this coming month. So may the good work move on to ultimate success, is my prayer.

T. J. BELL.

INDEPENDENCE, Missouri, January 21, 1905.

Editor Herald: Being only a lay member and a sister, yet I realize that we are all laborers together in the vineyard of the Lord, and should be very careful what we write, say, or do, as the eyes of the world are upon us, and the weak ones of the church might stumble at some of our words or deeds that seem to them unchristianlike. We should also be careful not to speak slurringly of the messengers that God has called and sent out among the people to preach the gospel, and warn the world for

the last time. They make great sacrifice and have much to contend with. We should uphold them by our faith and prayers. If we should see them do or hear them say things that we think detrimental to the church, we should go to them in the spirit of love and meekness and speak to them about it, and not herald it to the church and world the first thing; and we should not speak disrespectfully of the land and place that God has chosen for the gathering-place of his children.

My mind has been drawn out in this direction by a letter I read in the HERALD a few days ago, written by a sister in Blair, Nebraska, in which she desired to see the elders as they were in her mother's day. She says they were not afraid to preach Joseph Smith a prophet; and that they sang such hymns as "Zion's noblest sons are weeping," and "I came to the spot where the two Martyrs lay." She said the elders that went there to preach were fine looking, almost gilt-edged; looked like they were born at Independence, and rocked in the cradle of Zion, sheltered from every storm. Then she says, "But I wonder what good they do, and how long so fair a city [The words a city is an error; it should be *lilies*. This gives an entirely different meaning and we are glad to make the correction.—Ed.] can stand the sun's hot, blasting rays in this part of the vineyard." She wanted to know what had become of the old-time elders. Had they passed away and left no children? A strange question for a Latter Day Saint to ask. Surely if she reads the church papers, she would read of the Blair boys, the Whites, the Bears, the Chatburns, T. J. Smith's sons, Joseph Smith's sons, several other Smiths' sons, and others too numerous to mention, all young elders whose fathers' were preachers in our mothers' day. I have heard these young elders preach, and can say they are just as staunch defenders of the faith as their fathers were, and stand willing at any time to prove that Joseph was a true prophet.

The *Ensign* and HERALD are full of letters from all over the world saying what a good work they are doing. This letter from Blair, Nebraska, is the first one I have read in which the writer did not think they were doing any good. She must have seen some of them, for she says the elders that now come among them look fine, almost gilt-edged, looked like they might have been born at Independence. Well, that is all right. The people of Independence are fine looking people,—not only fine looking, but fine Christain people. I know, for I live here myself. We do not sing "Zion's noblest sons are weeping" very much. Do not consider it quite as appropriate now as it was when first composed, as Zion's sons are no longer weeping, neither are her daughters bathed in tears. Their time of weeping has passed. Now they are coming home to Zion with songs of everlasting praise, and sing, "God is marshaling his army," and "A thousand years, children of Zion," etc.

The place for Zion was chosen even in old Joseph's day, and was never to be moved out of her place; and it is growing in numbers, and in the knowledge of God. We have good, noble, and just men, whom God has appointed to lead and counsel us; and I am sure if we heed their counsel we will be able to stand. I hope the sister at Blair will come and visit us and see what progress the church has made, and how the Saints are coming up higher, as the Lord has counseled them to do, from time to time. I know she would not want to drag the church, or elders either, back to where they were in our mothers' day.

I am one of the weakest ones here, but I do love the gospel, and know it to be the truth. I love the Saints here, and I love them wherever they are, and desire to so live that I may always be found worthy to live with the Saints in this life, and also in the life to come. I have written what I have with the best of feelings, and only desire to say a word in defense of the elders and church, especially at Independence. I am,

Your sister in the true faith,

Mrs. J. W. MILLER.

WESTON, Iowa, January 16, 1905.

Editors Herald: I am much interested in Bro. S. W. L. Scott's letter in last week's HERALD, because it speaks so plainly of the condition of things in these latter days, as I see them. A very powerful dream has been given to me twice lately. The last time I was told to tell it to the Saints because it was a warning to others as well as myself that we should prepare ourselves for the coming, soon, of our Savior; for many of the Saints were lifted up in pride and selfishness and their hearts were set on the things of the world, which was displeasing in God's sight. The dream was as follows:

I was in a small house with my mother. A messenger appeared at the door and told me a great flood was soon coming, and we would have to go to a place of safety. He went on to give warning to others. There was a small river just below the house. This is where he told me the flood was coming from. I went to look at the river, to see if we were in danger, but as it was going down rapidly I felt sure the danger was over, and we left the house with a fervent prayer to God that his protecting care might be over our home and we went north some distance, with many others who had been warned. I walked on ahead of the rest till I came to a level place where I could see for many miles around me, and I saw a vast multitude of people that were running to and fro in wild commotion. The Spirit of God now rested upon me in great power, and both of my hands were raised toward heaven, and I cried with power and a loud voice, O ye inhabitants of the earth, Woe unto you, for great destruction and calamities are upon you, for the great and terrible day of the Lord is at hand. But my heart was filled with peace and joy, for I knew I had obeyed the gospel; and I looked forth to the coming of my Savior with joy and gladness. But it made me feel sad for this vast multitude of people, because of the great darkness and the terrible condition they were in because they had not obeyed the gospel, and now it was too late.

Dear Saints, let us strive to live our religion, and to do all we can to bring others to a knowledge of the truth. Let us be willing to sacrifice, and to do all God requires at our hands; for surely the end is nearing, and our Savior will soon be here. Oh, that we may have our lamps trimmed and burning.

I earnestly desire your faith and prayers that if it be God's will I may be healed of a sore affliction from which I have suffered for many years.

Your sister in Christ,

CHRISTINA RASMUSSEN.

MANCHESTER, Texas, January 20, 1905.

Saints' Herald: With a thankful heart I write once more to your columns. I have passed through an ordeal of sickness which brought my body near unto death, but God, being true to all of his promises, heard the prayers of his Saints in my behalf, and my health is about restored. I feel better than I have for two years; and by the help of the Lord I hope to be able to do a great work for the gospel this year. The wonderful year of 1904, with all of its pleasures and sorrows, is gone, and this year brings the question, Where are we? This is a time when the test is applied to men's consciences and souls, the square of truth is laid upon the life of man, and the searchlight of inquiry is turned into the heart, and to every man comes the startling question, Where art thou? This is no new inquiry. Thousands of years ago in the beautiful garden of Eden, abloom with the perfect foliage of beauty, enriched with fruits varied and luscious, refreshed with the river of life, on every side beauty, grace, love, and purity, when sin with its slimy, blighting, debasing presence crept into Adam's heart, God, walking in the cool of the morning, called unto Adam, Where art thou? Why was the question asked? Did not God know where Adam was? In his great love and tenderness he had built this beautiful garden, and placed in it Adam and Eve, who were to inhale its fragrance, feast on its fruits, drink from its

life-giving streams and revel in all its delights; and for all this they were to dress and to keep the garden, and not to touch or eat of the fruit of the tree of the knowledge of good and evil only. But yielding to disobedience, sin made Adam afraid and he hid himself from God. My friends, are we hiding from him to-day? Let us ask ourselves this question: Where are we to-day? We are traveling near the end of this dispensation, and our faith is going to be tried as never before; so let us seek a living God. He is ready to hear us. God has not left us; but the people have left him. Listen to what Isaiah said thousands of years ago, chapter 59: 1, 2; "Behold, the Lord's hand is not shortened, that it can not save; neither his ear heavy, that it can not hear; but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."

Jesus Christ while on earth teaching the children of men made this statement: "He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me—shall be loved of my Father, and I will love him, and I will manifest myself to him."—Saint John 14: 21.

So, kind readers of the HERALD, remember this is the year 1905; and you may think you can live and be saved without a Holy Ghost religion, but it takes that to guide a man into all truth; and before this year is gone the whole religious world will feel the need of God's Holy Spirit, because there are going to be things take place this year that will shake the civilized world.

I go next week to sow the gospel seed in new places. My prayer is that when this year has passed and gone we can say, A great work has been done for the salvation of men.

E. A. ERWIN.

Independence Items.

The weather of late has been variable, and, as the poet says:

"It blows awhile
It snows awhile
Then blandly smiling, goes awhile.
It's spring and fall
And winter, all,
It's climate, most irrational."

And there are at present several cases of "grip" and a few of smallpox right in our midst. On Sunday, the 15th, there were four out of our fifty-one teachers absent from Sunday-school, and the attendance was four hundred and forty-six, the collection being six dollars and eighty-two cents, a little less than the average, which during the past year was about ten dollars.

Elder Hulmes prefaced his morning's discourse by reading John's second epistle; and, in speaking of the evils of religious intolerance, advocated a broad liberality of sentiment and a free pulpit. The verse, "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God-speed," does not apply to those giving a "cup of cold water," but rather to the teachers of false theories, who would lead men into error. The brother thought this letter was written to some worthy matron of the church, and her children.

In the early afternoon George Alexander, the nine-year-old son of Bro. and Sr. George Edwards, was baptized in the font by Bro. Hulmes and confirmed by him, assisted by Bro. G. E. Harrington. Notice was given that special services would begin the next Sunday evening, in charge of Bro. H. Kemp, to be continued for a week, and perhaps longer.

About twenty Prayer Union sisters met in the north room on Thursday the 12th inst. Attention was called to suggestions published in HERALD, several years ago, in reference to dispensing with officers, organization, etc., but the sisters present thought best to pursue the well-tried ways of the society and elected as officers for the ensuing year, Sr. R. M. Weston (who lately united with us from Michigan) as president, to be assisted by Srs. M. M. Peterson and A. A. Horton. A few of

the aged, middle-aged, and young attend from time to time, and the couplet:

"One thing only has been lent
To youth and age in common, discontent,"

does not apply here. Interest increases, and the blessings of unity and spiritual comfort have always attended these meetings.

The special services were duly opened on the evening of the 22d by Elder Kemp, and thus far have continued as announced with the addition of the prayer-meetings in the afternoons, the latter being mostly attended by the sisters.

Speaking of the big revival now going on; it may be "a bold and unconvincing assertion" some one has made, but they really do say that the evangelists expect to see "a religious move sweep over the entire country next year, which will eclipse any church movement in history."

Reverend Arthur J. Smith, an associate of the prime mover of this crusade, Mr. Calhoun, has been warming up the cold sinners of Independence, and there is a great awakening among the business men of our city, many of whom meet together at the court-house at the noon hour daily. We read that three thousand people announced their conversion last Sunday in Kansas City.

They say, "Whether this quickening of religious interest is the result of concerted action among widely separated religionists, or whether it is merely a matter of coincidence has not been shown."

Our minister stated at the announcement of the special services that they might be considered by some to have been undertaken by reason of the revival-meetings having been decided upon by our coreligionists; but he assured the Saints the idea of holding them was no afterthought with him, for, as he had expressed it, some time ago there appeared to be a necessity for the special meetings, and hence they were decided upon.

In view of existing conditions it looks as though the idea of revivals and special meetings was no thunderbolt out of a clear sky, but was "the result of concerted action" by those who knew "all about it," somewhere and somehow.

Surely we need a spiritual awakening; and may we all, young and old, enter into it and enjoy its blessed benefits.

January 26, 1905.

ABBIE A. HORTON.

Extracts from Letters.

John I. Ward, Ubyly, Michigan: "One baptism lately. The work is moving along slowly. I believe the work is of God, and my desire is to live more faithful and help to build up the cause of Zion."

Mrs. M. F. Hill, Belding, Michigan: "I have been in the church two years. In a late HERALD I saw a letter from a sister at Woodburn, and it is like reading a letter from home as I always lived one half miles west of Woodburn. She says she lives near the German Lutheran Church. I would like to know if it is in the town or across the river. Sometimes when I think of what a glorious work we are engaged in, it seems almost too good to be true. Some of the Saints seem to be sleeping, but I do hope they will wake up before it is too late."

Miscellaneous Department.

Conference Minutes.

Southwestern Texas.—Conference met October 22 to 24, 1904, at the Cricket Schoolhouse, in Bandera County, Texas. Elder D. S. Palmer, vice-president, in chair, assisted by Heman C. Smith; O. D. Johnson secretary pro tem. Ministry reporting: Elders L. L. Wight, J. P. Neal, John Harp baptized 1; Priests W. G. Wallis and A. R. Wheeler. Branch reports: San Antonio 94, Medina City, report sent back for correction. Bro. David S. Palmer was chosen president of the district and Bro. J. P. Neal vice-president, Bro. W. H. Davenport sustained secretary, and Bro. David S. Palmer sustained Bishop's agent. San Antonio was chosen as the place for holding the next conference, on the second day of February, 1905.

The Bishopric.

GENERAL AND MISSIONARY FINANCIAL REPORTS.

Below we give complete list of reports of elders to the Bishop's office for the year ending December 31, 1904.

Any who may have sent a report which is not duly noted herein, should at once notify the office.

Very respectfully,

January 21, 1905.

E. L. KELLEY.

ELDERS REPORTS.

W. M. Aylor, D. L. Allen, D. A. Anderson, Peter Anderson, Peter Adamson, Arthur Allen, E. C. Briggs, R. Bullard, A. M. Baker, Guy L. M. Brokaw, George W. Beebe, Sr., W. L. Booker, O. H. Bailey, J. R. Beckley, D. R. Baldwin, J. H. Baker, A. Barr, George J. Brookover, G. W. Burt, J. J. Boswell, J. J. Bailey, J. M. Baker, A. E. Burr, W. J. Booker, I. P. Baggerly, T. J. Bell, A. Berve, A. A. Baker, Richard Baldwin, C. E. Butterworth, T. J. Beatty, C. H. Burr, M. H. Bond, J. A. Becker, James M. Baggerly, A. Carmichael, C. E. Crumley, D. R. Chambers, J. H. Condit, F. M. Cooper, Hubert Case, Oscar Case, A. V. Closson, M. H. Cook, James Craig, J. C. Crabb, J. T. Curtis, S. D. Condit, Duncan Campbell, James Caffall, Wardell Christy, J. C. Clapp, A. M. Chase, F. J. Chaburn, T. W. Chatburn, S. F. Cushman, A. S. Cochran, F. E. Cohrt, J. J. Cornish, James Carlile, Charles Derry, John Davis, L. R. Devore, J. O. Dutton, E. H. Durand, H. J. Davison, William Davis, E. A. Davis, J. W. Davis, James T. Davis, J. D. Erwin, R. M. Elvin, W. D. Ellis, E. A. Erwin, J. R. Evans, F. J. Ebeling, R. Etzenhouser, N. C. Enge, President R. C. Evans, S. O. Foss, Charles Fry, R. W. Farrell, P. A. Finn, H. E. French, J. C. Foss, S. H. Fields, George Green, George H. Graves, J. L. Goodrich, W. H. Greenwood, J. F. Grimes, William Gibson, Frederick Gregory, G. T. Griffiths, J. A. Grant, E. A. Goodwin, L. G. Gurwell, G. H. Goodbey, U. W. Greene, Levi Gamet, Francis Granger, E. J. Goodenough, M. F. Gowell, V. M. Goodrich, Leon A. Gould, J. H. Hanson, L. E. Hills, C. E. Harp, C. J. Hunt, H. R. Harder, O. J. Hawn, Amos T. Higdon, E. L. Henson, Leonard Houghton, H. N. Hansen, H. L. Holt, R. B. Howlett, W. E. Haden, John Harp, George Hampshire, James Huff, Eli Hayer, Charles E. Irwin, A. E. Jones, S. J. Jeffers, George Jenkins, J. W. Jackson, C. C. Joehnk, W. H. Kelley, (Iowa,) E. Keeler, T. C. Kelley, W. H. Kelley, (Indiana,) W. H. Kephart, James E. Kelley, James Kemp, Nikolai Kronberg, F. C. Kock, Henry Kemp, U. M. Kelley, John Kaler, Alvin Knisley, Charles G. Lewis, J. B. Lentz, A. J. Layland, R. C. Longhurst, Sheridan Livingston, E. E. Long, John H. Lake, J. R. Lambert, W. E. LaRue, B. S. Lambkin, J. F. Mintun, W. C. Marshall, E. B. Morgan, S. J. Madden, J. W. Metcalf, H. E. Moler, Alexander McMullen, H. A. McCoy, W. S. Macrae, James McKiernan, W. A. McDowell, James Moler, Peter Muceus, J. R. McClain, W. H. Mannering, A. E. Madison, J. F. McDowell, J. W. Morgan, A. E. Mortimer, J. L. Mortimer, William Newton, E. W. Nunley, F. D. Omans, A. B. Phillips, F. J. Pierce, D. E. Powell, Levi Phelps, T. A. Phillips, W. P. Pickering, J. W. Paxton, S. D. Payne, J. D. Porter, C. J. Peters, A. H. Parsons, William Place, C. H. Porter, C. W. Prettyman, J. W. Peterson, W. E. Peak, W. S. Pender, Lee Quick, F. A. Russell, C. H. Rich, J. W. Rushton, J. W. Roush, J. T. Riley, W. P. Robinson, B. F. Renfroe, E. F. Robertson, R. C. Russell, I. N. Roberts, J. S. Roth, E. Rannie, D. M. Rudd, J. W. Roberts, S. M. Reiste, F. A. Smith, W. W. Smith, G. A. Smith, S. W. Simmons, R. O. Self, S. K. Sorensen, Heman C. Smith, John Shields, F. L. Sawley, D. L. Shinn, David Smith, John Schreuer, E. P. Schmidt, S. Stroh, John Smith, Elbert A. Smith, Henry Southwick, George M. Shippy, S. S. Smith, G. H. Smith, William Sparling, F. M. Sheehy, C. J. Spurlock, W. A. Smith, T. J. Sheldon, H. A. Stebbins, Henry Sparling, President Joseph Smith, President Fred'k M. Smith, W. H. Smart, E. A. Stedman, W. M. Self, S. W. L. Scott, C. Scott, J. S. Strain, N. V. Sheldon, A. Sojland, W. E. Summerfield, Swen Swenson, C. L. Snow, J. M. Stubbart, I. M. Smith, H. O. Smith, F. M. Slover, W. J. Smith, B. St. John, J. R. Sutton, A. C. Silvers, J. L. Sweet, W. R. Smith, J. D. Stead, Myron E. Thomas, Thomas Taylor, S. W. Twombly, O. B. Thomas, G. C. Tomlinson, J. A. Tanner, J. M. Terry, J. A. Teeters, D. E. Tucker, Warren Turner, S. W. Tomlinson, G. W. Thorburn, M. M. Turpen, J. C. Vaughn, J. E. Vanderwood, T. R. White, Ammon White, R. T. Walters, G. D. Washburn, E. M. Wildermuth, C. E. Willey, F. C. Warnky, Alfred White, A. L. Whiteaker, J. W. Waldsmith, Thomas W. Williams, R. Wight, Eugene M. Wyman, C. P. Welsh, J. W. Wight, G. A. Winegar, I. N. White, F. S. Ward, J. B. Wildermuth, Jerome E. Wildermuth, L. L. Wight, L. G. Wood, J. L. Williams, D. C. White.

Paul M. Hanson, W. Mackie.

Addresses.

M. H. Bond, Independence, Missouri.

Notice of Amendment.

At a meeting of the Northeastern Illinois District Religio convention, held at Chicago, Illinois, January 20, 1905, the following amendment was by resolution proposed, and delegates authorized to duly present same in General Convention. Under the head of article three, organization, section two, elections, strike out the word "matter" in last line, and substitute the word manner. Also strike out last four words, and insert in lieu thereof, "shall be left to the district convention," so that the sentence will read: "The manner of election shall be left to the district convention." MARY ANDERSON, secretary.

Fourth Quorum of Priests.

To the Members of the Fourth Quorum of Priests: If any have been ordained to higher offices during the year, please inform me by letter, giving date of ordination.

Will Bro. Robert Burr please send correct date of his birth, baptism, and ordination, as the items on book show him to be ordained before he was baptized.

If any know of any deaths having occurred in quorum during the year please inform me, giving date of death. Any other item of interest necessary to come before quorum for record, please suggest it so that I may be prepared to report correctly when quorum meets next spring.

W. B. TORRANCE, Secretary.

BOLCKOW, Missouri, January 15, 1905.

Conference Notices.

Massachusetts District conference will convene February 18, 1905, at Claffin Street chapel, Fall River, Massachusetts. Branch clerks will kindly see that their reports are in my hands by February 8. Ministerial blanks will be forwarded to branch clerks, where they may be had on application by those whose duty it is to report to the conference. M. C. Fisher, clerk.

The conference of the Des Moines, Iowa, District, will meet at Russell, Iowa, February 18 and 19, 1905. A. A. Reams, secretary, Box 761, Des Moines, Iowa.

The Southern Missouri conference will convene with the Springfield Branch, March 18, at 10 a. m. Send all reports to me at Springfield, Missouri, 926 High Street. All invited to come. A. M. Baker, president.

The conference of the Central California District will be held at San Jose, California, March 3, 4, and 5, 1905. Place of meeting; A. O. U. W. Hall, 162 South First Street. Mary E. Lawn, secretary, 490 Spencer Avenue, San Jose, California.

The Southeastern Illinois conference will convene at Saints' church, Springerton, White County, Illinois, on Saturday and Sunday, February 18 and 19, 1905. The Religio and Sunday-school associations will convene on Friday, February 17, 1905. We earnestly request that all the branches be represented by delegates. Remember that it is the duty of each branch to send delegates and to assist in paying their expenses. We would be glad to have all the Sunday-schools and Religios represented. P. G. McMahan, secretary.

Conference of the Kirtland District will convene March 4, 1905, at 10 a. m., with the Youngstown Branch, Youngstown, Ohio, in the Grand Army Hall, No. 269 1/2 Federal Street. Bro. E. E. Cozadd, district secretary, requests all branches to mail reports to his address, viz., Box 120, Lazaarville, West Virginia, in ample time for conference. V. M. Goodrich, president.

Conference of the Nodaway, Missouri, District will meet with the Sweet Home Branch on February 18, at 10 a. m. We adopted delegate system last conference; let all act accordingly. E. S. Fannon, president.

The Texas Central District will meet at Cookes Point, February 18. Officers and ministry send reports to the secretary at Cookes Point. E. W. Nunley, president.

Gallands Grove District conference will convene at Deloit, Iowa, February 18, 1905, at 9 a. m. for prayer-service, and for business at 10 a. m. Branches please send reports and credentials a week before conference if convenient. Mrs. Helen B. Rudd, secretary, Dow City, Iowa.

Conference of the Kentucky and Tennessee District will convene at New Bethel Church, near Sedalia, Kentucky, February 25, 1905, at 10.45 a. m. Annual election of officers, and other important business. Address all reports and communications to R. F. D. No. 1, Farmington, Kentucky, to reach me by February 24. J. J. Adair, secretary.

The Utah District conference is appointed to meet at the Saints' Chapel, Salt Lake City, Utah, Saturday, March 11, at 10 a. m. Send reports in time to Elder T. Torsen, Box 168.

Please note the following changes: Ohio District conference meets in Columbus, Ohio, February 18 and 19, 1905, at the city hall, State and Pearl Streets, 10.30 a. m. All cars south from Union Station pass within half a block of the city hall. Those who contemplate a visit to the conference send names and addresses to H. E. French, 67 East Second Avenue, Columbus, Ohio. Branch will not be responsible for entertainment of unannounced visitors. Samuel J. Jeffers, president, by H. C. French.

The fortieth conference of the Clinton District will be held at Richhill, Missouri, March 4, 1905, beginning at 10 a. m. Those sending reports by mail please send to the undersigned on or before March 1. A. C. Silvers, secretary, Walker, Missouri.

Convention Notices.

Convention of Spring River District Sunday-school association will be held at Pittsburg, Kansas, February 17. We insist on all schools sending delegates, also superintendents' and statistical reports. All delegates and officers are expected to be prepared to enter heartily into business, normal, and literary work. Business opens at 10 a. m. Entertainment in evening. Schools send reports promptly to district secretary, Maud Enstein, 1922 Carter Avenue, Joplin, Missouri. Mollie Davis, superintendent.

The Des Moines District Sunday-school convention will meet at Runnells, Iowa, February 17, 1905, in Saints' chapel. Prayer-service at 9 a. m., business at 2 p. m., and program in the evening. All come prepared to take a lively interest. Elsie E. Russell, secretary, Grinnell, Iowa.

The convention of the Central California District Sunday-school will meet in connection with the conference held at San Jose, March 3, 4, and 5. Evie Carmichael, secretary.

The convention of the Oklahoma District Sunday-school association will be held at the place of the district conference, with the Canadian Center Branch, seven miles southeast of Seiling, on Friday, February 17, 1905. Meet for business at 2 p. m. Jas. Yates, superintendent.

Zion's Religio-Literary Society of the Nauvoo District will meet in convention at Montrose, Iowa, February 17, 1905, at 2.30 p. m. Clara E. Conn, secretary.

The Sunday-school association of the Southern Ohio District will hold its convention at Columbus, Ohio, February 17, at Saints' Hall, Robinson Block, Hudson and High Streets. The program is being prepared and will be sent to all participants. A special feature of interest will be the introduction of home class study, and an entertainment in the evening. Information will be furnished by writing me at 67 East Second Avenue, Columbus, Ohio. F. J. Ebeling, superintendent.

Sunday-school association of the Nauvoo District will convene at Montrose, Iowa, February 17, at 10.30 a. m. Jessie J. Ward, secretary.

The Southern Wisconsin District Sunday-school association will convene in Saints' church, three miles south of Soldiers Grove, Saturday afternoon, February 11, 1905. Dissatisfaction having arisen concerning the organization of the district association effected September 3, 1904, a reorganization will take place at this convention. Ava E. Dutton, superintendent, R. F. D., Milton Junction, Wisconsin.

The Sunday-school convention of the Little Sioux District will convene at Magnolia, Iowa, February 10, 1905, at 10 a. m. Annie Stuart, secretary.

The semiannual convention of the Northern California District Sunday-school association will convene at San Francisco, February 24, 1905, at 2 p. m. Election of officers and appointing of delegates to General Convention part of business. Secretaries send reports for last quarter to Mrs. Lizzie Day, secretary.

Died.

BROWN.—At Log City, near Galesburg, Illinois, January 10, 1905, of pneumonia, Sr. Lucy Ann, wife of Bro. Jacob Brown, aged 65 years, 6 months, and 13 days. Sr. Brown was born in Medina County, Ohio, June 27, 1839. She was married to Jacob Brown March 25, 1860. To this union were born seven children, four of whom still survive; who, with their father were present at her deathbed. Bro. and Sr. Brown were baptized June 8, 1884. Funeral-sermon was preached at the house of Dora Brown, her daughter, January 12, 1905, by Elder D. S. Holmes.

HUSHER.—Mary J., wife of Bro. David Husher, born May 16, 1858, in Ringgold County, Iowa; died at Blue Jacket, Indian Territory, January 12, at 9 p. m., having served a life apprenticeship of 46 years, 5 months and 26 days. Mary was baptized and confirmed May 30, 1875. She was the mother of twelve children, two of whom died in infancy, ten, with husband and

father, are left to mourn the loss of faithful mother and loving wife and daughter. She was always happy in caring for the ministry, and in community with the Saints, and relieving suffering.

MARSHALL.—Melissa Teeters was born April 9, 1864, in Indiana, was baptized by Elder W. M. Rumel, November 12, 1888, at Decatur, Nebraska, was married to Charles H. Marshall in September, 1890, and died January 16, 1905, at Tekamah, Nebraska. She was buried from the Saints' church in Decatur, Nebraska. Sermon by James Huff, assisted by J. E. Butts. She leaves a father and five brothers to mourn their loss, her husband and only child having preceeded her to the beyond.

ROBINSON.—John Bates Robinson, born October 4, 1815, at West Hartford, Hartford County, Connecticut. He was married September 6, 1837, at Milton, Litchfield, Connecticut, to Emeline Richards. To this union five children were born, four sons and one daughter, two sons and daughter survive him. He died January 14, 1905. He was baptized August 16, 1895, by E. M. Windermuth, and lived a good Christian life, loved and respected by all who knew him. Funeral held January 17, at home of his son, W. P. Robinson, Oregon, Wisconsin. Interred at Footville, Wisconsin. Sermon by W. A. McDowell.

STILLMAN.—Lillian E. Stillman, born at Fulton, Whiteside County, Illinois, August 2, 1847; married to Albert L. Stillman September 21, 1886; died in her home near Lima, Wisconsin. She was afflicted for over one year, but was patient through it all. Funeral was held in their home January 8. She was laid to rest at Whitewater. Sermon by W. A. McDowell.

MOSES.—Bro. N. S. Moses, at his home, 49 Grant Street, Santa Cruz, California, January 5, 1905. He was born July 29, 1830, at Springfield, Massachusetts. Came to California in 1846; married to Mrs. Maggie M. Root, August 19, 1866. To them were born two sons and one daughter. He united with the church, July, 1868; baptized by W. W. Blair. He leaves to mourn their loss, a wife, two sons, a daughter, a step-son, two sisters, and a host of friends. Laid to rest January 7, in Odd Fellows' Cemetery. Funeral-sermon by Jacob Smith, assisted by Frances Smith.

DAVIES.—At his home in Novinger, Missouri, on Friday, December 2, 1904, Bro. David, the only son of Mr. John and Sr. Ellen Davies, of Bevier, Missouri. He was born at Bevier, October 14, 1877, baptized August 7, 1892, by Elder Ephraim Rowland. He was married to Miss Lula Vought at Novinger, Missouri, June 24, 1904. His health had not been good for some months, and about four weeks before his death he was stricken with typhoid fever. He bore his sickness with courage and patience. He was a young man of kindly and affectionate disposition, and a great sorrow is felt among his many friends, both in Novinger and Bevier, at his death in the prime of his manhood. On Saturday the remains were brought to Bevier and were taken to the home of deceased's parents from where the funeral took place. On Sunday afternoon, at the house, Elder Francis A. Evans offered a prayer, and the funeral procession then wended its way to the First Congregational Church where the services were conducted, Elder F. T. Mussell in charge, sermon by High Priest Joseph A. Tanner. To mourn his death are left a young widow, his parents, and three sisters. The bereaved relatives have the sympathy of all in their severe affliction.

McPHERSON.—At McKenzie, Alabama, August 23, 1904, Sr. Sarah M. McPherson, widow of Elder John F. McPherson, aged 81 years, 2 months, and 10 days. Sr. McPherson was born in Autauga County, Alabama, June 13, 1823, and in her early womanhood was married to Mr. J. F. McPherson. Fourteen children were born as the fruit of this marriage, ten sons and four daughters. Six sons and one daughter still live. Sr. McPherson was baptized, September 29, 1872, by Elder T. W. Smith, and was ever a faithful member. Funeral-sermon was preached at Pleasant Hill Church, January 15, 1905, by Elder Heman C. Smith.

MOFFETT.—Alfred W. Moffett, at his home near Pleasanton, Iowa, January 10, 1905, aged 80 years, 11 months, and 1 day. A native of Bristol, Ohio, he was married to Lydia Ann Wright, May 23, 1845, and was the father of eleven children, five of whom survive with his widow. He became identified with the church in the days of the Martyr, received the message of the Reorganization in 1859, and was president of Little River (now Pleasanton) Branch many times, and of Decatur District some years. Funeral-services in charge of president of branch, assisted by M. M. Turpen.

JACKSON.—Near Fulton, Iowa, January 19, 1905, very suddenly, the youngest child of Bro. George and Sr. Sophia Jackson. He was born February 18, 1903. The bright little boy will be greatly missed. His grandpa and grandma were greatly attached to him. Funeral from the Saints' church. The house was filled with sympathizing friends and neighbors. Sermon by Elder John Heide. Laid to rest near the church.

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

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 of Latter Day Saints.

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 LEON A. GOULD ASSISTANT EDITOR
 FRED'K M. SMITH CORRESPONDING EDITOR
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Editorial.

"HOW TO STOP POLYGAMY."

Among the rest of those who have appeared in print upon the subject of polygamy in America is ex-Senator George F. Edmunds. He is among the last that we would have supposed should have projected himself into print as he has done upon this subject, he having been instrumental in a large degree for certain legislative enactments seeking control of the situation in Utah and the restricting of the Mormon church in the practice of plural marriage.

This learned gentleman, the ex-Senator, in descanting upon Mormonism, like a good many other writers, has shown himself to be ignorant of some very potent facts in the history of the church. He is so unfortunate as to put himself upon record as revamping the long since exploded Spalding Manuscript origin for the Book of Mormon.

An extract from the *Kansas City Journal*, of January 5, 1905, upon this subject, evidently framed from what had appeared from the pen of ex-Senator Edmunds, is the following:

Mormonism, with polygamy as a cardinal feature, has more votaries and is more extensively practiced in the United States than ever before. It is an avowed proselytizing faith, and evidently is not without potency in that direction. But although Mormonism and polygamy, except in some localities, such as Independence, Missouri, now seem to be one and the same, this was not always the case. Polygamy was condemned in the original "Book of Mormon." A subsequent "revelation," however, to Joseph Smith in 1843 reversed the earlier commandment, and declared polygamy to be profitable for morals and necessary for large influence in the future heavenly state. It was this declaration that caused the people to rise up and drive the Mormons out of Missouri and Illinois.

The Mormons then fled to Utah and erected an independent commonwealth in the wilderness. In 1862, in order to suppress polygamy, Congress passed an act forbidding polygamy in the Territories. But no conviction was ever secured under this statute. In 1882 Congress passed a new and more adequate act, in 1887 a supplemental act was passed, and then prosecution began in earnest by the federal authorities. This pressure became so heavy that the Mormons asked for an amnesty, which was granted, and the hierarchy pledged the members of the church to a faithful obedience to all laws. In 1894 the statehood bill was passed with certain clauses which, as it was then supposed, would be effective to suppress and prevent polygamy. But the opinion of lawyers and statesmen now seems to be that upon the admission of Utah as a State the Federal Government lost control over her internal affairs.

This is the conclusion reached by ex-Senator Edmunds, who is undoubtedly most familiar with the question. He suggests an

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amendment to the Federal Constitution prohibiting the practice of polygamy and plural marriages in the United States or in any lands subject to its sovereignty. In view of the dangerous precedent that might be set, if the Federal Government should exercise unwarranted authority in Utah, the course suggested by Senator Edmunds would perhaps be the safest and most practical one to pursue.

So far as the endeavor to overcome the difficulty by amendments to the Constitution prohibiting plural marriages and the practice of polygamy in all the States and Territories of the United States is concerned we may not make objection; but unless the legislators who shall frame the act which will be submitted to the several States for their vote are more careful than the author of the Enabling Act, through which Utah became a State, it is clear that there will still be ample room for an evasion of the law. However careful it otherwise may be the Enabling Act provided that polygamy should be forever prohibited in the state of Utah. This was transferred to the Constitution of the State, and under it Utah was admitted as a State. This was construed to mean the act of marrying more than one woman as wife, and left the practice of polygamy, or the living with more than one woman as wife, open to the action of the State legislature.

If the act which will be submitted to the States for their suffrages in view of an amendment to the Constitution of the United States, should be thus carelessly framed, it will have no more effect in stopping polygamy or putting a stop to the disregard of the laws of the United States and the laws of Utah than the clause in the Enabling Act, and the Constitution of Utah, and the State enactments prohibiting and punishing unlawful cohabitation have already had.

This would be a deplorable condition of affairs. And while we are willing to vote for such an amendment, we would like it distinctly understood that it must be so worded that there can be no dubiety in the minds of those who vote in regard to it, and no loophole be left for those who choose to disregard the law of God and the law of men, when seeking to gratify their desires.

We want to go on record beforehand, as this is safest and best.

Senator Edmunds may be right as to this being a sufficient remedy, but it remains to be seen whether Congress will accept such a view and provide for the submitting of such amendment to the action of the States. It would be a pity, if such should be submitted, that it should take on the color of a purely political scheme and be affected either one way or the other by strife between the parties for supremacy. It ought to be lost sight of as a political measure merely, and should be considered as an effort to secure proper government in the territory of the United States in accordance with the institutions which should govern, which are usually known as the institutions of the American republic, or the union of States.

AN UNFORTUNATE BREAK.

Judge Tayler, who has conducted the case for the protestants against Reed Smoot as a senator of the United States, made an unfortunate break in answering questions presented to him by Senator Knox. These questions were:

Do you concede that your argument, intended to establish Senator Smoot's disqualification, applies with equal force to all members of the Mormon church who entertain the beliefs Senator Smoot has confessed?

Do you concede that your argument for disqualification so far as it is based upon Senator Smoot's belief in a duty to obey divine revelation, applies with equal force to all who believe in the duty to obey the divine will, however ascertained?

Would Senator Smoot be disqualified, in your opinion, by reason of being a Mormon, if Mormonism had never been tainted with polygamy?

To these Mr. Tayler replied that the chief charge against Senator Smoot was that he was the integral part of the quorum of twelve, which he declared to be all there was to the Mormon church. The president of the church, said Judge Tayler, was the creature of the quorum of apostles and could be removed by it.

The latter part of the first question and the second question were answered jointly by Judge Tayler by giving what he believed to be the political significance of a belief in revelations. He quoted from the testimony of Senator Smoot and other witnesses concerning their beliefs in revelations, and said that all persons committed to such beliefs were disqualified to sit as Senators. The third question he answered by stating that if no attention had been attracted to the church by violations of the law, it was not likely that religious belief would have been brought into the discussion, but that polygamy was the result of revelations. This immediate contact with God, through personal revelations, he declared to be sufficient to disqualify any person for the position of senatorship, no matter what his creed.

This reply is unfortunate in this: it affects all those of known loyalty to the Government who may possibly believe in revelation, and they are quite numerous now, and daily becoming more so. It affects us of the Reorganization notwithstanding the fact that our belief in revelation commands us to observe and keep the laws of the land. To us it is the answer of a lawyer intent on his success in his case, rather than real justice to men.

As they say in the courts, "the case is now with the jury." It will be some time before the committee will be ready to report to the Senate, and then it will be some time before that body will take action.

Whatever the issue, so far as Mr. Smoot is concerned, the inquiry has resulted in good to the position assumed by the Reorganization, in regard to church doctrine and practice.

What we have done at Washington heretofore, pending legislation by Congress affecting Utah, and what is usually called Mormonism and the Mormons,

by some has been ascribed to enmity against the people of the church in Utah, chief officers especially. The same class has attributed the presence of officers of the Reorganized Church at Washington during the inquiry of the senatorial committee to the same cause. This is altogether a great mistake. No such feeling has entered into the course we have taken. We have been standing upon our own defense, which we had the right to do, and which became our duty under the circumstances. We were there to see that our position as representing the church organized April 6, 1830, and its faith, doctrine, and practice did not suffer from our negligence and inattention.

According to the ruling of the Court of Appeals, our contention for the possession of the Temple Lot at Independence was defeated because we had slept upon our rights, not that we did not have the right to what we contended for.

To charge us with malice against persons in our contention for what we believe to be our rights in this case is an error and one that should not be made.

DOCTOR REMSEN AND "THE AGE OF SCIENCE."

Elsewhere in this issue we present to our readers an article taken from a much prized exchange—the *Electrical Review*. It is a compact abridgment of Doctor Ira Remsen's commencement address delivered before the Worcester Polytechnic Institute last June. Of the writer the *Review* says editorially: "Doctor Remsen has always something interesting to say, and he is never more convincing than when he is pleading the cause of science."

A short sketch of Doctor Remsen's history will not be without interest to our readers. He was born in New York on February 10, 1846, hence is now completing his fifty-ninth year. His education as a youth was secured in the schools and colleges of New York, he graduating in 1867 from the College of Physicians and Surgeons of Columbia. Following this he spent one year in the university at Munich, Germany, doing work in his chosen special line, chemistry, then went to Göttingen university, where in 1870 he received the degree of Ph. D. The next two years he spent in the university at Tübingen as assistant in the chemical laboratory. In 1872 he returned to the United States to accept the professorship of Chemistry and Physics in Williams, where he spent four years establishing the chemical laboratory of that institution. In 1876 he took the chair of chemistry at Johns Hopkins University, a position he has since continued to fill with honor to himself and the excellent institution. In the midst of one of the best equipped chemical laboratories in the country he has carried on persistent work in scientific research, and has given to the world some valuable chemical discoveries, not the least among which is saccharine, a substance estimated at two

hundred and fifty times sweeter than sugar, yet which is not injurious to the human system. Along with saccharine he discovered several other allied substances, some sweet, some bitter.

Doctor Remsen has published to the world many valuable articles as a result of his research work, most of his articles appearing in the *American Chemical Journal*, a paper which he founded in 1879, and of which he has been the editor since the first. Besides his many articles he has written several books on subjects connected with the science of chemistry, and in this country there are possibly no more widely known texts on chemistry than those which bear his name. He is a member of several scientific societies, both at home and abroad, and his eminence as a scientist gives added interest to his paper on "The age of science."

DIVORCE.

There is considerable agitation at present concerning the propriety and rightfulness of divorce laws and their employment for the purpose of separating men and women from bonds that seem to be irksome. It is quite natural to expect this kind of agitation to take place in religious circles, but it would seem that in secular or philosophical spheres there ought not to be so much agitation. But we have discovered sometime since that there is a large amount of wisdom in what may be called lay members in regard to religious practices and personal conduct under religious influences.

Among those who have put themselves on record in regard to this question of divorce is Doctor Felix Adler. In a late lecture delivered before the Society of Ethical Culture he attacked absolute divorce from the viewpoint of a philosopher and morality. An excerpt from the *Kansas City Journal* reads as follows:

Divorce is never justified under any circumstances. As a remedy for "impossible" marriages he recommended separation, either permanent or temporary, but without the permission to remarry.

"I'm going to ask you to face with me a grim problem," said Doctor Adler. "If I were a praying parson, I would pray first that the respect for the moral considerations involved would not make me hard and unfeeling toward the human suffering involved, also that the contemplation of this suffering would not make one less strong.

"It is not so much for us to determine what the law on the statute books should be, as to determine what should be the public attitude toward the law. There are many things which law permits, but which a person of high moral training will not permit himself."

Doctor Adler denounced the opinion that a lifetime of misery is too great a price to pay for one mistake. "All along the way of the education of the human race," he said, "lie these excessive penalties. If a man makes a slip at the top of the cliff he pays for it. So try to prevent the mistake. Teach young people the ethical grounds of marriage; surround them with more safeguards.

"Happiness is not after all the great end of marriage. Its real end is the promotion of the world's moral growth. Happiness is not, indeed, the great end of any phase of life. It comes as an incident."

It is seldom that we have a sermon from the pulpit on any given subject more forceful than is this from this famous lecturer. The last clause must necessarily strike the common reader with considerable force, and it may be well that the lesson should be learned and the conclusions therefrom become actual facts in the life of the church, using the word in its broad sense.

Latter Day Saints should remember that so far as the domestic relation is concerned the status and duty of husband and wife were clearly set forth at the beginning; and according to the revelations to the church this beginning was before the foundations of the world were laid. No one need go farther back than that. "Multiply and replenish the earth," "subdue" and occupy it, were twin commandments and underlie the entire economy of man's existence, both as a man to overcome and conquer the difficulties of his surroundings, and also as a father of the human race. Nothing can be more specific than this.

Whatever therefore militates against the proper carrying into effect the object designed is necessarily contrary to the will of God; hence every derangement of the obligations which properly should exist between husband and wife must have its rise in either degeneracy of man and his failure to respond to the direct calls made upon him by the condition in which he necessarily must live, or it must arise from selfish desires to change associations which by reason of long continuation have become irksome.

We agree decidedly with Mr. Adler that there is no proper justification to be urged for absolute divorce, with the single exception of absolute infidelity to the marriage bond, involving one or the other of the parties to the marriage contract in crime. There is no other justifiable cause than the one specified in Matthew 19 and Mark 10. There have been statute enactments which have provided for other causes, but these, in our judgment, are decidedly inadequate, and some of them are in their operation more or less vicious, and allow license for the exercise of man's worst nature.

We give this excerpt from the lecture of Mr. Adler in order that it may be taken into consideration by the membership; and that it may be productive of good results is our earnest wish.

WAR, THE "ABOMINATION WHICH MAKETH DESOLATE."

From current newspaper reports it seems that the movement of the workmen and other classes in Russia, looking to the obtaining of greater liberty for the people, probably will be followed by certain concessions from the Czar granting relief from the oppressive enforcement of existing laws on the part of the

horde of officers lined up between the Czar (the Little Father) and the subject classes (his children).

The manner in which the cruel measures employed to stop the approach of the workmen to an interview with the ruler, has been received and commented upon in the different nations, has apparently stunned the "autocrat of all the Russias" and brought to his mind the fact that there is a public opinion outside of his realm with which he and the governing classes known as the "beaurocracy" will have to reckon. However, the news now is so conflicting and contradictory that it is not safe to foreshadow what course the Czar will take. He seems to be weak and vacillating, or is so bound by a surrounding army of satellites and relatives who are in a position to dominate and hinder him that he can not make use of the opportunity now offered to him to make his name celebrated as a benefactor of his people. The reform will come by him if he will, without him if he will not.

HEATHENISM IN AMERICA.

Under the foregoing head a Reverend Fulcomer, of Blue Springs, Nebraska, gets after what he calls "Heathenism in America." He seems to hit at all denominations except his own. The article was published in the *Christian Work and Evangelist*, and was sent us by Bro. Porter Pleasants, of Alturas, California.

HEATHENISM IN AMERICA.

San Francisco may have its Chinese joss-houses, and some other cities may have their Buddhist temples or chapels, but these are not the worst institutions of heathenism in America. At the great World's Fair in Chicago, Vivakananda, of Bombay, could beautifully represent the very best features of Hinduism, and Mozvondar could powerfully defend his Brahma Somaj; but these were by no means the most dangerous speakers in that Congress of Religions.

Even a Nagarkar, who there so eloquently spoke of the Brahma Somaj, declaring that "Vyas and Buddha, Moses and Mohammed, Jesus and Zoroaster all form a homogeneous whole,"—even he was a safe teacher compared to an American who seeks to import heathenism as a substitute for Christianity.

THEOSOPHY.

In Vermont in 1874 Colonel Olcott met Madame Blavatsky, of Northern Russia. The next year these two persons promulgated the new (?) religion of Theosophy; of which one of its more recent exponents writes as follows: "Theosophy is to be found, here and there, in the ancient Aryan literature in the Zoroastrian and other ancient religions and philosophies and in the Greek pantheistic philosophy."

Here then we have an attempt at making a new religion by patchwork, out of three or more antiquated systems of pure heathen mysticism. In her book: *Why I Became a Theosophist*, Mrs. Besant says: "The next matter impressed on the student of theosophy is the denial of a personal God. Theosophy is pantheistic. God is all and all is God." How different this is from the Christian's faith in a personal God, who is the all-wise Creator of all things, and who controls and overrules all for the greatest good.

This is the "wisdom religion" whose votaries claim that they

learn all these wonderful theories from "the Mahatmas." (Who are they?) This is the eclectic religion of America, whose advocates write so flippantly about "the law of Karma." (What law is that?)

This is the religion which denies the personal God; which has no Christ, which calls the Bible mythology; which teaches that human souls pass from one body to another for generations. And one of their authorities says of the finality of the spirit, that at last it will "enter the eternal and final all, and become an integral part of the great abyss of impersonality called God." Is not all this in reality more contrary to Scripture and reason than heathenism itself? And the reader will please note the fact that all these most astonishing assertions in this article are quotations from their own authorities.

MORMONISM.

Here is another mongrel substitute for Christianity, which originated in America about A. D. 1830. This organization calls itself "The Church of Jesus Christ of Latter Day Saints." And it claims to be the only church really authorized to perform the divine ordinances, because it has the latest Scriptures.

In the Mormon Catechism, Chapter 3, we read: "Has God given any revelations to man?" "Yes, a great number." "Where have we any account of his doing so?" "In the Bible; the Book of Mormon, the Book of Doctrine and Covenants, and other publications of the Church of Jesus Christ of Latter Day Saints." On April 5, 1897, in a conference in Salt Lake Tabernacle, Apostle John W. Taylor declared: "Joseph Smith was a prophet; Brigham Young was a prophet; Wilford Woodruff is a prophet—and he can make Scriptures as good as those in the Bible."

The writer sent his money to Salt Lake City and purchased their own publications from their own press, from which the following quotations are made. So when the reader discovers that this is more a system of heathenism than of Christianity, he need not doubt the correctness of his conclusions. In this article we can not give space for a delineation of the origin and tenets of this so-called church. But it is now in order for us to note a few of its anti-Christian and heathen doctrines.

ITS POLYTHEISM.

Their catechism published in Salt Lake City, in 1888, chapter 4, teaches thus: "Are there more Gods than one?" "Yes, many."—*Pearl of Great Price*, page 32. "And they (the gods) went down at the beginning and they organized and formed the earth."—*Journal of Discourses*, volume 6, page 5. "The head-god called together the gods, and they sat in council to bring forth the world."—Joseph Smith.

They also teach that Adam is our God.—*Journal of Discourses*, volume 1, page 50. "He (Adam) is our God, and the only God with whom we have to do." In this sermon Brigham Young says: "When the Virgin Mary conceived, the child Jesus, the Father had begotten him in his own likeness. He was not begotten by the Holy Ghost. And who is the Father? He is the first of the human family." This enables us better to understand their teachings in the Catechism, chapter 5, "What kind of a being is God?" "He is in the form of a man." "Has God a body then?" "Yes, like unto a man's body in figure."

They teach that men become gods, and that their great polygamists shall create worlds, and populate them with their own progeny. In *Journal of Discourses*, volume 6, page 4, Joseph Smith says: "And you have got to learn how to be gods yourselves . . . the same as all gods have done before you."

In the Book of Doctrine and Covenants, section 132, Smith's revelation concerning the plurality of wives, we find the following assertions: "For behold I reveal unto you a new and everlasting covenant; and if ye abide not that covenant then are ye damned: for no man can reject this covenant, and be permitted

to enter into my glory." "If a man espouse a virgin, and desire to espouse another . . . then he is justified; he can not commit adultery." "And if he have ten virgins given unto him by this law, he can not commit adultery." "It is sealed unto them by the Holy Spirit of promise" . . . "and shall be of full force when they are out of the world; and they shall pass by the angels, and the gods which are set there, to their exaltation and glory." . . . "Then shall they be Gods, and the angels are subject unto them." Any heathen writer would have been ashamed to make such a blasphemous promulgation in the name of his Deity.

WORSE THAN PURGATORY DOCTRINE.

We must note one or more of the many flagrant perversions of Scriptures by Mormon writers. In their tract No. 2, "The plan of salvation," Elder John Morgan quotes 1 Corinthians 15: 29, in which the apostle Paul reminds us, that if the dead rise not, then are we vainly baptized in the name of a dead Savior. But this Mormon elder perverts this verse, to make it teach the unchristian and unreasonable doctrine, that a Latter Day Saint can redeem the lost souls of dead ancestors, by having himself baptized for each one of them. He says: "Those that are in the flesh can do vicarious work for their dead, and become saviors upon Mount Zion." "Elijah the prophet having come and conferred the authority to baptize for the dead, Latter Day Saints are assiduously engaged in erecting temples wherein this ordinance may be performed." "The Saints are flocking to the temples of the Lord, and redeeming their dead from the grasp of Satan."

Is it not astonishing how these American human religions out-heathen the heathen themselves? Then, when we think of Christians (?) praying to saints to deliver their dead from the torments of purgatory; priests kissing images, and practicing other forms of idolatry, what is this better than heathenism? And when we meet to pay a last tribute of respect to the memory of a deceased friend, and have to listen to a Christless burial service, which talks about "the grand lodge above," and displays heathen emblems, what shall we think? Ah, yes, when we sit in our orthodox congregations and hear prayers offered, how often we have to think of the Savior's instructions: "When ye pray, use not vain repetitions as the heathen do."

Pursuing the current Sunday-school lessons, we often wonder at the Israelites,—that they so frequently fell into habits of idolatry. But what are we doing in this twentieth century? Ours are indeed "perilous times." Spiritualism is not dead yet. Huxley, Darwin, and Spencer have had their day. German rationalism is revived in the destructive "higher criticism." "Christian Science," "New Thought," "Free Thought," and no one knows how many other cults are coming and going; each leaving its impressions upon the social life of America.

Semi-heathen movements insinuate their literature into our families. Mormon missionaries enter all our homes, and hiding, often denying, their pernicious doctrines, compass land and sea to make proselytes from our churches; and often seem to deceive the very elect. So it really is not an idle dream, to discern an imminent contest between our American Christianity and all kinds of heathenism, right here in our American cities. Yes, even in all our rural districts, these heathenizing teachers are creeping into our homes, and their literature is read in many a family. Surely instruction, warning, and vigilance are now in demand.—Reverend M. Fulcomer, Blue Springs, Nebraska.

It appears from the foregoing that this Reverend Falcomer makes a hit at every denomination except his own. In his effort to discredit the gospel teachings of Joseph Smith he like all others of those attacking the faith resorts to the extremely obnoxious features of Utah Mormonism, plurality of gods, and plurality of wives, or polygamy, quoting from

the King Follett sermon, said to have been delivered by Joseph Smith, and the book of Abraham in regard to the council of the gods with reference to the creation of the world, as found in the Utah edition of the *Pearl of Great Price*. Of this quotation Bro. Pleasants asks, "Did Joseph Smith teach what is represented as his teaching in *Pearl of Great Price*, that there are many gods, as quoted here?"

We have not a copy of the Utah edition of the work, and can not answer the question. The *Journal of Discourses* was not published until after Joseph Smith's death, and we can not answer for what may be quoted from it. The compilers of the work referred to as the "Catechism" have left it in such shape that any one like Reverend Fulcomer mixes the sayings of Joseph Smith and Brigham Young up in a way to implicate Joseph Smith in teaching plurality of gods. As we understand it the quotations used are fragmentary, as taken from the book of Abraham, and the King Follett sermon. We accept neither as a standard of reference, or end of controversy, the church never having passed on or approved of either.

We notice, however, that one or two of the witnesses summoned from Utah before the Senate committee, testified that the *Pearl of Great Price* was one of the standard works of the Utah church.

GRACELAND NOTES.

Elder J. J. Cornish, Bishop's agent for Northern Michigan District, forwards one hundred and fifty dollars, another payment for that district on their proportion of the indebtedness.

Sr. Wolfe, of Oberlin, Kansas, forwards offerings and writes: "Would like to do much more for Graceland. May grace indeed abound within its walls."

Elder Henry Sparling, Bishop's agent for Southern Missouri District, forwards thirty-three dollars and twenty-five cents and writes: "I have about double this amount promised. I shall do what I can for the college. There is not much objection to the college fund down here, but the most of the people are very poor."

Bro. S. B. Hartshorn, agent for Portland, Oregon, District, writes: "I inclose order for twenty-nine dollars and seventy cents for college debt, one dollar more than our apportionment, which was seventy-five dollars and twenty cents. (I sent you forty-six dollars and fifty cents some time ago.) The Condon Branch has raised all but a few dollars, and I feel that they have done nobly. I hope the debt will soon be paid."

Elder A. M. Fyrando, agent, Little Sioux, Iowa, has an additional amount in on proportion of that district and the same will soon be completed.

EDITORIAL ITEMS.

Some brother has sent us a copy of the *News* of Toronto, Ontario, for January 21, 1905, containing a statement of an arraignment of the Christian Science system in the court of the Dominion, on the occasion of the death of one Wallace G. Goodfellow, for the responsibility of whose death four members of the cult were arrested and imprisoned on the charge of manslaughter, the result of failure to employ medical attendance, contrary to statute law. There have been three convictions under British laws on similar charges, one in Canada, one in British Columbia, and one in England.

Advices from Bro. R. C. Evans, January 30, show that the Saints at Toronto, Ontario, have hired a large hall, the Majestic, for four successive Sundays. Services begun January 29 with an attendance of fifteen hundred to seventeen hundred people. Besides occupying in the hall each of the Sundays, Bro. Evans will preach in the Saints' church every week-night till the close of the series. He reports an excellent spirit prevailing, good attention, and splendid liberty. He will have the prayers of the Saints for his success.

What a tame world this would be if we had not perpetually the shock of adverse judgment and opinions. Storms root the oak, fire tempers steel, great epochs make history, and adversity well borne makes character.—Francis Willard.

Bro. M. R. Scott, Jr., of Wirt, Indiana, was at Clear Lake, Indiana, February 1, and was delivering some excellent discourses,—so writes Bro. William F. Shaub.

Bro. F. E. Cohrt closed a series of meetings the latter part of January in the Manteno Methodist church. He baptized eight on Sunday the 29th. Also took one subscription for the *HERALD*.

The Lamoni Sunday-school will render a parents' day program at the Brick Church next Sunday, the 12th inst., at eleven o'clock, instead of the usual preaching-service. Parents are invited to take the front seats. Several interesting papers are promised.

A bread-winner, and only eighteen months old! That is the story which comes from New York this week as a result of an investigation of child labor in the sweat shops of the great metropolis. The baby toiler helped its mother in her trade of passementerie and earned fifty cents per week. And this in a land teeming with plenty? Language fails us.—*San Francisco Star*.

Original Articles.

"BE AT PEACE AMONG YOURSELVES."—1 THESSALONIANS 5:13.

This being the season when much is said about "On earth peace, good will toward men," it may be well to consider our status as a body of people united under the auspices of him who brought this glad message to mankind, the Lord Jesus Christ. We have the disposition, so far as our understanding and capacity enable us, to be optimistic regarding our position in the religious world; we are encouraged by the favorable reports of the ministers from their various fields, by the especial interest shown in localities where the gospel is being preached for the first time, and by the liberality on the part of the membership in meeting the financial obligations.

Reflection on these things brings comfort and satisfaction, and confirms our confidence in the ultimate triumph of the work in which we are engaged.

On the other hand there are a few things, a consideration of which brings pain and regret; and we fervently wish they were otherwise, and believe they could be improved if especial efforts were made in that direction.

Locally we note among the Saints the absence to some extent of the full fellowship and confidence in each other that should characterize them, manifesting instead what appear to be petty animosities, jealousy, and perhaps even strife.

Also in the HERALD of late the tone of certain articles has been indicative of the necessity of our coming up a little higher. While the columns of the HERALD are open for discussion, and quite properly so, that the membership may learn the different sides of the various questions that are written about, yet it appears to us that some are inclined to go to extremes, advocating what resembles personal opinion without scriptural warrant; even sometimes to enforce their argument indulging in the use of sarcasm and irony; and in one case now in mind the name of the Deity was used in a few lines to ridicule the writer's opponent.

We should regard each one as having the right to his own opinion, when such opinion is not enforced to the extent of interfering with the right and privilege of others, and be more ready and willing to make allowance for the peculiarities and even frailties of each other. There are many minor questions about which a great deal is said and written that neither edifies nor instructs, rather provoking strife and enmity, which were better never to have been brought up for discussion.

We would not advocate the "let well enough alone" idea, not trying to make all possible progression. We are heartily in favor of living up to the highest light attainable on all subjects of interest to the church; but if a kindlier tone should be exhibited in the controversial articles we are confident that it would have

a salubrious effect upon the membership; and if it is impossible to discuss in a gentler vein the progression gained is too dearly bought. We do not expect perfection on the part of our brethren but we are of the cheerful opinion that were each of us to work for it, better conditions would prevail.

The powers of earth are traveling slowly, though we hope surely, in the way that will, they expect, eventually lead up to universal peace, when engines of devastating war may be transformed into implements of peaceful husbandry. We may form our respective opinions as to whether this disarmament doctrine will ever evolve into a reality; but, be that as it may, the idea is ennobling and elevating, showing that some of the leading minds of the world feel the need of getting farther removed from the barbarism that has so long prevailed.

The Savior called his disciples the light of the world and at this time the question suggests itself: What should be our position in the world as a church, and how are we demonstrating to the world that we are its light?

We surely can not do so other than by presenting a higher and better standard of action than they have. We can not afford to exhibit any traits that are not in keeping with our profession if we would be leaders in disseminating the gospel of peace, for our teachings will surely have greater effect if backed up by actions in keeping therewith.

On those trivial questions that can hardly be definitely answered we ought to let each hold his private views, and those holding what seem peculiar ideas should be careful not to invite discord by trying to fasten them upon others who see things differently. We apparently need to learn more fully that living in peace and harmony with each other should be considered prior to that of converting our brother to views held by us that are contrary to his.

It may be true that so long as the brethren's opinions differ in regard to certain questions we are not prepared to live in a gathered condition, and that preparatory to such event we should hasten to become agreed upon those differences; but we wonder if the present mode of conducting ourselves toward those who differ from us will speed us on to unity. And if it will not we had better desist from our present course and bend our energies in ways that may bring better results.

The comforting thought, regarding the unpleasant side of affairs, is that those who persist in indulging in the things referred to are few, no doubt a safe minority, and we cherish the hope that it will still diminish.

In presenting these thoughts we have endeavored to say nothing that will disquiet the most sensitive, and trust that the vision which prompted them will disappear and that as a church and also as individuals we may be foremost in doing whatever will

hasten the spread of the gospel message, and in our association together do nothing that will mar one another's peace and happiness, and while making intellectual advancement remembering that:

The wisdom that is from above is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace.—James 3: 17, 18.

FIDELIS.

MARRIAGE AND DIVORCE.

I shall endeavor to treat this subject from an ethical rather than a judicial standpoint, though I firmly believe that the lax laws governing marriage and divorce in this country are ruining thousands of American homes. Marriage is a sacred ordinance by our Creator. "Whoso forbiddeth to marry, is not ordained of God, for marriage is ordained of God unto man; wherefore it is lawful that he should have one wife, and they twain shall be one flesh."

The writer having heeded this scriptural injunction early in life, can state after sixteen years' experience that she is still an advocate of marriage. But let the young men and women, who contemplate marrying out of the church, consider the matter thoughtfully, trusting not to themselves alone, but praying earnestly that God may guide them aright. There should be a calm and quiet constancy in marriage of the same faith, for we may gather strength and life from the virtue of religion alone, which imparts to us resolution and fortitude; for the gospel enables us to bear tranquilly and even gladly the trials of our state, such as for instance the faults each may discover in the other, the difference of temper and character, the weight of a mother's cares, the anxiety for the children, the reverses of fortune, and the sorrows of life. Truly it is a serious step for a young woman to marry out of the church; and we believe still worse for a young man, for the hand that rocks the cradle has great influence in the home.

Minds that do not agree as to the observances of religion will mar many pleasures of the home. Think of the many times you may have to attend church alone, the tithing that should be paid, and the hindrance to the proper religious education of the children. These reasons alone should cause one to turn with fear from such marriages. We all know it is at times difficult to walk the narrow way under the most favorable environments, and surely one needs the help and encouragement of his companion. Therefore be not hasty in choosing your companion for life. Examine yourself and see if you are prepared to assume the new responsibilities. Young men and women who have had no control exercised over them, are not prepared to submit to the restraint the obli-

gations of marriage impose. Let the sons and daughters be educated for the duties of matrimony, and there will be less cry for divorce.

Marriage should not be lightly or blindly assumed. It is too eternal in its responsibilities; but I do think it is a privilege extended to us which if we accept and strive to improve as well as we can in all humility and trust, will bring us up higher and fit us to receive and appreciate a greater glory. We all know that added responsibilities mean added cares; but they also mean added reward if faithfully performed. Causes which would necessitate a divorce are to be deplored. And while we believe there are causes where a divorce is justifiable, we do think the general happiness of married life is secured by its indissolubility. When people understand that they must live together except for the reasons given by our divine Master, they will learn to soften by mutual concessions that yoke which they know they can not shake off; for necessity is a powerful master in teaching the duties which it imposes.

Turn with me to 1 Corinthians 7: 10, 11, and we find: "And unto the married I command, and yet not I, but the Lord, Let not the wife depart from her husband: but and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife," "What therefore God hath joined together let not man put asunder."—Mark 10: 9. (See also Matthew 5: 31, 32; Mark 10: 11, 12.) We believe a better understanding of divine law, and less knowledge of divorce law will bring peace, joy, and contentment to the home.

Dear Saints, the hope of this church is in the children. From the pulpit alone, Zion can never be redeemed. We must raise up a people pure and spotless. We must nurture them in the true principles in order that they may become indeed the "bride" adorned when the bridegroom cometh,—Zion the pure in heart, not just in deeds. Which of us has a heart into which enters no impure thoughts? Then let us be faithful in caring for the lambs the Father hath intrusted to our care, that they may pass through this life of probation with integrity and honor, that some day when we shall be called to give our account it may be one of faithful discharge of privileges, of opportunities recognized and well improved. May the dear Lord guide and bless us all.

A SISTER.

CONSECRATION AND EQUALITY AMONGST CHRIST'S MINISTRY.

As Bishop's agent I am supposed to teach the law of consecration and equality. And for awhile, or until quite recently, I was satisfied that I understood the church teaching. But things have transpired of late, which have compelled me to believe I either am not in harmony with the church or the church is failing to enforce the law as the books teach it.

We are told in Doctrine and Covenants, page 101:

And, behold, thou wilt remember the poor, and consecrate of thy properties for their support, . . . And again, if there shall be properties in the hands of the church, or any individual of it, more than is necessary for their support, [italics mine,] after this first consecration, which is a residue, to be consecrated unto the bishop, it shall be kept to administer unto those who have not, from time to time, that every man who has need may be amply supplied and receive according to his wants.

While this no doubt refers to the whole body, yet it undoubtedly refers to the ministry in particular. And the ministry are supposed to be supplied according to their needs, from the church treasury, on a basis of equality. Now as to what constitutes this equality is where there seems to be room for argument, on the part of some. But to the writer the word equal means an equality in all things both temporal and spiritual.

Doctrine and Covenants 77: 1, says:

That you may be equal in the bands of heavenly things: Yea, and earthly things also, for the obtaining of heavenly things; for if ye are not equal in earthly things, ye can not be equal in obtaining heavenly things, for if you will that I give unto you a place in the celestial world, you must prepare yourselves by doing the things which I have commanded you and required of you.

Now the things required are that we must become equal in earthly things. How shall this state be obtained? If one comes to Zion he is required "to lay all things before the bishop in Zion," and to take his inheritance, as the law directs. Does not this word *all* include his surplus property? And is not money, houses, or land, surplus? The church is furnishing his family with an allowance supposed to be equal to his wants. That being the case, by what law does an elder, after coming to Zion, and supposed to have consecrated all his surplus, still have another surplus left which he may invest in bank-stock, mercantile business, or build houses for rent, and receive interest or a profit therefrom in addition to the allowance his family receive from the church? I must confess I do not understand that to be equality in earthly things.

I lately asked some questions along this line of one that should know. I was answered about as follows: That as his family wants were more than the church at present allowed, it was necessary to have something to fall back on. But I ask, What has my brother elder, that has no other income but his allowance, to fall back on? I ask again, By what rule should one elder's family consisting of the same dependents, require more to live on than those of his brother in the same city? There must be a scarcity on the part of one, if the other has only just enough.

If the present standard of elders' allowances is too low, which most all elders will admit, then raise that standard sufficiently to meet the wants in full—that as the Lord says, Doctrine and Covenants 51: 1, "Every man equal according to their circumstances." It seems to me that the Lord has made ample pro-

vision for the wants of each. Then why should it be necessary for any elder to keep back part of his surplus for cases of emergency?

Does it not imply a lack of faith in the law, or else in those administering the law?

Is it not a fact that the Bishop is always ready to meet an emergency as far as he is able? And would he not be more able if all coming to Zion would lay their *all* before him as the law directs?

I can see why it is necessary for a brother in business to have enough reserve to carry on his business successfully. But I fail to see where the missionary has need of any such reserve to carry on his work.

The Lord again has said, Doctrine and Covenants 51: 2: "And let every man deal honestly, and be alike among this people, and receive alike." Now how can we be alike if one elder is living in a ten-room house, and is able to live in style and comfort, give his children a college education, and otherwise provide for their future, simply because he has a private income, other than the allowance his family receives from the church? while another elder lives in a two-roomed house with only his family allowance to live on, which the other admits is too low? To my mind there is not much "likeness" or equality in that method. Neither do I believe that is the order of Zion. Then again, those of us that live outside of the limits of Zion, shall we not give the Bishop a complete list of all our property, and if we have a private income sufficient to cover all our wants while we labor in the ministry, what more are we entitled to? If we have partly enough, then let the church supply the balance; then we are all on equal basis. This to my mind is the law that God enjoins upon us as ministers of Christ. Shall we not set an example to the flock and thereby be counted worthy to represent this divine law?

HENRY SPARLING.

WHAT DOES IT MEAN?

The following table of the number of baptisms is compiled from the Church Recorder's reports to General Conference:

Year.	Number of Baptisms.
1891.....	1,723
1892.....	1,722
1893.....	2,239
1894.....	2,427
1895.....	2,782
1896.....	2,592
1897.....	4,161
1898.....	2,765
1899.....	1,844
1900.....	2,522
1901.....	2,316
1902.....	2,335
1903.....	2,498
1904.....	2,535

Total, 34,451. Average per year, 2,460. From 1891 to 1897, the number baptized was 17,646 for seven years; and from 1897 to 1904, for seven years, the number was 16,805.

The number of missionaries has been steadily increasing so that at present there are about twice as many as in 1891; and the increased number of local workers and the great number brought into the church through the influences of the Sunday-school and the Religio is also to be considered. These figures indicate that it takes more than double the work it did fourteen years ago to accomplish the same results in making converts. Also, as the number of our own children that become members is larger now than in the past the number converted from the world must be proportionately smaller.

The writer of this paper does not possess sufficient knowledge of the forces that oppose the work to be able to give a satisfactory solution. Others whose experience and knowledge exceed mine can better essay the task. Some of the Saints, in private conversation, have expressed opinions on the subject and a few will be stated, but the writer neither approves nor disapproves of them, only desiring to state them with the hope that it may suggest to HERALD readers a consideration of the question, and perhaps give us all the benefit of their experience and meditations:

1. Exclusiveness and lack of sociability.
2. In methods of work, clinging to the past and not using present-day methods.
3. Lack of the true aggressive missionary spirit in the ministry and members.
4. The Smoot and Roberts cases in Washington causing a feeling of disgust to come over the public.
5. A need of a spiritual endowment to better fit the ministry for their work.
6. A trial of our faith, "The darkest just before the dawn."

Yours in hope,

EDWARD RANNIE.

Selected Articles.

THE AGE OF SCIENCE.¹

BY IRA A. REMSEN, PH. D.

As much of the time of those who go forth from this institution to-day has been spent in the study of the sciences, it has seemed to me fitting to ask your attention to some considerations suggested by the phrase, "this is the age of science." I do not remember ever to have heard this statement questioned, much less denied, nor do I remember ever to have heard it satisfactorily explained. It sounds simple enough, and does not appear to call for explanation or comment, and yet I think it worth while to

examine it a little more carefully than is customary, to see in what sense it is true. For in a sense it is true, and in a sense it is not true. The statement raises two questions which should be answered at the outset. These are, first, what is science? and second, in what sense is this the age of science?

First, then, what is science? Surely there can be no difficulty in answering this, and yet I fear that, if I should pass through this or any other audience with the question, I should get many different answers.

A certain lady, whom I know better than any other, has told me that, should she ever be permitted to marry a second time, she would not marry a scientific man, because scientific men are so terribly accurate. I often hear the same general idea expressed, and it is clear that accuracy is one attribute of science according to prevailing opinions. But accuracy alone is not science.

Again, there are those who seem to think that science is something that has been devised by the Evil One for the purpose of undermining religion. This idea is not so common as it was a few years ago, when the professors of scientific subjects in our colleges were generally objects of suspicion.

Probably the idea most commonly held in regard to science is that it is something that gives us a great many useful inventions. The steam-engine, the telegraph, the telephone, the trolley-car, dye stuffs, medicines, explosives—these are the fruits of science, and without these science is of no avail. I need only say now that useful inventions are not a necessary consequence of scientific work, and that scientific work does not depend upon useful applications for its value.

Science, then, is not simply accuracy, although it would be worthless if it were not accurate; it is not devised for the purpose of undermining religion; and its object is not the making of useful inventions. Then what is it? One dictionary gives this definition: "Knowledge; knowledge of principles and causes; ascertained truth or facts." . . . "Accumulated and established knowledge which has been systematized and formulated with reference to the discovery of general truths or the operation of general laws." . . . "Especially such knowledge when it relates to the physical world, and its phenomena, the nature, constitution, and forces of matter, the qualities and functions of living tissues, etc."

One writer says: "The distinction between science and art is that science is a body of principles and deductions to explain the nature of some matter. An art is a body of precepts with practical skill for the completion of some work. A science teaches us to know; an art, to do. In art, truth is a means to an end; in science it is the only end. Hence the practical arts are not to be classed among the sciences." Another writer says: "Science and art may be said to

¹ Commencement address delivered at the Worcester Polytechnic Institute, June 9, 1904—Abridged.

be investigations of truth; but one, science, inquires for the sake of knowledge; the other, art, for the sake of production; and hence science is more concerned with the higher truths, art with the lower; and science never is engaged, as art is, in productive application." Science, then, has for its object the accumulation and systematization of knowledge, the discovery of truth.

Second, in what sense is this the age of science? In the first place, it is not true that science is something of recent birth. Scientific work of one kind and another has been in progress for ages—not in all branches to be sure—but nature has always engaged the attention of man, and we may be sure that he has always been trying to learn more about it. The science of astronomy was the first to be developed. Astrology was its forerunner. Then came chemistry in the guise of alchemy.

To make clear the nature of this obstacle, it will be best to make a comparison. A child learns a great deal in regard to his surroundings in his earliest years before he goes to school, and without the aid of his parents. He is constantly engaged in making observations and drawing conclusions, and his actions are largely guided by the knowledge thus gained. After a time school life begins, and the child then begins to study books and to acquire knowledge at second-hand. This is an entirely different process from that by which he gained his first knowledge. The latter is natural, the former artificial. Then, too, he soon discovers that many things he sees call for explanation, and he is led to wonder what the explanation is. If he has a strong imagination, as most children have, he will probably think out some explanation. He finds that he can use his mind, and that this helps him in dealing with the facts in nature. Now comes the danger. It being much easier to think than to work, the chances are that in trying to find the explanation of things, he will give up the natural method and be satisfied with the products of his imagination. He will gradually give up dealing directly with things, and take to thinking alone. When this stage is reached his knowledge will increase very slowly, if at all.

Whether this picture of the development of a child is in accordance with the facts of life or not, it gives an idea of the mental development of mankind. First came the period of infancy, during which observations were made and much learned. Efforts were early made to explain the facts of nature. We have remnants of these explanations in old theories that have long ceased to be useful. They no doubt served a useful purpose in their day, but gradually one of the most pernicious ideas ever held by man took shape, and I am willing to characterize it as one of the most serious obstacles to the advance of knowledge. I refer to the idea that it is a sign of inferi-

ority to work with the hands. This idea came early and stayed late. In fact, there are still on earth a few who hold it. How did this prove an obstacle to the advance of knowledge? By preventing those who were best equipped from advancing knowledge. The learned men of the earth for a long period were thinkers, philosophers. They were not workers in Nature's workshop. They tried to solve the great problems of nature by thinking about them. They did not experiment. That is to say, they did not go directly to Nature and put questions to her. They speculated. They elaborated theories. During this period knowledge was not advancing rapidly. It could not be. For the only way along which advances could be made was closed.

Slowly the lesson was learned that the only way by which we can gain knowledge of Nature's secrets is by taking her into our confidence, as it were. Instead of contemplation in a study, we must have contact with the things of nature either out of doors or in the laboratory. Manual labor is necessary. Without it we may as well give up hope of acquiring knowledge of the truth. When this important fact was forced upon the attention of men, scientific progress began and continued with increasing rapidity. At present the old, pernicious idea that a man who does any kind of work with his hands is by virtue of that fact an inferior being—that idea is no longer generally held. It has been disappearing rapidly for some years past, and with its disappearance the development of science has kept pace. Which is the cause and which the effect it would perhaps be hard to say. At all events the growth of every department of science has been more rapid within the last fifty years than during the preceding fifty years, though we should be doing gross injustice to our predecessors were we to belittle their work. Many and many a great discovery in science preceded the present age, but from what I have already said, you will see that the reason for calling this age in which we live the scientific age is found in the fact that scientific work is much more extensively carried on at present than at any time in the past; and, further, the world is beginning to reap the rewards of this work. So striking are some of these rewards that they appeal to all. The world is dazzled by them, and is to a large extent unable to distinguish between the scientific work which has made these rewards possible and the rewards themselves. The idea is prevalent that scientific work is carried on in order that rewards in the shape of practical results may be reached. I have no desire to bring my fellow workers in science into disrepute, but I will try to make it clear to you that one may be engaged in scientific work all his life, never thinking of what the world calls practical results, that he may in fact not achieve a single result that can be called practical, and yet not waste his time; and that one may hold such a

worker up to admiration without running much risk of being taken for a fool.

During the latter half of the last century there lived in Sweden a poor apothecary who, in his short life, probably did more to enlarge our knowledge of chemistry than any other man. Throughout his life he had to contend with sickness and poverty. He was obliged to carry on the business of an apothecary in order to keep the wolf from entering his house—he never succeeded in keeping it from the door. His great delight was to investigate things chemically, and to find out all about them. It is simply astounding to the chemist to find how many discoveries of the highest importance he made. But I have not mentioned his name. I refer to the immortal Scheele. He died in the year 1786 at the age of forty-three, yet he will always be remembered, and those who know most of the work he did will respect him most.

Though Scheele was an apothecary, his chemical work was not practical in the ordinary sense, and it was no doubt often difficult for him to explain what he was doing. His most important discovery was that of oxygen—a discovery that was made at the same time (1774) by the English clergyman, Priestley. Chemists know that this is one of the most important discoveries ever made in the field of chemistry, and, filled with this conviction, in 1874, one hundred years after the discovery was made, the chemists of the United States made a pilgrimage to Northumberland on the Susquehanna to do honor to the memory of Priestley, who there spent the last years of his life.

But why was this discovery so important? Oxygen, to be sure, is the most widely distributed and the most abundant substance in and on the earth; it plays a controlling part in the breathing of animals, and in most of the changes that are taking place upon the earth; a knowledge of it and of the ways in which it acts has done more than anything else to give chemists an insight into chemical action in general; and therefore has contributed more than anything else to the development of chemistry. All this is no doubt true, but are these results practical? Could we go out into the world and form a company and sell stock on the basis of such a discovery? Or could the discoverer in any way realize in cash? The average man of the world would say, "No! there is nothing in it. It may be well for a few men who have not the power to compete with their fellow men in the busy marts to devote themselves to such useless pursuits. Possibly something may come of it in time, but better something practical, something that can be converted into hard cash. That is the best, and the only fair test by which we can judge whether any particular piece of scientific work is or is not of value."

But I have already said that the discovery of oxy-

gen was the most important discovery ever made in chemistry, and I might have added, the most valuable. In what then did its value consist? In the fact that it led to a more intelligent working with all things chemical. Operations that had before this discovery appeared mysterious suddenly became clear, and every one engaged in chemical work was helped in many ways. If it is not enough for us simply to gain a clearer insight into the processes around us, if we must insist upon more tangible reward, no doubt it could be shown that the discovery of oxygen has contributed largely to the material welfare of mankind—not directly perhaps, but by enlarging our knowledge of chemistry, so that it may be said that most discoveries made since 1774 have been in a way consequences of the discovery of oxygen. Indirect results are often of more value than direct ones.

This is the lesson that we learn over and over again as we study the great industries. Rarely have they been the results of work undertaken with the object of attaining the practical. Look at the beginnings of electricity. A piece of amber when rubbed attracts bits of pitch. A frog's leg twitches after death when touched in certain ways with metals. That was all. Are such things worth investigating? No doubt the practical man said: "No; stop trifling: do something worth doing." And if he had been permitted to have his way, all the wonderful results that depend upon the applications of electricity would have been impossible. In every line, much study, much work, and much investigation are absolutely necessary before enough knowledge can be got together to make profitable, practical applications possible. During this early preparatory stage the work is of no direct interest to the purely practical man; and yet without this work the applications which he values would be impossible. Scientific work in its highest form does not pay directly. Those who devote themselves to the pursuits of pure science do not, as a rule, reap pecuniary reward. They probably enjoy their lives as much as if they did, though it is often difficult to make them believe this. But because it does not yield immediate reward to the worker, should the work stop? Surely not. Our only hope of progress in intellectual as well as practical matters lies in a continuation of this work. And even though not a single tangible, practical result should be reached, the work would be valuable. Why? Because we are all helped by knowledge. The more we know of the universe the better fitted we are to fill our places in the world. All will concede that proposition. But if that is true we have the strongest argument for scientific work, for it is only through such work that we are enlarging our knowledge. There is no other way of learning. Somebody must be adding to our stock of knowledge, or what we call progress in intellectual and material

things would stop. It also seems probable that moral progress is aided by intellectual progress, though it might be difficult to make this perfectly clear. I believe it is so; though of course it does not follow that every individual furnishes evidence of the relation between intellectual and moral progress.—*Electrical Review*, July 23, 1904.

Mothers' Home Column.

EDITED BY FRANCES.

Select Reading for March Meetings of the Daughters of Zion.

THE EDUCATIONAL VALUE OF WORK.

Doubtless the majority of civilized people hold in their thoughts the idea that work is a drawback to human happiness, a primal curse upon the human race. In reading the biblical accounts of the expulsion of Adam from the garden of Eden, I am struck by the wording of what is usually denominated the curse, which reads, "Cursed is the ground for your sake." I wonder if that does not mean that the ground is doomed to be torn and harrowed by the hand of man in order that man should grow and unfold into a higher life than he possibly could were the earth to bestow on him all of her gifts without toil. Experience seems to demonstrate that this is the case. It is the necessity of the struggle for life that develops man. The races that have risen the fastest in the scale of development have not been those of the lands where life can be maintained without toil, but those who have been driven by direct need to constant effort to secure the necessities of life.

If we can learn anything from God's dealing with his human children we must certainly learn this lesson: that work is one of the greatest blessings, and to deprive any human being of an opportunity to work is to do him an injustice.

By work I do not mean the never-ceasing drudgery which the demands of a complicated civilization have brought upon us; but the work that furnishes occupation for hands which might otherwise be idle, and a stimulus for brains that otherwise might be concocting mischief. When the millennium comes, I imagine we shall be liberated from the slavery of toil, and blessed with the freedom of congenial work.

One mistake of parents is in not seeing the benefits of work for children; work suited to their years and strength, and which shall teach them self-reliance, develop skill, give them a sense of their own value, and an idea of the dignity of labor.

One of the first impulses of the child is to do something. When he is taking his toys to pieces, we call him destructive. It may be possibly the constructive impulse that is moving him. We have given him everything in so complete a form that he has no outlet for his own constructive energies, except in destroying the perfect object and remodeling it after his own designs. We should be much wiser to give him constructive material, and allow him to give expression to himself in the use of his material. Thus we should give him work to do that would develop his faculties, instead of stultifying them by our mistaken kindness.

What we call the play of the child is, in fact, his occupation, his work. Very early in life he manifests a desire to aid us in our work, and we will be wise to heed this desire and gratify it. Nothing gives the child more real satisfaction than the idea that he is helpful.

What we call his mischief may have had its origin in the sweetest impulse to be of use. I remember reading about a little fellow who undertook to dust a room in mamma's absence, in order to help her. In his unskilled awkwardness, he broke a valuable vase. He was sorry for this, but to his mind it was not as important as the fact that he had worked and helped mamma.

As I recall the incident, the mother was wise enough to see the real motive, and did not blame the child for the accident, and did commend him for his helpful spirit, though I believe she incidentally suggested that it would be better for him to work under his mother's direction than of his own undirected impulse. It would take much true wisdom really to feel and to act as if the spirit of the child were of more real value than the broken vase, which, after all, was but a thing.

Very young children can be made to feel that they are helpful, and with careful teaching soon become so. I can remember when my little boy of three helped me to make the beds, and felt a great sense of importance at being allowed to stand on the farther side and pull the covers straight as I threw them over to him; and he was even more particular than I that every wrinkle should be smoothed out and the quilts tucked in properly. The daily task was to him then a great pleasure; it has since proven a very valuable education.

I can remember, too, how in my own childhood my earnest pleas to be allowed to help were repulsed with the words, "Oh, you are in the way. I could do it a dozen times while I am showing you how." Since then I have heard many mothers say the same thing, and perhaps add the stinging words, "Oh, you are very anxious to help now, but when you are big enough to really be of some assistance, you won't want to help then."

This often has proven a true prophecy, but the child was not to blame. We can hardly expect that he will continue to proffer aid that is always repulsed, or later desire to do things he was not permitted to do in former years. Now that he has grown older he has grown into new interests, his activities have been developed in other directions; no wonder that he does not wish to retrace his steps and begin the things he should have learned years ago.

Many mothers, looking upon work as an unqualified evil, perhaps because of their own overburdened lives, refrain from calling upon their children for assistance, and justify themselves by the apology,—“I want them to have a good time, and they will never be young but once. They will have plenty to do when they grow older.”

This is reasoning from false premises. In the first place, a reasonable amount of suitable work really adds to the pleasure of the child; it is, in reality, play to him, for play is his business. Again, by learning the routine involved in the performance of his work, he is cultivating certain brain cells, and when in maturity this certain task becomes a part of his duty, he performs it with care, if not wholly automatically; so the wear that comes with the acquiring of a new degree of skill in the doing of an unaccustomed work, is avoided, and his maturity rendered at least more comfortable.

The girl who, in childhood, has learned how to perform the daily tasks of the home, finds her introduction into the responsibilities of the housekeeper shorn of many of its terrors.

Manual training in the school is of value in giving dexterity in the use of tools, and so fitting the child to take up any form of labor with ease and pleasure.

“A good time” in the life of the child consists largely in doing. Unguided and undirected, as in his play, this doing is of great educational value; guided and directed, as in some work that is suited to his years and strength, it has a more definite value.

Surely no one will suppose that I am arguing for putting children to the task of routine work, day after day, for the sake of making use of their strength for the benefit of some one else. My aim is to indicate that for their own good, their own development, they should receive such training in work at home as will lead out their own powers of mind and body, and teach them the skill and helpfulness which will be of great value to them in maturity. In teaching children to do certain little home duties, we may be lessening the amount of work done by the mother, but helping mother is not our primary object. It is the child's,

not the mother's, interests we are considering. The actual help given to the mother may not be worth considering, but the spirit of helpfulness engendered is of incalculable value, and its value to the mother herself will be more and more patent as the years go on.

The little boy not taught to bring in wood and water for mother in those years when his help is a hindrance, will be apt to sit still in his manhood and see mother or wife perform such tasks without once imagining that he has any responsibility in the matter. The mother who refuses to let her little girl play at scrubbing the floor, because she is "such a nuisance," need not be surprised if her young lady daughter complacently plays the piano in the parlor while mother scrubs and drudges in the kitchen.

G. Stanley Hall says, "No kind or line of culture is complete till it issues in motor habits." This is one great educational value of work, that it does create motor habits, and so renders the labor of maturity less toilsome because of acquired manual skill and trained motor impulses. It trains the body to be the responsive instrument of the mind, for, as Hall again says, "When things are mechanized by right habituation, there is still further gain, for not only is the mind freed, but this stratum of motor association is a plexus that determines character."—Mary Wood-Allen, M. D., in *American Motherhood*.

Questions on "The Educational Value of Work."

What is the general idea in regard to work? What does experience seem to demonstrate? What is the difference between work and drudgery? What are the benefits of work for children? What is one of the first impulses of the child? What is the effect of giving a child playthings that are absolutely finished? What may be the origin of mischief? What is the effect of refusing the proffered aid of the child? How may the mother, through a mistaken idea of kindness, interfere with the child's development and his enjoyment? What is the value of manual training in school? Of what does a good time in the life of a child largely consist? What should be the purpose of home tasks? Whose interests are we primarily considering, mother's or child's? What effect has work upon the habits of the child and why is this beneficial?—*American Motherhood*.

Morals and Publicity.

These are the days when the simple, unaffected person who is honestly endeavoring to lead a sober, decent, upright life and who sometimes repines over the lack of worldly reward, needs to be morally encouraged and assured that his is the happy lot.

He is liable to conclude from the current news that he is alone in his devotions at the shrine of virtue and that the majority of his fellows, including even those of renown, are not concerning themselves with moral peccadilloes.

The newspapers indeed are at present rare reading.

Take the Chadwick case, for instance: Here was a woman who, although apparently identical with that person who as Madade Devere was once before in prison, had no difficulty in so working on the greed and the perfidy of men as to live for years in luxury on the fruits of criminal misappropriation of the savings of bank depositors.

Then there comes the story of Nan Patterson. How many of those who have followed the daily accounts of the trial of this young woman have been able to see the real hideousness of the life that she had been leading prior to the killing of Cæsar Young? How many, furthermore, are able to detect the false note in the more or less maudlin sympathy that has been expressed for the woman in many quarters?

When we have finished the story of Nan Patterson, we turn to that page of the paper devoted to the celebrated Bostonian—the fearless tribune of the people, Thomas W. Lawson. Mr. Lawson assures us that nine out of ten of our great men of affairs,

the financial potentates of the country, would not know the Ten Commandments if they met them on the street, and that the most distinguished of them all, a man who has for years appeared to the ordinary lowly citizen as a pillar of society and a model of benign piety, is as mild a man as ever scuttled a ship or cut a throat. In the romantic pages of Lawson, legislators are invariably booblers, judges are shockingly human, and great financiers are invariably sharks, or at the very least bo-constrictors. Verily, our confidence in our brother is shaken by the frank state's-evidence testimony of Lawson.

After Lawson, we have the Morse-Dodge scandal, which is momentarily the leading sensation in New York. Here was a pretty, vain woman, whose determination to have luxury at any cost has led to all sorts of complications, legal and social, and whose former husband is said to have confessed to District Attorney Jerome that he had perjured himself in order to enable a rich trust magnate to supply her with what she wants. The woman, the man, and the trust magnate are now all in the toils.

As if this were not enough, along come the Reverend Doctor Irvine and the Very Reverend Bishop Talbot, with criminations and recriminations of such a character that the mystified reader feels like throwing up his hands and asking "What, and who next?"

But let us not become morally panic-stricken. If we stop for a moment to think, it will occur to us all that there are still hundreds, even among our limited personal acquaintance, of whose integrity and fidelity and simple faith in the wholesomeness of moral obligations we can not entertain the slightest doubt.

Most men and women are plain, trusting, amiable, honest, and honorable, doing fairly well their duties toward themselves and their fellows.

Nor is the world getting worse. If we had the space for the argument, we could prove to the most dubious reader that it is getting better.

If it seems at times to be going to the bad, remember that you do not hear of the vast multitude who go along from day to day performing their lowly duty. It is the wrong-doers that we hear about, mainly. Furthermore, it is of ALL the wrong-doers that we hear. Few of them escape the modern lime-light. With the countless multiplication of magazines and newspapers, the slightest misdeed that is at all out of the ordinary becomes the world's common property. Behold how great a scandal one small sin maketh!

It is well to take note of this fact—that all these things we have been discussing are evidence not of decadent morality, but of the tremendous searching power of modern PUBLICITY.—Selected.

Program for March Meeting of Daughters of Zion.

Theme: Home Training.

Hymn 260 Saints' Hymnal; prayer; roll-call of members; response, quotation from the book of Doctrine and Covenants containing instruction in regard to work; paper, "Manual training schools and what they are accomplishing," followed by discussion. Reading and discussion of "The educational value of work" from the Home Column; business; hymn 273; dismissal prayer.

As the time approaches for our General Conference we may read with interest of our less favored brethren in the islands of the sea and the toil and sacrifice and discomfort they undergo to attend their conferences. Sr. Burton's story of a "Tuamotus Conference" reaches dramatic pitch in the February *Autumn Leaves* when she describes how they lost their way on the trackless ocean, owing to the stubbornness of an incompetent native captain.

Sunday-School Department.

ELDER T. A. HOUGAS, EDITOR.
Henderson, Mills County, Iowa.

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

REPORTS continue to come in from districts and schools that have used the convention programs or parents' day programs sent out by the General Sunday-school Association giving very favorable and encouraging reports of their success, some even expecting to repeat the effort. This is very encouraging to us and we hope it will be to others to make the effort to use the programs if they have not done so yet. But we regret to learn that some of the districts have not received the programs sent them. Why this should be we do not know. Possibly you have changed officers and the retiring officer has not forwarded the matter. Or it may be that some officer has mislaid them after receiving them. But whatever may be the cause of not receiving the printed programs, if you do not have them or need more copies than we sent, write us and more copies will be gladly sent you. We are anxious for this work to get into the hands of every district and school. And if you have not received your copies yet, send for them at once. Let us get the work under way before the next General Convention.

IN ORDER to introduce the work referred to in the foregoing paragraph, we will probably have a session at the forthcoming convention or during the General Conference if time can be allowed for it. But we are not prepared to make definite announcements concerning it now. But the more the districts and schools can do in this line previous to the General Convention the better they will appreciate and enjoy the work to be done at that time. And those who have not undertaken it may be interested therein and do the work later.

Look for Object-Lessons.

Not every lesson can be illustrated by objects, but many can, and in these object-teachings there is very great power. An object taken into the class will command the attention of even the most careless scholar. For example, a handkerchief soiled easily, but not so easily cleansed, will set forth the ease with which a soul is marred by sin but with difficulty purified.—A. F. Schaufliker, D. D., *New Century Teachers' Monthly*.

The Bible and Good Citizenship.

This note, sounded by Doctor I. H. Hughes, in the *Awakener*, should thoroughly arouse every one who has the spirit of patriotism and the spirit of Christianity within him:

"Five hundred thousand children in the state of New York never go into a Sunday-school, and perhaps the same proportion all over the country. They do not get any knowledge of the Bible; they haven't got it, and we need not expect very great improvement in any direction until the word of God is put in the hearts and consciences of the people. The strange indifference of the people to these alarming conditions is something that is worthy of our thought. Wherever the river flows you can see the mark of it by the green on either bank; and if you will read history you will find that wherever the Bible has been read by the people it left its mark in good citizenship."

Parents' Day at St. Joseph.

[Sr. Phoebe Woodside sends us a report of their parents' day exercises, January 15. We are obliged to slightly condense it but it is full of good news to all. We hope it may stimulate other schools to go and do likewise.—Ed.]

It is with a deep sense of pleasure and devotion that I make a feeble effort to relate the account of our parents' day exercises

held at Zion's Hope Sabbath-school, on Sunday morning, January 15. This school has had but four sessions, in the new location, near the former so-called Aspey Mission.

We wish to let the old workers know we are still alive in the work, and feel that we have returned home, after a few months trial in other localities without apparent success.

Through the untiring efforts of Bro. Robert Garlich and a small corps of Sunday-school workers we undertook to make our celebration, on this particular occasion, a success; and we feel that it was in the true sense of the term. Everything moved on without the least hesitation.

There were three papers, carefully composed by three of the sisters interested in the growth and prosperity of the work.

Sr. Gearhart dwelt upon the subject, "Children under home influence." Her discussion was full of love and enthusiasm for the work.

Sr. Vina Mason occupied ten minutes, taking for her theme, "Example the best teacher," which she handled in a very creditable manner, bringing out many commendable points.

Your writer made a feeble effort to bring out the importance of "Truthfulness in little things," with three attributes. One anthem entitled, "Shall we stand at his coming?" was sung, also a duet, by Sr. Mason and the writer, entitled, "Must I go and empty-handed?"

Last but not least, was an impromptu speech by our worthy and esteemed superintendent, Bro. Garlich, on whom a great care and responsibility rests, and who is ever responsive to duty's call. May he ever be instrumental in educating the children of our Sabbath-school.

Our service was closed after singing, "God be with you till we meet again," and all returned to their homes feeling that a very profitable session, as well as a pleasant one, had been enjoyed by all present.

PHOEBE E. WOODSIDE.

1211 Duncan Street, St. JOSEPH, Missouri.

The Sunday-School Lesson for February 12, 1905.

THE CHURCH IN EPHESUS.

Golden Text.—"To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God."—Revelation 2: 7.

A BIRD'S-EYE VIEW OF THE LESSON, FOR SUPERINTENDENTS.

The second primary lesson tells us first of the time when Paul visited Ephesus, the leading city of its time in Asia Minor.

When Paul visited the city first, he found the people worshipping the heathen goddess, Diana, in a fine and costly temple. This temple was a very magnificent one and served not only as a place of worship but also as a treasury for the deposit of a large part of the wealth of Western Asia.

Though the temple was so notable for its richness and grandeur, the image enshrined in it was only a rude wooden one which was believed by its worshipers to have fallen from the sky and was consequently an object of great veneration.

Paul came to Ephesus preaching the gospel of Jesus Christ. He taught that men should worship the living God and that they should not worship idols that are made with men's hands. He formed a branch of the church in that city and made that place his headquarters for three years; though at times there was great opposition to his teaching.

The primary lesson speaks of a letter that Paul wrote once when he was absent from Ephesus, in which he told the saints of that branch that he had heard of the great love they bore one another. He told them of the satisfaction it gave him to hear this report.

Afterwards, when John was on the Isle of Patmos, he received a message for the church in Ephesus. He received it from Jesus. But this message was one of warning to the saints of Ephesus, because they did not love each other as deeply as they should have done. With the years that had passed since Paul

wrote his letter in which he rejoiced in the love that was among the saints, there had come a change over that branch, and, while they still were to be commended for many good works, they had need of the warning Jesus sent them in the message of John; they had need to cultivate a deeper love than they had; they had need to return to their first love.

Have we this need also?

The first intermediate lesson covers the ground of the primary, and adds the warning of Jesus that, if the saints did not repent of their error and return to their first love, their candlestick would be removed out of its place, and they would no longer be recognized as his people. And the comment is added that, if we would have the approval of the Lord, we must keep his commandments, the greatest of which is the command to be full of love.

The advanced intermediate work calls attention to the golden text and refers to Revelation 22: 1, 2, 14 to show that those who enter in where the tree of life is to partake of its fruit must have prepared themselves to do so by living in obedience to the law of God, and that the chief command of the law is that we shall manifest love for all people by the good we seek to do them.

The memory verse says that he that loveth not, knoweth not God; for God is love.

We recall that Jesus taught that some applicants for admission into his kingdom will be denied on the ground that they have never known him. In the light of our memory verse it means those who have not had in their souls the wisdom that enlightens those who have the Spirit of love and truth in their hearts. It means those who have never been born of God.

In addition to what has already been brought out, the senior lesson teaches the following points:

The presence of Christ is with his faithful church. This thought is based on the statement in the first verse of the lesson text, that Christ walks in the midst of the seven golden candlesticks.

The power of Christ upholds his faithful servants. This is based on the statement in verse one that Christ holds the seven stars in his right hand.

He is great who serves his fellow creatures. The president of the branch in Ephesus is called *the angel* of the church in the King James Version, but in the Inspired Version, he is called *the servant* of the church. The word *angel* comes to us from a Greek word that means an *agent* or *messenger*. The president over the church of Ephesus was an agent of Christ, a representative of Christ, one set to serve as Christ served his brethren, not one placed with arbitrary authority over the saints to rule them as a person of superiority. How closely humility is associated with love! How essential it is to true greatness? The great must be humble and full of love. If they have not these qualities, they are not great, no matter what position they may occupy. The president of a branch should, indeed, be an angel to the church, a ministering servant of wisdom and love.

Works alone will not save us. The Saints of Ephesus were laboring; they were active; they were holding to the church and bearing many things with patience; and yet they had fallen away from their first love. They seem to have been repeating the error of the Jews, in clinging zealously to the church and doing outward works, while their hearts were not warmed with the Spirit of Christ, that Spirit that fills with love the hearts in which it abides.

This is an error that has been made in all ages of the world; it is an error we may make by thinking that an observance of the outward forms of religious service will commend us to God. But the Lord requires a service deeper than this; he requires the hearts of men; he requires that we shall take upon us his nature, and as we take upon us his nature by doing the things he has taught us, right conditions will obtain among us, and healing, good will, and peace will come to us "as a cherishing fountain."

The temple of Diana at Ephesus was esteemed one of the wonders of the world. It was said that the sun in all its course saw nothing more magnificent. It had one hundred and twenty-seven columns, each the gift of a king, and thirty-six of them were enriched with ornament and color. Its folding doors were of cypress wood; the part which was not open to the sky was roofed over with cedar; and its staircase was formed of the wood of one single vine from the island of Cyprus.

The national devotion to this temple was great. Once when it was burned, the ladies of Ephesus contributed their jewelry to the expense of restoring it.

And yet the image enshrined in it was only a crude wooden object.

So may there be the great outward fabric of a church; so may there be great manifestations of devotion to it and of sacrifices for it; but when one penetrates the outward ceremonies to find what is at the heart, there may be only the substance of an idol enshrined there.

And so with the church of Ephesus there seems to have been the outward structure of a church; there seem to have been devotion to its ceremonies, sacrifices and labors for it, but there seems to have been lacking the spirit of love necessary to give life to all its works and to make acceptable its sacrifices.

"Homer tells us that in the heroic age of Greece there was a champion who was small of stature but full of fight, who had in his little body a great soul."

In the church, be its numbers many or few, there must always be a great soul, there must always be the Spirit of Christ, that presence that gives light, life, and love to its people. We must not be like the glittering temple of Diana, outwardly magnificent but containing in its sacred room only a lifeless image; when one penetrates to the center of our faith, he should find there the living Christ.

ANNA SALTARDS.

Letter Department.

WISAWASA, January 16, 1905.

Dear Herald: To-day finds me in the beautiful home of Mr. William Bonsteel, just on the boundary line between Old and New Ontario, on Lake Nipissing. New or Northern Ontario, as it is sometimes called, includes all the territory from the boundary of Quebec on the east to that of Manitoba on the west, and from the Georgian Bay and Lake Superior on the south to James Bay and the Albany River on the north. Within these limits are comprised over a hundred millions of acres, while within Southern or Old Ontario there are not more than twenty-five millions. Wide fields are opening for missionary work in this vast country and between New Ontario and the great Northwest. A great many missionaries will be required in Canada to meet the demands, and no doubt the gospel may spread from those places to every country under the shining blue. This may appear at first sight an extravagant statement, but when the vast area of untilled lands are taken into consideration and the great influx of settlers every year from nearly every country on the globe, it is not only possible, but quite probable that such shall be the case. In this new country greater sacrifices have to be made, as the missionary has to travel a great deal on foot, and the winters are very cold and the snow very deep, which makes it arduous to get around. In New Ontario the people are generally poor but very hospitable, and very generously share with the weary traveler the best they have got. Mr. Bonsteel is one of the early pioneers and knows something about the hardships of the early settler, but now enjoys all the comforts of the well-to-do tiller of the soil. I was surprised on arriving here to find it forty-two below zero. I arrived at Callander, a small town on the Grand Trunk Railway, at nine o'clock in the morning, to learn that Wisawasa was

three miles away in the hills on Lake Nipissing. On my way out I met Mr. Bonsteel, but not until I had walked a mile and a half out of my way. He directed me to his home, as he was on his way to town. I was greatly surprised to find that Mrs. Bonsteel was a relative on my father's side.

Our work is going ahead nicely at the Sault and on the Manitoulin, and we look for a great ingathering in those places in the near future.

On the twenty-sixth day of June, 1901, Elder S. W. Tomlinson and the writer arrived at Manitowaning, Manitoulin Island, and preached the first sermon that evening ever preached on the Island by our people. The most cruel and unrelenting opposition was waged against us, but the truth triumphed and about one hundred of the honest in heart have been gathered into the fold; and last summer the writer had the pleasure of assisting in the erection of a nice little church which was not quite completed when I left in September, but has been since finished, Elder Walter Bennett assisting in putting on the finishing touch.

The London District conference is to be held there next June, and we look for a good time, as President R. C. Evans will be present, and as he has not up to the present made a visit to those northern parts. We look for a general revival all along the line; but few of the Saints here ever met him and will no doubt be delighted to hear the silver-tongued orator, Canada's own boy.

G. C. TOMLINSON.

CHICAGO, Illinois, January 24, 1905.

Editors Saints' Herald: The Northeastern Illinois District conference, with the Sunday-school and Zion's Religio-Literary Society conventions, held with the Central Chicago Branch, January 19 to 21, were quite well attended, and the work done was characterized by unity. While discussion was given free scope, the vote was generally quite unanimous. A number of papers were read at these conventions, discussing a number of important subjects, and "the soul of wit"—brevity—was not the least of their commendable features. It is very encouraging to note that we have such a goodly number of young and youthful people engaged so unitedly in these auxiliaries for good in this great later-day work. While their work was executed with dispatch, it was carefully considered.

A nice literary program concluded the Religio session on Friday evening, consisting principally of music and pantomimes.

Some coming ministers here will yet do good work for Zion if the frost does not cause their hands to grasp too rigidly and continuously to the cold iron—"this world." How it paralyzes the hands that seize it now!

A resolution was offered and discussed favoring holding the General Conference of 1906, at Chicago; some vigorous remarks favoring the motion were offered by several of the speakers revealing that sentiment favoring it was quite general. A committee was appointed to look into the probable cost of holding a General Conference in Chicago in the near future. Graceland College,—its condition, the paying off its debt, and the probabilities and possibilities with relation to its future came in for consideration. The matter was investigated in the most pleasant spirit. And some light was elicited for our consideration.

I was denied the privilege of singing, preaching, or participating in conference deliberations, owing to hoarseness, consequent upon a cold caught on the train coming to Chicago. Am not fully over it yet. It is a great denial to me to be unable to sing the beautiful songs of Zion,—as well as to declare the lovely gospel story. The sociability of the Saints at Chicago and in the district toward each other and the visitors is marked and commendable. Hearts that shine out with fervor, warmth, and good will,—true sociability. How graphically it contrasts with the effects of a dark, cloudy, and chilly soul, cold in itself,

and cold toward others. How such dispositions hang like chilling shadows on the pathway of life. A full faith in God, Christ, and the gospel, and a willing, cheerful, anxious desire to fulfill our whole duty to God and our fellows, will fill the soul with divine light, which will shine out to all, and banish the chilly shadows, disperse all clouds, and act as an infallible remedy for dark spiritual damps.

Saints, shall we try this remedy? Christ is always light in darkness, is he not? Come out of the shadows into the light and get the energy, life, and warmth of God; and then see how exhilarated you will feel as you go forward singing: "Walking in the light."

My address while in the city will be No. 252 Walnut Street, Chicago, Illinois, care Bro. Richard A. Penney.

Yours hopefully,

C. SCOTT.

JASPER, Tennessee, January 22, 1905.

Editors Herald: Please give me a little space to express a few thoughts on the subject of "Two by two let them be sent." A great deal has been said of late years, in the papers and otherwise, about sending the elders two by two. One elder appeared in the HERALD as saying it was very necessary for the church to adhere to the pattern in sending out her missionaries—"Two by two let them be sent"—and gives for one of his reasons, that one might watch after the other and keep him straight. In other words he was to watch the other fellow and see that he did not give way to temptation.

I believe it is always safe to be governed by the written word in our work. We are told in the Doctrine and Covenants to observe the pattern already given, "Two by two let them be sent."—Section 115. In this revelation I understand it was intended for the Twelve in going to the different nations to open up the work, and cite as proof section 104, verse 12: "The twelve are . . . to build up the church and regulate all the affairs of the same, in all nations; first unto the Gentiles, and secondly unto the Jews." So I can see the need of the Twelve, in going to the different nations, to go two by two; but I fail to see the need of the elders, traveling as missionaries here in the States, mostly around branches and districts, to travel two by two. Luke tells us the seventy were sent out two by two, but to my mind they are, in the power of their administration, apostles, sent under the direction of the Twelve, in building up the church and regulating all the affairs of the same in all nations. (See section 104, verse 13.) And so I think that when the Seventy are sent by the Twelve to other nations it is proper to send them two by two; but when they are laboring here in the United States, traveling from branch to branch, as a great many are doing, I see no need of them traveling two by two,—nor do they travel that way much. My experience is that not many can, long at a time, on account of jealousy among them.

Adam, according to the Inspired Translation, was sent out as a preacher, and was sent alone, no one along to watch after him. Enoch was a man whom the Lord sent to do a great work, and he did that work as a missionary, and nothing said about his traveling companion, except that the Lord was with him. And let me say right here, He is the one I want to travel with me above all others.

Next notice Moses, when the Lord sent him to Egypt to lead the children of Israel out of bondage. "Well," says one, "you have forgotten that the Lord sent Aaron with Moses." Yes, He sent him, I know. But let us examine the matter a little and see how the Lord came to send Aaron. You must remember that the Lord has suffered some things to be done that were not so from the beginning: The Lord suffered Moses to give the people a writing of divorcement on account of the hardness of their hearts. But from the beginning it was not so. And now, concerning Moses, the Lord commanded him to go down into Egypt and deliver the people,—not a word about sending some

one with him. But here comes in the human part of it. Moses objected to the plan of sending one at a time to preach to the people, and began to put in his excuses, and to tell the Lord he was slow of speech, and so on, showing very plainly his lack of faith in God to loose his tongue that he might accomplish the work that God had commanded him to do. Will any one say that Moses could not have accomplished that work if he had had the proper faith? But Moses did not want to go by himself; so the Lord suffered Moses to take Aaron along with him in order to get Moses to go.

The writer I referred to above would have us believe that it was best to send Aaron along with Moses to keep him straight, or to see that Moses did not give way to temptations. To my mind the sending of Aaron with Moses did more harm than good, and I will tell you why. It developed in Moses that principle of contending against God, and wanting his own way about almost everything. You see it cropping out in his smiting the rock, and in throwing down the tables of stone when he found the children of Israel dancing around the golden calf. Another reason why I think Aaron was a drawback, and the sending of him was more productive of evil than good, is in the instance of Aaron making that calf. Do not understand me to say God did not recognize Aaron's work when he was working in harmony with God's will. But the thought is, Aaron caused more trouble to Moses and the children of Israel than would have come to them had Moses gone at the first command of God, without Aaron. Some of us sometimes think we see signs of the golden calf worship yet.

I will mention Noah, a preacher of righteousness. Was the "two by two" pattern observed in the sending of Noah? No. Time would fail me to tell of the many prophets that God has sent to the world, one at a time, not two by two.

John the Baptist was sent from God, and he said one would come after him. This proves that an elder sent of God can labor by himself acceptably. Christ has promised to be with his servants in all the world. The Lord commanded the elders once not to journey in one another's tracks. I am sure I could call to mind where a John traveled some years ago, and since his day fifteen or twenty others came after him. Why do they not observe the pattern already given: Two by two let them be sent; also the pattern not to journey in one another's tracks?

Some of us after we have been sent out by the Twelve have observed a new pattern that does not agree with the written word. We have journeyed in one another's tracks till the trail is well beaten. Let me say, if some of us will just take the pains to lay down our work by the written word we will see that it does not fit the pattern very well.

May the time soon come when the servants of God will see eye to eye, laboring together to assist in the building up of the kingdom of God in the earth.

Your colaborer,
C. L. SNOW.

BOLCKOW, Missouri, January 24, 1905.

Editors Herald: Once more after a long while I beg leave to submit a few lines to your splendid pages from Nodaway. You come laden with good news to me every week as does also the *Ensign*.

Last Saturday and Sunday our district Sunday-school association met in one of the best conventions we have experienced for some time. There were twenty-five attendants from other parts of the district outside of the Bedison school, where the convention convened. The Bedison school attended *en masse*, and many of the neighbors and friends. There were three excellent papers read.

Sunday at ten o'clock we had a very spiritual session of Sunday-school. At eleven o'clock Brn. N. C. Eage and W. E. Peak spoke a half hour each. In afternoon we experienced a good prayer- and testimony-meeting.

May God grant unto his children a portion of the Holy Spirit

that we may be led in wisdom's ways, that our interest may not slacken for his work but increase day by day, our faith grow stronger, and all of his children be bound together with the cords of love.

To-night Boreas is singing a requiem to the memory of the deceased autumnal zephyrs. He makes one's mortal nature shudder to listen to his tuneful (?) lays.

What are we doing, dear brethren, during the long wintry evenings? Do we idle the time away or are we striving to inform ourselves of the things that are written for our learning?

Yesterday and to-day I have been visiting the Saints at their homes, as priest, in company with Bro. K. C. Kundson, teacher. I rejoice in God and thank him that the Spirit is sent down to accompany us. At one place God acknowledged us as his servants by the spirit of prophecy through a brother, telling us to visit his wayward children, and he would be with us. This encourages me. Let us go on, dear Saints, "in faith go on. Fear not, the cause is good." Let us feel very deeply concerned in the Master's cause, and hold up the gospel banner to all by living a righteous life and labor where duty calls.

Nodaway District has a good many young people, both children and youth, whose intellectual and spiritual welfare I am interested in, as well as that of all Saints. I desire to see them grow up in usefulness, in this grand latter-day work.

As district superintendent of the Sunday-school, I am trying to labor to the good of all, that we may have a stronger organization. May God help us in my prayer.

Your brother in Christ,
W. B. TORRANCE.

Is He Guilty?

In the HERALD for January 25, 1905, pages 92 and 93, is found a letter from Bro. William Lewis of St. Joseph, Missouri. The whole letter is devoted to a criticism of statements made by J. R. Lambert and published in HERALD of December 21.

I thank the brother for quoting the objectionable paragraph correctly (with the exception of a few typographical errors for which I do not hold him responsible), for it will enable the reader to compare my statements, as a whole, with the character of the strictures made thereon.

I wish to say, in the first place, that I have had no quarrel with the missionary, district, or branch authorities of Far West District, nor with any of the members. I have a high regard for the ability and worth of Brn. John Davis, assistant missionary in charge; Temme Hinderks, former district president; I. N. Roberts, his successor, and William Lewis, president of St. Joseph Branch. I frankly concede the importance of the work these men are called to do, and am anxious they should perform it. Will they please let me do mine?

I mention this matter in this way, because of the peculiar statements of the brother's letter, and not because they have, to me, made any objection to my letter.

My statement does not necessarily contain any reflection on mission, district, or branch authorities, and I had no intention, or thought, of reflecting on any of them.

What motive could I have had in writing as I did, other than the best good and most complete salvation within the reach of the Saints? I meant it for good, and only good. Had it been received and considered, by all, in the same spirit of love and good will that prompted its writing, as I am satisfied it was by some, only good and spiritual gain could have resulted therefrom.

But, on the other hand, if the pastors and shepherds of Far West District suffer themselves to be misled, fail to recognize existing conditions, and, unwittingly, help to rock a certain class to sleep in their cradles of carnal security (?) they will, thereby, assist in perpetuating conditions which are as dangerous as they are undesirable. Believing that the brethren who object to my published statements mean well, as I know I do, I pray, ear-

nestly pray, that the purpose of Satan, in this thing, may be overthrown.

There was nothing personal in my statement. I am not aware that I interfered, or "meddled" with branch or district affairs. Does the brother believe that the patriarch, who goes into his field of labor as an evangelical minister, is prohibited from stating, in a kind and proper way, what he believes to be existing spiritual conditions? If so, how can he do his work as a "revivalist" among the Saints, and "a father to the church"? And if not so, why did the brother refer to and quote from section 125, Doctrine and Covenants?

The brother quotes that which has no application to the case in hand, and then asks why I did not report to the branch or district. My answer is, because I had nothing to report. I was not dealing with any trouble in branch or district. No one had presented his troubles or complaints to me, and I was very glad he did not. Does the brother claim the patriarch may not counsel and advise the Saints unless he is, at all times, requested to do so? If he does, then the child can always dictate when and upon what matters he will receive advice, and thus he has more to do with shaping or limiting his development than the father!

Think of a father having no right to counsel and advise with his children, or warn them of danger, unless he is invited to do so!

But let us see where this revelation places the brother who quotes it approvingly. In the very paragraph from which the brother quotes (Doctrine and Covenants 125: 4), we have the following:

"When traveling and preaching, holding revival meetings, he is to labor in connection with the branch and district officers, not subject to the ministerial control of the missionary in charge, except he should transcend his bounds and teach false doctrine or be found in transgression."

To whom, then, is he accountable in case "he should transcend his bounds and teach false doctrine or be found in transgression"? To the missionary in charge, of course. Why, then, did not Bro. Lewis, or any other district or branch authority who thought the patriarch had transcended his bounds, or taught false doctrine, or transgressed, report him to the missionary in charge? This is the legal way—hence the way of light—and the way to find out whether the patriarch owes an apology to the Saints of the Far West District. If he does, the apology will be forthcoming at once.

Did I not give due credit to those who fed and lodged me? Yes, in the same letter. Did I say that any of the Saints who fed and lodged me, were among the number who are too carnal, selfish, and blind? No, never hinted such a thing. If the Saints will please bear in mind that my statements have no application to those who know themselves to be innocent, they may save themselves some unnecessary worry. I am sorry the brother mentioned this, for it implies, if it means anything, that the Saints who extended to me their hospitality, are on a much lower plane than I believe them to be, or that his statements do not correctly represent them.

I feel sure that none of the Saints with whom I associated attempted to bribe the patriarch, *in any sense*; but if they did, they missed their man.

The brother says I have drawn a dark picture. Possibly I have, but is it any darker than the one he draws of the conduct of the patriarch? The material and vital question in both cases is, is it true? My picture would not seem so dark if the brother would consider both sides of it, but this he does not do. Only one side, and the dark side at that! He says he does not agree with me in the thought that *both* sides should be presented (for which I am sorry), but he does believe, as I understand him, that the light side should *always* be presented when the picture is described. And yet, in this case, he leaves out the light side and presents the dark! Surely, this is a case where theory and practice diverge.

In that dark picture for which the brother thinks I ought to apologize, are found the following words, which he has entirely ignored in his comments: "Nevertheless, there are noble, intelligent, unselfish Saints to be found in all the branches."

It was the privilege of the Saints, after reading my statement, to locate themselves in one of these two classes—the one to which they properly belonged. My statement does not attempt to deal with the comparative numerical strength of these two classes. Why does the good brother deal this way with my statement, and at the same time accuse me of being "hasty and unwise"?

There is nothing in my statement than can possibly harm the Saints, but it might accomplish much good, if it be true. Besides, is it not unfair that for a decent and kind expression of fact, as I saw it, and a little advice based therein, which the brother will hardly claim to be unwholesome, that I should be virtually called upon to prove just how bad the Saints of Far West are?

I am quite willing to admit that I may have lacked wisdom in failing to state that in my judgment Far West is no exception to many other districts, and probably not so bad as some. I believe the conditions mentioned by me are more or less true of nearly all the branches in the church.

Were the statements made by me false? If so, there is no good reason why anybody should flutter, but me, and I can assure the brother, and all concerned, that when this is established, I will gladly hasten to make due apology for my mistake.

But how, or from whom, did the brother learn that my statement does injustice to the branches? He says: "I have taken pains to learn the condition of the branches by inquiry of our late district president, T. T. Hinderks, and of Bro. I. N. Roberts, the present district president. Bro. Roberts informs me that he has in the last six months visited all branches in the Far West district, twelve in number, and has held several meetings in each branch, and that he considers that the above does injustice to the branches. Bro. Hinderks makes the same statement."

In the first place, it is a little strange that the brother should get most of his information from others, without having visited the branches himself, and yet I know nothing about eight of these branches, and am "virtually judging a matter before hearing it," because I have not visited them!

What are the facts in the case? I have visited the Stewartsville Branch three times, St. Joseph twice. These are two of the principal branches in the district, and I believe their numerical strength exceeds the total of all others. There are three other branches located within a few miles of Stewartsville. Could I not learn something about them while there? I have attended two of their district conferences, one in June and one in October. Have attended three successive reunions, at Stewartsville, where the Saints assemble from all parts of the district. The brother acknowledges that I had visited four branches, including, as I suppose, Cameron and Pleasant Grove.

But this is not all. At the June conference, Bro. Hinderks told the Saints that he thought some other one should be chosen to preside who could give more time to labor in the district, which, he said, was needed. He renewed this request at the October conference, and Bro. I. N. Roberts was chosen to succeed him. The statement made by Bro. Lewis, that "Bro. Hinderks makes the same statement," is misleading, I think, for he has certainly not visited the twelve branches of the district, and "held several meetings in each branch," within six months. I doubt whether he has visited the twelve branches within the last year, possibly not within two years; and if not, then he is, to an extent, according to the brother, in the same deplorable condition as the patriarch, that is, "virtually judging a matter before hearing it."

More than one half of the six months in which Bro. Roberts visited and preached in the twelve branches, was prior to his

election as district president. In October, and before his election, he told me that the district was in a bad condition, and when I spoke of some conditions I had noticed in the branches visited, and that I had not visited the other branches, he assured me by saying that they were in no better condition. After his election, he said he dreaded his work, because of the bad condition of the branches. I learn by letter from a member of the Stewartsville Branch, whose veracity will not be questioned, that on New Year's night, at Stewartsville, this witness being present, Bro. Roberts preached "a good discourse" in which he referred to a discourse of his delivered one week earlier, in which, it appears, he had spoken of the bad condition of the district. He defended his position and referred to and quoted from my objectionable statement in support of it. The next morning he called on this witness, and when asked if he did not think I had told the truth (referring to my statement,) he said "Yes."

I now call attention to my statement which seems to be misunderstood, and therefore, misconstrued. "The branches in the Far West District are not in as good condition as they should be, so far as I was able to determine."

This is my leading statement, and the only one that applies to branches, as such. What is there in this statement that is objectionable or untrue? Who will say that his branch is in as good condition as it ought to be? And even then, the statement is modified by the clause, "so far as I was able to determine"; a statement to which my critic has never once referred!

The statements which follow this leading one, apply to individuals, as such, living in the different branches. I also say, that this is "a mild statement of fact, as I see it." Am I compelled to see through somebody else's eyes, or keep silent? "There is too much carnality, selfishness, and blindness, to insure success. Too little confidence in the real and true, and too much confidence in appearances. In a word, a great lack of *'faith in God.'*"

I mean by these statements, that the "great salvation" can not be secured by those who are thus seriously affected; but do not mean, by any means, that they are wholly carnal, selfish, blind, and unbelieving. Also, that these conditions, existing in the church to the extent that I believe they do, must be removed, or greatly lessened, before Zion can be redeemed.

To call a decent expression of this view meddling with branch affairs, for which apology is asked, is a little peculiar to say the least.

The brother concludes by presenting what he considers proof that there is "not much selfishness nor blindness nor lack of 'faith in God' in St. Joseph nor in my judgment in Far West District."

Of course, he will not contend that this proof applies to any other than the St. Joseph Branch. So far as the other eleven branches are concerned, it is simply and only his opinion. Now I believe that opinion to be an erroneous one, but will not ask the brother to apologize for having expressed it through the HERALD. Why does he want me to apologize for mine?

The evidences adduced are by no means conclusive; and so far as proving, by them, that my statements are false, they are a decided failure. I do not question the good motives and work of the St. Joseph Saints, but the simple facts that there have been accessions by baptism and letter, over two thousand dollars paid in tithes, offerings, oblations, and donations, (by about seven hundred Saints,) are not the kind of evidences, by themselves, that sustain the claim made.

By arrangement with the Bishop (and I think an action of the body), the St. Joseph Saints have been permitted to apply a portion of their tithes and offerings on the indebtedness of their church. Evidently, as in most other cases, the burden has been borne by comparatively few, and even if it were conclusive evidence of the high spiritual standing of those who paid it (which it is not), what about the many who do not bear these burdens? It neither proves them to be good, spiritual Saints, nor does it

prove them to be bad. We are compelled to look for other and different evidences. (See Matthew 23: 23.)

I attended a business-meeting at St. Joseph, last October, which, by request of Bro. Lewis, was presided over by Bro. I. N. Roberts. I noticed, in particular, the spirit of the meeting, and the character of some of the things over which there was so much unpleasant contention. The next day, or the second day, I spoke to Bro. Roberts about it, incidentally, and told him I was greatly disappointed in that meeting. He acknowledged the conditions I spoke of and seemed to see the matter just as I did. I also spoke to Bro. Lewis, the president, telling him what I thought, and that it was a surprise to me. He acknowledged the conditions named, saying, "Yes, there is too much of that." Now, this concession of Bro. Lewis, as an answer to what I said to him, is a virtual acknowledgment that the conditions mentioned by me were, at that time, true so far as the St. Joseph Branch is concerned.

In conclusion: We are drawing near the end when Jesus, our blessed Lord shall come in glory to receive his people unto himself. Are we prepared? Are we trying ourselves by the standards of the gospel, collectively and individually, or are we simply using the standards which pass among men? Of that time Jesus says: "Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish."—Matthew 25: 1, 2. (See Doctrine and Covenants 45: 10.) "Nevertheless—when the Son of man cometh, shall he find faith on the earth?"—Luke 18: 8.

At the present time, then, which position is the more likely to be true, my brother's, or mine? Which is the safer position?

With the best of feelings towards the Saints of Far West, and all others, I subscribe myself,

Your servant in the Lord,

J. R. LAMBERT.

NEPHI, Utah, January 27, 1905.

Editors Herald: While at Provo last Saturday and Sunday I improved the opportunity to attend the conference of what is called the "Utah Stake of Zion." It was quite largely attended, owing no doubt partly to the investigation that has been going on before the Senatorial committee in Washington as it evidently agitates the minds of the people some, and they perhaps came together to hear what their chief shepherds had to say about the matter. Also, their principal church school, the Brigham Young University, is located there, having according to the report of President Brimhall an attendance of twelve hundred pupils. This host of young people were also quite a factor in augmenting the attendance.

There were present of chief church officers besides stake authorities, including patriarchs and bishops, President Joseph F. Smith, Apostle John Henry Smith, and Presiding Patriarch John Smith. It was evident that nearly all the speakers were imbued with the spirit of fight, saying they were in the conflict for final victory, never intending to surrender. They believed the Devil would continue his opposition as long as the priesthood was upon the earth, and men clothed upon with this authority are found doing their duty.

President David John in his brief opening remarks, referred to their trouble, saying the church had been assailed from without; and nearly all who made a report or a little speech took up the theme and in some way mentioned the work of their enemies. Patriarch O. B. Huntington wanted all to know of his loyalty to the "living oracles," saying: "If my bishop or the president of the stake tell me to do a thing I will strive with all my effort to do it, for it is the same as if the Lord himself had spoken." He suddenly stopped, and then said: "I don't know how this would be taken by the committee in Washington could they hear it; neither do I care." Elder John S. Boyer also urged loyalty to the priesthood. He thought the hand of

God was in the investigation, and did not expect that the committee would render a decision to unseat Senator Smoot. After some boasting by an Elder Jones, about their prosperity, their fine homes, and the changes that have been wrought since the first settlement of the country the choir sang: "The Spirit of God like a fire is burning." This seemed to me akin to blasphemy.

John Henry Smith took up the same topic, saying he was glad to hear of the faith of his brethren. He told them to be of good courage, as no weapon formed against them would prosper. He believed in dictation by the servants of God when the same is in harmony with that which is right, which had been the case with the men in authority among the Latter Day Saints. He said: "No one presiding over you has ever counseled you to do wrong. No one has ever counseled you to be a falsifier! No one has counseled you to debauch woman!" He claimed the priesthood was the key of life given of God for the exaltation of his sons and daughters. He thought that Brigham Young was one of the grandest statesmen among the great men of the earth. In the broad sense of statesmanship he had no superior, and no one surpassed him in ability. He eulogized all the eading men among the pioneers in this mountain country, who had taught them lessons in husbandry and all species of industry that would bring unto them from the elements that which is for the blessings of life. He said: "I might continue standing before you singing the praises of these heroes of the mountains. The handwriting on the wall made by the divine One says that they were the choicest of the sons of God. Their names to me are an inspiration in every line of life." He thought the men at the head of church affairs now were as good and worthy as the heroes of the past, being true to God and true to their country.

I attended all the sessions of the conference with the exception of Sunday forenoon when I met with the Saints there in their regular service, and was prevented hearing Patriarch John Smith and President Joseph F. Smith, who were then the principal speakers. But in the meetings I attended I heard but little that could be called gospel, and but little said concerning God and Christ, and I do not remember that the law God has given for the government of his church was mentioned at all. None of the books were opened; the speakers seemingly had no use for them. Their *all* seemed to be their great men holding priesthood and their loyalty to that priesthood, their marvelous prosperity, and how they have been and still expect to be hated of the world. I would not wish to be understood as though I heard nothing good. I want to do them justice. They did advise the people to be honest, to get out of debt and stay out, to help the poor, to deal justly with one another, and to pay their tithing.

The business of the conference was all disposed of in a few minutes at the beginning of the afternoon meeting on Sunday and merely consisted in sustaining the authorities. It went like clockwork, the secretary reading off the names proposed to be sustained and everybody voting in favor. I have frequently attended their conferences, but I have never seen a dissenting vote on any question. It looks like a farce to me, for if any should vote contrarywise he would evidently be regarded as an apostate or as a crank or demented person.

To me one most amusing feature was when Joseph F. Smith was presented to be sustained as prophet, seer, and revelator in all the world; notwithstanding he testified before the Senate committee that he had received no revelation, yet he promptly voted for himself. President Smith made a few closing remarks before adjournment. He sought to justify his connection with the many large business concerns that he is interested in, saying it was only the enemy that is finding fault, "We must fight on and not recede; let the enemy rage and howl." He could say his prayers just as well now, be just as honest, and tell the truth just as well as before he was so connected.

This may not be of interest to many of the HERALD readers,

but I forward it as some of the crumbs picked up at one of the feasts here in "the fat valleys of Ephraim."

I am looking for Bro. John E. Vanderwood to join me shortly, and we anticipate making a tour among the settlements further south. The work is moving only slowly, but we feel confident of final victory for the cause acknowledged and preserved of the Lord.

In gospel bonds,

H. N. HANSEN.

Miscellaneous Department.

Convention Minutes.

Northeastern Illinois.—Sunday-school association convened with the Central Chicago Branch, January 20, 1905, at 10 a. m., Bro. Charles A. Gurwell, superintendent, presiding; Bro. James C. Page was chosen secretary pro tem. The morning and part of the afternoon session was spent in carrying out the parent's day program, which was very interesting and instructive. The rest of the afternoon was spent in hearing reports, and in election of officers. The following were elected: Superintendent, James C. Page; assistant superintendent, Mable Sanderson; secretary, Mary Anderson; librarian, Sr. Bessie Clark. Delegates to the General Convention: Bro. and Sr. M. H. Bond, F. M. Cooper, Sr. Fred Johnson, Sr. Bessie Clark, C. J. Clark, J. Midgorden, C. Scott, J. W. Wight, Bro. and Sr. H. Southwick, Sr. Sadie Seal, Charles A. Gurwell. Adjourned to meet at time and place of next district conference.

Church Recorder.

BRANCH REPORTS.

This is to give notice to district presidents and clerks who have failed to send to this office the branch reports that have come into their hands, that we need them. Some of them have been retained a long time. If any here mentioned have been sent in time to reach here before February 3 then they have been lost in transit, for they have not arrived. Where district clerks have kept reports in order to obtain corrections before sending will say not to wait longer than March 1, as we wish to put on record all past changes, both gains and losses, as far as reported.

Those whom it may concern please note the following delinquencies: No reports of the branches in the Spokane District, Washington, have ever come to hand from the date of district organization. The first conference was held a year ago this month and another in June, but not a report has arrived. Therefore we urge that complete copies of the different branches in that district be forwarded immediately so that they may be copied upon the general records in time to include them in the annual report made to the General Conference about March 20, each year.

The October reports of the Massachusetts District have not been received, nor those of the Nadaway District for either May or October. The North Dakota reports from the June conference are not yet in, nor those of Southwestern Oregon for August, Portland District for December, Montana for November, nor the Northern Michigan for October.

Whoever has the aforesaid branch reports in their hands will confer a favor by forwarding as soon as possible, and if help is needed to correct them we will do our part to obtain correct items.

According to notices published in HERALD and *Ensign* there were four districts that held conferences in January and there were appointed thirty three districts to hold sessions during February, also eight in March, and a few others not yet published dates of. Thus it will be seen that many reports will be due between now and March 20, and if the brethren will forward the branch reports as early as possible it will be a favor to this office.

Where reports need correcting please write to the clerks, but do not return reports to them, for usually there is a long delay and sometimes the reports never come back.

H. A. STEBBINS, Church Recorder.

LAMONI, Iowa, February 4, 1905.

Correction.

In article entitled "Concerning Graceland College. Settling the dust," on page 108, column 1, paragraph 4, in the second sentence, the word *not* should be inserted after the word *could*, making the sentence to read: "If it could *not* do this *directly*, it could not take advantage and do it indirectly," etc.

Notice of Amendment.

ARTICLES OF INCORPORATION AND ASSOCIATION OF GRACELAND COLLEGE.

Proposed to amend article one (1) by inserting after the word *years* and before the word *from*: "unless otherwise ordered by General Conference." And also by striking out the words, now concluding this article: "the expiration of fifty years," and inserting in lieu thereof:—"such time as the General Conference may decide," so that as amended the article will read:

"Article 1.—The association assumes to itself all the powers and privileges conferred by chapter two (2), title nine (9), Code of Iowa, and such parts of chapter one (1), title nine (9), as are applicable to associations of an academic or collegiate character; and shall exist as provided therein for the period of fifty years, unless otherwise ordered by General Conference, from the date of filing of these articles of association in the office of the recorder of deeds of Decatur County, Iowa; and said corporation may be renewed at such time as the General Conference may decide."

It is also proposed to amend paragraph three, of Article 15, by striking out all between the words *Church* and *It*, so that as amended it will read:

"These articles may be amended at any General Conference of said Reorganized Church. It shall be the privilege of the Board of Trustees to make such by-laws from time to time for the carrying on of its work and duties and the facilitating of business as are not inconsistent with these articles."

The above amendments will be moved in open conference on the afternoon of April 10, 1905, or on such subsequent day of the 1905 General Conference as shall be thought best by the mover or to be most consistent with the general interests of the conference or the work connected therewith.

Done this third day of February, 1905.

J. W. WIGHT.
O. H. BAILEY.

The Presidency.

MEETING-PLACES OF QUORUMS AT GENERAL CONFERENCE.

By concurrence of the First Presidency and the presidency of the Lamoni Stake, the following places have been selected as the meeting-places for the leading quorums of the church at the next General Conference:

The High Council and First Presidency will utilize the First Presidency's office, in the HERALD Office building. The Twelve, as per notice already published, will meet in the Historian's Office. The Patriarchs will meet at the residence of Bro. A. H. Smith. The Quorum of High Priests will meet in the Mite Society building, near the HERALD Office. The First and Second Seventy will meet in the rooms in the basement at the west end of the Brick Church, the Second Seventy occupying the north room. The various quorums of elders, priests, teachers, and deacons will be provided for upon application to the First Presidency. This can be easily arranged for at the opening of the conference.

FRED'K M. SMITH,
Secretary of Presidency.

LAMONI, Iowa, February 3, 1905.

High Priests.

To the High Priests: We mail to each member of the quorum report blank, program of 1905 meetings, with a return self-addressed envelope, which you will please use in transmitting your report to me, March 1.

Those brethren that failed to report last March the first, will please report for two years and oblige.

Our treasury is empty, and we are in debt; you are therefore invited to make a contribution to meet the necessary quorum expenses.

Your servant,

ROBT. M. ELVIN, Secretary.

Box 224, LAMONI, Iowa.

Information Wanted.

Information is desired concerning the whereabouts of Bro. Thompson Cochran, a teacher, formerly a member of the Central Branch, Stillwater, Oklahoma; later of Chicago. Any one knowing his whereabouts, please address the undersigned.
TASCOSA, Texas. MRS. Z. A. COCHRAN.

Fourth Quorum of Priests.

I have written to each member and sent list of names. If any one fails to get list please notify the undersigned. Will send annual blanks about March 1.

JAMES D. SCHOFIELD.

Conference Notices.

Eighth semiannual conference of the Independence Stake will be held at the Stone Church in Independence, Missouri, Saturday and Sunday, March 11 and 12, 1905. A report from each branch and each member of the priesthood is desired, blanks for which are being mailed to branch officials, who are asked to use their influence towards sending a correct statistical report and urging the ministry to send a complete report, also your list of delegates at the ratio of one for every six members, based upon the actual number in a branch. Recommendations or resolutions must be mailed to reach me not later than March 1, 1905, that I may furnish the conference a complete statement of work done for past fiscal year. Come prepared to elect delegates to General Conference. W. S. Brown, secretary, 2143 Bellevue Avenue, Kansas City, Missouri.

Florida District conference will convene at Calhoun Branch, March 18, 1905, at 10 30 a. m. Branches please send reports. W. A. West, president.

Pottawattamie District conference will meet at Council Bluffs, at 10 a. m., Saturday, February 25, 1905. The district presidency desire to hold a priesthood-meeting in the afternoon of that date, and urge as many of the priesthood as possible to be present. Reports and such other papers as are to come before the conference should be sent to the secretary one week before conference. J. Charles Jensen, secretary.

Died.

STULL.—Sr. Susan Stull passed beyond January 15. She was a Saint when Joseph the Seer was killed at Nauvoo. She and her parents went as far as Page County, Iowa, when the followers of Brigham Young started for Utah. She was rebaptized October 29, 1900, by W. M. Aylor. She always had faith in the latter-day work and was acquainted with Joseph the Seer, and always held him in the highest esteem. Susan Stull was born near Cincinnati, Ohio, November 30, 1828. She was the mother of thirteen children, nine of whom survive her.

HAINES.—Cora Haines, daughter of Bro. Curtis Randel. Cora always lived a faithful life and died firm in the faith, in hope of a glorious resurrection. Elder W. S. Taylor in charge of funeral; sermon by Evan Davis.

BATH.—Ethel, wife of Bro. John Bath, died January 26, aged 24 years and 24 days, she was a good Saint and will be greatly missed by Saints and friends. Funeral in the Saints' church at the Columbus Branch. Bro. Evan Davis preached the sermon; W. S. Taylor in charge.

COOP.—At her home at Decatur City, Iowa, January 24, 1905, after a lingering illness, Sr. Susannah, wife of Bro. Philip N. Coop. She was born in Harrison County, Iowa, September 15, 1871, married to Bro. Coop November 26, 1902, and with her husband was baptized at Lamoni, March 27, 1904, by Elder J. L. Detrick. She leaves a husband, three brothers, and two sisters. Funeral from the Saints' church, Lamoni, January 26, in charge of William France; sermon by President Joseph Smith.

STARKEY.—January 28, 1905, twelve miles from Chico, California, Allen Thomas Starkey, son of Bro. and Sr. A. M. Starkey, aged sixteen years. Death caused by accidental shooting. Funeral-exercises conducted by J. S. Hommes; sermon by J. C. Crabb.

GURWELL.—Sr. Sarah Ellen Gurwell was born at Evansport, Ohio, April 6, 1840, married to William Gurwell, March 4, 1862. To them were born four sons and six daughters; nine of whom survive the deceased. In her early days, she joined the United Brethren Church. August, 1868, was baptized into the Reorganized Church, and lived a faithful life, seemingly never losing an opportunity to do a kind deed. January 7, at about 7.10 the sister left the house to go to the church; but not finding it open, stepped in at Bro. Cornelius', close by, and remained till 7.50, when she started home seemingly in good health. A few moments later Bro. Cornelius heard a faint call from the yard; a quick response to the call, found Sr. Gurwell lying on the ground. She was carried into the house and Bro. F. G. Heitricks and members of her family quickly summoned, but at 8.20 she breathed her last. Heart trouble was the cause. Elder I. N. White was called to officiate at the funeral. Time had to be given for the children to get there; this delayed the funeral till the 11th. Elder Bender and wife did not arrive till the next day, and the remains lay in state at the home till they arrived. Her life was a shining example of the power of the gospel. The Spirit had left its heavenly imprint, and a stranger, to whom it is not given to know the secrets of the Lord, could have recognized the lineaments of one of his children. The church was well filled; and indeed, when her mortality last entered its portals, never were more sincere mourners. Her children are models of gospel training, showing forth that the gospel of Christ is the power of God unto salvation.

McClures for February.

The February *McClure's* gets right to the spot—we should say the three spots—on our national character: "Business government," "Violence and lawlessness," "The smothering corporation." Real conditions these, stirring events, that make you think hard, interpreted and analyzed by experts, with practical suggestions of hope.

There is plenty of fiction in the number, both moving and exciting, but the most startling narrative of all is Lincoln Steffens's damning account of Rhode Island politics. How votes, legislation, the honor of the State, are pawned by those who should guard its interests, and how every American is keenly concerned in the story, through the prominence of Senator Aldrich of Rhode Island in national politics, Mr. Steffens tells with astonishing directness:

Another right-arm jolt is that administered to the friends and the institution of "lynching in the North," by Ray Stannard Baker. No more lenient, no less blunt than when he wrote last month of the South, Mr. Baker describes conditions in two "lynching towns" he visited—Springfield, Ohio, where he found disgraceful inefficiency of officers and supineness of citizens; and Danville, Illinois, where he found a hero. In its impartiality and dramatic interest, this is one of Mr. Baker's best articles.

The following letter is typical of the three hundred received by Mr. W. S. Harwood in reply to his inquiries among the leaders of Canadian politics on the question of annexation. It is quoted from his article "Canada's attitude toward us," in the February *World's Work*:

"Honorable James T. Schell, member of the House of Commons for Glengarry, Alexandria, Ontario:

"Compare Canada to day with the United States in 1820 and everything is in favor of Canada. Compare her to-day on the per centage, or on the per capita basis, or on any other basis except bulk basis, and everything is in favor of Canada.

"We do not want your negro problem, your south of Europe immigration, nor your laws, nor your disregard of law and order, as shown in your South and Southwest. Canada is now growing fast and drawing her immigration from Britain, Sweden, Norway, Finland, Germany, and the United States. Ninety-two per cent of our immigrants are from the north of Europe and the United States. Your immigrants are eighty-four per cent from the Latin races. We have three-fifths of the wheat area of North America; rich in minerals, timber and fisheries; with free lands, free schools, a free people, with the best administered laws in the world. Before 2,000 A. D. the Northern States will seek annexation to Canada. No; leave Canada alone; we are going forward under better conditions as we are."

Advice to Would-be Stenographers.

I called on the principal of a most flourishing business school. I wanted a stenographer for some special work.

"I could not recommend one girl on our list to-day. Not that these girls are incompetent stenographers," he added, hastily "but I know that for general dictation like yours they lack the knowledge of English."

"Then what are they fitted for?"

"On, they take what we call cheap positions, for five or six dollars a week. They learn by experience. At first they are given copying and unimportant dictation. If they are under the right sort of man or woman, some one who is patient, they gradually acquire a knowledge of their own language, or at least as much of it as bears on their employer's business. The great trouble is that girls try to build a knowledge of stenography on wabbling foundations in English. After having wasted their time in the public schools, they expect us to make up all their deficiencies while teaching them stenography. Girls are pushed into business at too early an age. They should have at least one year in the high school before studying stenography."—February *Woman's Home Companion*.

Every woman who is proud of her home wants to know all that she can about proper and correct methods of furnishing. She will find a most useful article on this score by Esther Singleton on "Furnitures of noted periods" in the *Twentieth Century Home*. Such subtle distinctions as those between the Louis XVI, Directoire and Empire styles are carefully explained.

The Chicago Daily Review is the only Chicago daily you can get for one dollar a year, 75 cents for six months, fifty cents for three months. All important news, a daily magazine feature complete market reports. Send a dollar to Daily Review, Coca-Cola Building, Chicago, Illinois.

The index to the *Electrical Review* for 1904, issued with the closing number of the year, occupies eight pages of closely printed matter, and a glance at its contents shows the wide scope of the field covered by that excellent magazine. The magazine seems to grow constantly in interest and value.

The Shakers represent one of the many peculiar religious movements of the world. In material ways, at least, the Saints may learn some lessons from them. A graphic account of their history and customs appears in the February number of *Autumn Leaves*. It is illustrated with several halftones of members and scenes at "Mount Lebanon."

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Worry to sift out the conflicting rumors concerning the Japan-Russia war, and to try to follow its progress? Or to get at the true state of the Presidential campaign, the chances of the several candidates, the tendencies in the various states, and the probabilities as to the platform? Does it worry or weary you to "keep posted" in this busy, hustling age when there are so few moments for quiet reading and so many demands for your money?

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The Saints' Herald

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

Volume 52

Lamoni, Iowa, February 15, 1905

Number 7

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

JOSEPH SMITH EDITOR
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Editorial.

FALSEHOODS AND MISREPRESENTATIONS BY "THE GOSPEL
 MESSENGER."—No. 4.

And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped? For if the trumpet give an uncertain sound, who shall prepare himself to the battle?—1 Corinthians 14: 7, 8.

It is fair to presume that those who are publishing the *Gospel Messenger* assume to correct the errors of those from whom they may differ in this religious controversy. The title itself is suggestive, and would carry the inference that it is not intended that anything false or erroneous shall be found in its pages. If the contrary should be made to appear it will put this doughty champion of sectarianism in the attitude of a pipe or a harp that gives no distinction of sound, or one who blowing the trumpet gives an uncertain sound, thereby confusing the people.

Mr. Yearout's fourth article opens with the following statement:

As I view it, a darker blot never stained the pages of American history under the guise of a new-found religion, nor a poison more deadly to virtue and good government than the fangs of Mormonism, as fastened into the religious body. It was a festering sore that bred theft, murder, and many other evils.

If the reverend gentleman had stopped his criticism by making it to apply to those things of later development in what he calls Mormonism, we should pay but little attention to it; but when he proposes that the new-found religion with which the history of the Church of Jesus Christ of Latter Day Saints began, bred theft, murder, and other evils, we necessarily join issue with him, because we know better. In order to make this appear to his readers he cites the action of the United States Government against the evils of polygamy, "as fostered and practiced by Mormons under the guise of a religious belief; claiming they were conscientious in so doing." We referred in our last article to this matter of plural marriage and disclaimed the necessity for a defense of the matter from us, because we were in no way responsible for it. That we are not alone in the belief that polygamy did not grow out of the original faith as proclaimed by Joseph Smith as a legitimate result, we give the following from a late writer in the *Pennsylvania Grit*, of January 8, 1905, Mr. Arnold C. Grosvenor:

Smith did not "discover" that it was necessary for the communicants of the new religion to practice polygamy. It remained

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"IT MAY be proved with much certainty that God intends no man to live in this world without working; but it seems to me no less evident that he intends every man to be happy in his work. It is written, 'In the sweat of thy brow,' but it was never written—in the breaking of thine heart'—'thou shalt eat bread.' I find that no small misery is caused by overworked and unhappy people, in the dark views which they necessarily take up themselves and force upon others of work itself. I believe the fact of their being unhappy is in itself a violation of divine law and a sign of some kind of folly or sin in their way of life. Now, in order that people may be happy in their work, these three things are needed: They must be fit for it; they must not do too much of it; and they must have a sense of success in it."
 —Ruskin.

O'Haver 1-505

for Brigham Young to add this feature and that of blood atonement, for which the nation owed him a debt which should have been paid before he died. . . .

Upon Brigham Young rests the responsibility for polygamy and blood atonement in the Mormon religion, neither of which was in the original creed. He introduced them about 1850. [1852.]

Also the following from the *Saturday Evening Post*, of Philadelphia, for February 4, 1905, by H. C. Williams, under the caption of "The Mormon system":

But an empire demanded a population, and the adoption of a polygamous code would supply this *ad libitum*. It was supplied by Brigham Young and his lieutenants with an ingenuity that included every subjective emotion of the human mind, and nowhere, save perhaps by the Egyptian priesthood, has more effect been applied in systematizing superstition than is displayed in the details of the Mormon creed. . . .

Generally speaking, only the pioneers who came to Utah between 1848 and 1852 were Americans. The implanting of polygamy, which was foreign to the religion of the first prophet, Joseph Smith, and which was a political afterthought, turned American blood away from the institution, and the bulk of the population has since mainly been drawn from the artisan and peasant classes of England, Wales, Scotland, and the Scandinavian countries.

Mr. Yearout, pursuing this thought that Mormonism proper is such a pestiferous seed and productive of so much wrong, writes as follows in the second paragraph of his article:

If it be right to obey conscience in all things, as many claim it is, then Mormons were right in obeying their conscience. The Mormon prophet received the polygamous law from God and enjoined it upon the Saints. And it was declared by revelation that "Joseph Smith was with the Father in the beginning," and that in him should all the kindreds of the earth be blessed. (Doctrine and Covenants 93: 23; 124: 58.) Thus it will be seen that Joseph Smith, the Mormon lawgiver and prophet, is placed on an equality with the blessed Son of God. "Joseph Smith, the prophet and son of the Lord, has done more (save Jesus only) for the salvation of men in the world than any other man that ever lived in it."—*Ibid.*, 135: 3.

As before, in his articles, Mr. Yearout has in this used the Utah edition of the book of Doctrine and Covenants in its division into paragraphs, and has grossly misquoted from it, in order to make his argument appear plausible. He has quoted from section 93, paragraph 23, "Joseph Smith was with the Father in the beginning." There is no such quotation or statement in the book. To show how grossly he has misconstrued what he calls Mormonism, we give the opening statements of the revelation, section 93, as follows:

Verily, thus saith the Lord; it shall come to pass that every soul who forsaketh their sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face and know that I am. And that I am the true light that lighteth every man that cometh into the world; and that I am in the Father, and the Father in me, and the Father and I are one: the father because he gave me of his fullness, and the Son because I was in the world and made flesh my tabernacle, and dwelt among the sons of men.

The only possible warrant that this Reverend Yearout could have had for the statement which he

has made as a quotation is found in the twenty-second and twenty-third paragraphs of the revelation, section 93, which reads thus:

And now verily I say unto you, I was in the beginning with the Father, and am the first-born; and all those who are begotten through me are partakers of the glory of the same, and are the church of the first-born. Ye were also in the beginning with the Father; that which is spirit, even the Spirit of truth. And truth is the knowledge of things as they are, and as they were, and as they are to come; . . .

Man was also in the beginning with God. Intelligence, or the light of truth, was not created or made, neither indeed can be.—*Ibid.*, paragraph 29.

From this it may easily be seen that Joseph Smith neither did say of himself, nor was it said for him, that he was with the Father in the beginning, any more than he taught that Charles M. Yearout was with the Father in the beginning; for the expression, "man was also in the beginning with God," covers the race; and the only special individual mentioned in the revelation is Jesus the Christ. And the testimony of the revelation is substantially that which was borne by the apostle John, and is in this language:

And he bore record, saying, I saw his glory that he was in the beginning before the world was; therefore in the beginning the Word was, for he was the Word, even the messenger of salvation, the light and the Redeemer of the world; the Spirit of truth, who came into the world because the world was made by him, and in him was the life of men and the light of men.—*Ibid.*, paragraphs 7-9.

John's testimony is this:

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. . . . In him was life; and the life was the light of men.—John 1: 1, 2, 4.

One thing is certain, that Reverend Yearout has forsaken the spirit of the text, both in John's gospel and in this revelation which he misquotes, and that is the Spirit of truth; for nowhere in the revelation appears the language he attributes to him. He further distorts the language by claiming that it makes Joseph Smith to be on equality with the blessed Son of God, for the reason that it was Abraham to whom the declaration was made that in him should all the nations of the earth be blessed, and as it was said unto Abraham, so it should be said of Joseph Smith. It is quite too early in the history of these latter days for Reverend Yearout or any other would-be critic of him and his work to determine what may be the final result of a message which was given to Joseph Smith and by him to the world. There has never been an effort made by Joseph Smith or any of his followers to make him the equal of the Son of God.

Mr. Yearout again distorts the record by making it appear that the statement that Joseph Smith had done more than any other man for the salvation of men, by misquoting a statement made by Willard Richards, who was with the Prophet in the jail when

he was murdered, and who wrote the eulogistic account of it after the Prophet's death, and which was published in the Book of Doctrine and Covenants under the title of "Martyrdom of Joseph Smith and his brother Hyrum." There is no claim made that this was a revelation from God, but it was simply a statement made by a man who was with him at the time of the assassination, was a member of the church, and the only one of four who were present on that occasion who was not hurt, each of the other three having received four bullets each, and two of whom, Joseph and Hyrum, were killed. He misquotes the statement, thus: "Joseph Smith, the prophet and son of the Lord;" whereas the paragraph referred to reads thus: "Joseph Smith, the Prophet and Seer of the Lord." Why this reverend gentleman should resort to such misquotations as that for the purpose of destroying the character of the revelations as containing no truth, is a mystery to those who believe in fair dealing.

Mr. Yearout refers to the claims made by many that it is right to obey conscience in all things. He knows well that such claim has been made and is even now made; and he may be following his conscience in thus distorting and misquoting; but if that be so, it is evidence that his conscience has not been brought under the divine influence of that which teaches men to speak the truth of each other. Joseph Smith did not receive the polygamous law from God, as he states; neither did he enjoin it upon the Saints.

In the presentation of the Smoot contest in the senatorial committee there is a petition to the President of the United States for amnesty, and the third paragraph of that petition, referring to the doctrine of polygamy, recites this:

That doctrine was publicly promulgated by our President, the late Brigham Young, forty years ago, and was steadily taught and impressed upon the Latter Day Saints up to September, 1890. Our people are devout and sincere, and they accepted the doctrine, and many personally embraced and practiced polygamy.—Proceedings, Smoot Case, page 18.

This bears date Salt Lake City, December, 1891. Forty years back would bring it to about 1851. In fact, it was August 29, 1852; so that the contention of Messrs. Grosvenor and Williams, which appears heretofore in this article, is correct, and the statement made by Mr. Yearout to which we have referred, implicating Joseph Smith as the one who enjoined this upon the Latter Day Saints, is a gross mistake.

Mr. Yearout states that Joseph Smith taught that the Bible was an imperfect book and that all Christian churches were wrong: Will the reverend gentleman please reconcile the contentions among the different churches, including his own, as to which is preëminently the church of Christ? By his contention as a follower of those who publish the *Gospel*

Messenger he tacitly and practically contends that all others are wrong. If any one of them was right why does not the reverend gentleman belong to that one? Is he not aware that wiser men than himself, more noted in the religious conflict of the age, have publicly declared by resolution that the creeds are abomination before God? What more than this could Joseph Smith have said? And he said that only because he was told it by revelation; and the force of it was verified upon him in the statement that his name should be had for good and evil among all nations, that by the righteous it should be had in honor, and by the wicked in reproach. Mr. Yearout is a striking evidence of the truth of this prophetic statement.

Mr. Yearout is wrong again when he undertakes to state that Joseph Smith taught that the church of Christ had been swallowed up in worldlyism and that the gates of hell had prevailed against it. Joseph Smith taught in this regard only what is said in the Scriptures, and the statement of the Savior made in Matthew 16: 18, "And the gates of hell shall not prevail against it," has not yet had its final completion. The conflict is still going on, and will continue in all probability until he comes whose right it is to reign and puts all adverse authorities under his feet. Neither is it true that the teaching of the prophet had or has a tendency to embitter the people against Christianity. The effort was and has been to teach Christianity as Christ himself taught it, and for this reason Joseph Smith and the church with him were commanded to teach the principles of the gospel as they were found in the New Testament Scriptures as they were taught by the Holy Spirit. So far as the Bible being an imperfect book, he is a venturesome man who now asserts and attempts to stand by the assertion that it is a perfect book. Witness the efforts at revision, the higher criticism, and the attempts by many learned men to relegate the whole Bible to the workers of fiction. When Mr. Yearout and his companions of the different churches shall agree upon the statements of the Bible and reach a conclusion among themselves as to what is and is not taught in the Bible, it will be time for him to berate Joseph Smith for assuming the attitude he did.

Mr. Yearout states further that the Book of Mormon flatly contradicts the teachings of the New Testament, as he has attempted to show in his third article. He failed signally to do this in his third article; nor can he show a single instance in which the doctrine and teaching of the New Testament Scriptures is vitiated, broken, or denied by the teaching of the Book of Mormon. He further states that Mormons teach that no man has a right to preach the gospel nor officiate in its ordinances unless he has been commissioned to do so by some high official in the Mormon church. The teaching in this respect is practically this: That men who are authorized to preach

the gospel of the Son of God are those who are called by the Master himself; that this call shall be recognized by the church, and that the person so called shall be ordained by some one in authority; and that the fact of this person having authority shall be known to the church, and that he has been regularly ordained by the heads of the church. It is first paramount in importance that the individual shall be called of Christ, and that before the church can be compromised by the teaching of any man, his call must be first indorsed and recognized by the church by ordination. We presume to say that this is practically the teaching of the church to which Mr. Yearout belongs and of which he is a representative. If it is not, pray by what authority is he officiating?

Mr. Yearout deals extensively in assertions respecting the Saints having been guilty of theft and the shedding of human blood in Missouri and Illinois. He states that they were driven out of these States because of their murdering and stealing. This is not true; there was no shedding of blood in Missouri on the part of the Saints except that which was done openly in the sort of guerrilla warfare which prevailed at the time and in self-defense. It is a pitiful confession of the weakness of the State organization for the execution of its laws when men like Mr. Yearout make such statements as the foregoing. If theft and murder were committed by individuals, the Saints were not so numerous nor so powerful that they might not have been reached by law; and General A. W. Doniphan, who was an attorney at law in Daviess and Jackson Counties, Missouri, where the Latter Day Saints attempted to settle, stated distinctly that not a single individual of the Mormon church was prosecuted for crime to his knowledge while he was a resident in those counties and practiced law therein.

Of the Mountain Meadow Massacre we have nothing to say further than this: It was a grievous outrage, and it is a pity that only one of the conspirators and guilt-laden perpetrators of it, and he not the most guilty, should have been punished for it. No person can defend that butchery. It deserves all the hard names that the Reverend Yearout or anybody else can say of it. The Reorganized Church, which is teaching the faith as it was held by the church from 1830 to 1844, is not responsible in any sense for any shedding of blood that may have occurred after the death of Joseph and Hyrum Smith after the hegira west had taken place. We make no apology for them who committed those crimes, but have ever denounced unlawful violence and disregard for the laws of the land, no matter by whom these were done.

Mr. Yearout says that in 1831 Joseph Smith used the following words, in getting possession of the land of Zion in Missouri: "Wherefore the land of Zion shall not be obtained but by purchase or by blood, otherwise there is no inheritance for you."

To this he adds, "If you can not buy it, kill the people and take it; but the Missourians had some knowledge of the use of firearms too, and they put the Saints to flight that were not killed." Why could not this reverend gentleman have given the whole statement instead of giving it fragmentarily, as he has done? Had he done this it would have shown at a glance that it was a revelation to the church and that there was no bloodthirstiness in it; for it immediately declares, after what he has quoted:

And if by purchase, behold, you are blessed; and if by blood, as you are forbidden to shed blood, lo, your enemies are upon you, and ye shall be scourged from city to city, and from synagogue to synagogue, and but few shall stand to receive an inheritance.—Doctrine and Covenants 63: 30, 31.

Is any one foolish enough to believe that language having the force of a revelation from God as this had to the people to whom it came, would have been so utterly disregarded of the commandment as to have undertaken to dispossess anybody by force of arms from their lands? No such attempt was ever made, not a resident of the State was ever driven from his home and his lands taken from him by any single member of the church or any body of them. On the contrary, the Saints were driven *en masse* from the State by force of arms in the midst of winter, dispossessed of their lands and plundered of their personal property, their leaders imprisoned without just cause, and finally being sent from one county to another on the pretext of safe-keeping on an unsigned mittimus they were allowed to secure an opportunity to escape by connivance with their guard. Subsequent attempts on the part of the authorities of Missouri to secure extradition papers from the Governor of Illinois upon the grounds that Joseph and Hyrum Smith were fugitives from justice, were denied by the Executive of the State with a full knowledge of the facts in the case. In the light of this plain statement of facts, how does that vicious statement of the Reverend Yearout sound, "If you can not buy it [the land], kill the people and take it"?

With reference to what Mr. Yearout has said in regard to Zion not being possessed, the temple not built, the world not subjugated, we have only this to say, that he has been like himself in charging what the teaching of Joseph Smith does not warrant and distorts the record. The contest for the possession of property in Independence, Missouri, was not between the Brighamites and the Josephites, as Mr. Yearout states. The parties to the suit were the Church of Christ, commonly called Hedrickites, and the Reorganized Church, commonly called Josephites. The result of this suit was that before the courts of Missouri the Reorganized Church won their contention, but the Court of Appeals defeated the purpose of the suit upon the technical ruling that the church had slept upon its rights, or what is termed in law, *laches*. The moral and spiritual contention

was determined in favor of the Reorganized Church, practically conceding the right to the possession of the property to the plaintiff, but denying the benefit of that right because they did not begin their suit soon enough.

At the close of his article Mr. Yearout makes this statement concerning Joseph Smith: "He could not even punctuate a simple sentence in plain English, or write the English language correctly." He does this for the purpose of throwing discredit upon the Book of Mormon and the claim of Joseph Smith to having translated it, and quotes from what he calls "Book of Mormonism." There is no such book that we know anything about.

He further misleads the reader by using this expression: "The author of Book of Mormonism says." He assumes that this author was Joseph Smith. This is not true. The quotation which he attempted to make and which he misapplies to Joseph Smith is found in the first chapter, first verse, of the first book of Nephi, Nephi being the author of the words which Mr. Yearout applies to Joseph Smith; and yet he follows this up by saying, "Joe Smith knew absolutely nothing about the language of the Jews and of the Egyptians, and as a matter of fact he could not translate a book into English from the Egyptian language, in which he knew not a syllable."

This is almost practically what has been claimed for the translation itself of the work known as the Book of Mormon, but which this writer pleases to denominate the "Book of Mormonism." Suppose that Joseph Smith was the ignorant man that Mr. Yearout claims he was; that he could not write the English language correctly, nor even punctuate a sentence correctly, the fact stands out clear that the Book of Mormon is in existence and that no tenable account of its origin other than that which is given by Joseph Smith and his associates has been so far presented to the public.

We conclude that this writer, Mr. Yearout, has clearly mistaken his vocation and has followed in the footsteps of the hundreds of those who have written on the subject of Mormonism, not telling the truth, garbling from the works of the church and the sayings of its ministers, misunderstanding and misapplying and misquoting, for the purpose of maintaining his assumption in regard to it. We have used the Utah edition of the Book of Doctrine and Covenants in our article, as this is the edition which Mr. Yearout has used. The language of the text quoted is alike in both editions, the difference being in the numbering of sections and paragraphs; section 63 is alike in both books; section 93 is section 90 in the Lamoni edition; section 135 is section 113 in Lamoni edition. We trust that those who have been reading the *Gospel Messenger* may take the pains to verify the statements we have made, and if they do so, they will have need to exercise charity in regard

to this clerical writer, Mr. Charles M. Yearout; for we have seldom seen an attack made upon the church containing more misrepresentation and viciousness than this gentleman has displayed.

(Concluded.)

CHURCH LOSSES—MEMBERSHIP.

Under the head of "Leakage from churches," one of our exchanges, the *Hollister Bee*, Hollister, California, in a late issue has the following, which we quote with a view to an article in the *HERALD* for February 8 by Bro. Edward Rannie, in which he presents the number of baptisms during some fourteen years of the past, showing a very apparent falling off in the number of baptisms and making quite a pertinent inquiry as to the why of this falling off, and giving certain suggestive reasons, for which he does not stand sponsor, but which he says are presented by others. We suggest in connection with what he has presented that those who are possibly thinking of offering some further reasons or enforcing those which have been given, will take this clipping into consideration. We should really like to see certain writers of the church give short articles on the topic:

Statistics furnished by a New York correspondent to the *Baptist Standard* show that in two of the five boroughs of that city Protestant Christianity has lost ground, numerically speaking, during the last year. Another New York pastor was reported recently to have said in a public address that in four blocks comprising a city square over thirteen hundred people were found who had formerly been church-members, but who do not now even attend church services. The *Standard* comments on this "unpleasant reading":

"These depressing conditions are not peculiar to New York, for pastors and Christian workers in all parts of the country have much the same story to tell. Not only is there no general and widespread spiritual awakening, but the church loses each year by desertion many of those who have been brought into its membership. Almost every city parish has within its boundaries as many people who have formerly been identified with church-work and are now divorced from it as there are members in good standing in the churches of the neighborhood. If the time-honored doctrine of the final perseverance of the saints is true, either a multitude of unsaved people have been brought into our churches, or men and women can go a long way in indifference to Christian work and worship without endangering their eternal welfare.

"Men and women who have been church-members, and, in many cases, active workers, are disassociating themselves from organized Christianity, and in such numbers as may well compel the solicitous attention of those who desire the perpetuity and growth of the church. The numbers reported in the annual minutes of our associations as 'dropped' or 'excluded' represent but a fraction of the real loss. Almost every church carries on its list of members those who have gone out from us in everything but name. It is generally admitted that the real, working force of the average church is only about one-half of its nominal membership, and sometimes it is not even that. After having made all proper allowance for ill health and nonresidence and old age, we are compelled to admit that there are many members in our churches who contribute nothing in toil or money or prayer to the promotion of the kingdom, and who give little or no evidence of having any interest in religious matters."

EDITORIAL ITEMS.

The church library has recently received from Bro. W. H. Smith, of Providence, Rhode Island, several valuable accessions to its collection of books. He sent to Lamoni a box of books, some of which went to the college library, the remainder to the church library, the latter institution receiving the majority because most of the books were of a religious character. Bro. Smith has the thanks of the library authorities, and we trust his worthy example will be emulated by others.

Card from Bro. Joseph Luff, February 2, indicates that he is suffering from reaction resulting from his injuries by the fall he had, already known to the Saints. His difficulty is in the form of nervous disability and heart trouble. He was to start home the 6th with Bro. A. Carmichael, who is coming east to attend upon his work as one of the auditors of the Bishop's, *HERALD*, *Ensign*, and college accounts.

Bro. C. C. Joehnk wrote Bro. Heman C. Smith, January 9, 1905, from Güstrow, Germany. He was visiting from house to house, not being able to secure public places to speak in. He wrote in good spirits, but realized that the work was difficult. He wrote, "I have enjoyed the Spirit of the Master, and am glad that I am permitted to help in so great a work."

A sister in one of the small branches in Canada shows her faith by her works and sends us four new *HERALD* subscribers, and says that she has five more to send soon. If we had such a worker in every branch the publishing department would make rapid advancement.

A short time ago we published in our columns an article on "The Amana Society," a communistic body located at Amana, Iowa. That the society is in trouble appears from the following clipping, taken from the *Burlington Hawk-Eye*, of February 5, 1905:

"A sensational suit has been begun against the Amana Mennonite Society. Judge S. H. Fairall, of Iowa City, in behalf of the taxpayers, alleges that the organization is one of the greatest communistic bodies in the United State not paying taxes. As a result of this complaint Judge Byington, of Iowa City, has ordered County Attorney Wallace to bring action involving from two million to four million dollars."

That some of the South American states are rapidly developing and growing in economical value, (that is, in available natural products,) is shown by the following figures on the output of rubber of Bolivia alone. In 1890 the amount passing through the custom houses of Puerto Perez, Villa-Bella, and

Puerto Suarez, was 294,000 kilograms, valued at \$1,260,000 in Bolivian money; in 1891, 345,000 kilograms, valued at \$1,350,000; 363,400 kilograms in 1892, at \$1,422,000 value; 1893, 394,818 kilograms, value \$1,504,940; 1894, 632,500 kilograms, \$2,475,000 value; 1895, 820,410 kilograms, \$3,070,300 value; 1896, 140,712 kilograms, \$4,853,560; 1897, 1,674,216 kilograms, value \$6,551,280; 1898, 3,155,955 kilograms, value \$13,556,593. Since 1898 the increase has doubtless been equally rapid, and shows the rapid development of the rubber industry as well as the growing importance of one of the South American states.

The Spokane, Washington, *Review* for January 31, 1905, has the following notice of the church effort at that place. Success, Bro. T. W.:

"The Reorganized Church of Jesus Christ of Latter Day Saints, which has a congregation of sixty-five here, is completing its church on Third Avenue and Smith Street, in Union Park. The church has three corner lots which were bought a year ago. The church-building is thirty-six by eighty-two feet in size, and besides the main auditorium there are the lobbies, the baptistry, and the Sunday-school rooms. The little flock, under the leadership of Reverend T. W. Chatburn, has raised seventeen hundred dollars in cash, and has expended nearly as much labor on the building. The church is complete except for the finishing and plastering of the auditorium and the vestibules. The Sunday-school rooms and the baptistry are occupied. Reverend Mr. Chatburn estimates the value of the building at three thousand dollars and there is not a cent of debt.

"Reverend Mr. Chatburn is one of the 'Seventy' in the hierarchy of the church. He has jurisdiction over Washington and a part of Idaho which comprises the Northwestern mission with a membership of about one thousand. The Spokane District, with one hundred and thirty-five members in the territory immediately around here, will have a quarterly conference Saturday and Sunday, to elect delegates to the national conference at Lamoni, Iowa, the headquarters, April 6.

"The Reorganized Church has no use for the Brigham Young Mormons, and repudiates polygamy."

The *Review* of an earlier date, November 8, 1904, also, has a letter from President Joseph Smith, in partial review of some statements made by William H. Stalker, in a political speech, published in that paper October 18, 1904, which needed correction. We thank Bro. Chatburn for both clippings.

The Lamoni Sunday-school parents' day program announced last week was postponed on account of the inclement weather.

Original Articles.

"IF GOD BE FOR US, WHO CAN PREVAIL AGAINST US?"

SERMON BY ELDER J. F. M'DOWELL, AT DOW CITY REUNION,
SEPTEMBER 19, 1904.

(Reported by Belle Robinson James.)

I believe it was the apostle Paul who wrote: "If God be for us, who can prevail against us?" There are universal forces in this world, the action of which may not be stated; there are tracings of the divine nature which may not be obliterated; there are sounds which may not be hushed; and there is a work being effected, the onward, progressive tendency of which may not be impeded, as a church in organic form, that had its inception and institution under the direct ministry of God. Being of God, it is a divine institution; and as Divinity has always succeeded in whatsoever line of work he has undertaken, we may expect that the work he has attempted in this age will finally be accomplished.

One thought has always favorably engaged my attention; it is this: that whatever God has set his hand to do shall be done irrespective of human opinion or the expression of adverse thought on the part of mankind. From the reading of the sacred records, I have not been able to discover that God at any time has conferred with man as to just how he should set about to do something for mankind, the better course to be pursued, or the methods to be adopted most likely to effectually consummate the object for which he purposed working among men. With this idea in mind, we should seek to keep constantly in memory that man can not stand in the pathway of God, to turn him aside, neither can man suggest unto the Almighty anything by way of improvement upon his plan. Whenever we admit that God is in a work we admit that that work is divine, that Infinity has pledged himself to carry unto a successful consummation the work he has begun.

I do not know that I shall be able to tell you anything new, but I want to refer to an event that transpired away back in the early twenties of the preceding century. You know what I refer to, about a boy,—you have heard about him many a time, and no doubt mention shall yet be made of him many times in the oncoming days,—he made an announcement that he had seen somebody, and when he informed the people they were disinclined to believe it; they thought he was mistaken, but at the same time the announcement coming from a very obscure source, (obscure at that time but very widely recognized at the present time,) caused the unrest of many millions of people, the disconcerting of many aspirants. However, we Latter Day Saints like the idea, not exactly of disturbing people but the idea of God attempting to do something. So far as any direct intervention of his power is concerned, he had of long time been practically inactive, that is, in a certain

line of work; but he suddenly became active, and the world was in a state of slumber; they were in a comatose condition. And when this word came of a boy having seen somebody superhuman, it pricked the consciences of men and they were aroused from their slumbers and began to wipe their theological eyes and to touch around the foundations of ecclesiastical institutions in order to ascertain what had occurred, and whether this little incident was likely to be like a stone "dropped in the water" until the "waves circled round with the shock," and they should touch upon the shores of mortality throughout the domain of this world and finally have something to do in the revolutionizing of religious and social, and (shall I say?) political institutions. Nevertheless, it is our belief that God raised up wise men to frame the Constitution of this Government, and provided that this Government should be the seat of civil and religious liberty; and all those who resided within the confines of this country had settled down to a conviction that liberty of a very high order had been instituted among men. And after this Government had been established, after the disturbances of the revolutionary periods had passed, and things were again settling down to a state of political and social quietude, there was the sounding of another tocsin, in another tower, proclaiming a liberty to be associated with the great civil liberty of this Government and to walk hand in hand together as the emancipators of the human race.

The announcement of the Son of God that if the truth shall make you free, that if the Son shall make you free, you shall be free indeed, came again unto the world. Here again resounded an emancipation, in the line of religious life, that men's consciences, which had so long time been under the tension of religious bondage, should now be relaxed and men made free in the divine sense, so that the lesson of liberty which should be learned from the teaching of the gospel would be of so very much higher character that it would enable mankind, wherever they should come in contact with this message, to recognize that Almighty God was not the institutor or founder of monarchical systems in civil government; neither was it the intention of the divine mind that men's consciences should be bound by creed proscription and their thinking done by a few; and what they should believe as the right thing and the true thing should not come as a statement to mankind from human lips; that God had reserved unto himself the infinite right to tell men what they should believe, the believing of which should benefit them for time and for eternity. The great religious institution of the Almighty does not dabble (shall I use the phrase?) with the things of mortality *alone*, but reaches out into the great beyond, and while here seeks to frame and fashion lives that shall pass on into a state of immortalization crowned with what

God terms eternal life. And I do not know what that means—we shall live eternally; life immortalized implies that, but the other is something that crowns the immortal condition.

There were some people who believed that boy. Quite a number believed him,—half a dozen or more. Then there were others who believed what he had to say, and thus swelled the number; and with the increase of number came a certain degree of potency, and many people were gathered, some of them from the more ordinary walks of life. They had become vested with a power that, when they advanced toward other people it either repelled or attracted; it had its positive and negative force. If the parties to whom they advanced liked it, they were attracted, if they did not like it they were repulsed. While many thousands were attracted, many millions stood half way, and others went away altogether; but some of those folk builded a temple in Northeastern Ohio and I was in that house last April. Those people entertained a hope, the word they had heard preached created within them a hope, and there were certain aspirations awakened within their minds and they anticipated something; they were very strong believers in God; very strong. Yes, so much so that God had not seen such faith, no, not among modern mankind. They builded the house, with this hope burning in their breasts. Great promises were made, and they expected to realize them; but adverse conditions obtained and the promises failed of complete verification and so there was a disruption, and the people were scattered abroad when their earthly shepherds were slain.

But last April while I was in that building, I cast about, looking at its peculiar form of construction, and my mind reverted to the record of incidents which had occurred at the time of its dedicatory services. And one morning I went into the hotel across the way from the temple, and tarried with some friends in a room at the east end of the hotel. Presently the hour of dismissal arrived and the people came thronging out through the portals of the structure, and I said to some friends in the room: "Come to the window and look at the Mormons coming out of that building. You can see by their appearance that they are an ignorant set, easily duped, and a class that might be likely to fall in with something of that sort." Then I laughed, because I did not mean it; but that is what somebody might have said, and I said it for them, that was all. I thought of an old gentleman and his son who had visited the house a number of years ago when I was there, and I was standing near the entrance to the auditorium on the north side. They were up toward the rear end on the south side, and the young man said to the old man, who I presume was his father, "Well, what do you think of it?" "Oh," said he, "I think it stands as a monument to their folly." He

did not know I heard him, because he spoke in a subdued tone, but I heard, and, as you are aware to-night, I have not forgotten. I thought of that as I saw those people coming out and I said to myself, "Hopes presumably blasted have been revived; the 'folly' of the work of constructing this building has seemingly disappeared, and those people have passed into the embrace of death with the hope of good things to come; yet people of another generation have heard the same message and within them is created the same hope and they entertain the same aspirations and have an expectancy of realizing the same promises as given to their predecessors." It did my heart good to know that, to know it because of the thronging multitude which was now passing through the portals of the old time-revered building.

The institution we represent is an aggressive one, (there was a party said to me that her husband asked the question, "Why do your preachers preach as though they were defending themselves? Who is attacking them in this town?" "Why, nobody, directly, but everybody indirectly"); for there is a power in the world that is ever seeking to make an onslaught, and is making an onslaught upon our faith; and as truth stands in opposition to error, therefore truth must array itself on the side of the defensive against the accusations of error and its encroachments to within the precincts of its realm. That is what Jesus Christ thought about it and you know that his ministry went out as a set of revolutionists. Nowadays they would call it in political matters, "alarmists." (Some of you that complain too much about things that you think are going wrong, they call you "alarmists.")

Now this work is in danger (?) Did you Latter Day Saints know that? I am going to tell you because I heard it. This institution is meeting with an opposition arraying itself in great form, swelling itself with a constant process of egotistic inflation until likely we shall hear the sound of a "burst" sometime, I fear. There is a little paper published down at Grayson, Kentucky, by R. B. Neal, and I read in a recent issue, this month or last month, that some good man sent in two dollars. He was to pay for subscriptions to four different people with these two dollars, and the man suggested that a year's subscription be sent to Miss Helen Gould of New York City, and Bro. Neal wishes Miss Gould's attention called to the fact that she is a subscriber and a helper of the great "National (spelled with a capital N) Anti-Mormon Missionary Association of the Churches of Christ." (Now somebody makes fun of the name of our church, the "Reorganized Church of Jesus Christ of Latter Day Saints," but if that does not beat our name, what does?) He says, "If Miss Gould gets awakened to the importance of the mission of the *Helper*," she will contribute of her paltry millions—(he did not say paltry millions)—

she will contribute of her money and it will go out into the world and "the Mormon elders will soon be out of a job." I wonder if that will happen before next April! Why bless their dear souls! I laughed when I read that. I did not feel a bit scared. Then in another place in his paper he tells something about Mr. Smith. He says:

"It is Smith against Smith—that's what it is. Let the elders come up and solve the problem, but they will back out." And as soon as I read it, I "backed out." Ha, ha! I tell you the mighty armament, the construction of the fortress being builded by this great "National Association" is of such tremendous proportions, and their gunnery of such terrible power, that the great so-called Mormon institution, when all the guns get in operation, is bound to go down (?) I wonder if God knows anything about that! And I say it reverently, and not irreverently. We believe that God is in this work. And the hand of puny man and his pen and his printing-press, standing arrayed against the infinite God, what can they accomplish? "If God be for us, who can prevail against us?" Paul said that in his time when the forces of opposition were everywhere arrayed against the work of the Nazarene; and the great cause of Almighty God was not a popular movement at that time and neither is it a popularized movement in this our time.

Mr. Campbell, in a book entitled Companion of the Christian Preacher, cites on page 83 of his work, about the persecutions brought to bear by Celsus and others in the early times of the history of the Christian church, and he quotes from Jerome and other writers of the church of Christ, and he says that the only knowledge that people now have of the work written and published in those times against the work of God are the few quotations employed by Christian apologists answering them in their works; and the thought dawned upon my dull power of comprehension that maybe in the kindly providence of Almighty God all that would be left of the works published against this church of the Almighty would be the quotations from those works in the publications of this church when the others had passed into oblivion—into a state of eternal nothingness; they would only be preserved as having been the excerpts that were put into the printed matter of our own church.

Why, the fact that men do not believe that this is the work of God never phased me for a moment of time, nor the fraction of a moment. Last July I was conveyed to Moorhead, Monona County, on the 10th of July and on the 13th of July there sailed into the port of Moorhead a "warship" with the initials "A. C.," and upon the hurricane-deck stood Captain Wilson and Rear Admiral Braden, with their field-glasses sighting around on the waters of the harbor for that little "Mormon" battle-ship; and that night

the guns were spiked (they had thirteen-inch (?)—I know they have in the navy of the United States). The gun was "spiked"; it weighed two hundred pounds anyway, and when it was fired you could hear the report about forty feet distant. It kept firing for eight consecutive sessions, and all the time the balls passed and scattered around but none of the Latter Day Saints were harmed, because we just let them fly. And when the bombardment had ceased, it was "the same old story told in the same old way" that we had heard years ago, for Mr. Braden is a nonprogressionist in his method of attacking "Mormonism." He thinks "Mormonism" stands still, like himself and his theories; and he is like a circus, in his attack, for you know some people say "when you see a circus once you see it all the time." That is, you do not need to go again for it is the same performance. That is the way with Mr. Braden; when you once hear a "performance" you really do not need to go again, it is the same old "performance" every occasion; but it seems to grow a little bit weaker lately. Now, our cause was not injured there, not at all. Well, it never is when people hear him! ha, ha!

I have got a little document here. It is very important. I am trying to take care of it. This is another gun—not very large; but this comes from another fort. (You will pardon me for being personal, because *this* is personal; I have to read it.) This is published by the board of the Presbyterian Church of the United States of America, so you see it goes out into this country and elsewhere. C. Owen is the treasurer of the board, 156 Fifth Avenue, New York. This is an address—three little pages—by a learned man, a brainy man; for you can tell from what I shall read from it that it is the production of an educated brain. The gentleman's name is Sheldon Jackson, and he stands before a large assemblage of educated people; people who charge upon this work of God that the *class* of people who are adherents of this faith are an "ignorant class." He told some things before that "educated class," the General Assembly of the Presbyterian Church, at Los Angeles, California, in 1902:

It is a good time for the church to look forward and gird up her loins for a twentieth century effort to capture the United States. There are three great religious systems that have set themselves to accomplish this, the Mormon system, the Papal system, and the Protestant system. If the Protestant system prevails, our own free institutions will be perpetuated. [No doubt of that.] If the Papal system prevails, we will have liberty but under Tammany flavor. [Bro. Jackson seems to think that Catholicity is democratic, of poor Tammany flavor.] If the Mormon system prevails the president, prophet, and revelator of the Church of Jesus Christ of Latter Day Saints will be in the White House at Washington; Congress will be disbanded [Think of it] and the Twelve Apostles of the Mormon church will dictate the laws and govern the land. To-day the Mormons gather more converts in the United States [Now here is where the whole difficulty lies, they do not care about it only it is doing something] to-day the Mormons gather more converts in the United States than either the Roman Catholics

or the Presbyterians. The Presbyterian Church sends twenty-two missionaries to the Mormons and the Mormons send two thousand through the United States. [Quite a disparagement in numbers. I should think it was time the church should awake.] They have churches and congregations in every State and Territory of this nation to-day except Alaska. [I suppose it is a little too cold up there.] They have divided up the States into districts, placed a missionary in charge [See! he understands a little about how it is done] of each district and are carrying forward with their missionaries a systematic house to house canvas for converts. [You see that refers to somebody else by the name of Mormon; we are all clubbed together.] They are successful, [That is what distresses and perplexes and disturbs their equilibrium, and injects a sort of a fear into their otherwise would-be-cased hearts,] and if left alone they may yet overthrow the liberties of this country. [What do you think of that? If Mr. Jackson has read of our belief regarding the foundation of this Government he knows that no one class of Latter Day Saints believe any such thing, that is, that they would attempt, if the possibility should lie within the reach of their grasp, to destroy the liberties of this country.]

You may think this is a wild statement, but go back seventy-five years in Western New York. See that tramp outfit encamped by the creek. The dilapidated country wagon with its battered, canvas-covered top, the broken-down team grazing near by, and the poorly clad women of the party going to a neighboring farm-house for milk and food, testify to the poverty and low-down condition of the family. [Yes.] And then, if you could look seventy-five years ahead and discover that they would have in this country nearly half a million of believers, you would say it is impossible; but it is not impossible, it has been done, it is an actual fact to-day. Doctor Holmes [whoever he might be] in his inspiring address this morning tells us that the great danger of the American Republic is commercialism. [But he thinks not.] Ask Mrs. Damon R. James, and she will tell you that thousands upon thousands of the best citizens of the land have been petitioned to petition Congress for a law prohibiting polygamy. [Why, I think we have done that.] The Mormons are getting a stronghold upon the foreigners, and they are everywhere. [Is not that terrible! But they will take in not only foreigners but worse than that, American citizens, yes, Americans are actually believing this story. It is not so bad about foreigners, that are a little thick-headed anyway; but the idea of a clear-headed Yankee taking up with them! That is getting bad.] They are not only taking foreigners but Americans. They are going into the Presbyterian and other churches and taking out from congregations their communicants; and there is not a year passes that people born, bred, brought up, baptized, and received at the communion-table of the Presbyterian and other churches are not giving up the faith of their fathers and going into the Mormon church.

Now, is not that "awful"? That is what God said they would do. Did you never read in the prophecies of Jeremiah where it is said that the time would come when the people would say, "Our fathers have inherited lies and things wherein there is no benefit;" and they would go away from it and go into the "Mormon" church? Did you never read that in Jeremiah? They would go to something else. Jeremiah did not call it Mormonism. I want to stop here and make a comment. Some people argue, "Who joins your church? People of small mental caliber, easily duped and deceived, easily deluded, they are the kind that join your church." Where do we get them from? Mr. Jackson says we get them out of the Presbyterian and other churches. I did

not know they had any of that kind in there. I thought they were all brainy folks.

Thousands of American citizens are joining the Mormon church and that church confidently looks forward to the time when they shall be in full control of the United States; for they believe that they have had a revelation from God to that effect.

Sometimes our opponents tell us that the revelations given by the Mormon God to the Mormon people do not amount to anything, that the Mormon God is all a myth; and yet here they claim that they have had a revelation from God that he is going to give them the United States, and Mr. Jackson is just a little bit afraid maybe it might happen.

They believe that they have been promised by their Mormon God that the President of the Mormon church shall be President of the United States.

I never heard anything like that, and I do not believe he ever did unless somebody wrote it aside from a Latter Day Saint; that the United States, this country, from ocean to ocean, from Alaska to the gulf, shall be given to the saints of God. Oh, well, so far as "the saints of God" are concerned, whoever they might be, the Bible says that the kingdoms of the world will be given over to somebody after a while; not going to stop from Alaska to the Gulf of Mexico, and from the Atlantic to the Pacific Ocean in this country. (See Daniel 2: 44; 7: 18.)

If there is an elocutionist here I wish he would read the next six words. I have tried to read these six words and give them the proper elocutionary accent and expressions, but probably I have not fully succeeded. I will have to practice a little more, because these six words are expressive of great fear, anticipation of danger immediate (if not immediate, not very remote) and wonderful anxiety productive of distress of mind. They read thus: "*Is there no hope, no relief?*" Then he recovers from the spasm, and now he sees a little ray of light:

God has placed relief in your hands. [Now what is he going to do with you Latter Day Saints?] Send the gospel, [that is what he is going to do, send you the gospel,] and it will disintegrate Mormonism. Let the church wake up, supply the Home Board of Missions with the necessary funds for increasing mission work many fold; the gospel of the Lord Jesus Christ is the only solvent that will disintegrate the Mormon system and save the land to the American people.

When they come to you with the gospel, listen to it. But I want to say, in all kindness of feeling, that they will certainly have to resort to something different from what they have ever yet attempted before they get at preaching the gospel as it is written in the books. Calvinism is *not* the gospel!

Now these forces, peculiar as they are, are at work in the world, and every step we take is encompassed with fear (?) and every thought of triumph is clouded—only it is not because God is the founder of this work. "Every step taken has been maintained," as I remarked to a friend the other day, never a step retraced, all vantage-ground occupied and fortified securely. That is what gives alarm in the world;

because it carries with it a prestige, an infinite solidity which causes it to stand as firm as anything which Almighty God could make permanent by the touch of his infinite power. All these little efforts are insignificant in contrast with that which looms up before us as the work of God. The openness of this work, its constant invitation to investigation, its constant recourse to placing in the hands of the people its literature printed in a language not mystic but clearly stated, not covered up in word-shrouding to conceal a fact that otherwise might appear, but in clearly set terms that portray the beauty of its excellency, the sublime simplicity of the plan of the Almighty, therein lies its strength. And as history has recorded it as a fact that the feet of the Son of God walked on this earth, that there fell from his lips the words of eternal life, of love, of compassion, of pity, and of desire for the welfare of the human race—as long as we recognize that to have been a fact, and the foundation of this work is made up of the material that he furnished, interwoven and intermeshed with the divine ideas of the Father and of the Son, the great superstructure reared upon that foundation according to the model supplied by the Infinite shall stand when all things human and satanic have passed away, when the stars shall fall and the moon shall wane and the sun itself with all its present power of effulgence shall vanish before the oncoming light of the infinite God, when the song of eternal triumph shall be sung and the act of coronating the Son of God as King of kings and Lord of lords shall have taken place, and the world shall be glorified unto God, and his people celestialized in his immediate presence, when all things sublunary shall have passed away, and things that to-day satisfy the glory of this terrestrial condition shall be supplanted by the beauty, the enchanting painting of God himself in the beautifying of Mother Earth and the enclothing of his people with that vestment of everlasting life. Toward this grand consummation is the work of God, implanted in this world in these latter days, marching on, regardless of the sneers of the ungodly, the misapprehensions of the misguided of humanity, and the blurred vision of those whose consciences have been blinded to the truth; and the words that fall from the tongues of men whose consciences have been stultified beneath the touch of error and of darkness and of superstition shall be heard no more.

In this work we rest our hope; and sometimes in declaring the beauty of this truth it has seemed to me that I could feel the touch of the eternal rock of truth so solid, so firm, so sure, so immovable does it appear under the impress of the Spirit of him who has authorized the cause we have espoused, who has favored humanity with a restoration of the gospel of his Son.

THE DUTY OF SAINTS AS I VIEW IT.

We read in Genesis 1:29, Inspired Translation:

And I, God, created man in mine own image, in the image of mine Only Begotten created I him; male and female created I them.

And we are informed in the same chapter that God made the earth and placed man upon it, and gave him dominion over it, and all things that were on it. Now, while God gave man dominion over the earth and all there was upon it, yet the earth was the Lord's:

The earth is the Lord's and the fullness thereof; the world and they that dwell therein.—Psalm 24:1.

Then it is clear that men are stewards under God, and, as such, must answer to him, or give an account for their stewardship.

Those who obey the gospel are still further under obligations to God, because they have personally agreed to do his will, and assist in saving the world; for which they are assured they shall have full compensation,—in this world a sufficiency to supply their needs, and in the world to come a fullness of life and happiness, and possess all things with Christ and God. But in order to obtain this perfect condition, they must observe the law governing in that condition. That law is the perfect law of liberty, or the gospel law. Hence the Lord says:

And they who are not sanctified through the law which I have given unto you, even the laws of Christ, must inherit another kingdom.—Doctrine and Covenants 85:5.

And again, verily I say unto you, That which is governed by law, is also preserved by law, and perfected and sanctified by the same.—Verse 8.

In order to reach this condition we will necessarily have to make a complete sacrifice, and work on the same principle our elder brother did, even the Christ. His work was altogether an unselfish work, and after having done all that he did, he said, "Father, glorify thou me with the glory which I had with thee before the world was." Paul said in his time concerning the gospel work: "For we are laborers together with God; ye are God's husbandry, ye are God's building."—1 Corinthians 3:9.

Again in our time the Lord said through Joseph, Doctrine and Covenants 119:8:

All are called according to the gifts of God unto them; and to the intent that all may labor together, let him that laboreth in the ministry and him that toileth in the affairs of the men of business and of work labor together with God for the accomplishment of the work intrusted to all.

From this it is made clear that all alike are to be workers with God to establish his kingdom and build up Zion. There is no difference in minister or member. This is in harmony with Doctrine and Covenants 70:2, 3, where the Lord says of those working in the literary department:

Nevertheless, inasmuch as they receive more than is needful for their necessities, and their wants, it shall be given into my storehouse, and the benefits shall be consecrated unto the inhabitants of Zion, and unto their generations, inasmuch as

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

With this scripture before us, we certainly will be able to see that God requires every man employed in church service or work, to receive like compensation. The minister in the field gets only family support, and his own necessary expenses. The man in the HERALD Office, or *Ensign* Office, college, or any other place employed in church-work, should work in like manner. It will be impossible for full confidence to be placed in the management of church affairs until the Lord's plan is observed. Where is the justice in a minister laboring in the field with a debt on his home, and no extra allowance to meet it, and one laboring in the office with an extra allowance to meet his obligations? We should treat all alike.

It may be said the man at home puts in more time than the minister. This is not necessarily true of the faithful minister; for he always has something to do that is necessary to be done, and if he accumulates in excess of his necessities he should, under the law, consecrate it for the building up of Zion, just the same as the man working in temporal things.

And again, if the satisfaction of being at home with one's family, and the extra opportunity a man has to attend to home affairs, does not make up for all extra time, home is not properly appreciated.

Again, it may be said, we can not get competent men to work in that way. This I am not willing, as yet, to believe. I think we have enough competent men in the church (that are in the faith) to work in any place the Lord's work may need them. The man that pretends to believe this work in which we are engaged to be the Lord's work, then will not do what may be required of him according to the law, is not in harmony with his profession. All should "labor together with God." "But the laborer in Zion, shall labor for Zion; for if they labor for money, they shall perish."—Book of Mormon, p. 99, par. 15.

According to what we have cited in this article, every one should be a laborer with God for the building up of Zion. That should be the chief ambition of every one. All should fare alike that work for the church, minister and member. The quorums of the church should keep this law and see that it is kept, especially in the stakes.

It is the duty therefore of every Saint to observe the whole law of God, pertaining to temporal as well as spiritual things, as set forth by the chief quorums of the church. And if the proper officers will adopt the Lord's plan and insist on all others working the same way, the Saints will soon fall in line, and we will see the work prosper as it never has hitherto, in my opinion.

When the Lord's policy is adopted, the college can run and the poor be educated as well as the rich. The missionary will go out with confidence. If he is in debt let him stop and pay it; or if the church requires his time, let the church assume his indebtedness, or give him sufficient allowance so he can meet his obligations. Let every man make all the money he can in righteousness and consecrate all he can spare for the Lord's work. This is certainly the duty of all Saints, and I am unwilling to sustain or employ any Saint in church-work that is not willing to work in the Lord's way; and I do not want the church to sustain me where I am, if they are not willing to work in this way; for any other policy will fail.

It may be said those doing job-work can not work that way. That is not true. No difference how they work, nor how much they make, if they pay their tithing and consecrate all above their necessities, the law is kept. If a minister collects more than his necessities require, he must turn it over to the Bishop, and the law says the same of every other man. There is no respect of persons with God.

I know from what is said to me by Saints in my visiting among them where I preach, that if we could see the Saints in the stakes observing the law of consecration *strictly*, it would do more good throughout the church in a financial way than all the preaching we can do. It is my opinion that it is a mistake for any general church officer, or stake officer, who does not comply with the financial law as defined by the three quorums, to continue to encumber the office. He ought to resign, and let the place be filled by a man who is in the faith.

It may be said by some, "I will keep and teach the law as I see it." That is not proper; for a man that can not see the law, or teach the law, as defined by the quorums whose duty it is to teach and define the law, can not represent the church,—he only represents himself, and should not occupy in an office where the church should be represented. He may say the Lord put him there. Yes, and the Lord says if he is not faithful he shall not be sustained; and no man is faithful as an officer that does not teach the law as held by the church, wherein she has spoken. If we do not move harmoniously with law we can not build up Zion, and can only bring condemnation on ourselves as a church.

I think we ought to be able in four years to find out whether we are prepared to live under stake

organization and keep the law or not; and if not we had as well say so. To teach a thing and not practice it is to destroy confidence and injure the work.

Let us now take our bearings and see where we stand. If the hastening time has come let us not hinder the Lord's work by our selfishness. If I can not see or understand the law with the opportunities I have had, I am certainly the wrong man for the place I occupy, and I should be released and another put in my place; for no man should desire to occupy any office to the disadvantage of the Lord's work. And let the church be the judge.

Knowing that God has established this work, and feeling confident of its final success, I believe the Lord will give us the opportunity to do the work required. And if a man will not try to do his part, but becomes an obstruction in the way of progress, when it becomes necessary God will remove him out of the way. He will, however, hold us responsible for our opportunities.

I pray that the Lord may bless this article for the good of the church, and that we may all strive to see and do our whole duty, and receive the reward of the faithful. Amen.

G. H. HILLIARD.



"CONCERNING GRACELAND COLLEGE. SETTLING THE DUST."

"The HERALD readers" will readily discover that something was in the Bishop's eyes and even more than "dust." In fact it must have been about the size of a "beam"!

Notice the following: In HERALD of January 11, page 33, he quotes from "a brother in Australia," as follows:

"The only ray of light that I have got is a report of one of our delegates to last conference," etc. In HERALD of February 1, page 107, we are told that it was the "report of the delegate that caused the darkness." Either the Bishop's eyesight has been sorely affected or else his memory has become deficient.

Again: In HERALD for December 21, page 1186, the Bishop says: "Because of prior adhering rights guaranteed to the body by a resolution of the body passed by a prior General Conference by unanimous consent," etc. In December 28 HERALD, page 1210, I asked, "Will the Bishop kindly point out what resolution, 'passed by a prior General Conference,' prohibits," etc. In January 11 HERALD, page 35, after quoting my entire question, the Bishop said:

"Answer. The Bishop did not state nor intimate that there was any such a resolution passed." In HERALD of February 1, page 107, the Bishop again gives the entire question and answer and on the following page he quotes a part of Article 15, of the Articles of Incorporation of Graceland College, and says: "This is the resolution that was adopted 'by a prior General Conference by unanimous consent,'" etc.

If "the Saints in Australia" had depended on such

conflicting statements it is little wonder that "The only ray of light I have got is a report of one of our delegates to last conference."

If the Bishop keeps on at this rate it will take more than one "old saw" to "saw" him "out" of his predicament, and he will need to do more than throw "dust" to blind the eyes of those honestly seeking for truth.

1. "There was no attempt made to suspend the Articles of Incorporation or any rule therein by the conference."

Now do not get too exultant over the answer standing unchallenged, for that answer puts you in an unenviable position. If the church made no such "attempt" in its General Conference capacity what is all this opposition you are making made for?

2. "The second answer given, viz., 'The college is a creature of the church by virtue of and under the law,' the brother says, 'I most certainly agree with.' That settles this point."

The Bishop is too anxious to settle points.

Here is the way I said it:

"2. That the college is a 'creature of the church' is admitted by the Bishop; and that 'the law is paramount, and must be followed or death and evil is the result,' I most certainly agree with." By the use of quotation the Bishop makes me to say *what I did not say!*

That the college is a "creature of the church" I believe, but that it is so by virtue of and under the law *I do not believe*. It is only so by virtue of church enactment in a legislative sense, but when it comes to the law God has given I do not believe there is any provision for a nonsectarian school.

It has not been "admitted" that the "resolution" is not "binding" but that it was not "mandatory"—that is, not "commanding."

Book of Rules, page 8, says that an assembly expresses its will by "order, resolution, or vote." Will the Bishop argue that resolutions and votes are not binding? If so, what is the use of passing other than an "order" which is a command or "mandatory"? Better amend the Rules of Order if resolutions and votes are "of no binding force." Or is this the reason why no attention has been given to preamble 4 under "No. 351" of "General Conference Resolutions" and the second resolution under same number? They are:

4. Whereas we believe that the editorial or other management of the HERALD is not comprehended in their official calling, but is an added burden, imposed without command of the Spirit, or being necessary under the law,

Resolved that the Board of Publication be requested to act in accord with the foregoing and release said brethren from all obligations connected with the editing of the HERALD.

But what excuse can there be for not complying with the resolutions under "No. 379," the first of which is made "mandatory" by the second, as follows:

Resolved, further, that the Board of Publication be instructed to carry this resolution into effect in its management of the HERALD Office.

The law of God was cited by the first resolution as follows:

Nevertheless, in your temporal things you shall be equal, and this not grudgingly, otherwise the abundance of the manifestations of the Spirit shall be withheld.—Doctrine and Covenants 70: 3. (See also 72: 4.)

Sure enough, "Why do ye transgress the commandment [law] of God by your tradition?" In this "case" it must be that we do not "favor" this law even though it be God's law.

Some of us who get less than half of others whose families are the same in number but the ages of the children will not nearly aggregate with ours feel that this monetary disparity does not fulfill the law.

"Who is in 'open rebellion,' " sure enough?

3. Those "prior adhering rights" did not prohibit the conference from passing a "vote expressing its opinion" as to stopping the college and the "brother" has not overlooked it but has already shown that such opinion but expressed the will of the body, which "will" the board of trustees had it in its power to execute.

Under the head of 'Majority present, a church quorum,' we have this:

That at all regular meetings of branches, and local, district, and general conferences, the vote of the majority of those present and voting at such meeting, shall be regarded as deciding what is the will of such branch or conference, and an expression of it.—Rules of Order, pp. 19, 20.

The last General Conference thus expressed its "will" and did not need to "authorize the board of trustees" to execute that "will" as said board had "prior adhering rights guaranteed to" it by virtue of what the Bishop calls a "resolution" but what in reality is a part of Article 15, of Articles of Association. And the refusal of their board to execute in harmony with both this "will" and its "prior adhering rights" puts it in "open rebellion" to General Conference "will."

I am sincerely glad the Bishop has quoted section 1643, Code of Iowa, for it is in harmony with just what we have contended for:

Upon filing such articles, the persons signing and acknowledging the same, and their associates and successors, shall become a body corporate, with the name therein stated, and many sue and be sued.

Now for analysis: Who signed these "articles"? "Joseph Smith, E. L. Kelley, D. F. Nicholson, secretary, William Anderson, Dan Anderson, E. O. Blakeslee, Robert Winning, Ellis Short." These articles were "filed for record on the sixth day of June, 1895, at half past three o'clock in the afternoon, and recorded in Book 86, pages 240 to 246. J. J. Evans, Recorder."

The above-named signers became "a body corporate" and their successors retain the position of

such "body corporate," the present membership being Daniel Anderson, chairman, F. B. Blair, secretary, I. W. Allender, R. M. Elvin, J. A. Gunsolley, F. M. Smith, and J. W. Wight; and were Graceland College to be sued it would be in the name of these parties and the corporate name of the institution.

This "body corporate" "may have a corporate seal, alterable at its pleasure, and may take by gift, purchase, devise or bequest real and personal property for purposes appropriate to its creation and may make by-laws." All these privileges the board of trustees by its own history has shown that it considered to be its own prerogatives, and in such conclusion it was certainly right. The board, then, is the "members thereof" of this "body corporate," and can, therefore, by "three fourths vote" not only amend but even "dissolve" the Articles of Incorporation, and more especially so if the General Conference has already favored such an action.

As to the fifty-year clause the law simply provides that any corporation can not endure beyond that period without reincorporating. The "body corporate" shall have power to continue the thing incorporated for a period up to but not exceeding fifty years, "unless a shorter period in fixed in the articles, or they are sooner dissolved by three fourths vote of all the members thereof."

While the articles as now existing say fifty years, it is yet within the province of either the General Conference or the board of trustees to so amend as to shorten that period by giving a sixty days' notice of such intention.

That they might hire Professor Dewsnup the board of trustees did give the required "notice of amendment," of the "Articles of Incorporation and Association of Graceland College." "Proposed to amend article 8 by striking out the words 'for the ensuing year' after the phrase, 'the selection of professors and teachers, so that the article would read," etc. This was signed by Daniel Anderson, chairman, and I. W. Allender, secretary, board of trustees, and may be found in SAINTS' HERALD, volume 49, page 1189.

This amendment it seems was made but failed to become operative because of not being recorded. Since they so amended when the amendment met with their approval, the board, as all the time contended, could have given the required notice and have so amended as to have suspended the college "until the General Conference said reopen." But instead they declared in favor of continuing the college, the continuance, however, being "contingent upon the debt against the college being paid." And yet they have continued the college without the debt "being paid." That the Bishop's contention, action by "the body," is wrong, is obvious. A sixty days' notice of amendment would not give time to hear from Australia so that if it should happen that their

vote would be the pivotal vote, no action could possibly accrue for lack of that vote, though sixty days' notice had been given.

"The board of trustees then can . . . give sixty days' notice and close the college," and had this been done the committee appointed by General Conference could have turned "the property to other uses." So the Bishop's point is *not* settled.

4. As the board is the "creature" and the conference its "creator," it strikes me that the latter will be a proper "tribunal" to say whether it is willing to continue the integral parts of that board or not. And "any other position than" to comply with conference enactment, "breeds anarchy and contention in the body." The action was not contrary to "*individual opinion*" but contrary to what the General Conference by a majority vote enacted.

To make his parallel between the St. Joseph church and college hold good he must put secular education on a *par* with spiritual development. Unfortunately, however, there is no way to substantiate the truthfulness of the position without we first try the closing down until debt is paid. The fear of its being closed without seems to have stimulated activity in the paying of the debt, for never before in its history for the same period of time has there been such a strenuous effort to liquidate the debt. One even went so far as to tell one district in open conference that they were "under a cloud" because they had not paid the assessment and could hardly expect the General Conference to grant their request to hold its next sitting in their district unless they paid their college apportionment!

5. Yes, the Lord said "pay the college debt," and such debt should be paid. Unfortunately we have added to the debt that then existed a running expense deficit of several thousand dollars which the Lord *did not tell us to do!*

By saying "pay the debt" he was virtually saying do not add any more to it.

Whatever some brother in Fremont District said do not try to make the reader believe that I am opposed to paying the debt. My position is that the conference had perfect right to speak as it did and that it was the duty of all to comply with conference enactment and that if mistake were made, (which I do not for a moment believe,) the only place to rectify such mistake was in General Conference capacity, and that the board erred in trying to do a thing it had no business to do. To make the "logic" (?) hold good it must be *proved*, not asserted, that refusal to pay the debt would be the easiest way to close and that paying such debt would cause the running of the college. But even then Jesus could easily have added and "run the college." I could get even better logic by saying because he did not so add that therefore he is not in favor of running the college.

If Mosiah did not mean majority by the expression

"voice of the people" why did he say that it was "common for the lesser part of the people to desire that which is wrong"? Why use the word "lesser" if "greater," its antithesis, were not in his mind? So there is no attempt "to amend the language."

The Bishop certainly must have had something in his eyes, for my reference to his preaching at a reunion related to "industriously" scattering and *not* to "raising the college question." Had the Bishop seen the letter written in answer to the one signed by Evans, Cooper, and Wight, he might have thought it would be better to confer with the signers before discussing on the subject, as said letter was not at all conciliatory.

7. The affirmative was satisfied with the "results" though burdened with the five minute limit. But the trouble seems to be that the Bishop did not have time to tell us all he knew! It rather strikes me that he ought to have been able with his superior qualifications as a result of giving "hours and days in the preparation and arrangement" to have told *more* in the five minutes than us poor fellows who "know little or nothing about it!" After all it is but a literal begging of the question: for before the various quorums where he was invited to appear he was not restricted to the five-minute limitation and ought to have shed forth sufficient of the inherent as well as acquired wisdom obtained by "hours and days in the preparation," to have stimulated thought and given knowledge sufficient so that during the two days in open conference some of the opponents to the resolution might have said something about the sixty days' notice, etc., and imparted to us who knew "little or nothing about it." Yes, I do think the Bishop's "position is too absurd to need any argument." But we had this same thought presented at a district conference by one of the famous "six."

8. "Our reviewer" does not claim that "the twelve sent notices to the different quorums," but here is what I said: "The Quorum of Twelve through its secretary and by regular motion and vote handed to the various quorums a copy of the resolution." Quite a difference in what I said and what the Bishop says I said.

Both the Presidency and Bishopric had a copy of this resolution, as well as every other quorum present, and not one of these quorums ever asked our quorum not to present it to the conference or said anything about the "sixty days' notice" to us. The first counselor to the Bishop without any notice to the quorums, presented in open conference a resolution touching equality of finances. In fact the right to present a resolution inheres with any individual or quorum—the passing of that resolution belongs to the conference and that is where the responsibility attaches.

It was the conference that passed the resolution, and everybody knows that it would have amounted to

nothing beyond the mere fact of quorum action had the conference not have adopted it. Why then seek to attach blame to the quorum when the blame belongs to the conference alone, if any blame attaches? Good deal like throwing "dust," is it not?

Suppose the "joint council" did take action, such action was invalid until adopted by conference. Suppose then that this same "joint council" had taken action and passed this same resolution, would that have made it valid? Not by any means! It would have needed to have gone before the conference just the same. The General Conference, then, was responsible for the passage of that resolution, and this effort to bring the Quorum of Twelve into disrepute is but an "exhibition" of "forming clouds by casting dust into the air."

"To revise or vitiate the action of that joint council would require" action by the General Conference, and not the "joint action of these same councils."

With desire to "Walk in the light" only,

J. W. WIGHT.

* *

HAGAR EPISODE.

The digression of Sarai and Abram from the original marriage law and approved morals perhaps may reflect to advantage by the scriptural account in its simplicity.

The scribe who writes up the record of events furnishes the links that connect and explain the statement of the several parties who figure in the episode.

Moses.—"Now Sarai, Abram's wife, bare him no children: and she had an handmaid, an Egyptian, whose name was Hagar. And Sarai said unto Abram,

Sarai.—"Behold now, the Lord hath restrained me from bearing: I pray thee, go in unto my maid; it may be that I may obtain children by her.

Moses.—"And Abram hearkened to the voice of Sarai. And Sarai, Abram's wife, took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife. And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was despised in her eyes. And Sarai said unto Abram,

Sarai.—"My wrong be upon thee: I have given my maid into thy bosom; and when she saw that she had conceived, I was despised in her eyes: The Lord judge between me and thee.

Moses.—"But Abram said unto Sarai,—

Abram.—"Behold, thy maid is in thy hand; do to her as it pleaseth thee.

Moses.—"And when Sarai dealt hardly with her, she fled from her face. And the angel of the Lord found her by a fountain of water in the wilderness, by the fountain in the way to Shur, and he said,

Angel.—"Hagar, Sarai's maid, whence comest thou? and whither wilt thou go?

Moses.—"And she said,

Hagar.—"I flee from the face of my mistress Sarai.

Moses.—"And the angel of the Lord said unto her,

Angel.—"Return to thy mistress, and submit thyself under her hands.

Moses.—"And the angel of the Lord said unto her,

Angel.—"I will multiply thy seed exceedingly, that it shall not be numbered for multitude.

Moses.—"And the angel of the Lord said unto her,

Angel.—"Behold, thou art with child, and shalt bear a son, and shalt call his name Ishmael; because the Lord hath heard thy affliction. And he will be a wild man; his hand will be against every man, and every man's hand against him, and he shall dwell in the presence of all his brethern.

Moses.—"And she called the name of the Lord that spake unto her,

Hagar.—"Thou God seest me.

Moses.—"For she said,

Hagar.—"Have I also here looked after him that seeth me?

Moses.—"Wherefore the well was called Beer-lahai-roi: behold, it is between Kadesh and Bered. And Hagar bare Abram a son; and Abram called his son's name, which Hagar bare, Ishmael. And Abram was fourscore and six years old when Hagar bare Ishmael to Abram."—Genesis 16: 1-16.

"And Ishmael his son was thirteen years old, when he was circumcised in the flesh of his foreskin. In the selfsame day was Abraham circumcised, and Ishmael his son."—Genesis 17: 25, 26.

"And Sarah saw the son of Hagar the Egyptian, which she had borne unto Abraham, mocking. Wherefore she said unto Abraham,

Sarah.—"Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac.

Moses.—"And the thing was very grievous in Abraham's sight, because of his son. And God said unto Abraham,

God.—"Let it not be grievous in thy sight, because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called. And also of the son of the bondwoman will I make a nation, because he is thy seed.

Moses.—"And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave it unto Hagar, putting it on her shoulder, and the child, and sent her away: and she departed, and wandered in the wilderness of Beer-sheba. And the water was spent in the bottle, and she cast the child under one of the shrubs. And she went, and sat her down over against him a good way off, as it were a bowshot: for she said,

Hagar.—"Let me not see the death of the chi'd.

Moses.—"And she sat over against him, and lifted up her voice, and wept. And God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her,

Angel.—"What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he is. Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation.

Moses.—"And God opened her eyes, and she saw a well of water; and she went and filled the bottle with water, and gave the lad drink. And God was with the lad; and he grew, and dwelt in the wilderness, and became an archer. And he dwelt in the wilderness of Paran; and his mother took him a wife out of the land of Egypt."—Genesis 21: 9-21.

Paul.—"For it is written, that Abraham had two sons, the one by a bondmaid, the other by a free-woman. But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all. For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not; for the desolate hath many more children than she which hath a husband. Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh, persecuted him that was born after the Spirit, even so it is now. Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman. So then, brethren, we are not children of the bondwoman, but of the free."—Galatians 4: 22-31.

Will now put the allegory of the fruitage of the flesh, and of the Spirit in parallel contrast:

FLESH.

Now the works of the flesh are manifest, which are these, Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.—Galatians 5: 19-25.

SPIRIT.

But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit.—Galatians 5: 22-25.

A careful examination of the foregoing scripture touching upon the episode of Abraham and the Egyptian maid at the suggestion of the unfortunate

and disappointed Sarah, certainly furnishes no authority for turning the truth of God into a lie, that crime be exalted into a virtue.

Polygamy, thy mask is fraud!

ROBT. M. ELVIN.

FALLS CREEK, Pennsylvania.

Sunday-School Department.

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The Home of the Blessed.

Around about me is a world,
A world I can not see;
Its boundaries are infinite,
Its breadths encompass me.

The wonders of this blessed land,
Where joys eternal dwell,
Are too exalted for the words
Of mortal man to tell.

The air so pure is undefiled
By erring mortal's breath:
An angel guards the city's gates
And mortals call him Death.

I do not fear the sentinel,
I know my Lord is King.
O grave, where is thy victory?
O death, where is thy sting?

—Frank Beard in *Ram's Horn*.

Psychology Applied to Sunday-School Lessons.

It has been said by some of our leaders that the Sunday-school is distinctly and primarily a school. This is true but if we stop here we may be misled. It is not a school for the simple teaching of Bible verses or the verbal learning of truths, but primarily and distinctly a school for the purpose of educating the child in the religious life. If we accept this, we accept the truth that there is a process by which the child is brought to God. It is in our failure to clearly realize this truth that we have made mistakes in the past.—Selected.

BRO. W. B. TORRANCE, superintendent of the Nodaway, Missouri, District under date of February 7 wrote: "Our last convention was one of the best to my mind that I have been permitted to attend in the district. We took up the first section of the program that you sent me. Sr. Hawley wrote on 'work,' Bro. R. K. Ross on 'Parental responsibility'; Bro. W. T. Ross was assigned 'Courtesies and obligations,' and Sr. Annie Ivie 'Recreations and amusements.' . . . Brn. E. S. Fannon, J. W. Powell, W. E. Peak, and N. C. Enge made talks on the subjects of the papers." This is a good report, brethren. Keep the good work going.

BRN. C. H. BARTON AND HAROLD PALMER, superintendent and secretary respectively, of the Manchester, England, Sunday-school, in a report under date of January 21, show a substantial gain for the school. It has been one of the weak schools numerically, they say, and they are now much pleased that it is progressing so nicely. They show an enrollment of thirty-seven, a gain of two. The average attendance has increased from twenty-five to thirty-one in round numbers. The finances are in good condition, there being two pounds, four

shillings, and three pence in the treasury. They held forty-seven sessions during the year, a good showing. We hope they may continue to do well.

BRO. W. A. SINCLAIR, superintendent of the Massachusetts District, writes: "I like the ideas set forth in the programs accompanying your last letter and shall try to have them used by the different schools in the district. I wish you would send me about a dozen more of the 'parents' day' programs that I may be able to put one in the hands of each superintendent in the district. The work seems to be moving along nicely in our district, especially in the home department."

Thus one by one we hear good reports from the districts. And by constantly keeping it before the workers we hope to interest some who have not as yet given this work a serious thought. If you have not the programs referred to, we shall gladly furnish you.

Duty in Action.

"He who has well considered his duty will at once carry his convictions into action. Our acts are the only things that are in our power.

"The man whose first question, after a right course of action has presented itself, is 'What will people say?' is not the man to do anything at all. But if he asks 'Is it my duty?' he can then proceed in his moral panoply, and be ready to incur men's censure, and even to brave their ridicule. . . .

"Duty is first learned at home. The child comes into the world helpless and dependent upon others for its health, nurture, and moral and physical development. The child at length imbibes ideas; under proper influences he learns to obey, to control himself, to be kind to others, to be dutiful and happy. He has a will of his own; but whether it be well or ill-directed depends very much upon parental influences.—Samuel Smiles, on "Duty."

The Singing of Doris and Deborah.

BY D. L. HART.

Doris has a lovely voice. It is so clear and true and resonant and sweet that every stranger who chances to hear it remarks upon it. Though she is only thirteen years old, she sings at every concert, and her solos are highly praised.

Deborah has just an ordinary voice. The critic who would pick flaws in it, could find a dozen at least. But Deborah never fails to sing. She begins with the first word of the hymn and sings till the last. If the Sunday-school music falters and dies down, Deborah's voice goes on until every little child catches the tune from her and the chorus swells in renewed enthusiasm. If the superintendent makes a suggestion about the music, she leads all the rest in following it.

She never sings solos. She never sits in the choir. But from her seat in the congregation she sings with all her might, and what we would do without her in the Sunday-school and Junior meetings I do not know. Even in the church we miss her when she is not there, and when she chances to be at church prayer-meetings—she can not always go, for she is only a school-girl—the minister smiles when the singing begins, for it seems to go so much better than usual. You see she sings so heartily that she sets everybody else to singing. Indeed, we never knew what a dismal failure Sunday-school singing may be until the time when Deborah had the measles.

Doris has a much better voice than Deborah's, but it does not make so very much difference in the Sunday-school singing whether Doris is present or not. If she chooses, she can sing beautifully and lead all the rest, but so often she does not choose. Sometimes the organist plays too fast to suit her, and she stops singing. Sometimes again the playing is too slow for her fancy, and there is the same result. If the superintendent criticises the singing in any way, she will not open her mouth

again. She is really a dear, good girl, as pretty and attractive as you could find anywhere, but oh! she is not half the help that Deborah is! Doris sings beautiful solos, but in Sunday-school work the singing all together three or four songs each Sunday counts more than the most melodious special pieces. I would not, on any account, undervalue Doris' work, but Deborah's faithful, unpraised singing is worth more, infinitely more.

May we not, as Sunday-school teachers, take a lesson from these two Sunday-school pupils? So many of us are not brilliant successes along that line, we wish some brighter, more intellectual, more magnetic teacher might be in our place. But the brilliant, intellectual, magnetic people who will work in Sunday-school are all too few, and sometimes—don't mention that I said it—I have known them to begin with immense enthusiasm that promised wonderful results, and give up at the first discouragement. It is the steady, faithful, conscientious work which plods straight ahead through discouragement and encouragement, that makes the Sunday-school a success.—Selected.

The Sunday-School Lesson for February 19, 1905.

THE CHURCH AT SMYRNA.

Golden Text.—"He that overcometh shall not be hurt of the second death."—Revelation 2: 11.

A BIRD'S-EYE VIEW OF THE LESSON, FOR SUPERINTENDENTS.

The senior lesson calls attention to the fact that, of the seven churches of Asia, to whom John was bidden to write, only two were not reprov'd in the message of the Master to them. Smyrna was one of the two that was commended and not reprov'd.

The saints of Smyrna seem to have been very poor people, and the Master's assurance that he knew their works and their tribulation and poverty intimates his sympathy for them. Not only did he know that they were poor, but he knew also what poverty is, for he himself, the Lord of all, had in his earth-life no place that he could call home; he had not where to lay his head except as he shared the hospitality of others.

Added to poverty, the saints of Smyrna had suffered tribulation, doubtless such tribulation as Christ himself had suffered for the sake of his truth. In this, too, he knew how to sympathize with them.

And the message to them conveyed the information that bitter persecution awaited them still in the future, and they were encouraged not to fear the things they must suffer.

The senior lesson gives us some information gleaned from history concerning the persecutions suffered by many of the early churches. It refers to the martyrdom of Polycarp, who was once bishop of Smyrna.

Our hearts must be saddened as we read of what those saints of former days suffered as a consequence of their loyalty to the truth of Christ, and, on the other hand, we must rejoice to read in the record of those times that those martyrs for the gospel's sake were not left alone in their sufferings, but that they were strengthened by the Lord and given power to bear what otherwise must have been unbearable.

The prominent topic in the intermediate and second primary lessons is also brought out in the senior. It is this, that the saints of Smyrna, though poor in the things of this world, were declared by the Lord to be rich, meaning that they were rich in those qualities that fit saints to enter the kingdom of God. They were spiritually well developed.

The senior lesson presents the following teaching points:

The poorest of us may be rich in heart and mind.

This is based on the statement already referred to that the saints of Smyrna, though in poverty, were rich. They were poor in the sight of men; they were rich in the sight of God. Men may monopolize the wealth of this world, but it is not

possible for any one except ourselves to exclude us from those spiritual riches that never perish, those riches that we may accumulate day by day by cultivating the virtues of perfect character.

God judges us, not by our profession, but by what he sees in our hearts.

This is based on the declaration of Jesus to the saints of Smyrna that he knew the blasphemy of those who said they were Jews but were not. The searching eye of God looks through our outward profession and sees what we really are. It is but wisdom in us to strive to be what we would like to appear to be.

Trials come upon the good as well as upon the evil.

The saints of Smyrna were commended by the Lord as faithful to him, as rich in spiritual graces; yet further trials were to come upon them, under which they were encouraged to be strong. From the furnace of affliction the faithful saints come forth purified as gold refined in the fire. By sorrow many have been "purified and made white and tried"; and many others yet shall be.

It is common for us to mourn under what we consider trials, but, if we could see with clearer sight, we might be able to discern the blessing that often comes to us in the guise of adversity, and we might be able to esteem

"That sorrow—whose employ
Is to *develop*, not destroy—
Far better than a barren joy."

There is a difference between the suffering of the wicked and the suffering of the innocent. Cain groaned under the weight of the sentence his sins had brought on him, "My punishment is greater than I can bear"; but Paul, the afflicted, faithful servant of Christ exclaimed, "I can do all things through Christ which strengtheneth me."

Paul had learned the lesson that the sorrow that develops us spiritually is better than the barren joy that leaves us undeveloped; he had his thorn in the flesh, for the removal of which he had thrice besought the Lord, but when he learned that this disability, whatever it was, was left with him that he might be made perfect in the strength of the Lord, he cheerfully submitted himself to the discipline of the Master whose wisdom he did not doubt, saying, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me."

SIMPLICITY IN OUR WORK.

My attention was called to a suggestion in last week's Sunday-school department concerning the introduction of object-teaching in our Sunday-school work. The thing I noticed was the simplicity of the object named as an example of the articles that may be used. It was a handkerchief, one of the most common things, an object every teacher would bring to class with her. The suggestion was that it could be used as an illustration of the ease with which a thing, clean and pure at first, may be soiled, and of the effort necessary to make it pure again.

One of our primary lessons some time ago contained the thought that a nice exterior does not always indicate a true heart and that we should make ourselves right in heart as well as in outward appearance. An interested teacher, alert to find means to illustrate the lesson, was paring apples on Saturday morning and found one very fair and rosy on one side but with a worm-hole on the other side. Before she had thought of the use she could make of it, she had cut it in two, but, nevertheless, it was used as an object of illustration and very nicely, too; for the two halves were held together until the teacher had talked about the beautiful outward appearance, and then the heart of the apple was exposed to show the condition there.

And the teacher made use of even the worm-hole on the otherwise fair exterior of the apple. She told the children that,

when there is sin in the heart, it always shows itself somewhere and in some way outwardly, that it is not fully concealed.

If we do not make the mistake of thinking object-teaching to be the doing of wonderful and remarkable things, we may not find it difficult to do such work in our classes. Simple, plain, practical work is what we need and want, and it is the kind of work most of us can do, if we are content to work in this way.

The following story is related of Michael Angelo, the Italian artist and sculptor. It is said that he was one time passing a quarry where large blocks of marble were being taken out. Looking at one of the blocks, he saw an angel confined in it. He ordered the block of marble taken to his studio, and there he set men to work with chisels, and, perhaps, other sharp and hard tools to cut away the rough corners he saw surrounding the angel.

After much carving, cutting, and polishing, the beautiful marble angel was perfectly free from the stone surroundings that had hidden it before from the eyes of men, though the master sculptor had seen it possible in the rough block as it came from the quarry.

And so God sees in us possibilities of development that we do not know. He sees us not only in the rough, but he knows to what degree of perfection it is possible to bring us. And, like the sculptor, he sees it necessary to hew and polish away our crudities, to subject us to things not easy to be borne but calculated to develop in us the divine nature, if we will submit ourselves to his discipline and work with him.

" 'Tis not with angry stroke, but kind,
The sculptor hews the marble stone;
His blows, their scars, if we will mind,
But loose the angel there confined—
An angel from a shapeless stone."

ANNA SALYARDS.

Letter Department.

MONTOUR, Iowa, January 30, 1905.

Editors Herald: After the holidays I commenced a series of meetings at Nevada the 4th of this month, with the finest kind of interest. People were just hungry to hear the truth. Two obeyed the gospel,—a man and his wife. There are others almost ready for the water, who I believe will come into the kingdom soon. At the last night of my meeting a man by the name of Butler Pool arose and said he had a word to say, and it was this: "This man has been here for two weeks now, and has not asked for a cent, and if he has no objections I am going to pass the hat." He did so, which resulted in two dollars and thirty cents for the preacher. He said that was a bait for me to come back again.

On the 18th I took train for Montour to assist Bro. J. S. Roth in a series of meetings. Bro. J. S. had been holding meetings here about two weeks before I came; large crowds and excellent interest has continued throughout our entire services. We closed our meetings last night, with the understanding that we will come back again as soon as possible, and I truly believe there are several that will obey the gospel in the near future. This is a new opening and should not be forgotten. There is only one Latter Day Saint here but she is a Saint indeed, and her husband is kind-hearted though he does not belong to the church. He is a believer now, and is very favorable to the latter-day work, and of course this makes a home for the missionary and a good, pleasant one, too.

It has been very pleasant for us here, as the outsiders come right forward and assist in singing. In fact they have done most all of the singing for us while here, and are true friends to our work. We will leave to-day for Colo and stop over night

with Bro. Lihommedien's folks, thence to Eagle Grove to hold a series of meetings.

I have truly been blessed in my weak efforts to present the way of life and salvation, for which I am very thankful to our Father in heaven. I feel that I am one of the weakest of God's children, but am trying to do the little good that is allotted me to do; and I am willing to labor where I can accomplish the most good, and I have about come to the conclusion that I had better go at local work and get out of the way of more able men. I do not want to hinder this latter-day work in the least, and am willing to labor anywhere the Lord wants me to. I hope the Spirit of God will direct me in this matter; for I do not want to make a mistake. I do not feel like throwing off the armor, but am willing, and will do all I can wherever I am. I know this is the work of God, and I want to be faithful to the end. Remember me, brethren, in your prayers. In bonds,

N. V. SHELDON.

MALLARD, Iowa, January 30, 1905.

Editors Herald: Since last writing I have done some labor at Lanesboro where I enjoyed the assistance of the local officers and the hospitality of the Saints. The services held seemed to be enjoyed by the most of those who attended even while preaching on the general apostasy of the early Christian church and the restoration of the gospel through the medium of an angel and divine revelation given to the Palmyra Seer by the Spirit of God, and the organization of the church in fulfillment of the voice of inspiration and the direct command of God in latter days.

Some seemed very near the kingdom of God but for reasons best known to themselves were not baptized. I wish such persons well and pray that the Spirit may impress upon their minds the necessity of an early obedience to the full plan of salvation.

From there I returned home and assisted Sr. Butterworth to nurse four sons through a siege of measles, and feel to thank God for his assistance and blessings. All came nicely through the disease though the weather was cold.

Other trouble pressed itself heavily upon the heart and mind and made the writer again to realize that every heart has its pain, and every family its sorrow. The accidental death of my brother Clair's son, Ward, a bright and happy boy of seventeen years of age, is but another instance of the kind referred to above. The blow fell like a thunderbolt from the clear sky, carrying sorrow and mourning to the home and entire community. Words of humans are too weak to carry to the bereaved hearts the comfort and help needed. God only can comfort under such circumstances, that the burden and sorrow may be lifted, and the inspiration necessary furnished to enable those who thus suffer to see through the veil and behold the peace and rest enjoyed by those who have crossed the river of death.

Coalville was next visited, where I preached a number of discourses and gave four blessings, which I was able to write up from a few notes taken in longhand in two instances and two without notes of any kind, so that the parties seemed to be satisfied with their blessings as reproduced and written out. I have learned that by the assistance of the Spirit such work can be done, though it would be much more convenient and rapid if one had a competent stenographer. I mention the above fact for the benefit of those in my own district who may wish to know.

While at Coalville I baptized Bro. and Sr. Llewellyn, the fruits of the labors of others. They experienced the joy of their first love in the witness of the Spirit, which I hope may abide and grow stronger until it becomes perfect.

I came to this place on the 23d inst. and commenced work on the 25th, and will continue a few days longer if it seems best to do so.

The kindness that characterizes those who obey the gospel and walk in the light of the Spirit is commendable in all who are exercised thereby. It helps to establish and perpetuate that condition of life referred to by Jesus when he said: "By this shall all men know that ye are my disciples, if ye also love one another."

Jesus watched and prayed, labored and died to help and bless poor, weak, and suffering humanity and bring about that happy condition of things that is to be realized when the Savior's prayer is fully answered which says: "Thy kingdom come. Thy will be done on earth, as it is done in heaven." God honors, helps, and comforts those disciples who watch, pray, and labor to bring about the desire of the divine will. For such there is much peace, joy, and happiness in this present life, made still more enjoyable because of the indwelling assurance of the Spirit that eternal life shall be theirs when their work is done. As we look forward to that land of peace and rest that is to be inherited by the people of God, there is much joy in anticipation; but even that is but small in comparison with the joy of participation, when all shall be crowned with the glory of God.

To this end may we all wisely and perseveringly labor until the Master shall say it is enough.

Yours in gospel bonds,

CHARLES E. BUTTERWORTH.

OOLAGAH, Indian Territory, January 31, 1905.

Dear Herald: The 18th of January Bro. F. M. Slover and I began a debate at Hartford, Kansas, where our work had never been presented, none of our people living there. Our opponent was J. M. Martin, of the Non-Progressive Christian Church, each disputant affirming the church he stands identified with. The writer did the debating, Bro. Slover acting as moderator. He rendered me valuable assistance in the debate. God's Spirit was with us to enlighten our minds until every position taken by us stood as solid as a rock. We did it with the Bible and the aid of inspiration; to God be the glory.

I had a burning fever the first part of debate. Bro. Slover administered to me and it left me. We met much prejudice in first part of debate, but before it was half over it gave way, and at the close I received many compliments for doing up our opponent. We left many friends.

We presented to the people much of our doctrine. There was so much Bible truth presented, our opponent did not have much time to throw dirt. A large per cent of the people were on our side.

I have preached three times since coming here, in a private house,—a Baptist's house. About forty out. To-night I begin a series of meetings at Oolagah in the Methodist church. We are among the Lamanites. I am busy in the restored gospel; no place to stop.

In gospel bonds,

F. C. KECK.

Editors Herald: With glad feelings I pen a few lines concerning the labors of one of God's servants. Elder James Moler has been visiting the branches of the Clinton District, with a message from God, i. e., "Come up higher."

The sermons were in plain yet cutting, axe-like language, as in Matthew 3: 10, or the sword of the Spirit as spoken by Paul. As a nail driven in a sure place was the sermon on latter-day apostasy.

The Smoot case was mentioned; the "denominations" were asked who would claim Brigham Young as having been a member of their church. All were glad that he was never a member of their church, but that he and his church certainly filled the description given by 2 Peter chapter 2 and Jeremiah 17: 5. The first three verses of 2 Peter chapter 2, with Acts 1: 16 were used to show that he and his church had the truth and belonged to the true church at one time, but by their baptism, reorganiza-

tion, doctrine of polygamy, blood atonement, Adam-god worship, going to the salt land, etc., they fulfilled the scripture, repudiated the doctrine of Christ, his church, and its governments.

So the work of God rolls on, nearer and nearer to its great destination foretold by prophets, "Sung of by saints in days of old." May its light grow brighter, its power greater till it becomes "terrible as an army with banners."

A BROTHER.

SPokane, Washington, January 23, 1905.

Editor Herald: There is a little band of Saints here still trying to hold up the banner of truth; we are only a few in number in this city of sixty-five thousand inhabitants, yet we feel and know the Lord is mindful of us. While none have been added to our number this last year, some are interested and we are hopeful. A good work has been done here the past year, in the way of building, and in various other ways for which we are thankful. We owe a great deal of credit to elder T. W. Chatburn. Through his faithfulness and labor, as well as others, and through the kindness of Bishop E. L. Kelley, they have been able to erect a church-building in Union Park.

We have a Sunday-school which is progressing nicely with good interest. One drawback here with the Saints has been that they have had no suitable place of worship, but this summer we will be able to invite our friends and neighbors to the new church.

The investigation of the Smoot case at Washington is bringing to light, and before the public, the difference between the Reorganization and the Utah people. But here like many other places it is hard to get people to believe that we are not all the same. We credit the editor of the *Spokeman's Review* with publishing the following lines, in speaking of the Smoot investigation: "The little branch of Mormons or Latter Day Saints here in the city of Spokane are of the Reorganization and had no part whatever with the Utah people. They claim that Joseph Smith did not teach or practice polygamy, but such doctrine and heresies were brought forth by Brigham Young and his followers."

The Lord works mysteriously his wonders to perform. With the great confusion of churches we see, some are on the verge of uniting. The "daughters" are becoming so weak they can not stand alone. The little stone cut out without hands must fill the whole earth.

My desire is to go on in this grand work knowing that it is of God. Although we meet with many trials and temptations in this life let us set our aim on eternal life and all work for that end with prayer and patience.

Your sister in the one faith,

1801 East Olive Avenue.

EMMA M. BELL.

PLYMPTON, Massachusetts, January 25, 1905.

Editors Herald: A typical north western blizzard is raging this morning—the cold wind is swirling the snow round and round and piling it into drifts making traffic almost impossible—delaying trains and putting electric cars for a time out of service, in these parts. How different this place looks to-day with this storm raging than it did five months ago when the Saints were living under canvass and trying to keep cool under the stately pines by the calm, cool Silver Lake that served for our bathtub during those warm days. Now its surface is covered with a thick coat of ice and the large ice-houses which were being emptied during the summer months are now being replenished for summer's needs.

But the saddest part of my reference to Silver Lake is the fact that the beautiful grove which has for the Saints such sacred memories—has to submit to the woodman's axe—and the beauty of our camping-ground will be a thing of the past. Saints from far and near who have had the pleasure of visiting

this ideal spot will be sorry to hear of its destruction. We are thus reminded that here we have no abiding city. But old Massachusetts has a remarkable supply of lovely spots for camping and our committee will doubtless find some suitable place for our next gathering.

I came here yesterday to hold service in the hall where Bro. C. H. Rich and the writer held forth some four years ago. There were no Saints here then and we had to pitch our tent very early in the season when it was quite cool and very wet—and we foraged for Quaker oats and condensed milk left over from the reunion the year before. So that we had our meals served in the following order: In the morning "porridge hot," at noon "porridge cold," and again in the evening "porridge" nine hours old. To-day we have no need to pitch a tent for a habitation for the gospel leaven has been working and homes for the missionaries are open. Bro. J. H. Holmes and wife were baptized at last reunion, and Bro. J. C. Owens at the same time. Both at that time were station agents only about one mile apart. I am staying with Bro. Owens whose estimable wife is very friendly towards the church and is of the seed of Ephraim, I fully believe. I am to bless their firstborn before leaving,—a little two-month-old daughter, also two children of Bro. and Sr. Holmes. Bro. N. R. Nickerson has held two meetings here and has appointments out for future work.

In October I was requested by our missionary in charge to go to Maine to labor among the Saints of Stonington, Mountaineville, and Little Deer Isle. I left about November 1, arriving at Rockland about half past nine same night, there being no connection for Stonington until next day at two o'clock in the afternoon. I stayed over at Thorndike Hotel for night, and left for Stonington on the little steamer Vinal Haven. The wind was blowing almost a gale. The boat has always been considered unsafe in a storm because of its peculiar build, being top-heavy. It seemed impossible for it to survive the terrible strain; women were screaming and fainting in their fright, and men's faces paled. And these were people who faced all kinds of danger on the sea, being almost born on the water. They understood the danger and therefore feared. I was lifted up bodily from the seat upon which I sat and landed on my back near the gunwale of the boat. I said in my mind, is this to be my last trip? Is this boat to be my coffin? And the still voice of the Spirit said to me "Are you not on the Lord's business?" I replied, "Yes." "Well," again came the same voice, "can not he take care of you?" I said, "Yes, he can," and with that came a calm indescribable.

The tempest did not cease its fury, neither did the boat cease to roll, and from a human standpoint of judging it seemed it must turn bottom up. But all the way I could sing amid the tempest, "Praise the Lord." I never got such a shaking up on the sea before and was not even seasick. Some were so ill with fright that they had to receive special attention. I could have told them the boat would get into port safe but was not instructed to do so as I was only assured of my own safety.

My work among the Saints in Maine was generally of a very pleasant character, especially in Stonington, and the Master was truly good to me and his people while I was among them. Almost every night while among them we had meetings, not always preaching; we held quite a number of priesthood meetings, parliamentary drills, Religious meetings, for we organized a society in Stonington with great promise of success.

What is badly needed in Maine is a good spiritually minded high priest, who can give his attention to the work in strengthening the Saints, and keeping before them all the time their duties. Splendid results would follow work of this kind. There are some good people interested in our work, who would certainly come into the church if some one could be located in Stonington and confine his labors to the two islands and thus keep up the interest. The local men in charge are doing well—but serious obstacles are in the way of some performing the

work they desire to do. Some of the priesthood are slothful and are stumbling-blocks to others, especially to the young. Bro. R. W. Farrell was with me for about three weeks and our associations were pleasant and profitable.

May the year be one of great blessing to the church. War, strikes, revolution, and general disorder are rife in the world. What will this year chronicle? Let peace reign in Israel.

Your brother in Christ,

R. BULLARD.

Independence Items.

"Shivering graybeards shuffle and stumble,
Righting themselves with a frozen frown,
Grumbling at every snowy tumble;
But young folk know why the snow came down."

The Saints were called a day or two ago to lay away to rest the remains of a Bro. Enoch Brown, one of the Lord's poor ones, who had in his last hours passed through trials distressing to contemplate. Also the little daughter of Bro. Jack Totty died recently. Their remains were interred in Mound Grove Cemetery.

There have been severe cases of la grippe and pneumonia, and several of the aged ones are afflicted; among them our faithful brother and companion, for whom we ask the prayers of the Saints.

Quite a number have met with serious accidents, —our young brother, Georgie Worrell, Sr. W. H. Garrett, and H. Newkirk; and Sr. Eibel Etzenhouser narrowly escaped drowning last Monday night while out with a party skating on Crisp's Lake. They are all doing nicely.

An item we wish to call attention to is the receipt of a letter written by a sister residing at Sarvis Point, Missouri, on the subject of a proposed farming enterprise, and addressed to the general recording secretary of the Daughters of Zion. The sister's proposition possibly may be considered the clarion call of what might prove a golden opportunity; but we inclose the letter, as it is intended for the investigation of the Daughters of Zion "committee," with the request that it be carefully perused. Learning of this farming project reminds us of what has been said in regard to the tillage of the soil,—that it is the kind of labor which is the "recognized foundation of civilization," and a general detachment from it is "an element of social weakness." And so we can fall in line with our sister long enough, at any rate, to consider the enterprise, which she speaks of as the establishing of an orphans' home, an agriculturist institute, based on the farm and kindred industries, which of course would be self-sustaining.

The adaptability that the women of the church have acquired in the management of the home both indoor and out, in city and on the farm and ranch, also in the training of children, in housework, in cookery, and all the domestic arts,—all have tended to develop them as successful workers in just such a plant as an orphans' home.

And there are doubtless those who are fully capable of leading in all departments of the work.

This, our sister's idea, may not contemplate a short road to wealth; but by the faithful carrying on of some such enterprise the women of the church might be enabled to leave their children a most worthy heritage.

ABBIE A. HORTON.

February 3, 1905.

SARVIS POINT, Missouri, January 24, 1905.

Dear Sister Horton: I understand that the Daughters of Zion are contemplating building an orphans' home, and desire to tell you what has been on my mind for some time, and you can present it to the committee and see what they think about it. I have been thinking that this is the best country in Zion's land to build the orphans' home, where it will be self-sustaining, and not a burden to the house of God in any way. A suitable tract

of land could be obtained, I think, with all the stock thrown in, at a very reasonable figure. There are nine hundred and twenty acres of land that could, I believe, be bought for nine thousand three hundred dollars. This tract comprises five farms, all having houses and orchard except one of forty acres. There is plenty of timber for all purposes. Four hundred and twenty-nine acres are in cultivation, perfectly level and free from stone; and there are two or three hundred acres which are not in cultivation, perfectly level. This is the healthiest country that I ever lived in, pure water, and air free from contagion. There are blackberries in summer, by the acre, to keep children busy. This land is seven or eight miles south of Seymore, our nearest railroad town. If six hundred Saints would give twenty-five dollars apiece it would make fifteen thousand dollars. I would head the list with twenty-five dollars, and I think I could get others. There are quite a number of Saints four miles south of here.

Your sister in Christ,

MARY A. ATWELL.

Extracts from Letters.

Mrs. James Schfield, 1129 West Avenue, Buffalo, New York: "I hope conference will see its way clear to send an elder to this city, to try to open the work here. Our home is always open to any of the ministry at any time. I do miss meeting with the Saints very much, and pray earnestly that the way will open for the work to start here. We occasionally go to Niagara Falls to meet with the Saints. I am strong in the faith, although comparatively alone. I hope sometime to have more of my loved ones with me."

Thomas Mills, Westville, Nova Scotia, Canada: "My wife and family landed safe in Joseph's land. Though they had a very rough passage, they feel none the worse for it now. We are striving to do what we can to spread the gospel."

James Cooper, Seminole, Alabama: "I am deeply interested in this beautiful work, which is the work of God. If any Saint has a copy of the HERALD containing the account of the scourge that appeared at Powell's Point, Milton, Florida, written by Bro. S. D. Allen, please send it to me."

Mollie Reed, Stonewall, Indian Territory: "It will be three years the first of March since I was baptized by Bro. J. F. Grimes. I was thirteen years old the first day of February. Many people in this country say they want to hear our elders preach, and one man last night expressed his marked appreciation of Bro. Aylor's preaching."

I. C. Willis, Moline, Illinois: "Bro. Russell and Bailey have been holding a series of meetings at Carbon Cliff, nearly every one in the little city hearing the word. Bro. Russell became ill and Bro. Thorburn took his place. Sold twelve Zion's Praises, and three copies of the Book of Mormon. Two names for baptism. More favorable to the cause."

Miscellaneous Department.

Church Secretary:

RAILROAD RATES TO GENERAL CONFERENCE.

Preliminary notice is hereby given that reduced rates on the certificate plan, to the General Conference and Conventions of Auxiliary Societies, to be held in April next, at Lamoni, Iowa, have been secured from the Southwestern, Western, Central, and Trunk Line Passenger Associations—including territory from Buffalo and New York on the east, to Denver, Colorado, and Texas points on the west and south. In addition, the regular rate of two cents per mile—the equivalent of the certificate rate—prevails in Trans-Continental territory to Missouri River points, from the coast and extreme West.

The New England and Southeastern Associations declined because of limited attendance. When our people in the South-east—south of the Potomac River and east of the Mississippi—can guarantee an attendance of fifteen to twenty-five on certificate plan, the rate can be obtained for them. The New England Association will grant the rate on a guaranteed attendance of about twenty-five.

R. S. SLYARDS, Church Secretary.
LAMONI, Iowa, February 9, 1905.

ENROLLMENTS IN QUORUMS.

A large number of applications for enrollment in quorums of elders, priests, teachers, and deacons remains in hand. Until such time as additional quorums are organized, or the system of quorum organization reorganized, and quorums organized in the various missions, stakes, or districts, it is probable that but few who desire enrollment can be accommodated, and that largely by the filling of vacancies in existing quorums. Those desiring to make application will be supplied with application blanks on request to the undersigned.

R. S. SALYARDS, Church Secretary.

LAMONI, Iowa, February 9, 1905.

First Quorum of Priests.

Blanks for annual reports to quorum have been mailed to addresses given in last report. Those failing to receive please notify the undersigned. Report should be sent in as soon as possible after March 10.

J. C. NUNN, Secretary.

INDEPENDENCE, Missouri.

Notices.

Through carelessness the name of Elder H. A. McCoy was omitted in list of delegates as reported in the conference minutes of the Minnesota District published in the HERALD, and we wish his name added to the list. T. J. Martin.

Convention Notices.

The Sunday-school convention of the Kirtland District will convene at Youngstown, Ohio, March 3, 1905, at 10 a. m. V. D. Schaar, secretary, 104 Dent Street, Cleveland, Ohio.

The Northeastern Kansas District of Sunday-school association will convene February 17, at 1:30 p. m. J. W. Burns, superintendent.

The Pottawattamie District convention will meet at Council Bluffs, February 24, at 10:30 a. m. Elect officers for the coming year. All schools send delegates. E. H. Carlile, secretary.

Gallands Grove Sunday-school association will convene at Deloit, Iowa, February 17, at 2 p. m. Mrs. Floy Holcomb, secretary, Dunlap, Iowa. R. F. D. No. 2.

The Sunday-school convention of the Eastern Colorado District will convene at Denver, Colorado, Friday, March 3, 1905, at 10 o'clock. Election of officers for ensuing year. Mrs. L. Fishburn, secretary.

The Clinton District Sunday-school association will convene

at Richhill, Missouri, March 3, 1905. Prayer-service, 9 a. m. Business 10 a. m. Election of officers. Do not forget credentials. Miss Sadie Dempsey, secretary, 703 North Ash Street, Nevada, Missouri.

Religio Notices.

Zion's Religio-Literary Society of the Northern California District will convene at San Francisco, February 21, 1905, at 10 a. m. Secretaries please send reports to Pauline O. Napier, secretary, 1116 J. Street, Sacramento, California, one week before convention. Delegates will be appointed to General Convention.

Gallands Grove District Religio association will convene at Deloit, Iowa, February 16, 1905, at 7:30 p. m.

The Clinton District Religio association will convene at Richhill, Missouri, March 3, 1905. The prize for local having largest attendance for one year will be awarded at this convention. Miss Sadie Dempsey, secretary, 703 North Ash Street, Nevada, Missouri.

Eastern Colorado District Religio will convene at Denver, Colorado, Friday, March 3, 1905, in connection with district Sunday-school. Send reports to A. B. Hanson, 422 North Prospect Street, Colorado Springs, Colorado.

Prayer Union.

Sr. Mary Derbyshire, Chippewa Station, Michigan, asks the prayers of the Prayer Union that she may be healed and strengthened if it be God's will.

Died.

EDWARDS.—Bro. James W. Edwards, was born May 2, 1842, died at Oakland City, Indiana, January 29, 1905, surrounded by his family. He enlisted in the United States Army twice. He was married while young, but the wife and children of this union are all dead. He was married again November 11, 1883, to Miss Louisa C. Welty, of Augusta, Indiana. To this union two children were born: Lottie and Flossie (twins), both of whom with their mother survive. Baptized March 3, 1895. He was true to his country; a devout Christian; lived up to his profession. Funeral-sermon by G. Jenkins; interment in Montgomery Cemetery, Oakland City, Indiana.

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

Volume 52

Lamoni, Iowa, February 22, 1905

Number 8

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

JOSEPH SMITH EDITOR
 LEON A. GOULD ASSISTANT EDITOR
 FRED'K M. SMITH CORRESPONDING EDITOR

Entered as Second-class Mail Matter at Lamoni Post-office.

Editorial.

JUST CONCLUSIONS REACHED BY PUBLIC WRITERS ON THE
 RESPONSIBILITY FOR THE INTRODUCTION OF
 POLYGAMY INTO THE RELIGIOUS
 CONTROVERSY IN
 AMERICA.

The question as to the responsibility for the introduction of polygamy or plural marriage into what is known as Mormonism is a subject of controversy. We have long been contending that a proper understanding of the history of the past position occupied by the man would show that Joseph Smith the Seer was not responsible for its introduction. We give conclusions reached by different writers as follows:

The *Saturday Evening Post* for February 4, 1905, published at Philadelphia, has a striking article on "The Mormon system," by H. C. Williams. We select from this article the following. After referring to the spirit of adventure and religious fervor that led the people to Utah after their expulsion from Illinois, Mr. Williams says:

But an empire demanded a population, and the adoption of a polygamous code would supply this *ad libitum*. It was supplied by Brigham Young and his lieutenants with an ingenuity that included every subjective emotion of the human mind, and nowhere, save perhaps by the Egyptian priesthood, has more effort been applied in systematizing superstition than is displayed in the details of the Mormon creed.

In this statement he has unconsciously voiced the sentiment which has entered into the argumentative effort made by those who have practiced polygamy in Utah to sustain it and give it credence among the people. We refer to it in passing, as a great mistake. It is true that an empire would need a population. It is not true in America that the introduction of polygamy necessarily gave this population. Mr. Williams has fallen into a similar error to the one which our polygamic defenders have been in ever since their attempt to establish it in the West.

The population of any community is not to be rated from the number of husbands, but from the number of wives. And it being a fact undisputed and undisputable that the number of men in the territories including the Mormon church from the time of its settlement in 1847 up to the present time has been in excess of the number of women, hence the increase of population must be reckoned from the mothers and not from the fathers. The same number of mothers, under a system of monogamy, would give an equal or greater number of progeny than

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THOSE who have been asked to assist by contributing articles for the historical number of the HERALD take notice that each is requested to see that the portion assigned him is in the hands of the HERALD Editors not later than March 1. Please be prompt.

ON page 188 of this issue, an error occurs in a letter from S. J. Hinkle. The name of Bro. Aylor was made to read W. Mayloe, instead of W. M. Aylor. We ask pardon.

plural marriage has done. Here is an instance: President Brigham Young left a will devising property to nineteen wives and forty-seven children,—two and one half children to the mother. The population outside of polygamous Mormonism in Utah shows the usual percentage obtaining as the rule in the Western and Middle States, in the estimating of population, of five to the family, father and mother and three children. A family, according to this will of President Brigham Young, shows only three and one half, mother and two and one half children, and the nineteenth part of the husband. This gives only three and one-half to the family but leaves out the man as he can not be rated with only one family. There has been no greater increase in population from polygamy, counting the number of mothers and comparing them with the number of mothers in other localities, than can be shown to exist in monogamy, so that the premise borrowed from the argument of persistent officials and others in defence of polygamy by Mr. Williams fails. No need to refute the argument.

Mr. Williams further says that of those who came to Utah, the pioneers only were Americans; and that the introduction of polygamy was an afterthought. This agrees with the statement made by President Woodruff and others, Joseph F. Smith included, in appealing for amnesty to the President of the United States, that the introduction of it was in 1852.

Generally speaking, only the pioneers who came to Utah between 1848 and 1852 were Americans. The implanting of polygamy, which was foreign to the religion of the first Prophet, Joseph Smith, and which was a political afterthought, turned American blood away from the institution, and the bulk of the population has since mainly been drawn from the artisan and peasant classes of England, Wales, Scotland, and the Scandinavian countries. . . . At least it was with oracular indefiniteness that Joseph Smith¹ answered Senator Burrows a few weeks ago—that while “the suspension of the practice of polygamy was the result of a revelation, and it would require another revelation to put it in force, the revelation would not act unless the people should receive it. Nothing is forced upon the Mormon people.”

The *Pennsylvania Grit*, a paper published at Williamsburg, Pennsylvania, in its issue for February 8, 1905, has an article under the caption of “Stirring events in the early history of the Mormons,” including “the tragedy at Nauvoo, inception of the doctrine of blood atonement, and the Mountain Meadow massacre.”

Included in the recital of the murder at Carthage Jail, the county-seat of Hancock County, Illinois, the writer of this article, Mr. Arnold C. Grosvenor, exonerates Joseph Smith from the origination of plural marriage in the following manner:

Smith did not “discover” that it was necessary for the communicants of the new religion to practice polygamy. It remained for Brigham Young to add this feature and that of blood atonement, for which the nation owed him a debt which

should have been paid before he died. . . . Upon Brigham Young rests the responsibility for polygamy and blood atonement in the Mormon religion, neither of which was in the original creed. He introduced them both about 1850. . . . The 50's were strenuous years for Mormonism, marked as they were by the Mountain Meadow massacre, the most terrible blot on Mormon history; the rebellion against the United States government; the upbuilding of the doctrine of blood atonement; the “reformation” movement, which was as bad as Mormonism itself; the enforcement of polygamy, and many other things.

These writers have placed before the people a plain statement from their convictions upon the examination of the evidences presented to them. We give them to the readers of the HERALD, believing that they are of value, and will show the present trend of the public thought in regard to this vexing question.

TO STIR UP YOUR PURE MINDS.

“This second epistle, beloved, I now write unto you; in which I stir up your pure minds by way of remembrance: that ye may be mindful of the words, which were spoken before by the holy prophets, and of the commandment of us, the apostles of the Lord and Savior.”—2 Peter 3: 1, 2.

“Let the brother of low degree rejoice in that he is exalted, but the rich, in that he is made low.”—James 1: 9, 10. “The poor shall be exalted, in that the rich are made low; for the earth is full, and there is enough and to spare.”—Doctrine and Covenants 101: 2. “My brethren, ye can not have the faith of our Lord Jesus Christ, the Lord of glory, and yet have respect to persons.”—James 2: 1.

Even though they may have their names on the church record, if they have respect to persons they are lacking in the faith of our Lord Jesus Christ. James says they can not have it.

“Now if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and to the poor, Stand thou there, or sit here under my footstool; are ye not then in yourselves partial judges, and become evil in your thoughts?”—James 2: 2-4, I. T.

God does not discriminate against the poor because of their poverty. It is righteousness that counts with God. Riches can not buy favor with him.

“Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him? But ye have despised the poor.”—James 2: 5, 6.

It seems to be human nature to despise the poor, especially when one has become possessed of sufficient of this world's goods to cause him to feel independent. It frequently happens, too, that the one

¹Joseph F. Smith.

who despises his poorer neighbor, has gained his worldly riches by questionable means which the despised, poverty-stricken individual would scorn to use. No wonder that God chose the poor and made them heirs of the kingdom which he has promised to them that love him. Where did man get his right to hoard up riches while hundreds and thousands are in destitute circumstances?

"Woe unto you rich men, that will not give your substance to the poor, for your riches will canker your souls; and this shall be your lamentation in the day of visitation, and of judgment, and of indignation: The harvest is past, the summer is ended, and my soul is not saved!"—Doctrine and Covenants 56: 5.

Peculiar conditions confront us in the world to-day. The rich are becoming richer; the poor are becoming poorer and more numerous. Wealth is being concentrated in the hands of a few, while the number who are in abject poverty is steadily increasing. Social and economic conditions and business methods are responsible for this to a great extent.

The wealth in the hands of the few is so manipulated that the accumulations to the rich are increased and multiplied, while the poor are oppressed and their opportunity to accumulate a small proportion of this world's goods is being limited more and more, on this side and on that, in every conceivable way, as the cost of living is advanced, until they are powerless to lay in store the small portion that should rightly belong to them. There is only one sure remedy for these conditions. That is a just application of the law of Christ. Under the law of God one man would accumulate property no faster than another; all would accumulate alike, and there would be no poor among them. The man whose vocation brought larger profits than another would have more surplus to consecrate for the good of the work, but his accumulations for individual purposes should be no greater than those of his brethren. These heavenly conditions under the law can not obtain until all the Saints are *willing* to do Christ's bidding. Until then, suffering, privation, and want will be the lot of many in the church, as well as those of the world; and until the Saints are willing they will not be prepared for the coming of the Lord. However, those who find it hard to obtain the necessary things of life, because of surrounding conditions which they are unable to control and overcome, should endeavor to cultivate a spirit of contentment. Poverty is no excuse for the cultivation of a spirit of covetousness. The admonition of John the Baptist to the soldiers is condemnatory of anything of that kind: "Do violence to no man, neither accuse falsely; and be content with your wages."—Luke 3: 21. Greed is as unworthy in one person as another whether poor or rich. Unto the poor the Lord says:

"Woe unto you poor men, whose hearts are not broken, whose spirits are not contrite, and whose bellies are not satisfied, and whose hands are not stayed from laying hold upon other men's goods, whose eyes are full of greediness, who will not labor with their own hands!"—Doctrine and Covenants 56: 5. The Lord does not love a poor man's laziness and greediness.

But comfort to those who are trying to be contented with their lot is found in the following words: "Blessed are the poor, who are pure in heart, whose hearts are broken, and whose spirits are contrite, for they shall see the kingdom of God coming in power and great glory unto their deliverance; for the fatness of the earth shall be theirs."—Doctrine and Covenants 56: 6.

The words of the psalmist also create for them calm trust in the Lord: "Yet have I not seen the righteous forsaken, nor his seed begging bread."—Psalm 37: 25.

A WAR VETERAN.

It is not every day that we can chronicle the record of a veteran of the Mexican War while the soldier is still living. But we have in the person of Bro. B. S. Shaug, a veteran of both the Mexican and the Civil War, or the War of the Rebellion, the remembered animosities of which are fast dying out.

The North and the South fought side by side across the arid plains of Mexico, under Scott and Taylor against Santa and his generals, into the capital city, a victorious contingent of six thousand "Americanos," a war spectacle unparalleled since the days of Thermopylae.

The veterans of the Mexican War are now very few, and we gather the brief record of Bro. Shaug's career from a copy of the Eldon, Iowa, *Weekly Forum*, for February 3, 1905, sent us by the brother himself thinking that it would be interesting to many if not all the HERALD readers:

A GREAT WAR RECORD.

Among the veterans of this vicinity, of men who are able to quote some interesting war history from actual experience, is Doctor Bennett Stone Shaug. Mr. Shaug served in both the Mexican and Civil Wars and holds in his possession honorable discharges from both, which show an excellent war record in both instances.

Doctor Shaug was born in Mason County, Virginia, July 22, 1826, and has been a self-made man to the present day. In the year of 1841 he entered as clerk in the drug business at Cincinnati, Ohio, and later engaged to a river transportation company to float a flatboat cargo to New Orleans. In those days the transportation business on the river was far different from what it is to-day. Barge-loads of cargo, many very valuable, would be floated down the river with nothing to guide them but a clumsy wooden oar. Often these crafts with their valuable cargoes were floated on rocks or caught in storms and swamped. It was on one of these boats that Doctor Shaug made his trip to New Orleans in the early days of river craft, and he can tell

some very interesting features concerning incidents which were actual experiences to him on that trip.

At New Orleans he engaged on a steamboat as cabin-boy and remained there until the spring of 1845, when he came to Farmington, Iowa, where he received two years' schooling. On the nineteenth day of April, 1847, the Des Moines river froze over and it was on this day that he enlisted to serve as a private soldier in the war with Mexico. His regiment went into camp at Fort Madison and later at Jefferson Barracks, remaining here until they were ordered to New Orleans to be shipped by water to Mexico, arriving at Vera Cruz on the third day of June, 1847. After the war he was sent to Covington, Kentucky, and honorably discharged on the fourth day of August, 1848. From Covington he returned to Farmington, Iowa, and took up the study of medicine.

When the late Rebellion broke out the doctor again took up arms and on the twenty-sixth day of February, 1864, enlisted to serve a period of three years or during the war. In this war he received the promotion to assistant surgeon and had under his charge five hundred men at Little Rock, Arkansas. He was honorably discharged on the ninth day of August, 1865, at the expiration of the war.

Doctor Shaug has earned a war record that few men living to-day in this vicinity can boast of, and one that is a great comfort for him to reflect on in his present retiring years. While he has reached the age of seventy-nine he is still active and in good health and is capable of taking care of his business affairs. At his office he holds the honorary discharges which tell in detail of the battles he participated in, they read as follows:

"TO ALL WHOM IT MAY CONCERN:

"Know ye, that Surgeon Bennett Stone Shaug, enlisted from Van Buren County, Iowa, April 19, 1847, and was mustered into the United States service as private of Company K, fifteenth regiment Ohio volunteer infantry, to serve five years, or during the Mexican War. The regiment was assigned to Ohio Brigade under General Marshall and participated in the following battles:

"Contreras, August 18, 1847; Chemulusco, August 19, 1847; Chapultepec, September 13, 1847; Mexico, September 14, 1847; Heralaulto, October 13, 1847; Atliteo, October 19, 1847. Was promoted to Commissary Sergeant and honorably discharged at Covington, Kentucky, August 4, 1848.

"Enlisted from Van Buren County, Iowa, February 26, 1864, and was mustered into the United States service at Camp McClellan as private of Company B, 3d regiment Iowa volunteer cavalry under Captain McKee and Colonel Bussey, to serve three years or during the war. The regiment was assigned to cavalry corps army of the west, and participated in the battles at Madison, April 20, 1863; St. Francis River, April 29; Big Creek, April 23; Lagrange, May 1; near Helena, July 4; and Jackson, Mississippi, July 9-16; Guntonon, Mississippi, June 10, 1864; Ripley, June 11; Tupela, July 14; Old Tonen, July 15; Campaign against Price in Missouri, including battles at Independence, Missouri, October 22; Big Blue River, October 23; Osage, October 25; Wilson's raid into Alabama, including battles at Elenezer Church, April 1, 1865; Selma, April 12; West Point and Columbus, Georgia, April 14; and Macon, Georgia, April 19, 1865. Promoted to Assistant Surgeon. Honorably discharged at Atlanta, Georgia, August 9, 1865, on account of close of war."

EDITORIAL ITEMS.

According to the census report for 1900, volume 2, page 205, only about one third of those who live in the large cities own the homes in which they dwell. In thirty-eight of the larger cities of the United States,

only about three hundred and thirty thousand homes are owned free of debt and mortgage, while there are over three hundred thousand mortgaged homes, and over one million two hundred and ninety thousand rented homes. It is no doubt true that many of these renters are abundantly able to own a home of their own, but that a large proportion of them find their means inadequate even to furnish themselves a rented home is evidenced in the fact that in 1903, in the Borough of Manhattan alone, part of New York, sixty thousand four hundred and sixty-three families were evicted from their homes, unable to meet the demands of the landlords. It is said that "one in every ten persons who die in New York, is buried at public expense in the Potter's Field." It can not be expected that we will have a perfectly contented and happy nation as long as such conditions exist, and unfortunately, they seem to be growing worse instead of better.

Quite satisfactory additions to the library of Grace-land College have been made during the year 1904. The number of volumes in the library at the close of the year was two thousand eight hundred, of which about six hundred were pamphlets. More than nine hundred bound volumes and about three hundred and fifty pamphlets were added during 1904. A large proportion of these were Government publications, but many persons interested in the college sent in one or more books. The largest individual donation during the year was from Bro. Wallace E. Nelson, formerly of Nebraska, but now living in Canada, who sent some forty volumes. More donations of this kind would be appreciated.

Original Poetry.

A Prayer.

When our souls, crushed down with sorrow,
Dread the living through the morrow,
May that morrow's rosy breaking
Find our trust, O God, unshaken.
Find us watching, through our sadness,
For the time we'll hear with gladness:
"Weary children, enter in."

If Thy blessings Thou art sending,
And our hearts with joy are bounding,
Thankfully Thy gifts receiving,
May we, "Humbled by thy giving,"
Yet look onward to that dawning,
When, our faces homeward turning,
To thy joy shall enter in.

Thou, who gavest all life's beauty,
Thou, who teachest all life's duty,
When by clouds of doubt surrounded
May our faith on thee be founded;
Looking forward, nothing fearing,
To the time we'll hear the cheering—
"Well done, loved one, enter in."

SISTER BERTA.

Original Articles.

MORE ABOUT THE PIONEERS OF OTTERTAIL.

Having been asked to furnish an account of the present condition of what is known as the "Cutlerite" church, in addition to what has been printed from my brother Chauncey's writings, I shall endeavor to give briefly the main points in which our belief differs from that of the "Josephites," with scriptural proofs for the same.

While we believe in the gospel as taught by Jesus Christ when he was on earth, also in the church as established through the instrumentality of Joseph Smith, we believe as this gospel was preached to the Gentiles, was rejected by them, the prophets slain, and the church had run into wickedness, that they bound up the law and sealed up the testimony, and that the gospel should be preached no more to the Gentile world—that it is a mistake for any one to do so.

In Doctrine and Covenants 85: 23, we read:

Therefore, tarry ye, and labor diligently, that you may be perfected in your ministry, to go forth among the Gentiles for the last time, as many as the mouth of the Lord shall name, to bind up the law, and seal up the testimony.

And in section 45, verse 4, we read:

And when the time of the Gentiles is come in, a light shall break forth among them that sit in darkness, and it shall be the fullness of my gospel; but they receive it not, for they perceive not the light, and they turn their hearts from me because of the precepts of men; and in that generation shall the times of the Gentiles be fulfilled.

We have no faith in the calling of any of those claiming to be the rightful leaders of the church after the death of the Prophet, except that of Alpheus Cutler, who was appointed by Joseph Smith to carry the gospel to the Lamanites. Just why this attempt was not successful we do not know, but we believe it will be taken to them at some future time, that they will receive it, and will be the ones to build up Zion.

We believe Independence, Missouri, to be the place where Zion is to be built up, but that any attempt on the part of the Gentiles in this day to accomplish that work will not be pleasing or acceptable to the Lord; for after the building of the temple at Independence was hindered, according to Doctrine and Covenants 107: 15, the Lord said:

Behold, it behooveth me to require that work no more at the hands of those sons of men, but to accept of their offerings; and the iniquity and transgression of my holy laws and commandments, I will visit upon the heads of those who hindered my work.

That the Lamanites will be the ones to build up Zion we gather from various passages in the scriptures. In the Book of Mormon Christ says:

At that day when the Gentiles shall sin against my gospel, and shall be lifted up in the pride of their hearts above all nations, and above all the people of the whole earth, and shall be filled with all manner of lyings, and of deceits, and of mischiefs, and all manner of hypocrisy, and murders, and priest-

crafts, and whoredoms, and of secret abominations; and if they shall do all those things, and shall reject the fullness of my gospel, behold, saith the Father, I will bring the fullness of my gospel from among them; and then will I remember my covenant which I have made unto my people, O house of Israel, and I will bring my gospel unto them; and I will show unto thee, O house of Israel, that the Gentiles shall not have power over you, but I will remember my covenant unto you, O house of Israel, and ye shall come unto the knowledge of the fullness of my gospel.—3 Nephi 7: 30. Large edition.

According to the account of Joseph's blessing as recorded in Genesis, his descendants were to inherit this land, and that will be fulfilled when the Indians, the descendants of Lehi, recover their possessions here. However, as the Lamanites were allowed to join the church while the gospel was being delivered to the Gentiles, so also, if during the time it is being preached to the Lamanites, any Gentiles hear it and wish to come in and be numbered with them, they will have the privilege, for Christ said:

If they will repent, and hearken unto my words, and harden not their hearts, I will establish my church among them, and they shall come in unto the covenant, and be numbered among this the remnant of Jacob, unto whom I have given this land for their inheritance, and they shall assist my people, the remnant of Jacob; and also, as many of the house of Israel as shall come, that they may build a city which shall be called the New Jerusalem; and then shall they assist my people that they may be gathered in, who are scattered upon all the face of the land, in unto the New Jerusalem.—3 Nephi 10: 1.

While we, as a church, do not expect to accomplish any great work now, we believe the Lord will, in his own time and in his own way, bring about the restoration of Israel, and restore this land to its rightful owners, the Lamanites.

F. L. WHITING.

CLITHERAL, Minnesota, December 10, 1904.

AS SEEN BY OTHER EYES.

The writer of the foregoing article says:

We believe as this gospel was preached to the Gentiles, was rejected by them, the prophets slain, and the church had run into wickedness, that they bound up the law and sealed up the testimony, and that the gospel should be preached no more to the Gentile world—that it is a mistake for any one to do so.

We look upon this theory as wrong for the following reasons:

1. It is based upon a wrong premise. They must have supposed that the martyrdom of Joseph and Hyrum Smith at the hands of a mob was conclusive evidence that the Gentiles had rejected the gospel. There is no evidence to support the theory. The prophets were not slain nor the Saints scattered because of the rejecting of the gospel by the Gentiles. We must look somewhere else for the reason; and we do not need to look far before we find it, if we are willing to take the word of God as revealed to us. The Lord told the Saints in Missouri, plainly, that if they failed to comply with his laws he would not suffer them to pollute his holy land. They failed and were driven out. (See Doctrine and Covenants 88: 8.)

Again the Lord spoke to the Saints at Nauvoo, in 1841, as follows:

If my people will hearken unto my voice, and unto the voice of my servants whom I have appointed to lead my people, behold, verily I say unto you, they shall not be moved out of their place. But if they will not hearken to my voice, nor unto the voice of these men whom I have appointed, they shall not be blessed, because they pollute mine holy grounds, and mine holy ordinances and charters, and my holy words, which I give unto them. And it shall come to pass, that if you build a house unto my name, and do not the things that I say, I will not perform the oath which I make unto you, neither fulfill the promises which ye expect at my hands, saith the Lord; for instead of blessings, ye, by your own works, bring cursings, wrath, indignation, and judgments, upon your own heads, by your follies, and by all your abominations, which you practice before me, saith the Lord.

They were moved from their place, which is strong evidence that they did not hearken unto the voice of the Lord, nor the voice of his servants; but they polluted his holy grounds, and brought cursings and indignation and judgment down upon their own heads by their follies and abominations. This is the reason they were moved out of their place, is the logical conclusion. This is the reason their enemies were given power over them. This is the reason the church was rejected with her dead,—not that the Gentiles had rejected the gospel. The real, deep, underlying cause lay with the Saints, not with the Gentiles.

2. The time had not yet come for the gospel to go to the Jews, or the times of the Gentiles were not yet fulfilled, as will be seen by reading Luke 21:24: "And Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Jerusalem was trodden down of the Gentiles for years after the prophets were slain, and is under Gentile rule to-day. The Jews, it is true, are gathering back in rapidly increasing numbers, and the signs of the times indicate that Gentile times are nearly full,—much nearer than they were sixty years ago, but there is not a shred of evidence that Gentile times were fulfilled in 1844. The same thought as expressed by Luke is found also in Doctrine and Covenants. Speaking of the destruction of Jerusalem the Lord says, "When that day shall come, shall a remnant be scattered among all nations, but they shall be gathered again; but they shall remain until the times of the Gentiles be fulfilled." The remnant is among the nations, and only a beginning has been made in the gathering that shall take place. Gentile times are not yet fulfilled.

3. The fact that Alpheus Cutler may have been set apart by Joseph Smith to take a mission to the Indians is a small thing upon which to base the belief that the time had come to turn to the house of Israel with the gospel. Other men had been sent on missions to the Indians years before Alpheus Cutler went. In 1830 a revelation was given instructing Parley P. Pratt, Oliver Cowdery, Peter Whitmer, Jr.,

and Ziba Peterson to go into the wilderness among the Lamanites, and yet there is no intimation that the time had come for turning from the Gentiles to the Jews. Oliver Cowdery, with Parley P. Pratt, took a mission to the Lamanites in 1831 in harmony with a revelation commanding it; but was that a sign that the gospel was now taken from the Gentiles, and should go to the house of Israel, and that it would be a mistake to preach to the Gentiles any more?

Speaking of a conference held in 1830, *Times and Seasons*, volume 4, page 172, says:

At this time a great desire was manifested by several of the elders respecting the remnants of the house of Joseph, the Lamanites, residing in the West; knowing that the purposes of God were great to that people, and hoping that the time had come when the promises of the Almighty in regard to that people were about to be accomplished, and that they would receive the gospel and enjoy its blessings.

Many have been hoping the same thing ever since that day, but evidently the time has not yet arrived when this work is to be accomplished. The writer of the article under review says he does not know just why the attempt to carry the gospel to the Lamanites was not successful. Was it not because the time had not come for its accomplishment, and the Lord was not directing in the movement? No better reason could be found. The very fact that the gospel has not yet gone to the Jews ought to suggest the thought that the time had not come in 1844.

4. There is absolutely nothing to support the thought that when the time does come for the gospel to go to the Jews, it will be a mistake to ever preach to the Gentiles again, if opportunity offers.

5. The revelation says that in the generation "when the time of the Gentiles is come in," and the light breaks forth among them, which shall be the fullness of the gospel, "in that generation shall the time of the Gentiles be fulfilled." That does not necessarily mean that it shall be fulfilled in fourteen years after the generation begins. It may be along toward the close of the generation; and the generation is not ended yet.

We accept the revelation to the ministry directing them to labor diligently that they might be perfected in their ministry, as quoted in the foregoing article, "to go forth among the Gentiles for the last time." That is just what the "Josephites" are doing. That is just what the "Cutlerites" have failed to do. This is not another time, not another dispensation; but it is the last time, the last dispensation, the dispensation of the fullness of times. The law is not bound up yet, so that language is still in force.

The revelation was given in 1832, and those particular men, if the ground is taken that certain ones were specified for a certain mission, took several missions during the twelve years subsequent to 1832. They were undoubtedly sent out several times after that, so that the word *time* must mean *dispensation*.

In our judgment no other reasonable conclusion can be reached.

The writer next says:

We have no faith in the calling of any of those claiming to be the rightful leaders of the church after the death of the Prophet, except that of Alpheus Cutler, who was appointed by Joseph Smith to carry the gospel to the Lamanites.

Why make a statement of that kind? Does setting a man apart to carry the gospel to the Lamanites constitute him a rightful leader of the church? or indicate that he was a lawful and legal successor to Joseph Smith the prophet? Did the fact that Pratt, Cowdery, Whitmer, and Peterson were sent to preach to the Indians place them in line of succession, and rightful heirs to the promise: "In thee, and in thy seed, shall the kindred of the earth be blessed"? No, no.

In Doctrine and Covenants 107: 13, we read: "And now I say unto you, as pertaining to my boarding-house, which I have commanded you to build, for the boarding of strangers, Let it be built unto my name, and let my name be named upon it, and let my servant Joseph and his house have place therein, from generation to generation." Why was Joseph and his house to have place therein from generation to generation? Because of his calling, his blessing, which was also to be placed upon his posterity after him. The next clause explains it: "For this anointing have I put upon his head, that his blessing shall also be upon the head of his posterity after him." His blessing! What was that? He was to be called "a seer, a translator, a prophet, an apostle of Jesus Christ, an elder of the church," (section 19: 1,) and "I have given him the keys of the mysteries and the revelations, which are sealed, until I shall appoint unto them another in his stead" (section 27: 2).

There is no need to undertake a lengthy explanation concerning the one who was appointed to take the place of the Prophet as his successor. It was well understood by the church at Nauvoo that his son, Joseph, would be his successor. Later it was taught by "Brighamites," "Cutlerites," and "Strangites" that Joseph would yet take his father's place. For this they waited, ostensibly. And he did take his father's place by direction of the Spirit to him, telling him where to go. Alas! "Brighamites," "Cutlerites," and "Strangites" refused to believe it. And why? Simply because he did not come to them. This is the excuse they will have to offer at the judgment-bar: "Well, we thought he would come to us, but he did not, so we concluded we would not go to him."

The fact that the enemies of the Saints came upon them and hindered the building of the boarding-house, that it was never finished, in no way affects the statement that "his blessing shall also be upon the head of his posterity after him," nor the promise, "In thee, and in thy seed, shall the kindred of the

earth be blessed." Neither does this promise to his posterity and his seed mean that his blessing should go from Smith to Cutler, and from Cutler to Whiting, and so on.

The writer of the article under review further says:

We believe Independence, Missouri, to be the place where Zion is to be built up, but that any attempt on the part of the Gentiles in this day to accomplish that work will not be pleasing nor acceptable to the Lord.

He quotes the revelation relieving those of the responsibility of the work, who had put forth an effort but had been hindered by their enemies; but there is nothing in the revelation to indicate that the work would not be required at the hands of the Gentiles, so called, afterwards, at a time when their enemies should not hinder.

And is it true that the Lamanites are the ones to build up Zion? Let us see what the Lord has said; and as we read it, comfort comes to our hearts, and assurance is given that the word of the Lord will be fulfilled. In a revelation given in 1833, speaking concerning those who were driven out of the land of Zion on account of their failure to keep the law, (to which we have already referred,) the Lord said:

Therefore let your hearts be comforted concerning Zion, for all flesh is in mine hands: be still, and know that I am God. Zion shall not be moved out of her place, notwithstanding her children are scattered, they that remain and are pure in heart shall return and come to their inheritances; they and their children, with songs of everlasting joy; to build up the waste places of Zion.—Doctrine and Covenants 98: 4.

That is what many of them and their children are doing; they are being gathered in from the places to which they were scattered and led. "And all this," as the Lord says, "that the prophets might be fulfilled."

To support the thought that the Lamanites will be the ones to build up Zion the Book of Mormon was quoted. But please notice that the quotation, after mentioning the abominations that may and will no doubt prevail among the Gentiles, uses this language: "And if they shall do all those things, and shall reject the fullness of my gospel, behold, saith the Father, I will bring the fullness of my gospel from among them." We have shown, however, that the Gentiles had not rejected the gospel in 1844, and indications are that Gentile times are not yet quite fulfilled. Then you see, if Alpheus Cutler was the rightful leader of the church, and all others were wrong, that the "Cutlerites" have lost sixty years of valuable time. And sixty years of idleness, in the closing dispensation, the *last time*, when the Lord will cut short his work in righteousness, when he has commanded his servants to lift up their voices, and to cease not to cry repentance unto this generation, would forfeit their right to any claim to be his church, if nothing else had. They have evidently forgotten the language of God: "Wherefore, if ye believe me, ye will labor while it is called to-day,"

and "Behold, now it is called to-day (until the coming of the Son of Man)," or they have not believed all that is written.

The writer further says:

According to the account of Joseph's blessing as recorded in Genesis, his descendants were to inherit this land, and that will be fulfilled when the Indians, the descendants of Lehi, recover their possessions here.

For two thousand years the descendants of Joseph, (Nephites and Lamanites) were sole possessors of this land. Joseph's blessing was being fulfilled then, in part at least. By some means the idea, whether correct or not, obtained in the early church that the Lamanites were descendants of Ephraim. I remember, when a boy, hearing a hymn sung by the "Cutlerites," from their hymn-book, in which the poet (W. W. Phelps was the author) incorporates that thought, and it impressed upon my mind, as perhaps upon others, the idea that the Lamanites were descendants of Ephraim. The first verse of the hymn reads as follows:

"O, stop and tell me, Red Man,
Who are you, why you roam,
And how you get your living;
Have you no God, no home?"

In the third verse the question is answered thus:

"I once was pleasant Ephraim,
When Jacob for me prayed;
But O, how blessings vanish,
When man from God has strayed!"

But here is where the Book of Mormon and the poet clash, as will be seen by the following:

And Aminadi was a descendant of Nephi, who was a son of Lehi, who came out of the land of Jerusalem, who was a descendant of Manasseh, who was the son of Joseph, who was sold into Egypt by the hands of his brethren.—Alma 8: 1.

Jacob said, "Let them grow into a multitude in the midst of the earth." And when Joseph remonstrated with his father and asked him to put his right hand on Manasseh's head, for he was the elder, Jacob said, "I know it, my son, I know it; he also shall become a people, and he also shall be great; but truly his younger brother shall be greater than he." Manasseh did become a great people in the midst of the earth. But his younger brother, Ephraim, was to become greater. Has he become greater? When and where? Can any one tell? Has it happened in the past? Is it fulfilled in the present? Is it to be fulfilled in the future? Who will answer? Jacob continued, "His [Ephraim's] seed shall become a multitude of nations." The prophet Hosea says: "Ephraim hath mixed himself among the people." Ephraim is mixed among the people and is a multitude of nations. Was it in this way that he was to become so much greater than Manasseh? Moses in blessing the tribe of Joseph said, "His horns are like the horns of unicorns; with them he shall push the people together to the ends of the

earth; and they are the ten thousands of Ephraim, and they are the thousands of Manasseh." Does this foretell the gathering; when the people will be pushed together? If so, then Ephraim shall predominate over Manasseh ten to one. That does not look like the Lamanites will have it all to do in building up Zion.

Ephraim is mixed with the people, thus becoming a multitude of nations, and in order that he may be gathered out the gospel must be preached to the nations, and in this way Ephraim may become the first-born, according to the covenant, being the first to receive the new birth in this last time.

To impress the thought that Ephraim will occupy an important place in the building up of Zion I quote as follows:

And they who are in the north countries shall come in remembrance before the Lord, and their prophets shall hear his voice, and shall no longer stay themselves, and they shall smite the rocks, and the ice shall flow down at their presence. And an highway shall be cast up in the midst of the great deep: Their enemies shall become a prey unto them, and in the barren deserts there shall come forth pools of living water; and the parched ground shall no longer be a thirsty land. And they shall bring forth their rich treasures unto the children of Ephraim my servants. And the boundaries of the everlasting hills shall tremble at their presence. And they shall be filled with songs of everlasting joy. Behold, this is the blessing of the everlasting God upon the tribes of Israel, and the richer blessing upon the head of Ephraim and his fellows. And they also of the tribe of Judah, after their pain, shall be sanctified in holiness before the Lord to dwell in his presence day and night for ever and ever.

Ephraim must be gathered out of the nations before he can fulfill this important office. Note that while all the tribes of Israel are to be blessed, yet the "richer blessing" is to "be upon the head of Ephraim and his fellows." How can this be accomplished if Manasseh only, (the Lamanites,) are to build up Zion, and the gospel is to be preached only to Judah (the Jews), while Ephraim, mixed among the nations, is denied the privilege of hearing the gospel?

POINTS TO REMEMBER.

1. That the Gentiles had not rejected the gospel in 1844.
2. That the church was rejected because of its wickedness.
3. That Alpheus Cutler was only set apart to take a mission to the Lamanites.
4. That his setting apart covered no more ground than that.
5. That no record made before the Prophet's death even hints that Alpheus Cutler would be the Prophet's successor.
6. That the Lord told Joseph Smith his posterity should inherit his blessing, and promised that in him and his seed should the nations be blessed.
7. That all evidence found recorded prior to the Prophet's death supports the belief that his son would be his successor.

8. That responsible parties testify that the Prophet did bless and set apart his son to take his place.

9. That in the establishing of the church by Christ and the apostles, when the apostles turned to the Gentiles with the gospel they did not cease to preach to the Jews if opportunity offered.

10. That it is by no means a foregone conclusion that when the time comes in this last dispensation to turn from the Gentiles to the Jews with the gospel, it will be wrong to preach to the Gentiles if opportunity offers.

11. That descendants of Manasseh are found among the Lamanites upon this land, and, according to the Book of Mormon, upon the islands of the sea.

12. That the descendants of Ephraim are mixed among the people, a multitude of nations.

13. That Ephraim is of the house of Israel.

14. That the gospel is preached to the Gentile nations to gather out Ephraim.

15. That Ephraim is greater than Manasseh.

16. That in the gathering there will be ten of Ephraim to one of Manasseh.

17. That the richer blessing shall be upon Ephraim, and he will have an important part in the building up of Zion.

18. That this land is inhabited by descendants of Ephraim and Manasseh to-day.

19. That the "Cutlerites" have disregarded the admonition to labor "while it is called to-day," in the work of gathering out the house of Israel from the nations.

20. That the "Josephites" have put forth a constant effort to heed this admonition.

LEON A. GOULD.

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THOUGHTS ON LEGAL JURISDICTION AS I READ THE LAW.

An important question was asked, and also answered, in the SAINTS' HERALD, December 24, 1902:

Has the president of the church, who is also the president of the standing High Council, the right to decide what cases shall come before the High Council?

The answer to this was, "Yes." And the questioner was cited to Doctrine and Covenants 99:14. By reference to minutes of last General Conference, page 707, I find that the majority of the committee on an appeal case were in doubt as to whether the president had or had not that power.

As I read the law, I have failed to find where such power was delegated to any one in the church, or such provision made in the law of God. The revelations God has given for the government of his church give no man the preeminence over his fellow man, officially; or exemption from the law that was given to govern the church in its quorums and councils.

Joseph Smith was the man the Lord chose to give laws for the establishment of his church again upon the earth. They were as much for his guidance and government as for the lowest official in the body of Christ. To him with others it was said: "Ye shall see that my law is kept." It seems that an honorable responsibility was placed upon him as the mouthpiece of God upon earth. Section 19 says: "Behold . . . thou shalt be called a seer, a translator, a prophet, an apostle of Jesus Christ; an elder of the church."

To the church it was said, "Thou shalt give heed unto all his words, and commandments, which he shall give unto you, as he receiveth them, walking in all holiness before me."

See, he had no power to change or modify; no right to add to or take from; the intent and meaning must be as he received it from God; nothing more, nothing less. This gives validity and force to the law we find so well set forth in section 1, paragraph 5:

Behold, I am God, and have spoken it; these commandments are of me, and were given unto my servants in their weakness, after the manner of their language, that they might come to understanding; and inasmuch as they erred it might be made known; and inasmuch as they sought wisdom they might be instructed.

Before the organization of the church, quorums, councils, and conferences were indicated as being necessary for instruction, and the building up of the church. In section 16 we find the Quorum of Twelve with their office and duty partly set forth.

Section 17, paragraph 13: "The several elders composing this Church of Christ are to meet in conference once in three months, or from time to time, as said conferences shall direct or appoint; and said conferences are to do whatever church business is necessary to be done at the time." These references show the importance and necessity of these quorums, councils, and conferences meeting together for instruction and the transaction of church business. These are elders' conferences called together for mutual benefit and instruction. The high councilors are elders in the same sense as the apostles, and it is as much their duty to meet in these conferences as the Quorum of Twelve. Their business is of equal importance in settling important difficulties in the church so that unity and peace may increase. Again we quote:

Hearken, O ye elders of my church whom I have called: behold, I give unto you a commandment, that ye shall assemble yourselves together to agree upon my word, . . . that ye may know how to govern my church.—Doctrine and Covenants 41:1.

Behold, I give unto you a commandment, that when ye are assembled together, ye shall instruct and edify each other, that ye may know how to act and direct my church how to act upon the points of my law and commandments.—Doctrine and Covenants 43:3.

Appoint among yourselves a teacher, and let not all be spokesman at once, but let one speak at a time, and let all listen unto his sayings, that when all have spoken, that all may be edified of all, and that every man may have an equal privilege.

And when these councils meet together to transact such business as may come before them according to the spirit and intent of *this law*, it will be seen that no man has the preëminence. While some are wisely assigned and called to responsible positions in the church, God has set bounds in the law for their government, so that all things are to be done by common consent and the prayer of faith. There is no preëminence in these organizations; all are equally necessary to constitute a perfect system. A president is appointed to observe proper order and extend due courtesy to all concerned.

In section 99 there is no preëminence given the president over the councilors, in the conduct of the council, as we understand its details.

We ask what preëminence does the president of the high council have over his two counselors? Read section 99, paragraph 6. What preëminence does he have over the twelve councilors comprising the High Council? See 99:8. Is there any rule or law in section 99, or any of the church articles and covenants, that gives the president of the High Council any preëminence over the twelve councilors; except as found in section 99, paragraph 10? How many councils are provided for in section 99? Three. 1. The High Council of the church. 2. The Bishop's council is indicated. 3. The high priests abroad have power to call a council according to this pattern when parties request it. Its decisions are open to appeal; and it is left to the judgment of the high priests as to whether it is necessary to call such a council. This is a court of expediency whenever necessary, has no present existence as a council, never has had in the history of the Reorganized Church. Then, by what law can the president be justified in rejecting an appeal to the High Council? All the evidence given is that found in section 99, paragraph 14, and that is limited to this local council of expediency; has no relation whatever to the high council of the church. If the reader will refer to section 99, paragraph 6, he will find directions as to who shall preside in conducting the council; paragraph 7. The method of conducting the council and the duties of the counselors; paragraph 8. The counselors decide whether the case is a difficult one; paragraph 9. After the evidence is heard, the accuser and the accused have spoken, the president gives a decision according to his understanding of the evidence in the case; and then calls upon the twelve councilors to sanction his decision. A careful reading of this section strikes me that the councilors have as much or more power than the president in the conduct and decision of the council; the majority of the council have power to determine or decide the case; because of a possible error in the decision or understanding of the president. We find the law governing appeal cases in section 104, paragraph 35. If there is not satisfaction upon the deci-

sion of the Bishop, or judges, it shall be handed over and carried up unto the High Council of the church. There is no discretionary power given to either president or councilors. (See paragraph 36.)

There is no person belonging to the church exempt or excluded from this council of the church; except as found in paragraph 37. If a president of the high priesthood transgress he shall be had before the common council of the church,—the Bishop and twelve high priests as councilors.

It would appear inconsistent with the law God has given, wherein we are told there is a possibility that a president of the high priesthood may transgress, and yet permit him that is as liable to fall as the councilors, or any other officer, to hold the keys to open or close the door against any appeal that may be presented to the high council of the church. We find no record or provision in the law of any power invested in the president over the twelve councilors to deny or reject an appeal, or close the door of the High Council against an unfortunate, dissatisfied member of the church.

The majesty of the law demands that inasmuch as there is not satisfaction in the decision of the Bishop or judges, it shall be carried up to the High Council of the church. The president has no discretionary power to object or reject according to this rule. The appeal must be acted upon. This divine Lawgiver is no respecter of persons or appeals, and to be in harmony with divine law we must be doers of the same. The Lawgiver said, "Ye shall observe the laws which ye have received and be faithful."

I wish here to say in reference to section 104, paragraph 37, that I hold that it is not personal, but applies to the president of the Twelve, or president of High Priests. They are both presidents of the high priesthood; and any of them may transgress. In that sense I have quoted the law. Officers may possibly fail to understand their office and duty and thereby fail to come up to the standard; or may overreach and go beyond their office and duty, and thus become transgressors, because not properly observing the law.

Legal jurisdiction is to keep within the bounds of the law prescribed. The High Council must be governed and conducted according to the pattern given in section 99, or its decisions are null and void.

The Bishop's council or the common council of the church must be composed of a bishop and twelve high priests, as councilors. This council has jurisdiction in all cases where the presidency of high priesthood transgress.

The case in section 42, paragraph 22, to be tried before two elders, refers evidently to a bishop's council as applied to branch members. The law says it is necessary that the Bishop be present also. This council has legal jurisdiction when a bishop recognized in the law as a judge in Israel to sit in judgment upon transgressors is present. It is the duty of a bishop

to preside according to his office, "to sit in judgment upon transgressors, upon testimony, as it shall be laid before him, according to the laws, by the assistance of his counselors . . . among the elders of the church. This is the duty of a bishop . . . ordained to the high priesthood. . . . Thus shall he be a judge, a common judge among the inhabitants of Zion, or in a stake of Zion."

These councils are appointed by the divine Law-giver with this injunction: every member of *this church* transgressing or being overtaken in a fault shall be dealt with as the scriptures direct. These councils are appointed of God, and the officers invested with power to administer justice between man and man; both are recognized in the law as having legal jurisdiction when faithfully observed.

I have written these scattering thoughts hoping they may afford a little ray of light. My only hope is that every officer will learn his duty, and act in his own office as the law directs, that the system of church government may become perfect.

I fully indorse the recommendation of the majority of the committee on the protest and appeal case, as reported in conference minutes, 1904, as follows:

"We, therefore, recommend that this Conference provide for the calling of such [general] assembly" of the quorums, for them to decide whether the presidency holds the right to deny appeals from parties that have failed to obtain satisfaction in both elders' and Bishop's courts, "because there is a principle involved that is of the utmost importance in obtaining justice to all and injury to none."

Hoping this question may be settled according to truth, equity, and justice,

GEORGE DERRY.

LAMONI, Iowa, January 24, 1905.

* *

A CONVERSATION.

Friend.—"Bro. R.," (a Baptist minister,) "please let me introduce you to Bro. W." (an elder in the Saints' church.)

Reverend R.—"Glad to meet you. Are you located here in Kansas City?"

Elder W.—"Yes, sir. I live at No. — Street. Please accept my card with a statement of belief on back. I am laboring here as missionary."

Reverend R.—"Have you been here long?"

Elder W.—"Yes, sir. I have been preaching here in the city and in this district for about twenty-five years. Before that I preached for six years in Colorado. I was the first missionary of our church to Colorado, and prior to that I preached in California. Where are you located?"

Reverend R.—"I am the pastor of the Baptist Church, No. — Street. Every Baptist Church is independent and has no general combined organization. Three Baptist members can get together and organize a church and proceed just as the Bible

teaches. All the Baptist Churches teach as the Bible directs. Whatever the Bible says is what we teach."

Elder W.—"You think then, that the Baptist Church is the church of Christ?"

Reverend R.—"Yes. I know the Baptist Church is the church of Christ because it is in harmony with the Bible."

Elder W.—"The Saints' church which I represent is very much different from the Baptist Church, and I am quite as positive as you are that the Saints' church is the church of Christ. Now the Bible is like the plans and specifications by which a house is built, or a historical description of a house. Now the church of the Bible is a united church of all the churches established by his authority and had ministers to look after them in all the world and these ministers are twelve in number. Have you these in your church?"

Reverend R.—"Yes, sir, Jesus put them in the church and they have done their work, and we carry on the work, and the Baptist Church is the continuation, as he, Christ, established it; and we are making progress, calling upon men everywhere in all the world to believe in Christ and be saved."

Elder W.—"The Bible reads that God set in the church first apostles (twelve), next prophets, and so on, and that the quorum of apostles was to be perpetuated is clearly to be seen from their own acts. Let me illustrate. This Government of ours is a republican form of government, and there was set in this Government first a president, also senators, congressmen, etc. These are general officers. Then this Government is divided up into States, each having a governor and minor officers. Now George Washington was the first president. When his term of office expired, and if there had not been some one to fill his office, also all the lesser offices, what would have been the result?"

Reverend R.—"Your illustration has no bearing upon the church."

Elder W.—"Let us see if it does, or does not. The Bible tells us that Judas died and his death made a vacancy in the quorum. Now we read that the apostles petitioned God for instruction. (See Acts 1: 24-26.) Matthias was chosen to fill the vacancy, just as John Adams was chosen to fill the vacancy of the presidential office when Washington's time expired."

Reverend R.—"Oh, your private interpretation is altogether incorrect. Judas betrayed Christ and he was rejected of God and one had to be appointed to fill that place. Judas being ignored of God one had to be appointed in his stead to fulfill prophecy."

Elder W.—"Let us go a little further and if you will give me your ears and mind I will show you that you have been educated and taught in a school by teachers not sent of God. Next we read that James was killed. Now we have another vacancy in the

quorum, and we read that Saul (afterwards called Paul) and Barnabas were appointed as members of the quorum of twelve apostles."

Reverend R.—"Where do you find it recorded that Barnabas was ever an apostle?"

Elder W.—"Acts 14:14."

Reverend R.—"I do not accept your private interpretation of the Scriptures at all. I know the Baptist Church is right and teaches just as the Bible teaches."

Elder W.—"But look here, Bro. R., I have not said anything that I believe only as I find it in the plans and specifications. It is a plain statement of history. We read of about twenty men who in turn filled the office of apostle. It seems to me you ought to be able to see that the Baptist Church is not God's church. Next we find that the law of the church, generally called "the gospel," is preached by John, where it is recorded that he preached baptism for the remission of sins. Now the Baptist Church don't believe that; but we Saints do."

Reverend R.—"Yes. You believe your interpretation of it."

Elder W.—"I have not presented any private interpretation but have stated plain facts of history as we read it in the Bible. We do not believe in private interpretation, because Peter says that scripture or prophecy came not by the will of men, but holy men of God spoke as they were moved upon by the Holy Ghost; for that reason no man has a right to place his private interpretation on scripture. Notice Jesus tells his apostles to go into all the world and preach the gospel to every creature; but before you go, first go down to Jerusalem and there wait until you are endowed with power from on high, for thus it is written, that repentance and remission of sins should be preached in all the world beginning at Jerusalem. We read in Acts, second chapter, that they did as commanded, and when they received the endowment they began to preach under the influence of the Holy Ghost, and Peter convinced them that this Jesus was the very Messiah for whom they were looking. And so powerful was his argument that they were convinced of the truth and asked what they must do. Now mark well, as the prophets had spoken, how repentance and remission of sins should be preached in all the world beginning at Jerusalem. Peter, a holy man, moved upon and appointed of God for this very purpose. Hear his answer to the inquiry, 'What shall we do?' 'Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Ghost.' Now, Bro. R., you know the Baptist Church does not believe that; but we, the Saints' church, do."

Reverend R.—"You have quoted that passage, and I can quote you a dozen passages that prove that remission of sins is not through or by baptism, but we

receive remission of sin through faith, 'For by grace are we saved through faith [not baptism]; and that not of yourselves, it is the gift of God; not of works [something we can do], lest any man should boast.'—Ephesians 2:8, 9. Again it is written, 'If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.'—Romans 10:9-10. Now don't you see we are not saved by something we can do? But salvation is a gift from God. All we have to do is to believe God raised Jesus from the dead and 'thou shalt be saved'; again the 'word is nigh thee, even in thy mouth, and in thy heart; that is, the word of faith which we preach.'"

Elder W.—"I agree with you in the quotations you have made that faith is necessary; yes, it is like the foundation of a house; without faith we can not please God. Jesus also says that he who keeps not his commandments is not his disciple, but he that believes on Jesus his love is manifested in obedience, for faith without works is dead as the body without the spirit is dead. Salvation requires faith and works just as Jesus said: 'He that believeth and is baptized shall be saved.' Salvation comes through obedience, and obedience through faith, just as I said, faith is like the foundation, and obedience like building, and living in the house. In the second chapter of James we read that there is no living faith without works. 'Show me thy faith without thy works, and I will show you my faith by my works,' says James. Let us have the Bible and read it; it will settle the question and we then can see which is right, the Baptists or Saints' church."

Reverend R.—(Rising up from his chair and emphasizing with his hand.)—"No, sir. I don't want the Bible brought; I don't believe in debating and this debate must stop or I will withdraw at once."

Mrs. R.—"You will see, Bro. W., when you get to heaven we'll be there too."

Elder W.—"I hope you will be, but if you are it will be because you believed the teaching of Jesus and was obedient to his commandments."

ONE WHO WAS PRESENT.

Mothers' Home Column.

EDITED BY FRANCES.

Only a Dream.

Once I dreamed I stood in heaven
When our prayers were heard,
And I saw our gracious Father
Gently heed each word;
Saw Him bless the sweet petitions
Mounting upward to the skies
From the hearts of little children,
Sent on wings of faith to rise,
Then I saw his sweet face sadden
At a burdened prayer,
Heard a strain of heavenly music
Fill the holy air.

Close He drew me to His bosom
 "Child," He said, "the prayer,
 That thou heard, was thine own missive
 Uttered in despair,
 'Twould have led thee through green meadows
 Forth to fountains sweet,
 'Twould have stilled thy heart's deep anguish
 Given thee rest complete,
 But thou didst not trust thy Father
 Who at all times knoweth best,
 In whose dear arms everlasting
 We all times may rest."
 Then I woke and pleading, whispered
 "With true faith my whole soul fill,
 But above all, Father, teach me,
 Sweet submission to thy will."

MYRTLE ROSE STEWART.

Managing a Husband.

Young wives who have husbands that are difficult to get along with, listen to my story, and perhaps you may get a hint that will help brighten up your homes.

A few years ago I married a man, who was almost ideal in character as far as honesty, industry, and purity of morals were concerned. But his disposition was sadly in need of improvement, for he had a quick temper, was impatient and harsh when things did not go to suit him. He had his own ideas how things should be done, and would accept no excuse for carelessness, and could not think a woman ever need neglect anything for lack of time, or for any other cause. I was forgetful, (though I always meant to do necessary things,) so probably needed some kind of reminder, but I thought I got more than my deserts, when he would come from his work and not finding everything in apple-pie order, or something undone, would scold and growl, and declare that but for him everything would go to wrack and ruin, and say that that was the way I always let things go, forgetting in his ill-humor that such had not happened before in a long time. He called me to account for everything I did that did not just suit him, until I felt that I was indeed in bondage. But I would not have you lose sight of his good traits, for if his ill-humored spells were quick in being aroused they were as quickly over when he would be his own good self that I fell in love with in the days that were gone. He was affectionate, kind, and tender-hearted, very companionable, and I enjoyed his fullest confidence. He provided as well as his circumstances would allow. And I loved him with all the devotion of my heart. Oh, yes, I loved him and were it not that it might help some others, I would bury this, my early experience in wedded life, in the dead past. This very love is what made his conduct toward me so hard to bear. For what would I not have done for him?

I helped to build up our new home and tried my utmost to make him happy. I did whatever my hands found to do, both indoors and out, and was true and faithful to him, so his harshness when I displeased him shocked and wounded me, it was so different to what I expected of him, or thought was justly due a wife, whatever her faults might be. It seemed like lack of love and respect, so almost heartbroken I would cry and be as miserable as one could well be. At first this affected him and he would coax me in a good humor again and apologize, and tell me to pay no attention to him, as he was hasty and did not mean to hurt me. But he was no gentler the next offense. After awhile he got tired of coaxing, and called me a baby, and foolish to cry over such a little (?) thing. So I quit crying and resolved to stand my ground, and let him know that I had as much right there as he had. I would do as I pleased and he had no right to call me to account for my shortcomings, as I did not call him to account, and he fell as far short of perfection as

I did. I only carried out part of the program, however. I used my tongue freely, but did not do as I pleased always.

But oh! did woman ever make such a mistake? If I was unhappy before I was more than miserable now, (I mean of course when things went amiss—when everything went well I was happy). I tried to reason with him, and though I did not get angry, he did, and my words only aggravated him, so we both said so many unkind things that it was very like quarreling. Then I always felt ashamed and remorseful afterwards. So this way of managing proved a failure and I saw that this state of affairs would never, never do. There was a possibility of losing each other's love, and who knows but the breaking up of a home, for such disasters have had just such beginnings and we had children to train up, and what would their future be with such an example before them? So I took another course as I saw that if I said unkind words to him, he felt under no obligation to spare my feelings. But on the other hand he would not pose as a tyrant, so here was my chance for a change of program. So with many prayers and many conflicts with self I made up my mind to let him have the quarrels to himself. I simply went on my way doing as near right as I knew how, doing nothing intentionally to ruffle his feelings or temper, and when he did get angry and say harsh or unkind words, I just quietly listened to him and said not a word in return; but if he asked a question I answered him civilly, but otherwise took no notice of what he said. I did not show fear of him or try to hide my shortcomings from him, or rush around to wait on him to keep him in a good humor, but went about in as cheerful a frame of mind as possible, doing my duty as I saw it; and if I fell short of what he expected of me I silently bore with what he said, and neither pouted nor cried. Nor did I show by my actions that what he said was even resented. I treated him with utmost respect and kindness.

Was it easy? It looks easy enough on paper, but in reality it was hard, very hard. His harshness seemed unjust and words would rise to my lips to either defend myself, or remind him that he did not do any better than I did. But I held back the unkind words and found that it paid better than anything I ever tried before. For after he had his say it was all over with and soon forgotten, at least as far as I was concerned. I still continue to do this way. The result has been that he grew less harsh till now he scarcely ever says an unkind word to me, and we have grown nearer and dearer to each other. It has improved his general disposition. He is proud of how well we get along, and does not seem to know how it all came about, and I am too happy and contented to care whether he knows or not. This new state of affairs did not all take place in a day. No, indeed. It took weeks and months of patient forbearance. But think of the reward! Love, kindness, thoughtfulness for each other's comfort, and he never imposes on me, but seems always planning something for my pleasure or comfort. We have grown to understand each other better, consequently I have tried to do more like he wished me. So perhaps I am a better woman and he sees fewer shortcomings in me than he used to. It was the grace of God that helped me.

There are other men in this world like my husband. Some I believe could be made kind and gentle and considerate by such treatment. I do not know whether all could be or not, but this I know, that any woman who pursues this course of conduct toward her husband will keep her self-respect whatever his course of conduct towards her may be. She will not belittle herself by quarrelling, or sow seeds of discord for future regret.

At any rate it will not make a man any worse, and if there is any manhood about him he is bound to respect you whether he loves or not. And God could not disapprove of such a course.

Do not say, sisters, you can not keep still when you are spoken to unkindly, for with God's help you can, though it may take all the self-control at your command. Remember that a home filled with peace and love is one of the greatest blessings on

this earth, and our children in days to come will look back on their childhood home with reverence, if we choose to make it one of peace and love.

A SISTER.

Father and Son.

Much has been said about "mother and daughter" and I beg a small space to discuss "father and son." I ask, why should not fathers be to their sons what a mother is (or should be) to her daughters? Why should not the father share equally in parental responsibility with the mother? Why is it that usually the son must go to the mother for sympathy and love? I know and am glad that this is not always so, for I know some fathers are as tender, loving, and full of sympathy as a mother. But all have seen fathers who, while proud of their sons in a way, did not seem to think they should have a thought, desire, or ambition, above what they desired them to have, and these same fathers will insist on making a farmer (or whatever his own occupation is) out of a son, when the boy's life and soul is in his books, music, or something else. Watch this brave young boy choke back a tear of disappointment, after trying so hard to accomplish the task given by father to be told he "never could do anything right." Then when the young heart can stand it no longer, he takes it to "mother" who dares not take the loved one's part (though her heart aches for him) for fear of disloyalty to the husband, who, she knows, is in the wrong.

Why will fathers insist on training their sons to their own occupation in life, which the boy may be wholly unfitted for, and all his ambitions and desires be for something else?

God gave us our children, not for slaves or playthings, but to rear to make the best of their natures and dispositions in both spiritual and temporal things of life. And I beg of you, father, if God has given you one son or many, study their natures, see what they are best fitted for, what their aspirations and longings are. Take them into your confidence, and by this you will gain theirs; and if you are situated so you must have their help, talk it over with them and tell them all your affairs, and agree, if they will do their best to help you, you will do your best to help them in their chosen vocations. Make them feel that you have their interests at heart, and that you are a partner. But help and encourage them to make good men of themselves, whether farmers, ministers, or whatever vocation they may choose.

Give the boy a chance. Do not be too hard on him. Do no memories of your own boyish days and great anticipations remind you that your boy is a living, loving human being, not a machine? He has a sensitive, loving, loyal heart. Take him to your heart. Win his love. Do not keep him off at arm's length, but make him feel free to tell you all his longings and vexations and be sure of sympathy and encouragement in return. There are too few encouraging words said to the boys. Some (not all) seem to think that a boy's place is to be ready at a word to run errands for any one who may choose to ask, without even getting thanks for his trouble. We should use just as much courtesy to our son as to our guest; and what heartaches could be saved if we tried to fill our boys' (and girls, too) young lives with sunshine and keep them near our hearts. The remorse is hard to bear if by our own doing the lifework of our boy is a failure; or if the dear one's young life is cut off when just budding in young manhood and we feel that we had not been to him all we should have been to fill that life with sunshine. Oh, the anguish to feel by our cruel words or unjust criticism we have taken one pleasure from the dear young life that has gone out!

God help every parent to be more careful, more prayerful, and more tender and loving of our own, so when they leave the home nest they will be well fitted for the duties of life; or if God calls them home they may take their "home on earth with them to heaven."

PRISCILLA.

"When a man winks at himself the devil nods with him."—*Ram's Horn.*

Sunday-School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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The Sunday-School Lesson for February 26, 1905.

THE CHURCH AT PERGAMOS.

Lesson text: Revelation 2: 12-17.

Golden Text.—"To him that overcometh will I give to eat of the hidden manna."—Revelation 2: 17.

Pergamos seems, from what we are able to glean from history, to have been a leading city in Asia Minor, a city of wealth and luxury, where those things abounded which, in the eyes of the world, are the refinements of life. It was the residence of a line of Greek princes, and it was the presence of their splendid court that made Pergamos the city it was, the chief city of Asia in magnificence and in the show that earthly riches are wont to make.

Wealth, learning, the so-called refinements of social life were there; splendid temples were there to pagan deities; and, as an accompaniment to those temples, there were carnality in its gross forms, licentiousness of life, and the superstitions of idolatry.

In the estimation of men, Pergamos occupied a high position. In it there was such elegance, beauty, and learning as the civilization of the age had attained. But in the sight of God, who sees more clearly and truly than we do, it was the seat of Satan. Well might John afterwards, in his epistle to the saints, warn them against the pride of life, the lust of the flesh, and the lust of the eyes, for had he not learned from the lips of the Master himself that Satan sometimes has his dwelling in those places where men have surrounded themselves with physical and intellectual beauty and culture, where they clothe themselves with soft raiment and live sumptuously, but know not God?

In this princely city of Pergamos there was to be found also in John's time a band of saints who held fast the name of Christ amid all that might tend to draw them away. These saints, in common with saints in all ages, suffered persecution from the unbelieving element about them. One of them, Antipas, suffered as a martyr for the gospel's sake.

But though Jesus himself commended the saints of Pergamos for faithfulness to his cause, saying that they had held fast his name and had not denied his faith, it is from the same source that we learn that some of them had participated in the evil practices of their heathen neighbors. While the branch as a whole had been faithful, there were individual cases in which Saints had permitted themselves to be overcome by the temptations of their surroundings.

The sins mentioned against them were of a licentious nature, the doctrine of the Nicolaitans being one, of which the Lord spoke saying that he hated it.

This gives us opportunity to remark that the Lord hates all such uncleanness and that, according to his own word, recorded in the Book of Mormon (page 116, paragraph 6), he takes delight in the chastity of his people.

The licentiousness that was common in Pergamos in connection with its idolatry and that has existed in other places in the past as well as in modern times is abomination in the sight of God. It does not exist among those who hold fast the pure gospel of Christ; its presence is always an indication of darkness and superstition of mind.

On that page of the Book of Mormon to which we have referred, we read these words of the Lord concerning a certain people, "This people begin to wax in iniquity; they understand not the scriptures; for they seek to excuse themselves in committing whoredoms, because of the things which were written concerning David, and Solomon his son. Behold, David and

Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord."

Those people of whom the Lord spoke, as well as those saints in Pergamos who went into error, did not understand the scriptures, or they could not have conceived that such impurities of life could be approved by a pure God; they did not understand that he would be in violation of his own law in commending such departures from rectitude. And there are those in our own time who are making a similar error.

The saints in Pergamos who had partaken of those evils referred to were commanded to repent of their sin.

The saints in that city, as had been shown, had much to contend with, but they were encouraged to strive to overcome. It was promised that those who did overcome should eat of the hidden manna and received a white stone with a new name written in it which no man could know save those receiving it.

We understand from this that God will give spiritual food to those who overcome sin. To those who seek to live above the carnal nature, there will be given strength from the Lord. As the wind bloweth where it listeth and we know not whence it cometh, so is it with the hidden strength that they receive who strive to walk in the path of purity. Men may not perceive the source of the strength by which they are sustained; it is hidden from all except those who see with the eyes of faith.

We understand that God will take into close relationship with him those who overcome the human tendencies to love the things of this world unduly, that he will teach them hidden wisdom.

The saints of Pergamos may appear to us as a particularly notable example of those who found it necessary to exercise spiritual strength in overcoming their temptations to participate in the evils of their surroundings, but all saints find it necessary to learn the lesson of self-control and of abstinence from those things that are worldly in their tendencies and that war against our highest good. There is no exception; we all must learn to discriminate closely between good and evil; we neglect to do so at our peril.

Paul said, "I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway."

Of such Shakespeare exclaimed, "Brave conquerors! For so you are, that war against your own affections and the huge army of the world's desires."

In seeking to keep the body under, we have need to be careful not to go to the opposite extreme and lose the lawful pleasures of life. With Theodore Parker we say:

"I commend no sour, ascetic life. I believe not only in the thorns on the rosebush, but in the roses which the thorns defend. . . . God, when he made man's body, did not give us a fiber too much, nor a passion too many."

We have been endowed with the capacity for enjoyment which it is lawful for us to indulge to a proper degree. The Lord has placed in the earth an abundance of good things for our use, and that man had some perception of the joyousness that should characterize the lives of God's people who wrote,

"Ten thousand thousand precious gifts
My daily thanks employ;
Nor is the least a cheerful heart
That tastes those gifts with joy."

With prudence and thanksgiving, with generous love to God's creatures who have with us equal right to his earthly blessings, we may take the gifts of God and yet be conquerors over self.

ANNA SALYARDS.

It is better to be doing few heavenly things than to be dreaming many heavenly thoughts.—*Ram's Horn.*

Letter Department.

Editors Herald: I often notice in reading the dear HERALD that brethren use rather sharp words in replying to some articles. I was just reading an article where a brother says he was pained by his views being misunderstood and criticised by another. Why is this? There is a cause, a reason. My education is very limited. I practically learned little of grammar or the correct use of our language. I remember well on one occasion a few years ago that the Spirit came to me while I was alone and apparently enveloped me; and I was instructed to purify my language, to cast out all useless, worthless, and slang words and expressions. Here is a thought. If it was not pleasing to God for me to use idle, valueless words or slang phrases, is it pleasing to him for you? Reader, consider this and answer for yourself.

The misunderstandings, I believe, are sometimes due to this class of language and the balance is due to an imperfect understanding of our language and the usages of the same. This is my personal opinion. Since English is the church language I will hail the day with gladness when the HERALD will add a department to its columns giving the correct use of our language, by showing the correct use of each word and the meaning thereof. Are we aware that the adding of a letter or two or dropping the same will change a word's meaning when the pronunciation is scarcely altered? Are we aware that a word placed at a given point in a sentence will be correct and grammatical, and that the same word changed to another point will also be correct, but its meaning will be reversed and the sentence changed? I make no claim to being a scholar, and am aware that I possibly have grossly erred in the use of words in this article; but while I may not use the proper words to express my meaning at the present time, I do not intend to stand still but to try to advance and learn the pure and correct use of all things. Did it ever occur to you that when the Savior said, "Be ye perfect even as God is perfect" (these are not just the exact words but this is the meaning in simple prose) that he did not mean we would ever be Gods, but that he wanted us to be perfect men; and to be perfect beings we must be perfect in thought, in word, and in deeds. We must be perfect in the use of our language and in our every action; for it is in this sense that God is a perfect God.

A SERVANT.

STONINGTON, Maine, February 3, 1905.

Dear Herald: I am one of the children of the church that by reason of age and physical debility has not the enjoyment that many have of often meeting with the Saints in church worship. But I take great pleasure and delight in reading my dear HERALD and *Autumn Leaves*. My heart has been made glad so often by the good news of the progress of the gospel and the beautiful letters that sometimes tell of isolated ones being comforted and blessed by the Holy Spirit even though far from church privileges and comparatively alone. I love also to read the experiences of the elders in their travels, and just now have been reading the beautiful experiences of Elder Parsons in the last *Autumn Leaves*.

I am alone for the most part in my comfortable home close by, the water which now is silent under a thick body of ice. Often some of the Saints drop in and we talk of the gospel. Often I have been blessed by the administration of the elders and I have felt to be content in the hands of the Lord. Once, some two years ago, I had a narrow escape from death. As it was, I had a bad fall from a carriage and was severely injured, striking partially upon my head, which rendered me insensible for many hours; and after I did recover my consciousness was not right in my mind until weeks afterward, when I was administered to by Elder Davison. Although I am not entirely well and perhaps never will be in this present world, I am able to enjoy many things that I otherwise could not have.

I am led many times to think of the experiences of those who first brought the gospel to these parts. As myself and husband, Elder George Eaton, were closely connected with the early work of the church here, we being the first to obey the gospel, and my husband immediately becoming engaged in the work, it is all stamped upon my mind as the great leading feature of my life. Elder George Linsley, a young man, gifted more in song than in preaching, first preached the gospel on this island, though by some it is thought Father Landers was first. It was in the early autumn of the year 1865 that Bro. Linsley came here from Grand Manan where he left the old veteran and labored here for a few months. In March of the following year the dear old man of sacred memory was brought here by my husband and his first work was to restore through the ordinance of the church a sick woman who was very near death's door. His voice was heard in many places declaring the restored gospel with power, and many gladly accepted the truth and obeyed the gospel in baptism under the hands of my husband. Father Landers baptized none. We think Bro. Farrell must certainly have been wrongly informed in some things that appeared in a late letter in the HERALD, for we do not know when and where those men were not well cared for on this island, as to having plenty of food and good places to stay. The homes of those who cared for them were not all equipped with the modern improvements found in some houses to-day, but they were good and comfortable, and freely opened to those men of God. The Book of Mormon and Doctrine and Covenants which were the dear old man's constant companions, with the Bible, were once the property of the prophet Joseph, and when leaving they were presented to my husband, and now I have them in my possession; and many times I take them, all worn and yellow with age, and read what inspired them in their noble work, and think of the message that never will grow old. Though books, and those that read them, may wear out and pass away from this life, yet the seeds planted by them will spring forth like their bodies in the resurrection, into a new life which will be eternal.

We are blessed many times by visits from the traveling ministry, and our local workers are strengthened and helped, and our branch is still prospering in the good work, though having passed through many trying scenes and seasons.

May the Lord bless and prosper the whole household of faith, until we shall all meet in his kingdom upon the new earth, where sin and sickness will not be known.

Your sister in the gospel covenant,

HANNAH EATON.

BOISE, Idaho, February 6, 1905.

Editors Herald: In company with Bro. A. J. Layland and in his commodious spring wagon we left Logan November 18, for the West. From the 20th to 25th was spent in Malad and vicinity, then on to Malta where we tarried four days, holding a couple of meetings in my brother Leonard's hall. We also held meetings at Elba, Conor, Albion, and Oakley, as we worked our way through Cassia County. Enrolled a number of home class Sunday-school workers at Malta and Albion.

December 11 to January 10 was spent in the vicinity of Hagerman. A Religio organized there and some preaching done at different points.

At the home of Bro. Alexander Hoffman, near Mountain Home, we remained four days, holding as many meetings in their little schoolhouse, and preaching the funeral-sermon of their youngest child, George, who died September previous, aged six years. He seemed to be recognized by all who knew him as too good for this world.

January 16 found us twenty-five miles out from Boise. After a refreshing sleep in our wagon, and a hasty camp-fire breakfast, we were again on our way at daylight and camped for dinner and feed in sight of the capital city, driving in soon after

noon, and establishing ourselves at the home of Sr. Montrose in South Boise. We found a few Saints alive in the work, and after holding meetings at the homes of Sr. Montrose and Mr. William Coleman for a few evenings, we drove ten miles to the home of Bro. James Cato, where we were hospitably entertained for nearly two weeks, storms and mud making it impracticable to do much in the way of holding meetings.

At Meridian we made application for both the South and North Methodist churches, the only church-buildings the city affords, but were unconditionally refused and the North man gave our work an airing the following Sabbath. While he admitted a difference between us and the western Mormons, it was principally in that we "were the narrow edge of the wedge." He warned the people against going out to hear us, after making further attacks upon the Book of Mormon, and when one of their members suggested that he discuss the issues with us he expressed himself more willing than we would be. However, he confessed to his people the following Sunday that he had refused a challenge from us for a public discussion, but we had refused to discuss with him privately.

We returned to Boise on Friday and are continuing our meetings in private homes.

We have enrolled at Mountain Home, this place, and Meridian about sixty members for home class Sunday-school work.

We find ourselves, here, three hundred and fifty miles from Logan, and the time at hand for us to begin the return journey that we may be in Blackfoot City by March 3 for our district conference.

In bonds,

S. D. CONDIT.

DAVIDSON, Oklahoma, February 5, 1905.

Editors Herald: I have labored the past year the best I could for the advancement of the cause we love so much, and can say truthfully that the Lord has blessed me in my labor in presenting the work; but I have not had as much success in baptizing as I have had in the past years. Still I feel satisfied that I have sown the seed that will bring fruit in the future.

I have opened up the work in new fields, and have been kindly treated. I have not had much opposition, as a rule, and, best of all, I feel that the good Lord is pleased with my labor; and I have a greater desire to continue then ever in my life. I have been alone in my labor most of the past year, with the exception that for two months I had the blessed privilege of laboring with Bro. S. S. Smith.

I am sorry to say that the spiritual condition of the Saints in this part of the Lord's vineyard is at a low ebb, and it makes me feel sad to see the Saints lose energy. But I hope and pray that the work may revive here as well as elsewhere; for our success depends largely on our every-day walk and living up to the discharge of our duty by observing the law. I can get more places to preach in than I can occupy, and large audiences at most places. Hoping and praying for success in all our labor,

Your brother in bonds,

B. F. RENFROE.

OTWAY, Ohio, February 4, 1905.

Editors Herald: I wish to correct a mistake of mine in a previous letter. It was July 3, 1904, instead of 1903, that I came into this work. I am still trying to live in the service of my Master. I am truly glad that the true church of Jesus Christ still exists. God says he is not the author of confusion, so there is but the one true church. Paul says, "By one Spirit are we all baptized into one body." Christ says, "I am the vine, and ye are the branches." Some people say the "branches" are the different churches. If that be true why do they not all bear one kind of fruit? "By their fruits ye shall know them."

My prayer is that all the dear Saints may live so that when the Lord comes with a shout, with the voice of the archangel, that they may be ready to meet him in a cloud. "Blessed and

holy is he that hath part in the first resurrection; on such the second death hath no power." It is with joy and peace to the soul that we look beyond to the time when Christ will come and begin his thousand-year reign with his Saints. "This world will be blessed by and by." Then there will be a new heaven and a new earth, and God will come down with the holy city, the New Jerusalem. If there were nothing more than the thousand-year reign it would be worth living for.

May God speed the time when every house will become a house of prayer, and every heart a fit temple for the indwelling of the Holy Spirit. The writer truly desires to see the time when we shall all come to a unity of the faith. "One Lord, one faith, one baptism." Bro. E. E. Long came into our country January 24, and did some good preaching for us.

May the Lord bless and save us in his kingdom.

Yours in the one faith,
J. T. MITCHELL.

IRONTON, Ohio, January 30, 1905.

Dear Herald: I have been here and out in the hills of Lawrence County for three weeks; have held about twenty services. Expected to baptize some yesterday, but sickness and other causes prevented. There are several that have declared their intention of obeying. One is a man who has belonged to the Utah church for some time. There are two elders of the Utah church in the city. I have met them a few times but they do not want to talk on the doctrines of their church, and complain of me telling the people the difference in our beliefs. But they had been telling before I came, where they thought it would benefit them, that we were all the same. I have been after them in some of their house canvassing, and explained the difference. Expect to leave here to-day, but if all is well will return soon.

Wishing and praying for the good of all, I am, as ever,

S. J. JEFFERS.

WHEELING, West Virginia, January 20, 1905.

Editors Herald: Bro. G. T. Griffiths first came here in 1883 to open up the work. There was one family of Saints here, known as the Ebeling family, who reside here yet. Sr. Ebeling was a widow with seven children; all have grown up to be men and women.

Bro. G. T. opened up the work in the old Boggs Run School-house. Many threats were made, but these did not scare Bro. G. T.; faithful labor was done and good accomplished.

It does the young Saints good to hear the old, feeble Saints bear their testimony of the past twenty-one years; and also to hear the middle-aged give their experience. Bro. G. T. organized a branch May 31, 1883. One week later a move to build a new church was started; a building committee was appointed to collect money for the new church fund. The debt was one thousand and fifty-four dollars and eighty-six cents. There was a membership of about sixteen, and it was not very long until the debt was paid.

We have had as our branch presidents the following: G. T. Griffiths, R. S. Salyards, L. D. Ullom, A. N. Teargarden, and O. J. Terry, all of whom have been faithful shepherds.

On August 29, 1883, the little band organized a Sunday-school. Sr. Hattie Griffiths was one who helped to carry this work along. The Sunday-school has been progressing ever since. Some of the older ones have dropped out of the harness and the young have stepped in.

We have sent a few missionaries out. Elder F. J. Ebeling, who is now laboring in Ohio District, was one who was brought up from the vile places, as I may call them. Also Bro. L. D. Ullom, who is in the Pittsburg District. The branch has had the pleasure of having sent out the youngest missionary in the church, Myron E. Thomas, now a student at Graceland, ordained a priest in his fifteenth year, took a mission at the age of seventeen. Be faithful, Myron, to your calling.

All the officers of the branch are doing all they can for the progress of the work. We have an interesting Religio. We also have a choir which does its part on all occasions. Of course, we have our little troubles sometimes, but we can say that we have the good will of the "outsiders," who are willing to give a helping hand to assist us. We have had many elders to give us a helping hand, and tell us to be faithful. If Bro. J. F. McDowell sees this, he will remember when he painted the gospel ladder on the wall of the little church that stood on the river-bank, twenty years ago. It can be said of it as of Paul, Well done, thou good and faithful servant.

God has deemed it wise for us to build a new church up in the city, in a better locality. We have purchased a lot, and have it paid for; we expect to build this spring. The community, in and out of the church, are all in favor of the new church. The "outsiders" have given us a helping hand. The *Wheeling Register* printed the cut of our new church and gave us favorable mention in its columns.

When the time comes for us to leave our little church on Water Street, our minds will go back to the many years of worship and the many good, spiritual times we have had there. We look around and see the seats we have occupied for twenty-one years; it seems as though we were leaving a friend. But, on the other hand, we are glad to go up in the city to reach the people. We look back over our branch record and see so many names there. Some God has called on before for some reason we can not understand, and we see some who have drifted away from the work, which makes us feel sad.

We hope that when we get into our new church we may be as faithful as the sixteen were when they built the old church. It seemed strange to us when Bro. G. T. Griffiths told us it was God's will we should purchase a lot between Thirty-seventh and Forty-fifth Streets. There were no Saints living near the place where we were counseled to build; we wondered why that was.

Our little church stands in a place called Benwood, and we were counseled to buy a lot in Wheeling, the town above. At this time the Saints were living in Benwood. Since then, the steel trust has bought most of the town where the Saints lived, which sent the Saints up into Wheeling, out of the dirt and noise. The Saints are now buying all round the church lot. God does all things for the best. There now are about one hundred and ninety-two members in the branch. A good many are scattered. We hope that by the time we worship twenty-one years in our new church, that we may see that we have made some progress; if it be God's will that we should live that long. May we as the Wheeling Saints be faithful that the world may see that we are children of God, is the prayer of,

A WHEELINGITE.

CANTON, Illinois, February 2, 1905.

Editors Herald: As I look out upon Mother Earth this eve, clothed in her dress of white, to the human eye it is a scenery grand to behold. So all along the year, as the different seasons come, they bring with them their own natural beauty; and even now, while winter is upon us with its cold and chilly blasts, and we look at its beauty on one side of life, on the other distress is all around us. How many a little soul is being pierced to the marrow with the intense cold because of the lack of proper apparel! How many lie down each night on a bed of want! Oh, were it possible that I could feed each hungry soul, provide them with warm raiment, and in every sense lighten the hand of want! Oh, that we had more cheerful givers in this great, wide world of ours! We are all needy creatures. Not a moment of our lives passes by but that we are needful of the all-wise One's help. As we lay our weary bodies down on a bed of rest, whose help are we looking forward to help us through the silent hours of slumber? Not our own; but the all-wise Parent, the Father of us all, who cheerfully aids and sustains us all through the changing scenes of life. We are but creatures weak and

small! We are so prone to wander in by and forbidden paths! Each day we are drifting, drifting out, as it were, on the great sea of life. How many of us will anchor safely over on that beautiful shore? a place in readiness, awaiting the pure and good.

"Jesus, Savior, pilot me
Over life's tempestuous sea,
Unknown waves before me roll
Hiding rocks and treacherous shoal
Chart and compass come from thee;
Jesus, Savior, pilot me.

"When at last I near the shore,
And the fearful breakers roar,
Twixt me and the peaceful rest,
Then while leaning on thy breast,
May I hear thee say to me,
'Fear not, I will pilot thee.'"

So day by day as our lives pass by, page by page our life's book is being filled. It will be only a few short days with the youngest of us, until the last page will be filled, and then this life-book will be closed. We can see those around us whom we love, whose silvery locks and tottering feet denote to us that not many days more will pass by until the great summons to them will be given, "Child, come home."

"Speak gently to the aged one,
Grieve not the care-worn heart;
The sands of life are nearly run,
Let them in peace depart."

IDA L. JONES.

SOUTH ARM, Michigan, February 7, 1905.

Dear Herald: It encourages me to read the letters in the HERALD. As a branch we are moving along; some are alive to the gospel work while others have fallen asleep seemingly. I would like to see God's work move on, for I know it is true. I have been blessed in many ways, and my prayer is that I may live worthy of the blessings. One dear sister here is afflicted; I hope the Saints will pray for her that if it be God's will she may be healed. We feel that we need her help and that her companion in life needs her help. I also beg an interest in the prayers of all God's people, that I may always be found faithful and be worthy, when Jesus comes, to live with him. My prayers are always for God's people.

Your sister,
C. L. DUDLEY.

ANGUS, Iowa, January 29, 1905.

Editors Herald: On the night of the 27th inst. I had this dream. I thought I stood out in the open air with some others, and as I looked up at the clouds I noticed one white, fleecy-looking cloud hanging very low in the heavens, so low that I wondered. And while I looked I saw it open and a personage in the form of a man appeared. He held the cloud apart with each hand as one would part a window-curtain while looking outside. I seemed to know it was our Savior coming. He seemed to hesitate for a moment, looking on each side of him and then down toward the earth, then started to ascend. He was dressed in a long white robe with flowing sleeves. His arms were bare nearly to his elbows. His feet and limbs were bare to his knees. As he slowly descended I noticed he carried a chain in his hand. It was an ordinary looking chain about five feet in length and the links about two inches long.

His face wore a very earnest, determined look. He came down to the earth but was lost to my view by the houses that were between us. I awoke and dropped to sleep again. I dreamed again of seeing the same personage, still carrying the chain. There were three others with him in my last dream.

They seemed to be very attentive to him and helped him upon some kind of a conveyance, I did not know what, for I never saw anything like it. There were no horses to it or any visible means, to me, to cause it to go. But it moved along lively with all four upon it.

I thought in my dream when they started that he would soon call us to judgment, and I began to wonder if I would be counted worthy. It seemed that everything that I had ever done that was wrong came to my mind, yet I felt no fear, but a calm, peaceful feeling came over me. This is the third time I have dreamed of seeing the Savior come, but this last one seems to be more plain and has left a deep impression upon my mind.

Your sister in Christ,
MRS. PAULINE RUBY.

MCTAGART, Assinibota, Canada, January 22, 1905.

Editors Herald: So many write to learn our opinion of the great Northwest. I really think it is a fine country for a farmer. Land is selling very well; crops are good, generally, but last year it was so dry that farmers reaped only about half a crop. The best crop in the neighborhood made about fifteen bushels per acre, and it is worth ninety cents now.

There are not many homesteads left that are surveyed out, but there is lots of land not surveyed yet. The winters are mild generally, and it thaws out about the first of April.

Wages are good. Father got forty-five dollars per month last year and is going to commence the first of February for fifty dollars.

There is a branch of Saints here, (some of the best,) in all nineteen members. Seven families are coming next spring and more are inquiring about the country.

The work is rolling along smoothly, and prospects are fair. Brn. R. C. Evans and J. L. Mortimer were here and organized our branch. Bro. Alvin Knisley made a good opening here.

Yours in the one faith,
A. R. TOOVEY.

HAILEYVILLE, Indian Territory, January 22, 1905.

Dear Herald: I have asked myself the question: Are the Saints doing their duty toward the church? I hope and pray that we may remember the words of our Lord: "Will a man rob God?" How do we rob him? In tithes and offerings. Is not this a law and commandment as well as any other? I think so. He that breaks one of these least of the commandments is guilty of all.

I have been in this church four years and did not even try to pay my tithings, and I thought I prospered; but oh, how bad this mind of mine was blinded. But presently the Lord led me to see the need of trying to keep the whole law, and my testimony is this: After I paid my tithing the good Lord fulfilled his word wherein he said, "I will pour you out a blessing," more than you can receive. He has fulfilled this promise. God is not changeable. Pay your tithing, Saints, and test him. Do you not read and hear of the missionaries that are constrained to stay at home and work? Who are to blame, are we? Let us ask ourselves the question. Only too sadly comes the answer, "Yes." Then wake up and do your duty that the gospel may go where our Savior commanded it to go. Do not be foolish virgins. Have oil in your lamps. When the temple is to be built will we shirk then as now? May God open our eyes to the work before us.

This is Sunday evening; I have just returned from prayer-meeting. At no time in the past have we been blessed so abundantly. We had the spirit of discernment and prophecy, and all present were in tears, both Saints and friends.

S. W. Simmons was present and long will he remember the meeting that we had. I wish that all the Saints would set forth a solid effort to live an exemplary life. How much faster would the gospel spread among the honest in heart.

When I see Saints neglect their duty my mind goes back to a letter I received from a brother stating that he and family had not had church privileges for ten years. And those that have them now fail to use them. May God arouse an interest in his people, both spiritually and financially, for the work's sake.

In bonds,

JOHN S. WHITE.

CENTRAL CITY, Illinois, February 4, 1905.

Editors Herald: I am much interested in reading the *HERALD*, *Zion's Ensign* and *Autumn Leaves*. I feel as if I could not do without the papers, for we have no branch here. Bro. Spurlock was here about six weeks ago. We tried to get a place in which to preach but failed, so we had meeting at my residence. I think there is a broad field of labor here and trust that some of the elders will come.

My heart is filled with peace and joy for I know that I have obeyed the gospel, and I feel better than I have for two years for I realized that I was away from God. And how thankful I am that my feet are standing on the solid rock, Jesus Christ! By the help of our heavenly Father I hope to do much good in the uplifting of Zion's dear Saints.

I desire your prayers in behalf of my mother as she is in very poor health at this time. Mother is in her sixty-ninth year and has been a Latter Day Saint since she was sixteen. Many of the Saints are acquainted with her. Her name is Minerva Gatt; maiden name, Minerva Haws. Mother would be glad to hear from any of the elders.

May the Lord help each and every one of us to do our part in the uplifting of Zion, is my prayer.

Your brother in the gospel,

L. L. GATT.

BUFFALOVILLE, Indiana, February 9, 1905.

Dear Herald: Notwithstanding the fact that our religion is a very unpopular one, especially in new places where people's minds have been poisoned with the vile stories which the world has invented in order to turn men's minds from the "way of truth," I am glad I am one of that little band of people known as Latter Day Saints.

Here as in other places where our doctrine has not been preached, the adversary has chosen to prejudice the minds of the majority against us, but we believe prejudice is giving way somewhat, and some say they are very anxious to hear our preaching. The Baptist people closed their doors against us, but I have learned that they have them closed against every other class of religionists. But some of their people say they do not approve of this and say they will go and hear our preaching if they have a chance. One of our Lutheran neighbors told my husband that he was sure we could get their house for preaching whenever they did not have it in use. The Methodists opened their doors for us when Bro. M. R. Scott was here almost a year ago. I do not think we would have any trouble getting a school-house, and there are two private houses open for preaching if we should fail in getting any other place. We will do what we can to get a good place for preaching if any of the elders will let us know when they can come. We are anxious to get our doctrine before the people, for I believe as I always have believed, that there are some who will accept the truth.

A short time ago my mother-in-law had a dream in which she thought one of our elders (Bro. M. R. Scott, I believe) was here and a vast multitude was assembled and were starting for the river when a huge monster without any definable bodily parts, and which did not touch the ground, appeared before them. The elder who was leading the multitude became frightened and turned back. One of the multitude wished to examine the monster but was forbidden because it was thought useless as the monster had no distinct bodily parts and was floating in the air above the ground a short distance.

I do not know whether the dream means anything or not, but as none of our elders have been here for so long, I have wondered if it were possible that they have become frightened at the sectarian monster without bodily parts and substantial footing. I hardly believe this is the case. But we have asked them to come so many times, and we get almost discouraged sometimes; and when we are asked when our preachers are coming again we do not know what to say.

We do miss church privileges so much since we moved away from the branch to which we belonged! Those who have them do not appreciate them, often. It is a great privilege to have a chance to meet together often, and one to be thankful for; and those who can should "not neglect the assembling of yourselves together."

I am glad that the Lord blesses the isolated Saints, though, whenever he or she is found worthy. Although I feel very unworthy many times, I know the Lord blesses even me, and I have seen my prayers answered many times. I wish to live right and ask the Saints to pray for us that the Lord will help us to bring our two little boys up in the way they should go.

Your sister,

ANNA M. CUMMINGS.

SPRINGFIELD, Missouri, February 4, 1905.

Editors Herald: This is a fine winter day. The earth, wrapped in her mantle of pure white, looks grand. Oh, how I enjoy a winter like this. The beautiful snow lies six inches deep in this city of springs. As I have not noticed a letter from here for quite a while, I thought perhaps some one would like to hear how the work is progressing in this part of the vineyard. The church, Sunday-school, and Religio are alive and working zealously. Aid society is working like bees, aiming to paper our church, and build a vestibule and belfry, as a non-member has promised to donate a fine bell as soon as the belfry is completed.

I am rejoicing in this latter-day work. I am thankful for having learned the true way. It is my earnest desire to overcome and to obey the command, "Come up higher," that I may be instrumental in doing much good in the Master's work. I realize the eve is fast approaching when our efforts will have ceased. I hope to be one of the number with the redeemed of Zion.

While sitting here, looking out over the snowy scene of mid-winter, I am led to think of the winter-time of human life, of the many hoary heads in their silvery whiteness nearing the grave without obeying the true gospel. How I yearn to do something to cause them to know and understand the necessity of this latter-day message. It seems strange to me that people will read their Bibles daily until they are fifty, sixty, yes, even eighty years of age, and can not be made to understand the true meaning of the Scriptures. Ever praying for the success of this latter-day work, I remain,

Your sister in the one true gospel,

M. LUCY BRASHEAR.

CANTON, Illinois, February 12, 1905.

Editors Herald: As I was transferred from Southern Michigan and Northern Indiana District to the Kewanee District last November, I desire to state some of my experiences in my new field.

At Davenport I found Bro. F. A. Russell at the depot to escort me to his hospitable home; announcements for preaching Sunday were at Moline, Illinois, and Davenport, Iowa, and I was expecting to have Bro. Russell to introduce me around, but Saturday night he got a dispatch to come to Grinnell to administer to the sick so I was deprived of his company, but I found a good substitute.

Our meetings were not very largely attended but I felt blessed in presenting Jesus Christ and him crucified to them. Monday

morning I left for Savanna, about fifty miles up the river; found the Saints there had a very nice little church of their own, built by Sr. Artwell's husband. He does not belong to the church. We are sure the good Lord will bless him for his generous gift. We found at Savanna some very zealous Saints doing what they can to spread the angel's message; but they need help and encouragement.

My next place was Gilchrist. Here I found a noble band of Saints, most of them young in the work and fired with the spirit of the gospel. Here Bro. Berve met me and we held eleven meetings in all with good interest. Leaving there I came to Kewanee and found a welcome among the Saints.

I came to Canton yesterday and am at present domiciled at the comfortable home of Bro. and Sr. Jones. There are but very few of the old-time Saints left in this place.

I can say that this blessed gospel is still dear to my heart, and I want to manifest to God, and demonstrate to the world that I love it by living it.

Your brother in Christ,

GEORGE W. THORBURN.

STILLWATER, Oklahoma, February 8, 1905.

Editors Herald: It has been some time since I have seen anything from this part of the field. Sorry we can not report the work in Oklahoma in a more prosperous condition, but there are things in places that are not as flattering as they might be. Still in other parts I hear the work is prospering. Bro. H. O. Smith has just closed a very successful series of meetings at Terilton, so he writes. Bro. W. Mayloe is here now waiting for the cold wave to pass by to start a meeting here. He will try to begin to-morrow night. There has been a great deal of preaching here, so the prejudice is most all removed from the minds of the people, and we hope to do the people good this time.

As I am still Bishop's agent for the Oklahoma District I make an appeal to the Saints for help in the way of tithes and offerings as they are always acceptable this time of the year. For some cause or other, some of our tithing payers have neglected us the past year, but we write this to encourage them. You know the promise is that those who endure to the end shall be saved; and we are all workers together. And they who pay their tithes to assist will reap their reward as well as they who preach the word. There is one thing more of which I desire to remind the Saints, and that is a matter of personal expenses. The elders must travel about from place to place and must have expense money, and they have no other way to obtain it only as it is handed to them by the Saints. So remember, Saint, you are expected to assist the elders. This part of the work has been badly neglected in places.

In bonds,

S. J. HINKLE.

RUMSEY, Minnesota, February 9, 1905.

Dear Herald: I have been a reader of your columns for many years and have received much good instruction therefrom. I have often thought I would like to write but knowing my inability have refrained from so doing. But if I can not give any instruction I can at least thank those who have written what seems to me for my special benefit. I enlisted in the cause of Christ sixteen years ago last month, and the more knowledge I obtain of this grand and glorious work the better I love it. We do not have a chance to hear much preaching outside of conference and reunion, as we are living about thirty miles from the portion of our branch where regular services are held. I am desirous of doing something to help build up the work of Christ in this part of God's vineyard, and have engaged in the Sunday-school work that my children may have a better knowledge and understanding of what God requires of us. We were very much encouraged by a visit from Bro. C. E. Willey a short time ago. He was with us two Sundays and made some interesting remarks to the children which did us all good. He also preached eight sermons. One noble soul is investigating the truth of this lat-

ter-day work, and the result we are willing to leave with God. A good feeling prevails in the neighborhood with the exception of one member of the schoolboard who tried hard not to let us have the use of the schoolhouse to hold service or Sunday-school in, but the others interceded for us and so the good work rolls on, and we are willing to say with Christ, Father, forgive him for he knows not what he does.

My husband took Bro. Willey to Fergus Falls, February 6, where he took the train for Pipestone. May God bless his effort.

My aged parents are living with me, and both are stricken with affliction, my mother not having been able to sit up for a year; but thanks be to the goodness and mercy of God she is able to sit up and walk a few steps. She has been treated by four different doctors and two specialists all of whom pronounced her case incurable. But when we come to God in faith believing, he will not turn us away empty-handed. They have recently organized a Religio society in our branch and though it is too far for me to attend the meetings yet I am interested in any part of God's work that will interest the young and educate them for the service of God. I love this work and ask an interest in the prayers of the Saints that I may be faithful and ever willing to do what I can for the Master's cause.

Your sister in gospel bonds,

MRS. EVA B. ELLIOTT.

Independence Items.

The Federated Aid Societies of this city are taking measures for the relief of the poor, the work to continue through the winter months.

The handsome intramural cars with their through service from Independence to the down-town Kansas City district will soon be started. They are elegantly appointed with large windows and panel mirrors and carved wood-work. The forty-two cars each have a seating capacity of fifty-two. They will commence operating Sunday, the 19th.

Several elders of the Utah church visited our church-building, temple-lot, and other places of interest on the 15th inst.

Railway traffic has been interfered with by the extreme cold and snow, of which there were nine or ten inches on the level, and during the coal famine which lasted several days coke in large quantities was hauled to all points from the gas plant and Sugar Creek.

In Kansas City the saloons seem to be doing more charitable work than the churches by way of feeding the poor. Free food was supplied to thousands of unemployed men. There was no traffic in liquor and the hungry ones had all they wanted of good, substantial food.

Doctor J. E. Roberts of that city said from the pulpit last Sunday in reference to the modern church:

"There are not six people in this audience that can define the doctrinal position of any one of the churches." And in reference to the revival movement he declared the old-time revivalist did not need singers, choirs, and neighborhood visitors: he did not need "cards in the street-cars and in the store-windows," nor a press agent. He had behind him the belief that he had "a divine commission to snatch men like brands from the burning, and he snatched them."

There is considerable adverse criticism among the ministers on all sides.

A leaflet called "Zion's Redemption," written by Elder Alfred White, is put into circulation, having been published in *Autumn Leaves*, December, 1890, and republished in *Ensign* later, and now it is again issued in simple form.

In the Wilkesbarre, Pennsylvania, *Record* of January 25, 1905, under the heading "Paper prepared by Mrs. T. B. Roberts (wife of the pastor of the Methodist Episcopal Church) on Mormonism: well acquainted with the institution and its inception and progress," appears an example of ignorance concerning

the subject on which the speaker makes strenuous efforts to enlighten her audience. This lady was addressing the Women's Missionary Society assembled at Binghamton, New York. One passage we will quote from her speech: "Joseph Smith was well known in that section of the country, known for his fondness to deceive. His mother was a fortune-teller, and his father illiterate, superstitious, and intemperate. . . . From such a one we can expect nothing more than that the writing of the Book of Mormon was a plagiarism. The dictation given was from an historical novel written by Solomon Spalding, entitled Manuscript Found to which were added by the would-be prophet some verses of scripture to make it seem like a revelation."

So here we find another instance of where the blind lead the blind. This good minister's wife ought to enlighten herself on these important topics, before attempting to inform others. And then she goes on to talk about the evils practiced in the Utah church as having sprung from the teachings of the founder-prophet Joseph Smith. Another subject in which she misrepresents and needs to peruse authentic history in order to learn and present the truth, and not that which is false and pernicious.

The Daughters of Zion met on the 15th inst. The readings were on the subjects, "Financial responsibility from a scriptural standpoint," and "Children of the Fall River strikers." Collections taken up for the benevolent work undertaken amounted to two dollars and thirty-five cents.

The Willing Helpers at their annual business-meeting which occurred January 4 elected officers and committees for the ensuing year. There are forty enrolled members. The special donations to society amounted to twenty dollars; the treasurer had on hand thirty dollars and eight cents. To the building committee a donation of forty-one dollars was made, making a total of one hundred and sixty-six dollars donated to that committee for the year; also to the benefit of the poor, seven dollars and seventy-five cents, leaving a balance on hand of one dollar and eighteen cents. The sisters met weekly, and by persevering effort and industry have the pleasure of placing on record the following output: Shirts made and sold, 49; aprons, 128; comforts made to order, 11; quilts, 14; carpets, 2. This was the work done during the banner year of the society, and by continued effort the society hopes to accomplish much good the ensuing year.

May the good work go on, and the labors of the faithful receive an abundant reward.

Bro. George Pilgrim, one of the church pioneers here, is very low with pneumonia at this writing. **ABBIE A. HORTON.**
February 16, 1905.

Extracts from Letters.

W. R. Rush, Stillwater, Oklahoma: "While striving to support our physical bodies, we should also be interested in our spiritual welfare. Each week we should closely read and study the church papers. Wherever our minds and studies are there our hearts will be. It seems to me if I understand the law that it requires something more than an outward show to please God and be beneficial to the upbuilding of his kingdom. God requires the heart and soul."

C. L. Snow, Let, Tennessee: "This is a new place some three hundred and fifty miles from where I live. Came here last year and baptized eight. I returned a few days ago, and found them all strong in the faith. The Utah elders have been staying with them, and as usual trying to deceive. They told the Saints there was no difference between them and us, and that the leaders of the Reorganized Church had been writing to the leaders of their church, asking them to let the Reorganized Church come back to them, and the elders had notified us that we could come back by baptism, and they were sure the two churches would soon be united. So you see what I am having to contend with. The Bishop's last 'reply' is so clear to my mind, that all, I

believe, can see that the Bishop is right in his views on the college question."

Agnes Fouts, Byrnsville, Indiana: "We have a nice branch here and are getting along nicely. We have prayer-meeting twice a week, and a nice Sunday-school, and all seem interested in the work. We desire the prayers of the Saints that we may live faithful, that it may be said of us, Enter into the joy of the Lord."

E. H. Durand, McLaney, Ohio: "The interest in this part of the State seems to be on the increase. I am now in an entirely new place by invitation of Bro. Ward and family of Sand Run. His family are the only Saints in this part as far as known. Bro. Ward has tried to let his light shine, and a few are inquiring."

Joseph Ferris, Oakland, California: "We have heard many favorable comments about the elders who have labored in California, and some who are now laboring in the gospel cause here, from nonmembers. One lady who could not see the lovely side of the Saints she was acquainted with, said, 'If they were all like their minister, they would be all right.' We felt pleased that she did not attack the elder."

Martha Salisbury, Benan, Iowa: "Our branch is doing very well. We have a nice Sunday-school, and some outsiders are investigating, and I think will obey before long. When we moved the branch meetings I was quite discouraged, but the Lord spoke to us at a prayer-meeting and told us to sow the seed in hope, and wait for the harvest, and this has helped me to be more patient."

J. S. Hommes, Chico, California: "We would feel lost without the church papers. The many good things we find in their columns truly encourage us on in the great conflict with the world, the flesh, and the Devil. 'Onward and upward,' should be the battle-cry. No time for rest this side of the millennium. Our venerable Bro. Crabb is with us in Chico at present conducting a series of meetings. Bro. C. Scott, H. L. Holt, and J. M. Terry were with us and their sermons will long be remembered by the Chico Branch."

A. A. Reams, Des Moines, Iowa: "There never was a time when there was so manifest in the city of Des Moines the exhibition of different kinds of influence in the way of magnetic healing and faith-cures, as at present, and the power is over the land as well as in the city here. If all these miraculous manifestations are from God it would seem that the divine Father has changed his manner of work. This exhibition of power is an omen that the work of the church is to be more and more opposed, and the minds of the people led away from receiving the truth. It is necessary that the Saints take the utmost care that they be not deceived during these perilous times, and that they may be able to stand as lights to the world. The Saints here, as a body, have their eyes turned toward Zion in her redeemed condition, realizing that the enemy must be driven out; but sad it is that some of the soldiers of the cross, even here in the city, are not in the marching ranks; some are not exactly satisfied with the line of march, and so leave the fighting line when we are face to face with the enemy."

Miscellaneous Department.

Conference Minutes.

Northern Nebraska.—Conference met at Omaha, Nebraska, in the Saints' church, January 27, 1905, at 7.30 p. m. F. A. Smith elected to preside, with Bro. Wight and Myrtle Gunsolley assistant secretary. Statistical reports received: Blair 33, Decatur 108, Omaha 325, Platte Valley 70, Columbus 29. Elders reporting: F. A. Smith, P. Anderson, R. Wight, Charles Fry, W. M. Self, L. G. Wood, James Huff, J. S. Strain, J. F. Weston, H. S. Lytle, and George W. Galley; Priests George Murie, E. R. Ahlstrand, John Hill, and L. Marteeny; Teachers C. M. Hollenbeck and H. H. Robinson. Bishop's agent reported: On hand January 1, 1904, \$147.19; received during year, \$860.15;

paid out, \$959.21. Received on College account, \$110.15; paid to E. L. Kelley, \$110.15. District funds on hand last report, \$4.76; received, \$12.00; paid out, 20 cents. Omaha Branch recommended for ordination Hale W. Smith to the office of priest, Wallace Greenslit teacher, and Carl T. Self deacon. Hale W. Smith and Carl T. Self were ordained, and Wallace Greenslit's ordination referred to president of district and president of the Omaha Branch. Romanan Wight elected president of district, Charles Fry vice-president, James Huff secretary, and James Huff sustained as Bishop's agent. Next conference to meet at Valley, Nebraska, the last Friday in May, 1905, at 7:30 p. m. Delegates elected to General Conference: Romanan Wight, Charles Fry, John F. Weston, J. S. Strain, W. M. Self, L. G. Wood, James Huff, C. M. Hollenbeck, and L. Marteeny. Delegates present authorized to cast a majority and minority vote. Collection for benefit of missionaries present, \$10.30. James Huff, secretary.

Portland.—The third semiannual conference of the Portland District met at Condon, Oregon, December 4 and 5, 1904. G. T. Griffiths chosen as chairman, J. C. Crabb as assistant president, W. A. Goodwin was chosen as secretary pro tem. Report of J. C. Crabb on tent expenses read and approved. Bishop's agent, S. B. Hartshorn, reported. Reports from Elders A. B. Moore, H. C. Snively, and W. A. Goodwin were read. Oral reports from priests William Smith, J. R. Clark, and N. Madden. S. B. Hartshorn reported \$46.50 from the Condon Branch to apply on the Graceland College fund. Brothers J. C. Crabb and J. Barr were chosen delegates to General Conference. Report of Portland Branch was read and approved. Report from district secretary was read and approved. Conference adjourned to meet with the Portland Branch, first Saturday and Sunday in June, 1905.

Southern Indiana.—Conference convened with the Hope Branch, January 15, 1905. Bro. C. E. Harp presided, D. H. Baggerly secretary. Only a few branches reported. All of the missionaries reported. Bro. Charles Harp did all the preaching; we generally ride a free horse to death here in Southern Indiana. The next conference will be with the Hope Branch, July 15, 1905.

Leeds.—The annual conference convened January 14 and 15, at the Wortley Branch. High Priest Thomas Taylor occupied the chair, and was appointed president of the conference. Ministerial reports: Apostle J. W. Rushton; High Priest T. Taylor; Elders J. T. Girdham, T. Paxton, W. R. Roberts, Moir Aveyard; Priest H. Harper (verbal report). The financial treasurer reported showing a balance on hand £4, 9s, 11½d. The missionary fund reported showing a balance of 12s, 5d. The Bishop's agent, Bro. Rudd, reported showing receipts to December 7, 1904, £17, 6s, 2½d. The statistical report for 1904 of the Leeds and Burley Branches were presented. J. W. Rushton and T. Taylor were elected as delegates to General Conference in America convening April 6, 1905. Election of officers: District president, T. Taylor; vice-president, J. T. Girdham; secretary, George Hammond; treasurer, S. Horton; Bishop's agent, W. Rudd. Bro. S. Horton was recommended to be ordained to the office of priest, and Bro. George Hy. Firby to the office of teacher, both for the Burley Branch, and ordinations ordered at once. The general, mission, district, and local authorities of the church were sustained. George Hammond, secretary.

Kewanee.—Conference convened at Kewanee, Illinois, February 4, 1905, at 10.30 o'clock, Brn. J. W. Wight and J. S. Patterson presiding. Ministry reporting: Apostle J. W. Wight; High Priest John Chisnall; Seventies C. H. Burr, J. S. Patterson, G. W. Thorburn, Amos Berve, A. M. Chase, and O. H. Bailey; Elders J. D. Jones, Thomas Whitehouse, Sr., Alma Whitehouse, William Willits, James Lord, Adam Fletcher, and J. L. Terry; Priests John and William Norris. Branches reporting: Rock Island 75, Canton 79, Joy 35, Peoria 49, Buffalo Prairie 42, Kewanee 139, Dahinda 42, Millersburg 92, White Eagle no report. Bishop's agent reported: Balance on hand last report, \$221.34; received, \$253.76; paid out, \$462.80. A resolution from the Rock Island Branch requesting the conference to reconsider an action of a previous conference was granted, and the matter reconsidered, and a court of inquiry appointed, consisting of F. A. Russell, F. M. Cooper, and William Willits. Collected by the Bishop's agent for Graceland College indebtedness, \$38.20. Four were baptized during conference, in the church fount. Election of officers resulted in Amos Berve being chosen district president; J. S. Patterson, vice-president; J. L. Terry,

secretary. Conference adjourned to meet with the Dehinda Branch, June 3, 1905, 10.30 a. m. J. L. Terry, secretary.

Fourth Quorum of Deacons.

Every member of the Fourth Quorum of Deacons is requested to report at once to the secretary of the quorum, Bro. Harry Kozman, at Lamoni, Iowa. Please give this attention, brethren, that we may make up a good report to the General Conference. We will try to add new members to the quorum during the coming General Conference and fill all vacancies in officers and members. Trust all will take an interest and try to bring our quorum into good condition and keep it there. Hoping to hear from all, I am,

Yours truly,

ROBERT NELSON, President.

GUILFORD, Missouri, February 11, 1905.

Donations to Graceland College Museum.

The following donations have been received by the curator of the museum of Graceland College since October, 1904:

Mrs. B. Haws, Ogden, Utah: Hawaiian nuts, shells, and Chinese back-scratcher.

R. S. Salyards: Confederate money.

James W. Neill: coin found on the prairie, Weyburn, Canada.

A. H. Merckens, Oakland, California: stamps.

George Everett, Union, Nebraska: hornets' nest.

William Plunkett, Philadelphia: coins, lava from Vesuvius, Chinese god, marble from Temple of Minerva.

A. J. Layland: store-house receipt, Utah church.

R. M. Elvin: Columbian 50 cents and 12½ cent script, of 1816.

Second Kansas City Religio: trumpet from Nauvoo Temple. F. M. Smith: paper and silk made from wood-pulp, also genuine silk in gum.

W. H. Kelley: ores from Utah.

J. P. ANDERSON, Curator.

General Conference Visitors.

All visitors to the coming General Conference will please take notice that the price for board and lodging has been fixed by the Lamoni Branch at three dollars and fifty cents per week. A boarding-house where a large number can be fed has been arranged for close to the church, not more than one hundred steps from the church corner; it is in the hands of efficient cooks.

Those who wish to be provided with board and lodging, those who wish board only, and those who wish lodging only should write to Bishop William Anderson, Lamoni, Iowa, at the earliest moment possible. State clearly just what you want, and do not becloud your statement with unnecessary explanations. The committee, of which Bishop Anderson is chairman, will pay all possible attention to your wants, and if your boarding-place is known to you and you will write him where it is, he will give you all the assistance possible in getting to it. Do not forget to state what day you expect to arrive, and whether you intend to remain during the entire session.

Additional information will be given as it develops and is necessary. Do not delay writing.

WM. ANDERSON, Chairman.

Conference Notices.

The semiannual conference of the Eastern Colorado District will convene at Denver, March 4, 1905, at 9 a. m., for prayer-meeting, and 10 a. m. for business. Send reports and communications to the undersigned on or before March 1. J. D. Curtis, secretary, Box 27, Falcon, Colorado.

The Idaho District conference will be held at Blackfoot, Idaho, March 4 and 5, 1905. Work of importance to come up. Send reports to S. D. Condit, Blackfoot, Idaho. The Sabbath-school convention assembles the day previous. Beds and board at a minimum cost. S. D. Condit, A. J. Layland, presidency.

Convention Notices.

Sunday-school convention will convene previous to the district conference at Blackfoot, Idaho, March 3, 1905, at 10 a. m. Election of officers and other important work. Program in evening. We want reports from all local home department superintendents, as well as the local superintendent. Send them to S. P. Larsen, secretary, Blackfoot, Idaho. Julia A. Condit, superintendent.

The convention of Independence Stake Sunday-school association will meet at Independence, Missouri, March 10, at 10 a. m.

Election of officers and appointment of delegates to General Convention, part of the business. Mrs. J. A. Gardner, secretary.

Married.

YOUNG-STOLBERG.—At the home of the bride's parents, Fayette Township, near Lamoni, Iowa, 8 p. m., February 15, 1905, President Joseph Smith officiating, Bro. Samuel Parks, son of Bro. David D. and Sr. Florence Young, and Sr. Jessie Belle, second daughter of Bro. John and Sr. Louisa Stolberg, were joined in marriage, as provided by command of God and the institution of the church. It was a wintry night, but the house was filled with guests, the neighbors and friends of both families. After the impressive ceremony was over the usual repast was served to the houseful of friends and relatives of the contracting parties. If the young couple are not happy it will surely be their own fault, as both are of the best born and raised in the township.

Died.

BARRETT.—Near Lamoni, Iowa, February 8, 1905, Sr. Mary Belle, daughter of Bro. and Sr. William H. Barrett, and grandchild of Sr. Elizabeth Dillon, aged 10 years, 9 months, and 26 days. She was the youngest and first to go of a family of nine children. Was baptized by Bro. T. J. Bell, April 12, 1902, on her eighth birthday, and was a member of the Evergreen Branch and Sunday-school. Six young women of the school acted as bearers at the funeral, which was held in Lamoni. Sermon by Bro. H. A. Stebbins, assisted by Bro. A. M. Chase.

JERVIS.—Elizabeth Ann, wife of Bro. John Jervis, Died February 2, 1905, aged 36 years, 11 months, and 16 days. Born at Kidsgrave, Staffordshire, England; came to this country in 1881; was baptized February 9, 1893, at Keb, Iowa, by Elder William Waterman. Short services at residence; funeral-sermon at Lucas Chapel by Elder John R. Evans; Elder William E. Williams in charge. Interment at Fry Hill Cemetery, northeast of Lucas, Iowa. She leaves a husband and two children to mourn her sudden departure.

THOMAS.—At her home near Lockeford, California, on November 12, 1904, Sr. Sarah Thomas, wife of Daniel Thomas (deceased), departed this life at the ripe old age of 83 years, 3 months, and 24 days. She was born in South Wales, came to America in 1850, and to California in 1859. She was a member of the Stockton Branch, and kept her faith over fifty years. She leaves four children, eight grandchildren, and many kind friends to mourn their loss. She was buried at Harmony Grove Cemetery near Lockeford, California.

MARTIN.—Jenettie Martin died February 7, 1905, at the home of her son-in-law, at Breckenridge, Missouri. She was born December 22, 1843, and was married to Amos Martin February 3, 1861. To this union were born five daughters. Her husband and two daughters having passed on before. Her father, Abra-

ham H. Castleman, three brothers, five sisters, and three daughters survive her. She was a member of the Kingston Branch, Far West District. Funeral-services at her son-in-law's house. Laid away in the Breckenridge Cemetery, sermon by Elder William E. Summerfield.

BEEBE.—At her home, Runnells, Iowa, January 1, 1905, Sr. Josephine Beebe, aged 38 years, 3 months, and 26 days. She was born in Exira, Audubon County, Iowa. Was married to Charles Beebe, July 2, 1882. Of this union were born five sons and three daughters. Two daughters and one son preceded the mother to the better land. She united with the church about the year 1897, and remained faithful to the end. Funeral-service at Saints' church, January 3. Sermon by J. F. McDowell.

HOFFMAN.—At his home near Moorhead, Iowa, Friday, February 3, 1905, Bro. A. C. Hoffman, aged 51 years, and 8 days. He was born at Boy Bend, Texas; united with the church during his boyhood days, and remained faithful to the covenant. He was married to Sarah Shearer, October 17, 1873; to them were born nine children, three of whom preceded him. Funeral-service at Saints' church, February 5, 1905. Sermon by J. F. McDowell.

RUMEL.—Nicholas. Was born November 17, 1823, at Philadelphia, Pennsylvania; died January 26, 1905, at Omaha, Nebraska, after a lingering sickness of nearly two years duration. He was baptized into the Reorganization May 11, 1868, and ordained an elder July 11, the same year. He was married in 1846. To this union were born eleven children, four of whom preceded him to the other shore. His companion, three sons and four daughters, remain to mourn. Funeral from the Latter Day Saints' chapel, the sermon by Elder F. A. Smith, assisted by Elder Charles Fry.

RUDD.—Sr. Elvira Lousia Rudd, mother of Sr. C. E. Butterworth, at whose home she suddenly died, February 2, 1905, at the age of 79 years, 3 months and 5 days. She became a member of the Saints' church in girlhood, accepting the Reorganization in 1861, remaining faithful till death. It can be truthfully said that she was a respected citizen, a noble mother, a faithful wife, and a devoted saint of God. Funeral-sermon by Elder J. F. Mintum, at the Saints' chapel, Dow City, Iowa, from 2 Corinthians 5: 1-10.

JOHNSON.—James Noble Beardsall Johnson, son of Mr. Noble and Sr. Mary Johnson, late of Providence, Rhode Island, now of Brooklyn, New York. The brother was afflicted about eighteen months with tumor on the brain, for which he underwent an operation at J. Hood Wright's hospital, New York City, from which he died two days later, January 13, 1905, aged 31 years, 11 months, and 13 days. He was baptized into the Reorganized Church in October, 1903. He leaves father, mother, brother, and wife to mourn their loss. Funeral-services at the Saints' church, Brooklyn, in charge of Elder F. G. Pitt.

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The Saints' Herald

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

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Editorial.

IS THE COLLEGE WANTED? A FEW FACTS.

It may be true, if stated, that the college action before the conference was had by the voice of uninstructed delegates, so far as instruction came from branches and districts by official action instructing delegations how to vote, for or against the establishment of an institution of learning; but there had been a constant agitation of the question of an educational institution from 1886 up to the time of final action. That the question was forced upon the conference unannounced and without proper instruction upon the part of all who may have been in attendance as ex officio members and delegates, is not correct, nor can any argument be maintained from such an assumption. Those who were in attendance at the conference at the time final action was had were prepared, or should have been, by previous consideration of the question, to act for the church in that matter as in all others that were presented before that session of conference. Further than that, a committee was appointed, and this committee reported their action from time to time, as was required, and continued. If the movement had been considered premature or was improper, there was plenty of time to have discovered what the just objection was.

The character of the institution was determined after a full examination as to whether it should be devoted to religious instruction, or be an educational institution free from sectarian influence or bias. This was discussed and determined by a body of the leading men of the church. The objection was raised, and was accepted as good, that a college for the purpose of educating men for the ministry, through the process of religious instruction, was contrary to the genius of the latter-day work, and this objection was extensively stated both in public and in private during the time that the college question was being considered prior to final action. It would appear, then, that the fact that no previous instructions had been had upon the part of branches and districts touching how the delegates should vote upon this question ought not to be given weight.

Every question upon every movement of the church in its practical workings, the propagation of the gospel, etc., is necessarily a financial question. Moneys are received and expended for the general authori-

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BRO. A. N. HOXIE writes us that he was not correctly reported in the interview of the reporter, to which we alluded in a late editorial. He states that he did not say what it was reported he said. We are pleased to note this.

Latter Day Truth

ties of the church engaged in missionary work. There is no previous submission of these movements with the estimated amount of cost presented to the church from time to time, nor are branches and districts expected to instruct their delegates as to how they should vote upon the question. We see no reason why an educational movement should be any more a matter of instruction because it involves an expenditure of finances than any other movement of the church which involves like expenditure. The demand that the people as a whole should be consulted and instructions received from them to guide their delegates has no precedent, and takes the form of the initiative and referendum. Even now upon many of the great questions which are pending before conference, delegations are sent to conference simply instructed thus far, to cast a majority and a minority vote as the sentiment of the delegates themselves may deem best.

That the church has a right to consider and determine matters of the kind found in this college question is clearly within the province of the organic and constitutional law of the church, the provisions of the law providing for the purchase of lands for the public benefit of the church, the building of houses of worship, and building up the New Jerusalem. And upon one occasion commandment was given with regard to the establishment of schools, and it is clearly within the province of the church to authorize the establishment and maintenance of schools within the confines of the church at such places as they might deem to be wise for the express purpose of educational studies.

It was fully understood that the college was to be an educational institution, and it was to be nonsectarian. This was conceded by the great majority of those who discussed the question, and it was upon this that the character of it was determined. We see no reason why it should not be within the province of the church, now, in the prosecution of its work, as it has ever been. The church was commanded to seek learning out of the best books concerning countries, laws, governments, kingdoms, etc., by which they might be provided against the day of necessity. And there is no reason why such a rule might not prevail, leaving the educational portion respecting the gospel, the news of the kingdom, its laws, governments, etc., to be taught in the branches and districts where the ministry is laboring.

There was a school established at Kirtland, and it was prosecuted for a time, in which the languages and other branches of learning were taught; and we believe that this was held in addition to, or in connection with what was known as the school of the prophets. The school of the prophets was especially to be established, when established, for a solemn assembly, in which a teacher was to be chosen from time to time, and they were to gather from each

other words of wisdom, and were to teach each other. In section 85, paragraph 36, the church was commanded to seek diligently to teach one another words of wisdom, and to seek out of the best books words of wisdom, and to seek learning, even by study, and also by faith. They were to organize themselves, prepare every needful thing, establish a house, even a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of God, and that for the especial purpose of procuring that which should qualify them for their work in other places. There was to be a presidency over the school of the prophets, and this presidency was to be provided for as will be discovered in paragraph 39 of the same section. Our understanding of this is that it is quite different from an ordinary educational institution, such as was contemplated and took form in the council held in 1894.

That the church has been unrepresented in regard to the college is a mistake. Under our republican institutions what the church has done by its representatives has been done by the body. The delegates have been chosen, and are now, in addition to those who are ex officio officers, for the purpose of gathering each year for the transaction of such business as may require action. The law of common consent in a representative body such as our conferences now are does not require a previous submission unto the people for instruction upon their part on any measure that may be presented, unless measures should have been taken beforehand, and then it is optional with those who appoint their delegates. To suggest that the conferences as now constituted do not properly represent the church is an error.

It is our belief that the church may and should properly sustain an institution of learning out of the general funds of the church, and that the Bishop would be authorized under the law to meet such necessary expenditure as might be incurred by the action of a properly chosen board of trustees. We believe that the throwing the onus of support of an institution of the kind upon the voluntary contributions of the people outside of the methods authorized in the law for the financial support of the church is a mistake, notwithstanding that it has been done and that, after the church had authorized the erection of the college, and had appointed its committee of workers by suggestion and otherwise in argument, the demand was made that the institution should not be supported out of the tithes and offerings gathered by the Bishopric for the general functions of the church, thus throwing the college upon the patronage of those who might see the necessity for and utility of such an institution.

It is true that solicitation has been made both for funds and for pupils. That the institution has not

been largely sustained is not the fault of the friends who have been earnestly endeavoring to keep it running; for they have done all that lies in their power to secure a proper support of the institution. That there has been a failure to support it financially and with pupils does not necessarily argue that the institution is not needed, or that it should not be further prosecuted. All institutions of the kind, to a greater or lesser extent, have suffered a similar lack over all the country. Some of the best institutions we have at present in existence are even now clamoring for more extensive contributions for their support. Is it to be supposed that had the institution been of a different character and for the education of the eldership, or men to take the place of the eldership in missionary work, that there would have been any better support for it? Is it not a fact that if the church should undertake an establishment of that kind that those who attended it would not feel any obligation to pay any portion of the expense, but put themselves entirely upon the funds of the church itself, and what kind of patronage would that be? If it be granted that the secular education obtained in Lamoni is no better, of its kind, than that obtained at any other institution of learning, is it not advisable that within ourselves we have under our own control an educational institution of the kind that Graceland is? And is it not also advisable that it be of such a character that it may receive the patronage of those without, and thus in a sense bring them within the radius of the influence of the church in its missionary effort in the branch where the college is located?

Suppose that the scholars have been but few, and that the list of the alumni is not large, if it is a fact that any portion of those who have been in attendance have been successful and are now engaged in work for which they have been fitted by the education received at Graceland, it is a commendation for the church and the founders of the college itself, together with those who have been engaged in the faculty work.

It is not true that God and the restored gospel are shut out of the institution of Graceland College. The chapel exercises are of such a character that the Bible, the character of God and of Christ are accepted, and those who occupy the forum from time to time teach the word as they may understand it. Our elders have occupied the place upon invitation of the faculty. Our leading men have been heard there, and our own men have had charge of the institution and its exercises.

An active and organized effort against the continuation of the college will, to a great extent, defeat the consummation which has been devoutly desired, that in due time those young men and women, members of the church, children of members of the church, may receive the benefit of such an institution, with-

out the expenses which commonly attach to an attendance at institutions of learning.

The question may be asked, and is asked, Why should not these receive education at an institution of the church? The question is easily answered: It can not be done unless there is a sufficient element in the church who are willing to contribute voluntarily to such institution with that purpose in view. And it seems vain to ask the question why the church does not make such an establishment and still the objection be urged that the funds of the church ought not to be used in that direction.

If an institution such as is contemplated in the school of the prophets which has been referred to, were established, it would have to be provided for out of tithing, offerings, and the funds of the church, and would not be at liberty to demand or request contributions from the outside beyond such givings as may be couched in what is known as the law of tithing.

Wisdom and learning are not always to be rated by the number of dollars that the attainment of them may cost. If there has been a scant support in the way of pupils from the membership of the church, will not the persistent effort made against the continuation of the college still reduce the number of pupils, and will not such finally result in the wiping out entirely of an institution of that kind? Who will have the courage to attempt a revival of it in the face of such opposition as that?

What process is legitimate to secure the patronage of the people of the church to an institution of learning? If you make it a school to teach the dogmas of the church, what may be called the gospel, how many will go to the expense of sending their children from home to learn what it has been claimed may be taught from the pulpit by the ministry in the branches and districts where missionary labor is performed?

Allow that there are fifty thousand members of the church, and five to the family will give ten thousand families. There ought to be out of this number of families a sufficient number of pupils to endow an institution like Graceland with a sufficient membership of pupils to meet the running expense, if there were a sufficient agreement upon the part of those who desire their children to be educated. Say one half of these and we have five thousand, a tenth part of the membership, and in these families there may be individuals who need an education. If those who are able to send their children to a college or an institution of learning, were willing to patronize Graceland, an institution of their own, of the church, in which there ought to be a pride in its success, there would be no difficulty in the premises whatever.

Suppose there were but twenty-four pupils benefited by the expenditure of two thousand dollars last year, it is but eighty-three and one third dollars

per scholarship. If the attendance of pupils were increased to four or five times that number it would make the expenditure much less. This ought to be done. If a proper response had been had to the efforts of those who have been striving to maintain the institution it would have been done.

In the face of the opposition which has been raised against the continuation of the college there is no encouragement upon the part of those who may have hitherto thought to send their children to Graceland to do so; and many will be hesitating and waiting to see whether the institution will live or not. If it does not live, how long will it be before the church can secure an institution such as may have been thought advisable by some to take its place? We are satisfied that the people would not patronize an institution in which the church literature only, and the gospel should be taught as the burden of the curriculum, and such an institution would have no influence whatever upon those who might be outside of the church membership, although friendly to it, as many are at the present time.

Individuals have been sent to the college who have come, and after attending it awhile have united with the church, though they were not taught in the college the rudiments of the church literature. This number should be increased; and by a proper effort to support and sustain the work upon the part of all it could be done and would be done. Those who have the matter in charge, have accepted scholarships and permitted the admission of children of men in the ministry without the payment of tuition. This we understand they are still prepared to do, and as rapidly as it is possible for them to do the number will be increased. This is but right, and this is the effort that those engaged in the work have been earnestly attempting to provide for, that the time might come when the institution would be sufficiently sustained to warrant more extended privileges unto the children of those men who are engaged in the ministry, and who may desire an education of the kind that may be obtained at Graceland.

The bright boys and girls of the really poor people within the reach of the college have not been deprived of the necessary means to educate them there, as can be shown by a proper examination of the college record. It is a mistake to say that the only ones who are the recipients of the benefits of Graceland College are the well-to-do people of the church alone; for it is a fact that a good many of those who are thus well-to-do, and able to educate their children, have availed themselves of the objection, the smallness of the college and the smallness of the village, to send their children elsewhere, where there is a larger clientage, and of course better facilities in some directions for specific education along different lines.

The support of the college does not come in its

bulk from the poor, that is to say the poor referred to as the poor class. The liberal donations from those who have been able and are able have been and are being received and it is upon these that the greater dependence lies. It is upon the hypothesis that those who are accounted rich shall give of their means for the final carrying into effect the educational institution in the church that the poor and worthy poor may receive its benefits, has been constantly in view by those who have been working for the success of Graceland College. We make no excuse for the mistakes that may have been made in its financial management by which it became involved in debt. It is sufficient for us to know that the Lord said that the church should pay the debt, that is to say, that the debt should be paid, and he said it to the church, hence the effort of the Bishopric to equalize the proportion was legitimate and proper. If there is to be a cessation of the effort it ought not to occur until after the debt is paid, no matter about the sentiment that may be involved in regard to the poor being excluded. There has been no such intention, and if final success is had the college itself will be open to the children of the poor men who may desire an education. And if we had proper means to accomplish it to establish a dormitory where the students could be boarded at small cost either to themselves or the church it would greatly facilitate the object which has been had in view.

Those who are friendly to the college ought not to be expected to do what man can not do, especially if they have to meet constant recurrence of opposition. An argument against the institution based upon the thought that it is for those who are prepared to help themselves only, is to our understanding a mistake; and the best way to keep the institution unprepared to help those who need help is to destroy its standing and its influence. If this is done then there will be no help for the institution. The very argument based upon that thought suggests that an institution of the kind should be maintained at the general expense of the church coffers from the tithing funds gathered for the general expense of the church, and subject to the direction of the conferences. It is finally expected that persons may receive financial help in settling themselves in a way to maintain themselves, from the general church coffers, these coffers to be replenished by that which is gathered according to the rule of the church known as tithes and offerings. Why should there be any exception in favor of an institution of learning, either the school of the prophets or any other?

Graceland College was instituted, as it was supposed, to come out in an opportune time for the furthering of the general educational interests of the church. There is nothing unchristian in its organization. It is organized according to the laws of the state of Iowa. It exists under those laws, and the

object sought to be accomplished by its institution has been steadily in view to be conserved by those who have had the matter in charge. It has been under the supervision of officers of the church chosen from time to time at the conferences, and as good men as we have had have been chosen to occupy these places. There is true Christianity in the effort, and it is intended to help those who need help just as rapidly as it is possible to do so.

The law of the church requires that men who are sent out to represent the church in the interests of the gospel, are those who are called by the Spirit of revelation and are ordained unto that office by virtue of the Holy Ghost which is in those who ordained them. To institute a college for the purpose of educating men for the ministry would meet such a combination of opposition as to prevent the accomplishment of it in any event. But if the college has and does receive the support which it is entitled to, then it will be but a little while (and it should have been now) when all that is requisite in regard to it would be within its reach.

So far as safeguarding the interests of its patrons on the campus and elsewhere, we believe that this is as well done at Graceland as anywhere else, so far as lies within the reach of the community, and those engaged in the work. As to whether it may possibly ever become an ideal school up to the requirements of some may be an open question. But we can already point to individuals who have graduated from Graceland, and contrast them very favorably with many of those who have been graduated elsewhere, and see no reason why the extremes of deformity and depravity of Aaron Burr, Benedict Arnold, and Doctor Webster should be thrown in as standards of what colleges for educational interests may have done.

We may point to a great many wise men who have been the result of a collegiate education, and who now stand among men everywhere as proper representatives of true manhood and of Christian principles so far as they understand the gospel of the Son of God.

There are already men and women who have graduated from Graceland who stand as the peers of any in individual righteousness and spiritual force. It is not needful to name them; but these ought not to be deprecated by improper comparison with those who have been abnormalities in society rather than those of normal development.

We have already given place to articles upon this topic of Graceland upon both sides of the question, and seeing that conference is now so near we deem it proper to close the columns of the HERALD to further agitation of the subject, especially by those who have already written upon it.

EDITORIAL ITEMS.

Bro. R. C. Evans was at last writing, (February 19, we assume) continuing the effort begun in Toronto, Ontario, some month or so ago, with good

prospects for results. The services in the church on week nights were being well sustained. The meetings in the opera-house on Sunday nights fell off to some extent during the extreme cold for the 5th and 12th, but the attendance for the 19th was larger than at any previous service. Bro. Evans was in excellent spirits, tired but jubilant and enjoying his work. The collections were sufficient to meet the expense of the opera-house rents.

In this issue will be found a letter from J. W. Williams who follows up the thought suggested by Bro. Rannie in a recent issue, and suggests the reason, according to his understanding, for the apparent small returns for labor done by the ministry in later years. If Bro. Williams is correct in regard to his estimate of the proportion of inefficient workers, it is time for the church to awake. That he has some ground for his views we are inclined to believe because of complaint from other parts of the country by private letter. It is just possible that some of the missionaries would do well to consider carefully the statement of the Savior, "The Son of Man came, not to be ministered unto, but to minister," and "I am among you as he who serveth." He is the pattern. If any of the missionaries have formed the idea that their labor consists in being ministered unto, petted, pampered, and made much of, they have evidently mistaken their calling, and the church would be benefited, spiritually and financially, by setting them to work at something else.

A prominent Sunday-school worker of New York not long ago made an address to Sunday-school workers in Brooklyn in which he made the rather startling statement that "God is driving the boy out of the Sunday-school." The *Philadelphia North American* quotes him as saying:

"God is driving the boy out of the Sunday-school. We have made the Sunday-school to attract the boy God has made. The boy of energy and fire wants an outlet for his energy. Now, which is more important; the boy as he is or the schools as they are to-day? The boy is vastly more important. There is no period more critical than the period of adolescence. It is the storm and stress period of a boy's life. You can not present a Christianity that is made up of 'don'ts' to a boy. He wants to know of something he can do, not of a lot of things he must not do. Do not paint Christ as an effeminate being. Paint him as a great strong character, always up and doing. That is what will appeal to the boy. Do not paint heaven as a place of eternal rest. No boy would like to go there.

"Give the boys a room by themselves. They do not wish to stand up with a lot of little girls dressed in white, wearing pink ribbons, and sing, 'I'm one of Jesus' little Lambs.' They repudiate that sentiment at once. Give them young men to teach them. I would not give a boys' class to a woman teacher once in a thousand times."

Is the foregoing true of Latter Day Saint Sunday-schools?

Original Articles.

GRACELAND COLLEGE.

There are some features touching the Graceland College question that ought to be ventilated more fully before the people; questions that have been touched upon but slightly, or which have been passed by unnoticed altogether.

Does the church, as a whole, want the college? Uninstructed delegates fastened the college upon the church in the first place, and at the end of the first decade of its life, high church opinion is divided upon the question as to what the church wants, touching the closing or continuance of Graceland College as now conducted.

A question like the college question, that is financial as well as educational, and that requires taxation of the people in order that it may live, demands that the people of the church, by a majority vote through their authorized, instructed representatives, shall say what must be done in the premises, and their will is the law that must govern in the case.

General Conference has the right, doubtless, to legislate along lines expressed in the organic and constitutional laws of the church, but when it comes to the question of sustaining, financially, a secular educational institution, unprovided for in the revelations and laws of the church, then it is for the people to say, whose money supports the institution, by vote and voice, whether they want an institution of that kind or not.

This idea rests upon the "Magna Charta" of our liberties,—the law of common consent. It rests upon the eternal principle of right, "that taxation and representation are inseparable." We do not mean a representation that misrepresents, or that may misrepresent, but a representation to whom and through whom the people have spoken and declared themselves unequivocally.

"COLLEGE PROGRESS."

Articles of Association and Incorporation of Graceland College were adopted by the General Conference, 1895. Since the school was opened church papers, church authorities, and all, have exerted themselves to the utmost to solicit money from the people of the church for the payment of college indebtedness, and to solicit patronage for the school, inviting the Saints to send their children to Graceland College to be educated. After all this solicitation for money and pupils what have we done? We have increased our deficit for running expenditures; with "fifty-three students, twenty-four of whom were from outside of Lamoni." So writes a brother under date of August 18, 1904. The brother procured his information, he says, from President Dewsnup. My informant is all right upon this point, for he is no less than one of the bishops of the church.

We have now the practical fact, that during the last General Conference year thousands of dollars were expended, with a large deficit at the end of the year, in order that twenty-four pupils outside of Lamoni might attend Graceland College and obtain a secular education, which in itself does not benefit the church any more at large than a secular education obtained at Chicago University; for, if these twenty-four pupils learned anything touching our faith, they must learn it outside of Graceland College, for God and the restored gospel are shut out of that institution by the articles of its incorporation.

How does this kind of a school compare with the kind founded by command of God, known as the school of the prophets? The gospel was the basis of that school, and its life-giving principles were taught therein, as well as secular matters.

It may be said that Graceland benefits the educational interests of Lamoni. Is the general church to be taxed for the benefit of the resident pupils of Lamoni? If so, why not tax the church for the benefit of the resident pupils of Independence, Chicago, or any other place where Saints have children to educate?

The question is, Of what secular, educational, or spiritual benefit is Graceland College to the whole church? In the face of a deficit of two thousand dollars last year it benefited twenty-four pupils out of a church membership of over fifty thousand people; less than one pupil to every two thousand members, outside of Lamoni. The only trouble about the college is the simple fact that the people will not patronize it, and until they do it is bound to be a failure.

Who does Graceland College benefit under the present rules? Here is a man,—many men,—living away from advanced educational privileges. He has a bright family of children whom he desires to educate. He is devoting his life to preaching the gospel. His family receives a small stipend, just sufficient to satisfy their necessary wants. It takes car-fare, board money, tuition fees, and many extra expenses for his children to enter Graceland College; and he can not meet the financial demands, and as the result Graceland College is closed against the children of the man who sacrifices most for the cause of the Redeemer. The bright boys and girls of the really poor people of the church are excluded from the college because invalid parents or poor management deprives them of the necessary means to educate them there.

The ambitious boy who works out his own salvation along educational lines, or the well-to-do people of the church who have money to educate their children away from home, are the only ones in the church that Graceland College benefits. That makes it a class institution, favoring the wealthier class as against the poor. Yet the poor washwoman, or the

poor widow is asked to pay her proportionate share of the college indebtedness, while her own bright children are to be deprived of a college education in the church because of poverty. Then you propose to take money from the poor—too poor to send their children to college—to help liquidate debts incurred in educating a class in the church who were able to pay their own way in other secular educational institutions without involving the church in debt. God's plan takes from the rich and gives to the worthy poor. The rule is reversed in this case.

A system that makes such conditions possible is wrong. We have then an educational institution that is prepared to help those who are prepared to help themselves; but is unprepared to help those who can not help themselves, and who need help.

How much of Christ's religion is in a principle that provides for us to help those who are able to help themselves, but cuts off the ones who need help? We do not ask God to help us to do that which we can do ourselves. It would be a manifestation of laziness if we did. When we come to the limit of our powers, which is every day, we look to him who is the helper of the helpless. He intervenes when and where we need help. In these experiences we learn that our heavenly Father cares for us and that he is the true source of all real happiness. True Christianity is to help where help is needed. Nothing else is Christian. In this true, practical sense, Graceland College is not a Christian institution; it is purely secular, and caters to the interests of the wealthier class of church people, as against the worthy poor.

When it exhibits Christian helpfulness to those who need help, when it has a department in which the gospel is taught, when it can supply the educational wants of young men ordained to the priesthood free of charge, when it can educate the children of the men who devote their lives to the work of God without compensation, when it safeguards the moral interests of its patrons both on the campus and elsewhere, then, and not till then, will Graceland College become the ideal school of the church, in which will be combined the intellectual, ethical, and spiritual forces that make for individual righteousness and greatness in goodness, rather than that intellectual deformity that has given to the world its Aaron Burrs, Benedict Arnolds, and Doctor Websters.

Let the church make the college a representative Christian institution in the practical sense of helpfulness, then appeal to the charity of the church membership, and the result will be different.

F. M. COOPER.

PLANO, Illinois, February 6, 1905.

When a man looks through a tear of his own, that is a lens which opens riches in the unknown and reveals orbs which no telescope could do.—H. W. Beecher.

ALL THINGS WORK TOGETHER FOR GOOD.

SERMON BY HEMAN C. SMITH, AT LAMONI, IOWA,
FEBRUARY 5, 1905.

I will invite your attention to-night to the reading of a portion of the eighth chapter of Romans commencing at the twenty-fourth verse:

For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it. Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which can not be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God. And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Thus reads the eighth chapter of Romans beginning at the twenty-fourth verse and reading to the conclusion of the chapter. I desire to invite your especial attention to a statement made in the twenty-eighth verse:

And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

The more any one will consider this statement, the more he will examine it, the more thoroughly will he be convinced of its truth, and the more beauty, grandeur, perfection, and harmony will he see in the statement made. Not only is it true within the limitations spoken of by the apostle Paul, that all things work together for good to them that love God; but, though not to the same extent, it is largely true of others as well. All things work together for good to those that do not love God. Not to the same extent, not as fully, not as completely as within the limitations spoken of here, but it is largely true of all the creatures of God.

And if we could only properly comprehend the good, and also comprehend the evil that surrounds us, and make the right application always of the things that we come in contact with, we would be far

better off than we are. It is largely the result of ignorance upon our part that we do not comprehend in all things the love of God as expressed in his work and his overruling power towards his creatures.

We are surrounded with life and with death, and there is not a single influence existing in the world, in the opinion of your speaker, but what contributes either to life or death,—is either contributing largely to our physical life or physical death, the perpetuation of the one or the hastening of the other. And other influences also have their effect upon our spiritual life, our spiritual death, either to the perpetuation of the one or to the hastening of the other. Other influences and combinations of influences abroad in the world have their effect on our moral life or moral death. There is nothing that exists in the universe with which we come in contact, but what contributes to the one or to the other. And the man or woman who passes through this world careless of influences, regardless of effects of those influences, is very likely to have more to contribute to his death than to his life, to the hastening of the condition of decay, the passing out of the condition of life into a condition of death. And the individual who is careful and wise, and thoughtful, will be enabled to take such advantage of influences existing in the world as will contribute to life, and to the life that is more abundant, and to the increasing of the power of life which is given to all mankind.

And so I would remark that we are living under influences and in conditions that require our careful thought and careful attention all the time. It requires even more wisdom than we have. It requires that we shall be in such close contact with the forces of intellectual power that are higher than ours that we may receive from time to time instruction and intuition by which we may be able to grasp conditions that surround us, and to choose the better part, and to have those things that God has created contributing to our good all the time instead of to our decay, our death, and our destruction.

And while we are contending with these influences we must have this thought impressed most forcibly upon our minds, if we are thoughtful, that there is no element in all nature that acts independently of itself. The very atmosphere we breathe is composed of different elements, acting in harmony or coöperation together. The universe around us is composed of different elements that are working together in harmony for the good of mankind, and for the bringing about of such conditions as will be desirable, not only to men, but that will receive the approbation of our heavenly Father. The very kingdoms that we have divided this universe into are dependent upon each other. We talk concerning the mineral, the animal, and vegetable kingdoms, but there is no one of them, as I said awhile ago, there is no one element in nature that is independent. There is no combina-

tion of elements that is independent. There is no organization of elements that is independent. Whenever there may be a group or organization it is dependent upon other groups and other organizations, and none of them acts independently within itself. Each is dependent upon the others. This mineral kingdom as we call it, we may have thought is independent of the vegetable and the animal; but it is not. What a barren, unsightly thing it would be if alone. But when it receives into its bosom the germ of life contained in the vegetable seeds, warms it until it begins to swell and bursts its environments, and grow, it not only clothes itself with beauty and with grandeur and loveliness, but it contributes in return for the good that it receives from the vegetable, to the vegetable, and helps the vegetable in perpetuating its kind. So each is dependent upon the other. And the animal kingdom is also dependent upon the mineral kingdom for a home in which to dwell, and upon which to move; and is dependent upon the vegetable kingdom for sustenance. It also contributes to the vegetable kingdom by careful cultivation and causes the vegetable kingdom to become more perfect,—better results to obtain than when the hand of the animal, especially of man, is not directed to its cultivation and its perpetuity.

So, as I said, in all the universe God has made nothing to be independent; and yet we find men sometimes who think they are independent. I occasionally come across men in my travels who think they are independent thinkers. I have heard them talk about being independent in thought; that they rely upon no person for their conclusions, or even for their thought. To hear them talk you would suppose they thought—I honestly believe some of them do think so—that the thoughts that come to their minds are born right beneath those little skulls of theirs; that there is no thought that ever comes to them but originates in that little gray matter beneath their skulls. They call themselves independent. Yet their thought is constantly dependent upon other things and other persons; and if they can not recognize that they are not in harmony with nature, for the great throbbing heart of nature proclaims to us everywhere, and in every phase of its life, that the principle of coöperation, or working together, is the plan that God has devised for the perpetuation of all things worthy the possessing, and the elevation and purification of mankind as well.

We are dependent, too, upon the things that surround us for our thought. We can not escape it. Our environments suggest thought, and we can not separate ourselves from it.

When the weather is beautiful, and the fields are in bloom, and all nature is clothed in verdure and beauty, and we are out viewing the landscape, and viewing the beauties of nature, our thoughts are different, quite different from what they would be

to-night. The environments are different, our thoughts consequently a great deal different. And if there is any inspiration, if there is any thought that is to come to us from our surroundings, it comes to us when we are the most comfortable, and when we are the most in harmony with our surroundings. When these organisms of ours suffer the least from the conditions that surround them, when everything is pleasant, inspiration is the brightest, thought is the keenest, and our conceptions are the most reliable.

So we are dependent upon the very things that surround us; and were it not that I could see, I would not think as I do now. It is what I see that suggests thought to my mind oftentimes. I would not, if blind, have the same thoughts that I now have. I might have others equally as good in some directions, but I would be a changed man in my thought. If I were changed in my physical senses, if I could not hear, if the harmony of sound never greeted my ears, I would not have the same thought that I do now. There are thoughts awakened in my heart, in my mind; my soul is stirred by the things that I hear, the things that I see, the things that I taste, the things that I smell, the things that I feel. So I am not independent. I can not be independent. Not only am I not independent of the physical universe around me, I am not independent of my fellow men. I am subject to the influences of the minds that are around me. I concede that some men are more independent than others; that some drift with the tide; that some entirely give up to the thought of another, and when the thought is expressed they have no ability within themselves to resist it and think for themselves.

A comparative independence, I believe, is possible and praiseworthy; but absolute independence does not exist. Absolute independence of thought, absolute independence of action exists nowhere among all the creatures of God. We are dependent. And as I said in regard to the elements with which we are surrounded, there is no element that acts independently of itself. There is no organization of elements that acts independently of itself, unless you include the universe within that organization. Unless the whole of the complete universe of God as created be included, there is no independence there. And I doubt it then.

So in regard to man, There is no independent man. We talk about men who are independent in thought, and we talk about men who are independent in fortune. When a man has accumulated to himself a large amount of this world's goods we say he is independent. But he is not. His money would do him no good if there were not somebody else there. Somebody has to use it. He has to purchase with it. Somebody must do the labor that he has placed himself in a condition that he does not need to do. He

is dependent upon the labor of others. He is dependent not only upon the labor of others, but he is dependent upon the thought of others.

We are neither intellectually, physically, or in any other way independent. We are a part of the whole. God never intended that any part of his creation should be independent of other parts of his creation; but that all should work together. And hence he has ordained all things that contribute to our good. The things that he has ordained for the purpose of serving us, the elements that we are surrounded with, that we may analyze and choose, are also acting upon the same principle that they work together for good to them that serve God, first. Largely they may to them who do not serve God. They are in the fullest sense of the word serving those who love God, because those who love God understand how to use them better.

There are a great many things in this world that seem to be evil to us, and we would like to avoid them, but if we could avoid them probably we would be worse off than we are. We would not be in nearly so good a condition if we could avoid all we desire to avoid, as we are to-day. Suppose we could avoid sorrow. Suppose we could avoid witnessing the suffering upon the part of our fellow creatures. Suppose that we never saw an individual in pain; we never saw an individual in want. If all we come in contact with, and all that we love, all the individuals who are near to us, all our friends, and especially those who are connected with us by birth and are attached to us by nature, were in pleasant circumstances, and free from every pain and sorrow, what would be the condition with us? The grosser parts of our nature would be developed. The animal part of our nature might be developed. There might be a contributing to the development of the animal pleasures and gratifications of life largely, and we might never be touched in the tenderest parts of nature. The sympathies of men would never be aroused. The pity of men would never be developed; and the tender part of the heart might never be touched by the conditions surrounding us. And the things that we desire, the things that we long for, the comforts and the satisfaction that we would like to enjoy, would leave us undeveloped creatures.

I would not undertake to account for every instance of pain. I would not say that every pain that comes into the world has an effect for good. I would not say that every sorrow that touches the life of man has an effect for good. But the presence of pain in the world is good. The presence of sorrow in the world is good. There may be instances of it brought about by conditions that no lessons are learned from. But if it were not doing good, I have that faith in God, I have that confidence in God's love, I have that confidence in his wisdom, that I do not believe that pain would be permitted to remain in this world

to afflict God's children. I do not believe that sorrow would be allowed to encroach upon the creatures of God, if there were not good in it. I can see where the good comes in sometimes. We learn from it. The child that has not learned that fire would devour the flesh might play in the bright shining coals on the hearth until the hands were consumed. Pain, blessed pain, comes to the rescue, and the hand is withdrawn before it is devoured, and the child learns to dread the fire.

So we see we may learn if we will, if we are wise enough to learn. And these things, as I said before, teach us, develop us, where nothing else would teach us, develop us in the better and kinder and gentler parts of our nature.

There is a time coming, we hope, when pain and sorrow will not be needed; but if it ever comes it will find us in a condition that we do not need them. They will be here as long as we need them. When we are developed, when these natures of ours are fully brought up to the condition that God intended they should be in, when we are developed in the full, when our souls are enlarged and we are made to comprehend the goodness of God, and all its beauty and loveliness, and our characters are formed after the perfect pattern, then we will not need pain; then we will not need sorrow; and that is the time when these things are to be taken away, and every tear shall be dried, and every pang of pain shall be rebuked, and there shall be nothing to hurt or destroy among all the creatures of God. May God grant that these agencies of our development and growth may not pass by unheeded, but may they do us the good that is intended until we shall pass beyond the need of them, and enter into the presence of God, into conditions where life shall be enjoyable, more so than it is here. But until that time shall come, all things shall work together for good to them that love God, who are the called according to his purpose.

Not everything shall be pleasant. Not everything shall be agreeable. That would not be the best for us. But the pain of yesterday with the comforts of to-day, the reverses of to-day with the triumphs of to-morrow, the good (that we call good) that we have experienced in the past, with the evils (as we interpret them) that we are suffering to-day, all work together for good to them that serve God, who are the called according to his purpose.

And when these things shall have had their proper work, then will come the time that the things that are disagreeable shall be taken away, because they will have served their purpose. And may it be with us, while we pass through these trials, surrounded with death, surrounded with life, surrounded with influences that beget life and influences that beget death, may it be with us as Paul assured the Saints it would be with them, if faithful; that nothing shall separate

us from the love of Christ, neither tribulation, nor distress, nor persecution, nor torment, nor nakedness, nor peril, nor sword, nor height, nor depth, nor any other creature, etc., shall separate us from the love of God which is in Christ Jesus.

Evil must come,—what we call evil,—to counterbalance, to bring into equilibrium the conditions that surround us, so that we may, if properly using, properly applying that which God has created for our benefit, be fully developed, fully prepared, that we may be full-grown men and women in Christ Jesus, nothing lacking, rounded out in character, so there will be nothing we may need to qualify us to stand in the presence of God. This, as I said before, must be done upon the principle of coöperation, as everything else is done. All the universe should act in harmony. Sometimes there seems to be a little conflict, a little friction, caused no doubt by circumstances or conditions which we could not fully explain or fully understand, but these conditions are abnormal. So in our lives there seems to be friction. But good comes of it at last, if we are only wise. And as these things work together in harmony, God intended that his creatures should work together in harmony.

That is the purpose of the church. That is the only purpose of the church. I do not think that the church is necessary as a thing to be gained, simply that we may become members of it. Membership does no good unless we make or avail ourselves of the privileges of membership. The fact of membership does no good. The privileges of membership are what are good. And God has given to us an organization called the church because under the rules governing, under the government existing in the church of God there may be influences brought to bear (as we can not act alone) that conjointly with him we may act for our best good, and to the best effect in developing these characters of ours and making them more like God and more like Christ. The man who simply has a membership and does not avail himself of the privileges of membership has not gained anything in this world by being a church-member. He has simply occupied an anomalous position. It is the man who by association with his brethren, the man who by obedience to the law, by having deference toward his brethren, by counseling together as the law of God directs, by each one occupying the place and ministry where God has placed him, being recognized in that position, and the influences going out from that administration affecting all the body.

The church organization is a grand thing. I would hate to see it abandoned; and yet if it does not occupy, it is not good for anything. God has seen fit to reject the church once or twice in the past, twice we believe, not because the church was not a good thing, not because it was not designed that the influ-

ence of church organization should be grand and good, and help and elevate mankind, but because the church did not occupy. By allowing things to be indorsed that were contrary to the law of God, and because of these things becoming so strong that they permeated the body to the extent that the good there was in it was overcome, then the church was rejected. God grant it may never be again. But if conditions demand, it will be. God never changes; therefore as a church we should be careful.

We can not be independent, even as a church, of the world. We are commanded to come out and be separate, and this is all right in a sense; but as long as we are in the world, we are subject to the influences of the world. Unhappily we may be too much subjugated to them sometimes. We may not choose wisely. We may allow conditions to obtain that will influence us in the wrong direction, and instead of drawing the world to us, have ourselves drawn toward it, and the church ceases to occupy where God intended it should.

And not only does the principle of coöperation hold good among men, and they required to labor together, but to labor together in unity and in love, and try to build each other up. Just as soon as one man tries to hurt another, and one organization tries to hurt another, that man or organization is out of harmony with God. As long as we are trying to do good we are in harmony with God. When our desires at least are good although we may be mistaken in policy, our desires are all right. And if we can only be wise enough to make our policies right we shall succeed. But we are to be in harmony with God, too. And the law directs that we should coöperate with God. He does not work alone in this matter; and we can not.

We talk sometimes about this being God's work. I do not know but I have said it in the past, for I was not as careful about what I said once as I am now, and maybe I am not careful enough yet. I do not know but I have said in the past that I knew this work was of God. Do not be shocked if I tell you I do not know it now. I do know that God is in the work; but I do not know that all this work is of God. I do not believe it is. I believe that man has to work here as well as God; and that this work is a combination of the divine and the human. I trust the humanity will be swallowed up in divinity. I trust that the part that is human may be overcome, and that by coöperation together with God the weakness of man may be overcome so that he may be strong enough to coöperate with God upon a higher plane by and by.

But I am glad this work is partly of man. I am glad this work is not altogether perfection practically. I do not mean the theory, when I say it is not all of God. The theory is of God, properly understood. But I mean the practical workings of

this church are not all of God. There is individuality and there is weakness here. I am glad of it. I am glad God has not chosen perfect instruments to do his work. I am glad he has not all infallible instruments. If he had he would leave me out, and I do not want to be out. I want to have a part in this work. I love it that well, that I do not want to be separated from it. I am glad as I said before that he has chosen fallible instruments to carry on the work; and the work practically is not all God's work, but God's work and our work. I hope the fallible part may become less and less fallible, and that humanity will be swallowed up in divinity by and by. And that is the plan by which God has undertaken to work in this church. Always was—this coöperation together with man. He did not do it alone. He knows we can not. And he does not propose to. He asks us to be coworkers with him.

Let me read one or two thoughts connected with this subject, as found here in the word of God. There is one statement made by the apostle Paul that I think will be suggestive right upon this point, found in the ninth verse of the third chapter of 1 Corinthians. He says: "We are laborers together with God." Speaking of the ministry no doubt. God and they were working together. "Ye are God's husbandry." That is the church. He compares the church to the husbandry; the ministry to the laborers in the field. The work was to be done conjointly by God and the ministry in cultivating the great harvest-field in preparing for the future crop that was to be garnered in the by and by. "Ye are God's husbandry, ye are God's building." The ministry working together with God, as expressed here, were building the church of God. Possibly the ministry may not always do perfect work. As I said before, it is a good thing I think that we have the weakness of men here. It would be of no use as a church if we did not have weakness in it. That is what the church is for, for the perfecting of the saints. That is one of its purposes. If they were all perfect, the purpose of it would be done away. We want it because there is weakness here. And because it crops out we need not be discouraged. If we see things being done occasionally that are not altogether right according to our conception, first consider that our conception may be wrong, second, if it be right, you need not be surprised at seeing weakness pointed out. As long as God has set his hand to perfect weak things, and as long as they are weak their characteristics will be shown.

In reading the history of the church in the past, I have been strengthened more than discouraged by seeing the weakness of men cropping out, seeing the acts of men that looked to me weak. Whenever I have read in the history and have seen it recorded that men did so and so that was manifestly weak, so weak sometimes that it surprised me, I have said,

"Men like you could not have formulated this latter-day work, and could not have brought into existence such a theory of perfection as that. Somebody else has been there besides you." I could not possibly attribute it to such men as that. They could not have done it.

We could not do the work we are doing to-day, either, we could not hold the organization together under present conditions, if somebody else was not here besides us. We are laborers together with God. "Ye are God's husbandry, ye are God's building."

Again the apostle said at one time, "We pray you in Christ's stead [for Christ] to be reconciled to God." We are acting for Christ, acting in harmony with him. I want to give you an illustration. Even the sins of men can not be forgiven, or they can not overcome them, or wipe them out themselves. God does not forgive them, either, without their coöperation with him. That is the way I read the book. The forgiveness of sins is done upon the principle of coöperation. I read here in the first chapter of Isaiah where a man is commanded, it would seem, if we take that verse alone, to wash himself, without the promise of help. He says: "Wash ye, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow." There a man is commanded to wash, and be clean. He is not told anything about God cleansing him there. You would think, if you were to read that passage alone, that it was within his power to cleanse himself, that God demanded him to do it. Then you might turn over to the seventh chapter of Revelation, and you would determine by the reading of that that the man had done just what he was commanded to do. For there the revelator said he saw a throng beneath the throne of God, and this throng was arrayed in white robes. They were the ransomed ones. "And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said unto me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." That looks just like it does in Isaiah. In one place the man is told to wash, and here it says he did wash, and has made his robes white in the blood of the Lamb. We might build a theory right away upon that and say a man might cleanse himself, if we did not read too much. But if we should turn to the first chapter of Revelation it would spoil that theory, for there we are told that Jesus Christ appeared to John on the Isle of Patmos. John spoke of what he saw and witnessed there, and the things that he heard from Jesus Christ: "Who is a faithful witness, and the first-begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and

washed us from our sins in his own blood." It says there Christ did it. The other place says that they "have washed their robes, and made them white in the blood of the Lamb."

Which is true? Both. You can make both true only upon the principle of coöperation; that Christ and men work together in doing that, so that in working together, God and man coöperating together, man's sins are remitted. And if the remission of sins is brought about through the principle of coöperation, then every other act that man is required to do in the service of God is brought to pass through the principle of coöperation. Man may, in his attempt to coöperate with God, make mistakes; may not do his work perfectly. We may be discouraged because we see that he does not. But if he is continuing to improve all the time, then the work is having an effect upon him, and his coöperation with God is doing him good. And as I believe I have before remarked in this place, I do not believe that a struggling soul will ever be lost. I do not believe that an individual who is making efforts will ever come to naught, and his efforts be of no avail. The man that ceases to try, drifts over the line that separates the human from the beast and is lost. But the man that is making an effort, though it may be a weak one, he may make mistakes like we do physically sometimes when the road is slippery, he may fall down; but if he uses the strength that is his, and gets on his feet again, if he only is striving all the time, somewhere, somehow, sometime the mighty hand of God will be placed beneath him and he will be placed upon his feet, and will be able to stand there, too. There is no question about that in my mind. Coöperation with God will bring about these results, and no other principle will.

My mind was directed to this subject to-day by the remarks of one of the speakers, and I want to invite your attention again to a statement made here in a revelation of God given in 1887 which was referred to, right in harmony with this principle of coöperation. "Prosecute the missionary work in this land and abroad so far and so widely as you may." That is the principal work of the church, to prosecute the missionary work. There is no other to be compared with it. And all others should sink into insignificance when compared to it. But who are to be the missionaries? We read in the statement of the apostle Paul the principle expressed which called the ministry coworkers together with God. He did not carry it so far as this revelation goes, though I believe that the revelation is correct. If the principle involved is true in regard to the ministry it must be true in regard to others. He said to the ministry, "We are laborers together with God." And to the church, "Ye are God's husbandry, ye are God's building." And here the principle is carried farther in the instruction to the church to prosecute the

work. We are told, "All are called according to the gifts of God unto them; and to the intent that all may labor together, let him that laboreth in the ministry and him that toileth in the affairs of the men of business and of work labor together with God for the accomplishment of the work intrusted to all." What is the work intrusted to all? As expressed there it is the prosecution "of the missionary work in this land and abroad so far and so widely as you may." I am not going to tell you how you who labor in the affairs of business and of work can labor together with God in the prosecution of the missionary work. The reason I am not going to tell you is because I think you know. And it will be useless for me to tell you how you can do it, if you want to do it. If you want to help, you will find the way.

This is the most cheering thought that I have contemplated for a great many years, that is, that all are called of God. And it throws light upon another revelation, to me,—a revelation that I used to be troubled about; at least I used to be troubled about the application of it. It reads that he "who desires to thrust in his sickle and reap the same is called of God." I saw that applied when I was a boy, and sometimes since I have been a man. If a man had a desire it was evidence of his call, and if he is called he should be ordained. The desire was all that we needed in the church to convince that the man ought to be ordained to some office and sent out. I never could see that. It never looked right to me. This throws light upon it. It says, "Let him thrust in his sickle and reap." It does not say, Give him a sickle to reap with. It conveys the idea that he already has his sickle, and he should use it if he has the desire. This throws light upon that by saying, "All are called according to the gifts of God unto them." If a man has a gift of God, if he is a good business man or skilled workman, it is his gift of God, and he is called to use that gift. He has the sickle. Let him use that gift,—thrust in his sickle and reap,—use the gift that God has given him and help prosecute the missionary work in this land and abroad so far and so widely as it is possible to do under conditions existing.

I am glad that the man who goes forth to toil in the morning, and by using the physical powers comes home at night weary, worn, and tired, can have the consolation that he has been called of God to work that day, and is just as much in the purview of his calling as the man who stands behind the sacred desk. I am glad that the man who has engaged in business, whether he stands behind the counter or at the anvil, may know that every movement that he makes in business affairs, God has called him to do it, and he is working in harmony with the calling. He is given a gift. God says, Thrust in your sickle, according to your gift, and reap. And when you are doing it you are doing a God-appointed work.

I am glad the wife and mother who cares for the home, sacrifices the society of her companion whether he is in the ministry or whether he is in business, or wherever he is, who is looking after the interests of home, trying to care for the things that are brought there for their comfort, trying to rear the children and teach, admonish, instruct, and direct them, can realize when her day's work is done that God called her, and she is acting in harmony with her calling. And a higher calling no mortal ever had. I care not what high-sounding title you may attach to the man's position in this church, he has no higher calling than that of a husband and father. He has no higher calling than has his companion, as wife and mother. That is one of the most sacred, one of the highest callings that God ever called an individual to, and God has called all. We are all called. God be praised for that. And the principle of coöperation with God, coöperation with each other, coöperation in the family, coöperation in society, coöperation in the church, coöperation in the nation, coöperation with all the good influences known, that we come in contact with, will make better the world, will make better the church, will make better society, and will make more sacred the hearthstone, which ought to be the most sacred place on earth.

Much as I love the church, much as I have sacrificed and am willing to sacrifice in her interests, if I had to make choice to-night as to whether we should abolish the family or the church, I would not hesitate a moment. I would say, Let the church go; we will keep the family. We will keep sacred the one institution that can possibly prepare man to become useful in the church and in the nation and in society. Destroy that fundamental organization and you destroy all others. That is the foundation. That is why the church was rejected in the past, because it destroyed the family institution, and the sacredness and the sanctity of the home went out. And then the church went with it. So if we could have but one, we would take the family. Thank God we can have both. And if one is properly used, and the influences are properly outlined, and conditions there made what they might be, it will be better for the church, better for the world.

Coöperation from start to finish is God's plan. All the elements, in fact, in the atmosphere, in the water, in the vegetable kingdom and animal kingdom, and all that surrounds us, wherever our eyes may look, wherever our thoughts may wander, all are to work together in harmony and work together for good. God has so ordained. Man works with man. Man should work with God. And upon the principle that we are laborers together with God we will succeed.

I love the thought of that prayer offered in Gethsemane, where the Master prayed that "all those whom thou hast given me, that they may be one, as

we are." Then his mind taking a wider scope than that, and praying not only for his life companions, he said, "Neither pray I for these alone, but for them also which shall believe on me through their word." That means you and me. We believe on him through the words of these men. "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." That will be the result. Ah! I like to think of that union. I like to think of that blending together. God in Christ, and Christ in man, all working together in perfect harmony.

Let harmony have its perfect work. Let joy, and peace, and consolation attend us. If in our struggles and weakness we falter and fall, let us struggle to our feet and go on, assured that the powers of heaven are enlisted in our behalf, if we strive to do right; wisdom, and light, and intelligence, and the higher and better conceptions of truth will be ours as we make the struggle. And as we increase our diligence and our zeal in striving to serve God we shall surmount the obstacles that stand before us, sometime. I know not when, whether it shall be in my time or not, but I would like to see it. But if it be not in my time, sometime the banner of King Immanuel will be carried by faithful hands on heights where now we dare not tread, and the work will go on. The work of truth planted in the earth will never be lost until victory shall be won, and every struggling soul that desires right and works for the right is saved.

May God grant that we may make the best of our opportunities, that our glory may be complete.

Mothers' Home Column.

EDITED BY FRANCES.

VAIL, Iowa, January 28, 1905.

Dear Sisters: I have been thinking for some time of writing a few lines to our dear Home Column. I do not suppose I will write anything that will be of much interest to others, but I wish to thank others for the encouraging words written. They have been a source of much comfort and help to me. I enjoy reading the articles written concerning the responsibility of parents, as I have two dear little ones, whom I wish to raise up in the ways of the Lord. I realize we can not guard our little ones too closely or teach them too carefully, as sin is upon every hand. We can not be too careful about setting them a good example, for they will soon notice whether we practice what we preach or not. And if we do not we have lost much of our influence over them. If we neglect either, it is better to practice than to preach; however, both are necessary. But we must remember to season both with love. Show your child by your actions that you love him, as well as by words. Make him feel that home is not complete without him. Be careful to have your child's confidence; be interested in his play as well as his work, then you can help him in choosing good companions. Teach him to ask God to help him at all times. We mothers who live so far from Sunday-school that we can not send our little ones, need not let them go untaught. We can gather them around us and teach them ourselves. When my little ones came I lived

where I could not send them to Sunday-school, but I could not bear the idea of them not knowing about Jesus. I made up my mind to teach them myself, God being my helper. It has been about seven years since we began our home Sunday-school, but we are progressing nicely. I must admit it was a great cross for me to make the start. Sometimes it just seemed as if I must give it up. But I believe God has, and ever will be with us when we try to do our duty. To-day I have an intermediate as well as a primary class, and they are anxious for Sunday-school time to come. What the results will be God alone knoweth.

Dear sisters, pray for me, for I sometimes feel as though I were the weakest of God's children. Many times I have felt like giving up, but I know God will help me if I but put my trust in him. He is the great Judge; when we stand before him we will be judged with a righteous judgment, and not as man judgeth. Ever praying for the good of all, I remain,

ISABEL E. LEISE.

Dear Sisters of the Home Column: I am always anxious to hear what the sisters have to say concerning children as I have four little boys ranging from one to eleven years. I am sometimes amused at the advice to not whip your children. I try to look from all sides and notice the different turn of children. Some can be managed without whipping and some can not. I have learned by experience that where there is more than one child they will have their little quarrels and troubles, and a mother should rule wisely as a queen over her household. Are we not all working in the vineyard of the Lord? Have we not tender branches placed in our care to dress and train up as we should, pleasingly in the sight of our heavenly Father?

I read in Chronicles, chapter 11, that it pleased God for Solomon to ask wisdom from on high, how to rule his subjects, Now do not you think here is the key for us who have little kingdoms to rule? wisdom to walk as we should before our families and neighbors? That has been my prayer ever since I have had a family. I endeavor to keep myself pure so that the Spirit may guide me in all things, and when it is necessary to correct a child to do so with firmness, at the same time let the child know you are grieved to have to correct him.

Just this morning I had to whip one of my boys hard. He had got into a quarrel with his brother and when I rebuked him for it he dared me to correct him and told me to whip if I wanted to. Now, dear sisters, what would you have done under such circumstances? I took a leather strap hanging near by and gave him a good whipping. I then cried harder than he did. I washed his face and sent him to school and told him to be a good boy and mind his teacher, that the best and easiest way through life was to do right as the way of a transgressor was hard.

Did I do right, dear sister? I hear the answer from every wise, cool-headed mother in the land, "You did." Does not the Lord correct us when we do wrong? Has he not always corrected his children in the past, and some severely too? Now do not think from this that I am always whipping my children for I am not, and only use the rod when I have to. I always endeavor to keep a cool head, and I love my children so dearly that I would lay down my life for theirs. I have seen little trees grow up with knotty and gnarled limbs and dead branches. They were a sight to see and any good householder or gardener would hew the trees down to get rid of them that they cumber not the ground. Is it not much better to trim, straighten, and train our trees that they may be beautiful and ornamental and bear much fruit for the master? Such is within our power, shall we act wisely? *

Put Yourself in Their Place.

"O men who are good, who are honored and great,
Be kind to your brothers of lower estate;
If masters, then be not in tasking severe,
If rulers, then rule men in love and not fear.

And if ye be fathers, wise, learned, and strong,
Lead the little ones tenderly, slowly along;
Ere you sneer at the humble, or punish the base,
Pause and think for a while—put yourself in their place.

"Fair lady so haughty, so chaste, and so cold,
Kept safely from sin in love's sheltering fold:
Ere you turn from your frail, erring sister with scorn,
Think how she was tempted and how she was born.
Her ruin may date from a smile or kind word,
The first that her poor, hungry heart ever heard;
Then pause ere you taunt her with sin and disgrace.
How if you had been tried? Put yourself in her place.

"Proud man, whom the white robes of ermine enfold,
As you weigh others' sin in the balance you hold,
Ere you crush the last spark in a heart doomed to bleed,
And turn from a brother in hour of sore need,
Ere you prison for life a poor mortal to dwell
With the ghosts and the sins that people his cell,
And spring from his memory to stare in his face,
Pause and think for a while—put yourself in his place.

"Put yourself in their place; yea, have mercy on all
Who through good or through evil are tempted and fall;
Upon all God maketh his warm sun to shine,
Dost know whose soul shall be greater, the sinner's or
thine?"

Then fear thou to judge lest ye stand at the heavenly door,
To see harlots and publicans go in before,
And cover with guilty confusion your face,
And cry when too late to be put in their place."

—Selected by Isabel Leise.

Prayer Union.

Sr. Mary Derbyshire, Chippewa Station, Michigan, desires the prayers of the Prayer Union, that she may be healed and strengthened if it be God's will.

J. H. Sweetland, Camanche, Iowa, desires prayers in his behalf, as he is afflicted with skin disease and stomach trouble.

Sunday-School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

Sr. VALENTINE WHITE in a letter of February 13, says: "Hyde Valley Sunday-school rendered a parents' day program, January 22. Five papers upon the subjects assigned in the programs followed by ten- and fifteen-minute talks. Songs, solos, and a quartet were sung. The whole program was a success. And I hope that other programs will be sent out for the schools as these programs tend to develop the latent talents in the scholars. Some said, when their subjects were given them for their essays, "I can not write an essay on any subject. I never did such a thing in my life." But when they read their essays they were pronounced very good. And this is why I say that such things tend to develop the Sunday-school scholar and worker. I hope the association will continue to send out these programs.

"On Friday evening the 10th, the district Sunday-school convention assembled at the brick church, with Sr. Carrie Lewis, district superintendent, presiding. The sessions were peaceful and harmonious and we felt that we had been benefited by attending the same. And a greater incentive to increase our efforts in the coming year along the line of Sunday-school work was created."

BRO. HORATIO W. HOWLETT, in a letter to the home department superintendent says: "Our home department has been in existence one year. We have forty-six members, four classes, and seven visitors. One thousand and two lessons were studied. Collections, thirty-four dollars and forty cents; expenses, twenty-four dollars and twenty-seven cents, with one year's *Quarterlies* paid for in advance. During the past year one new school has been formed from the home department. One scholar who does not belong to the church studied the entire fifty-two lessons. . . . I have been blessed in the Sunday-school work. It has fitted me for greater responsibilities that now rest upon me in the branch. Bro. George D. Sinclair, a noble and efficient worker, is now superintendent of our Sunday-school. . . . Will try to do what I can for any and every organization for good in the church."

SR. DORA M. FERGUSON, Ellsworth, Michigan, writes: "My husband and self and three of our children belong to the South Arm Branch. We live in the country about seven miles from the church. In the winter it is impossible for us to go to Sunday-school and in the summer we can not attend regularly. We keep the *Quarterly* and try to keep in line with the work. I have two younger children who can not belong to the branch. I wish to give them all the advantage possible to keep them in the faith. Would you advise our joining the home department?"

[We surely do advise joining the home class, and will say to any other isolated family, join the home class.—ED.]

"To the Workers of the Alabama District: Dear Saints and Fellow Workers: Being one of the isolated ones I wish to write you and let you know I have not forgotten you. And since being elected assistant district superintendent I have done all that I could for the work, though that is but little. You all know that when one is prevented from attending the Sunday-school regularly he is not so well fitted for the duties of a superintendent's office. Our district superintendent has been unfortunate in the same way but I am certain she has done the best she could.

"I wish to remind you all that our next convention is near at hand and I want everybody to make preparation to attend. Also pray that the Lord will bless us while together in convention.

"Let us look forward to the time when we can have the home department work established in our district, for I think we can do a great deal of good in that way. I hope that steps in that direction will be taken in our next convention at Lone Star. Let us all be thinking about it and be ready to decide whether or not we want it or are ready for it. It is time we were improving our Sunday-schools down here. But do not understand me to say that we have not made any improvement, for I know that we have been improving for the past two or three years. But it is now time to take another step in advance.

"I hope to meet a large crowd at the convention and let everybody be on time and we will have a good time.

"Your brother in the work,

"JOSEPH S. WIGGINS."

Has Your Sunday-School a Home Department?

If so, it needs your help; if not, why do you not start one? Have you not a friend who would be in the Sunday-school if he could, and another who could and should be there, if he only would? The home department is for them. Get them to sign a card agreeing to study the lesson thirty minutes a week, furnish each with a quarterly and a report envelope, and you have a home department.

No red tape, no systematic canvass, no visitors who will not visit, no flourish of trumpets. Just a little faith, a real desire to help, a quiet word with a friend. This kind of a home department never fails. Its soul grows with its body. It is sure to

win. When you hear of a home department that is not a success, you may be sure that its body is too big for its heart; it has too much machinery and too little power—too many “workers” doing too little work.

More people are sick with the palsy of sin, than are possessed of its demons. They merely refuse to go to Jesus, rather than cry out against him. You can bring them to him through the home department, easily and effectively. And they will thank you for it. When you get a member, pray for that one; pray for more—and then go after them. They are waiting for you. If you find a palsied one whom you can not lift alone, get friends to help you, but do not do it officially—work humanly. Live your love. Expect every member to help the department in some way—and show him the way. Better have this kind of a home department with five members than one machine-made, with five hundred. It is the hand-made, heart-filled article that wears best in spiritual things.

Every Sunday-school should have a home department, and have it now. Will you not act for your school?—Harley Barnes, State Home Department Secretary, in *World Evangel*.

Letter Department.

FULTON, Kentucky, January 12, 1905.

Editors Herald: I have been reading the HERALD to-night and notice a calculation of the number of baptisms during the last fourteen years, by Bro. Edward Rannie, in which he seems to wonder where the trouble lies, that there is not a more rapid increase in converts and ventures to give the private opinions of a few of the Saints as a probable solution of the mystery (neither approving nor disapproving.) I believe I can submit a cause for the trouble in a manner that the most simple will be able to see. The brother says it takes double the amount of work it did fourteen years ago to accomplish the same result, “according to these figures.” But we can not count from “these figures.” We must calculate according to the real work done, and not allow the same amount of work for slothful ministers that those zealous, persevering servants of God did farther back. The main reason, to us, is that we have too many elders who go out as missionaries, away off perhaps, and they will pace from one old “cold” branch to another the year round, and visit the most popular, entertaining Saints who have most to eat, and make great ado over them, and never carry the “glad tidings” to the world,—do not get out and face the “foe,” like Paul of old. But if the Saints will carry them from place to place and get out the appointments, then of course they are ready to tell what they know, (or what some one else knows and they have memorized,) and have another item to report. But, who could not do that? Some, perhaps one third of the missionaries in the field to-day, will go out in the world and get the work before the people, as many as they can, and the remaining two thirds will run from branch to branch, where they can shun the burden of the “cross.” The result is they half do the work which the Lord intended for the branch officers, and the branch officers do nothing much. Better be governed by the law, then the work will move out.

I have heard our ministry quote the prophet Micah, chapter 3, trying to apply it to the sects of Babylon, but in the day it was spoken it was to those slothful ones who had changed the rule of Israel from the one given by the Lord, and had allowed the “hire” and reward to rule them; and evidently their preaching, their divining, and their judging was done with an eye single to the money. And we need not think it a great wonder if such come again. The same prince is at work to hinder God’s work to-day, and my brother or sister, do not think it blasphemy if I say I am watching for such.

I love this grand work and would to God it could soon be proclaimed to all people, but a balky horse sometimes does ten

times more harm than good, even though he does have on the “harness,” (good one too) and is curried and amply fed. Take out the cold collared, balky fellow, lay his nice harness up and turn him out, and the true worker will do more work with less trouble.

May God direct us all to his glory and our good is my prayer in Jesus’ name.
J. W. WILLIAMS.

St. JOSEPH, Missouri, February 21, 1905.

Editors Herald: Just received my reply to Bro. J. R. Lambert’s of February 8, returned by you, as you thought not advisable to continue the controversy further. I wish to say that I believe it was a mistake to publish part of the first letter of Bro. Lambert’s, and possibly it would have been better had I not replied to it. Had it not been for the closing statement in the brother’s last letter in which he referred to the business-meeting held in St. Joseph, I would not have sent my last. I thought then and do now that injustice was done by trying to impress the readers with the idea that I virtually acknowledged that so far as the St. Joseph Branch was concerned the conditions referred to by him were true, which I do not.

I still believe that I should have been heard on this point. However, I shall say no more, but suggest that if any one sees, when with us, that we are in the condition referred to, they will kindly call our attention to it while on the ground; then we shall not have to take up space in the HERALD. I believe, as the good book says, that the “rebuke of a friend is better than the kiss of an enemy,” providing it is done at the proper time and place.

Respectfully,

WM. LEWIS.

ROSETTA, Idaho.

Editors Herald: In Doctrine and Covenants 28: 13 is something I do not quite understand. I wish some one that understands would explain: “For power is not given unto Satan to tempt little children.” We are to learn from one another. I have asked the Lord that I might understand this. It reads as follows: “But, behold, I say unto you, that little children are redeemed from the foundation of the world through mine Only Begotten; wherefore they can not sin, for power is not given unto Satan to tempt little children, until they begin to become accountable before me; for it is given unto them even as I will, according to mine own pleasure, that great things may be required at the hands of their fathers.”

I understand it all except this: “For power is not given unto Satan to tempt little children.” I do not wish to deny the scriptures, but I will write the way I believe. All good comes from God. All trouble, evil, and all that is bad, comes from Satan. I believe that man is born unto temptation, that a baby has its troubles as well as older people, that Satan has power, or takes power to tempt every living thing upon the earth. We know that children are not accountable for sin until they become accountable. If Satan has no power to tempt children then they are not tempted, and if they are not tempted then they have no temptation, and if they have no temptation then they have no feeling, and if they have no feeling, then they have no trouble, and if they have no trouble then of course they are not tempted. I think parents are accountable for the sins of their children until the children reach the age of accountability. When children are sick that is temptation to them. Therefore I think children have their troubles and temptations. I think Satan has power to tempt all living creatures upon the earth, but those that do not know good from evil are not accountable. If you can explain this I will be glad. Wishing all of the workers for the Master’s cause abundant success I am,

Your brother in bonds,

STEPHEN DRAZEY.

[For the very reason that children are not accountable until they reach an age where they may know good and evil, and

thus become responsible for their actions, they can not sin; and for the same reason Satan is not permitted to assail them by temptation. To be tempted implies the power to choose between actions; where there is not intelligence to choose, sin is not imputed for making a wrong choice. It is just upon the part of God to withhold Satan from exercising his power over little children through temptation before they are accountable. The language of the revelation seems quite plain—"power is not given unto Satan to tempt little children." "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."—Matthew 18: 3.—ED.]

HARVEY, North Dakota, February 15, 1905.

Editors Herald: I have for some weeks been promising myself to write to the HERALD to let you know how goes the gospel warfare on North Dakota's snow-covered prairies. Most of the Saints, though many are isolated, are alive to the great latter-day work, and make welcome the missionary to their homes, in his travels, as agent of the Lord's great work.

I began meeting, last evening, in a small town called Manfred, a new place in gospel work. We had nearly a house full and we expect to continue the rest of the week or longer. Bro. Lars Lectum lives within eight miles of the town, and serves as an anchorage to which we tie our little gospel bark. He is the only Saint in this vicinity, a man honored by all who know him.

At Sykerton I visited Bro. J. W. Peek, wife, and baby daughter. The young parents seemed happy, and upon their return to Missouri, I trust will long have something by which to remember Dakota, (the baby girl,) and what keepsakes these baby boys and girls make!

I held several meetings at Leeds. Attendance was not large, but we enjoyed telling the gospel story and those who listened seemed to enjoy hearing it. We try to keep the gospel camp-fires burning, when once they are lighted.

During the winter I have visited besides the places already mentioned, Esmond, Lawton, Langdon, Starlie, Lansing, and Dunsenith vicinities, and have found some interest in each. My prayer is that the dear Lord may help them to keep the gospel banner floating, above the filth of a sin-cursed world.

I often think of the message, "The field is white for the harvest." Satan is stealthily massing his forces and I fear in ways we often are not noticing. Let us be vigilant. Look at the world. Suppose Christ were to come to-morrow, how many would be ready to mingle with angels and Saints of ages past? Are you, dear Saint? The harvest truly is great, but the laborers are few. I pity the world in its blind, self-righteous condition, depending on the prosperity of the world and the learning of men to carry them through future centuries. Many of the popular ministers of to-day are trying to take the world for Christ, but instead the world is taking them. Better to have taken a few and have been sure.

If all goes well I expect to visit Medina, Page, and Clifford before the winter breaks. I hope the General Conference will be a profitable one.

Your brother in the Master's service,

LEONARD HOUGHTEN.

BOWDEN, Texas, February 6, 1905.

Editors Herald: I was baptized last summer by Elder E. L. Henson, one of the ablest elders in explaining the truth that it has been my lot to hear. The work is not moving along as I would like to see it, yet a few are trying to keep the camp-fire blazing.

I have read some very beautiful articles on the subject of perfection in the HERALD this year. I am clinging to the idea of a perfect life in Christ, in this life. I do not see why we can not be perfect and I can not see why it is not required of us, when

he has so commanded us. A perfect life in Christ means to add all of the Christian graces to our new life after we obey the first principles of the gospel—being born again.

I have a brother in Murphysboro, Illinois, and if any of our elders in that part should read this I would be glad if they would call on him and try to show him the beauty there is in the true gospel of Christ. I am sure he is in earnest about his work, being a Salvationist, although very reasonable about our doctrine; and I want to get some one more able to explain to him than I. His name is George Combs.

I am enjoying the truth, I love every part of it, and am growing in knowledge every day. I am realizing the fulfillment of the words of our Savior when he said that whosoever obeyed the will of the Father should know of the doctrine.

I close, wishing success to the HERALD and its many readers.

MRS. M. M. AARONS.

LEAHY, Washington.

Editors Herald: While reading the letter in HERALD for January 26, the questions came to me, Why so much criticism? Are we not commanded to lay aside all malice and envy, even as we are commanded to let our clothes be plain and the adornment the work of our own hands? Why not let our houses of worship be plain but neat, and the extra money it costs to build fine worldly churches be put in the treasury of the church to help support the missionaries and their families? Is it acceptable to our Father for a few poor Saints to build a four- or five-thousand-dollar house of worship, when a two-thousand-dollar one would seat as many people?

Ever in the one faith,

J. B. H.

HELENA, Montana, February 10, 1905.

Editors Herald: While on the way to Bozeman, Montana, on the morning of the 2d inst., just before the train pulled into Billings, the thermometer reported thirty degrees below zero. I dreamed that W. W. Blair came on the train to see me. He was in an ecstasy of feeling, all animated and singing. He seized me by the arms just above the wrists with each of his hands, and I took hold of his in like manner, and we stood facing each other and joined in singing three hymns, under a most felicitous influence; and at the close of the last hymn he bowed and stepped off the train as he repeated, "Not forgetting Columbia." We both seemed to be going in the same direction, only he did not need to ride in a coach. This was rather a strange presentation, and I gathered that it bodes good though not fully understood.

At about three o'clock in the afternoon I arrived at Bozeman, and soon after found a home and friends at Bro. Thomas Reese's; among the number was Bro. J. D. Stead. Later met a number of the well-known Saints of the place. Meeting had been announced for evening, and here we met a number of the Saints from Deer Lodge and other points, who had come in to attend the Sunday-school convention and conference. Bro. Stead and the writer occupied as interestingly as we could, with seeming interest to those present. Saturday, the 3d, was occupied with Sunday-school work, and Saturday the business of the conference was transacted.

After visiting a number of the Saints, Bro. Stead started for Racetrack, and on the evening of the 9th I left for Helena, Bro. and Sr. Reese and Maggie bringing me to the depot. Good fortune favored me again, for Mr. Wilson of Helena was on the train, whom I soon found. We arrived at Helena about ten o'clock. Bro. Wilson brought me home with him where we both received a welcome from his pleasant family. So here I am, the thermometer seventeen degrees below zero. It does not take any coaxing to keep me indoors.

Fraternally,
WM. H. KELLEY.

CHATHAM, Ontario, February 10, 1905.

Editors Herald: I came to this place the 28th of January and have been laboring during my sojourn with the Saints and friends of this city. Have been blessed with the Spirit of the Master for good among his people.

The work seems to be moving onward. A handsome church has been erected, and the Saints deserve credit for their efforts in this way. They have an organ which helps the singing very much. The building is lighted with electric lights. A great change has taken place since the writer, Brn. A. Leverton and R. Coburn organized this branch, February 21, 1886. The few Saints were told at the time that it was only the commencement of a great work that should be done in this community. The branch was started about two and one half miles below this city. Meetings were held in the city from time to time until the branch was moved to the city. The outlook to my mind never was better than at present for a good work being done.

In gospel bonds,

SAMUEL BROWN.

GRANNIS, Arkansas, February 13, 1905.

Editors Herald: This leaves me shut in at this place, unable to do anything this kind of weather. If all Saints would do their part in warning their neighbors by talking the gospel and giving out tracts, not forgetting the elders, but sending car-fare with the invitation to come and preach for them, it would not be long till the gospel would be preached in many places where it is unknown to-day. Very often the elder writes to know of chances for preaching only to be answered that it will do no good, too much prejudice. This discourages the elder. We should remember that by faith the worlds were framed by the word of God. Oh, I long to see the Saints live their religion, especially in attending to their family service and branch meetings, and the paying of tithing. Saints, please help us in 1905 with a renewed effort in securing openings, helping the elder pay his railroad fare, etc. I know you love this work. Will you please send the gospel to others?

I have labored in several new places in my field. Have met with considerable success; baptized twelve; some very remarkable cases of healing; one in particular. At Stringer, Arkansas, a little child was brought to me during service, supposed to be dying by some. In the presence of about seventy-five I explained to them this ordinance of the gospel and proceeded to administer. As soon as the oil was administered the child went to sleep to the astonishment of all. Some said, "He chloroformed it." Others said, "He has hypnotized the child." The mother of the child had been baptized a few weeks before by the Baptist people, but she and her mother received the gospel with such joy that they were both baptized into the kingdom of God.

Yours hopefully,

J. W. JACKSON.

CENTER, Texas, February 6, 1905.

Editor Herald: I left home on the 24th of January, arriving here the 27th. Bro. L. S. Moore soon obtained the use of the Christian church to hold services in. We commenced meetings on Monday night after I arrived. The weather was very disagreeable. The turnout would not justify a continuance, so we moved our place of meeting to the home of Bro. Moore where we had small turnouts but good interest for two nights, having one application for baptism. I believe there are some good Saints here that will be gathered in time. Bro. and Sr. Moore are doing what they can to advance the work. They spare no pains to make a missionary comfortable, and he is about as near home at their house as he can be away from his own home.

I am feeling well spiritually. Never felt better. Would like to do more preaching, but opportunities are scarce in Texas outside of the branches. What we need is some new ground-breakers. I hope this conference will furnish us some mission-

aries who will push out and open new places. Bro. John Harp has done some of this kind of work this year.

E. W. NUNLEY.

SCRANTON, Pennsylvania.

Dear Herald: I have known this great work five and a half years, and what a change it has wrought in my ideas of things spiritual. I was a member of the Baptist Church eight years, becoming a member of that church when I was fourteen years of age, and was kept from evil, to an extent, through the good teachings I received; but I can truly say, that when I obeyed the gospel in its fullness at Nantyglo, South Wales, and received the imposition of the hands of Elders John and Thomas Jones, I received the holy unction from above which gave me a witness of the Father and the Son, and did let in a flood of light and assurance concerning the sayings of the Lord and the holy prophets and apostles, causing me to understand the saying of Christ: "When he, the Spirit of truth, is come, he will guide you into all truth, . . . and he will show you things to come." What an able leader and guide if we will only follow in humility the light it gives us continually. And such a perfect comforter! I have full confidence in the glorious triumph predicted for this church, whether I shall partake of that triumph or not. Pray for me.

We have a branch of about thirty-two members at Scranton, with hardly half that number in attendance, which is due to indifference, in a large measure, while the standard of living of some is low. There is a splendid chance to proselyte in this city, as I know quite a number that feel favorable to our work. We think that some of the higher authorities should interest themselves more toward this branch, and vindicate the dignity of the church, and come to the help of those faithful ones who are striving in longsuffering to uphold the banner of Immanuel in purity.

Your brother in the gospel of Jesus Christ,

GEORGE MORRIS.

Detroit Items.

The semiannual meeting of the Detroit Branch took place on Wednesday, February 15. A good feeling prevailed.

By request of the district president, Elder William Davis, the name of our branch was changed from "Evergreen" to "Detroit."

Allow me to correct an error which occurred in your issue of January 11: The Ladies' Aid Society donated the money to purchase the church, not the Ladies' Aid and Willing Helpers.

DETROIT CORRESPONDENT.

Extracts from Letters.

Elder Edward Rannie, Muscatine, Iowa: "A strange and somewhat peculiar condition of affairs, religiously, exists here. During the past summer efforts were made to reach the people by personal invitation, distributing of tracts, and newspaper notices. The press has been very generous to the ministry here, the hall is in a convenient and pleasant place, the Saints have a good name among their neighbors, the church has not been disgraced by acts of unrighteousness, and yet it is impossible to get people to come and hear. Hundreds pass by the hall during services, many have made their personal promises to come, even asking when the service would be held, yet during the entire conference only two that were not members were present. Is it possible that in a city of sixteen thousand so few can be found who will listen to the angel's message, or has not God's set time to feel after them yet come?"

J. W. Whitley, Salem, Oregon: "I have not had very good health for some time. I desire the prayers of my brethren that my health may return. I would like to see a good elder sent to Bridgeport."

W. S. Hodson, Fanning, Kansas: "My address has been changed from Leesville, Louisiana, to Fanning, Kansas. Saints take notice and do not depend upon writing me at Leesville."

E. B. Hull, Philadelphia, Pennsylvania: "We think the amalgamation of the two districts (New York and Philadelphia) will be a great benefit to the work in this locality. It brings us together oftener. The work in the two larger branches is growing. Since Brooklyn and Philadelphia have erected church-buildings many strangers have visited us that could not be induced to come to our meetings in halls. We hope for the onward move of Zion's work in this locality in the future."

Miscellaneous Department.

Conference Minutes.

Southern Wisconsin.—Conference convened February 11 and 12, 1905, at the Wheatville church, Crawford County, Wisconsin, Elder W. A. McDowell in chair, assisted by J. W. Wight, Jasper O. Dutton secretary. Ministry reporting: W. A. McDowell, W. P. Robinson, J. O. Dutton, G. J. Brookover, O. N. Dutton, and J. W. Whiteaker; Priests August Johnson, Arthur Davenport, Isaac Anderson, J. C. Anderson; Teacher Ezra W. Dutton; Deacons James C. Edgington, F. A. Montgomery. Branches reporting: Janesville, Oregon, East Delavan, and Wheatville. E. W. Dutton, treasurer, reported: Receipts, \$21.91; disbursements, \$21.91; on hand, \$8.36. C. C. Hoague, Bishop's agent, reported: Receipts, \$242.94; disbursements, \$237.82; on hand, \$5.12. Delegates to General Conference: W. P. Robinson, W. A. McDowell, G. J. Brookover, J. W. Wight, J. O. Dutton, and August Gratz. Resolution passed instructing the district secretary to assist the several branches to assist in paying expenses of delegates to General Conference. The district Sunday-school convention convened at 3:30 p. m., February 11, 1905, J. W. Wight in chair, J. O. Dutton secretary. All district officers sustained. A resolution providing for the disorganization of the district association was voted down upon the grounds that the previous organization was properly effected, according to the ruling of the General Association. Delegates to General Conference were chosen delegates to the General Sunday-school convention. Adjourned to meet at Madison next fall at the district reunion.

Seattle and British Columbia.—Semiannual conference convened with the Seattle Branch, February 4 and 5, with Elder T. J. Bell in chair, who resigned same to Elder O. B. Thomas, submissionary in charge. Branches reporting: Seattle 67, Roslyn 39, Castlerock 41, Tacoma 34, Chilliwack 39, New Westminster 23. Ministry reporting: Elders O. B. Thomas, T. J. Bell, William Johnson, D. W. Davis, John and Frank Holmes, J. S. Rainey, Henry Stade, and Samuel Crum; Priests Isaac McMullen, W. E. Clark, F. W. Holman, G. M. Appleman; Teachers Alexander Clark and A. W. Gorbutt; Deacon J. N. Sanders. Bishop's agent's report: On hand last report, \$489.44; receipts, \$502.15; expenditures, \$787.19. William Johnson elected president, D. W. Davis vice-president, F. W. Holman secretary and treasurer, and Frank Holmes sustained Bishop's agent. Tacoma was chosen as the place for holding next conference on first Saturday and Sunday in August, 1905. Fred'k W. Holman, secretary.

Des Moines.—District conference convened at Runnells, Iowa, February 18 and 19. President, S. K. Sorenson; vice-president, J. F. Mintun; secretary, A. A. Reams. Branch reports: Boonsboro 68, Clear Creek no report, Concord 48, Des Moines 266, Grinnell 20, Oskaloosa 74, Packard 21, Rhodes 43, Richland 75, St. Charles 24, Des Moines Valley, 104. Elders reporting: E. Benedict, W. F. Clark, E. J. Clarke, E. O. Clark, W. Christy, John Hall, C. E. Hand, J. E. Laughlin, J. F. Mintun, W. C. Nirk, S. McBernie, Henry Pratt, C. J. Peters, G. W. Shimal, S. K. Sorenson, N. V. Sheldon, N. Stamm, J. S. Roth, James Troughear; Priests V. Boatright, John Clark, T. P. Cook, J. R. Epperson, C. F. Merrill, J. M. Park, E. Rowley, Jesse Roberts, and S. M. Reiste; Teachers A. Freel, W. C. Feltor, G. W. Johnson, F. B. Miller, W. L. Pitcher, O. L. Sherman, and E. Merrill; Deacons T. W. Briggs, F. Chandler, J. F. Coil, W. H. Farr, and R. McBernie. Bishop's agent, W. Christy, reported: Receipts, \$2,106.57; expenditures, \$1,503.23; on hand, \$603.29. College fund: Receipts, \$116.55. Tent fund: Receipts, \$32.86; expenditures, \$40.79; overdrawn, \$7.93. Reports from

the Sunday-school and Religio conventions were read. Secretary's bill, \$1.50, for stationery, etc., was allowed. A committee was appointed to purchase a new district tent. Subscription for this purpose, amounting to \$60.25, are already pledged. Delegates to the General Conference: S. K. Sorenson, J. F. Mintun, N. V. Sheldon, J. S. Roth, W. Christy, Emma Park, John Hall, Henry Castings, Lenor Christy, S. M. Reiste, Emma E. Park, J. M. Park, J. Ridgway, Janet Clark, F. B. Farr, C. J. Peters, F. B. Miller, Mae Heffaker, Sarah Rogers, Jesse Roberts, Anna Reiste, W. F. Park, A. A. Reams, F. W. Mowrey, Hattie Clark, A. Freel, Mattie Hughes, Elsie Russell, H. A. McCoy, and M. H. Cook. The proposed amendments to the Articles of Incorporation of Graceland College were approved. The next conference was appointed to meet in Des Moines, in June, the date to be fixed by the district officers.

Spokane.—Conference met Saturday, February 4, 1905, 2 p. m., with T. W. Chatburn presiding, O. L. Ferguson and Fred Turnbull, secretaries. Branches reporting: Sagle, Deep Creek, Rosetta, and Spokane. On motion Deep Creek Branch was disorganized and district clerk was authorized to issue letters to members of said branch, as required by law and rule of the church. Reports were received from Elders T. W. Chatburn, F. J. Chatburn, A. J. Smith; Priests J. W. Puckett, who also reported as Bishop's agent; Teachers C. W. Little, Bro. Williams, Evan Richards, and J. M. Hooker. Ordinations of J. M. Hooker to the office of priest, and Fred Williams, Fred Turnbull and W. E. Atkinson to the office of deacon were authorized, and provided for on Sunday. A resolution was carried unanimously in regard to our position on the Utah question, and approving the Reed Smoot investigation, after which the conference adjourned to meet the last Saturday and Sunday in June, 1905, at our new church, corner of East Third Avenue and Smith Street, Spokane, Washington. Delegates to General Conference: T. W. Chatburn, F. J. Chatburn, W. W. Fordham, George W. Winegar, Fred Turnbull, Andy Turnbull.

New York and Philadelphia.—Conference met February 11 and 12, at the Saints' church, corner Howard and Ontario Streets, Philadelphia, Pennsylvania, district president, George Potts, and associate president, H. H. Bacon presiding, E. B. Hull clerk; Samuel Guilfof assistant. Ministry reporting: Elders G. Potts, H. H. Bacon, F. G. Pitt, W. W. Smith, A. E. Stone, J. Squire, Sr., H. Buttery, J. R. Gibbs, J. H. Newstead, W. T. Rushton, T. H. Truman; Priests D. C. Carter, M. O. Matthews, A. D. Angus, S. Guilfof, W. Plunkett, J. Cocks, F. Harper, W. Hobson, G. Morris; teachers not laboring in branches, H. Carr and G. A. McGuire. Branches reporting: Brooklyn 162, Philadelphia 145, Broad River 48, Baldwin 49. Bishop's agent, J. Zimmermann, reported: Balance on hand December 1, 1903, \$2,293.01; received, \$2,351.93; paid out, \$2,966. Collected for Graceland College debt, \$587; paid to Bishop E. L. Kelley, \$500. Sub-Bishop's agent, Frank N. Lester, reported on hand at last report, \$53.09; received, \$326.55; paid out, \$280.20. Committee appointed to draft rules of representation to govern this district, reported with resolutions, which was adopted, copies ordered printed and sent to the various branches. Committee appointed to look up the rules on the records of the two districts reported and the following was adopted: Resolution prohibiting the ordaining of elders in the district without sanction of the conference or missionary in charge. Resolution requesting all officers to report on the blank forms. Resolution requesting branches to take two collections a year for the benefit of the tract fund at Lamoni, Iowa. Resolution authorizing the treasurer to pay the railway expenses of the president and secretary attending district conferences. Resolution favoring the establishment of missions in various parts of the district. Resolution permitting collections to be taken during conferences, and where this fails to meet the requirements, branches to be called upon to take up special collections for the benefit of the district. Resolution referring to the missionary in charge for discipline any brother officer failing to report for two consecutive district meetings. Committee was appointed to arrange a blank form for the ministry to report on, branch secretaries to furnish the district secretary with the names and addresses of those belonging to their branch. Resolution establishing the office of president and two counselors, instead of presiding officer and assistant, the president to be elected by the body, the two counselors to be nominated by the president, nominations to be ratified by the body. Bills amounting to \$5.20 were ordered paid. Officers elected for the next seven months: F. G. Pitt, president; George Potts and W. W. Smith, counselors; E. B. Hull, secretary, he to choose assistants if necessary; John Zimmermann, treasurer. John Zimmermann sustained as Bishop's agent. O. K. Fry succeeds himself on the auditing committee.

Delegates appointed to General Conference: W. W. Smith and wife, F. G. Pitt and wife, J. Zimmermann, Clara Zimmermann, Charles Zerr and wife, George Potts and wife, S. A. Bartell, F. M. Sheehy, W. E. LaRue, Benjamin R. McGuire and wife, A. E. Stone, W. H. Harrison, E. Squire, and J. Squire, Sr. The delegates were instructed to cast the full vote of the district, and in case of a division, all the delegates not being present, those in attendance cast a majority and minority vote. General church authorities were sustained. Collections taken for the district fund, \$10.22. Adjourned to meet in Brooklyn, New York, in about seven months, exact date left to district president.

Northeastern Illinois.—Conference met with Central Chicago Branch January 21, 1905. J. W. Wight and F. M. Cooper chosen to preside; W. E. Williamson and C. H. Burr, secretaries. Branches reporting: First Chicago 141, Central Chicago 109, West Pullman 41, DeKalb 65, Unity 23, Wilmington 71, Mission 117, Plano 167, Sandwich 78. Bishop's agent, J. Midgorden, reported: Due church last report \$126.25; receipts, \$748.77; expenditures, \$583.30. District treasurer reported on hand last report in general fund, \$1.00; paid out thirty-six cents. Balance on hand of tent fund same as last report, \$4.55. Treasurer of reunion committee reported: Receipts, \$9.22; expenditures, \$8.73. Ministers reporting: Elders M. H. Bond, C. J. Clark, J. Midgorden, Philemon Pement, William Strange, E. M. Wildermuth, and John L. Cooper. Moved that the tent to be bought by the district be the property of the district and to be used for both missionary and reunion purposes. Bro. Columbus Scott was elected vice-president of district, in place of Bro. M. H. Bond, resigned. Moved that we request the president of each branch to raise pro rata amount for the payment of the college debt. Delegates to General Conference: Bro. and Sr. M. H. Bond, Bro. and Sr. F. M. Cooper, Bro. and Sr. C. J. Clark, Bro. and Sr. H. Southwick, Bro. and Sr. Alma Pitt, Bro. and Sr. Fred Johnson, Bro. and Sr. Z. M. Santee, C. H. Burr, E. M. Wildermuth, J. H. Camp, E. J. Lang, James Page, J. Midgorden, Roy Horton, Mark Smith, Sadie Selle, Sr. N. Bowen, Sr. M. A. Morton, Ida Merrick, Frances Lang, Mabel Sanderson, Celestia Sanderson, C. Scott, A. F. Sherman, J. W. Wight, C. A. Gurwell, and F. M. Pitt. Moved that the delegation to General Conference be instructed to make a strenuous effort to get the General Conference of 1906 to come to Chicago. C. Scott, S. C. Good, C. J. Clark, E. J. Lang, and Kier, were chosen to ascertain what would be the expense of a conference in Chicago. Moved that Columbus Scott be especially instructed to work for the conference in Chicago. Adjourned to meet at Mission Branch, June 17 and 18, 1905.

Eastern Iowa.—Conference convened at Muscatine, Iowa, at 10 a. m., February 11 and 12, 1905, Warren E. Turner presiding, James McKiernan assisting. Branches reporting: Clinton, Fulton, Oran Center, Muscatine, Waterloo, Marion, Green Valley, and Arlington. Elders reporting: James McKiernan, Warren E. Turner, Charles H. Burr, Edward Rannie, Osear Case, John Heide, Jesse F. Rulon, W. B. Weston; Priests C. G. Dykes, L. B. Moore, R. Smith, H. D. Miller, E. W. Voelgel, C. A. Riley, J. W. Wilson, J. C. Hosier, and D. L. Palsgrove; Teachers Robert McN. Rankins, and W. N. Potter; Deacon William A. Wilson. Bishop's agent's report: On hand October 11, 1904, \$1.26; collected, \$184.25; expended, \$185.14. The following officers were sustained: Warren E. Turner, president; Robert Smith, secretary; John Heide, treasurer; L. E. Hills, historian; John Heide, Bishop's agent. Delegates to General Conference: James McKiernan, W. E. Turner, E. Rannie, C. H. Burr, O. Case, D. Clow, C. G. Dykes, I. M. Lane, C. A. Beil, J. Heide, L. B. Moore, Sr. N. E. Ballantyne, Mary E. Green, and Mable Dykes. Conference adjourned to meet the last Saturday and Sunday in May, the place to be set by district president in conjunction with missionary in charge. Robert Smith, secretary.

Southern California.—Conference met February 18, 1905, at Garden Grove, California, A. E. Jones presiding, Pearl Pankey secretary pro tem. Ministry reporting: Elders William Gibson, A. E. Jones, T. S. Brown, J. C. Clapp; Priests Thomas Austin, N. W. Best, F. B. VanFleet, G. H. Wixom, William Mills, James Prothero; Deacon G. W. Clark. Branch reports: San Bernardino 260, Los Angeles 209, Newport 256. Report of Bishop's agent: Receipts, \$2,889.70; expenses, \$2,689.57; balance on hand, \$200.13. A. Carmichael, Joseph Luft, H. S. Pankey, N. E. Pankey, C. Scott, and G. H. Wixom were chosen delegates to General Conference, they to cast a majority and minority vote in case of division. A resolution was passed that

we have but one district conference a year. Adjourned to meet at district reunion to be held in August, 1905. Maggie Pankey, secretary.

Central Illinois.—Conference held at Taylorville, in Saints' church, convened February 11, 1905, at 10 a. m., R. T. Walters in chair, with F. M. Sharrock associate. Reports from elders: R. T. Walters, J. E. Wildermuth, W. H. Manning, M. R. Shoemaker, F. M. Sharrock, Morgan Lewis, Frank Izatt; Priests S. J. Bartlett; Teacher J. L. Johnson. Bishop's agent, L. Simpson, reports \$174.80 on hand. George L. Hartsell, secretary.

Gallands Grove.—Conference was held at Deloit, Iowa, February 18 and 19, 1905. D. M. Rudd presiding, and A. G. Myers secretary pro tem. Elders reporting: C. E. Butterworth, baptized 2, C. J. Hunt, D. M. Rudd, F. E. Cohrt baptized 8, J. R. Rudd, J. L. Butterworth baptized 2, J. H. Greenwood, W. A. Carroll, A. R. Crippen, D. Brewster, John Pett, Frederick Hanson, B. F. Wicks; Priests O. Salisbury, G. A. Hoisington, and J. T. Spence; Teachers George Juergens and Jay Myers. Branches reporting: Harlan 64, Mallard 77, Pilot Rock 33, Deloit 158, Gallands Grove 247, Dow City 138, Auburn 56. Bishop C. J. Hunt reported: Balance due last report and expended, \$959.81; received, \$935.28; due Bishop, \$24.53. College fund: On hand last report, \$306.15; received, \$28.50; paid Bishop Kelley, \$321.75. Delegates to General Conference: D. M. Rudd, F. E. Cohrt, C. E. Butterworth, J. L. Butterworth, A. H. Rudd, John Pett, C. J. Hunt, Orman Salisbury, F. B. Farr, M. W. Hartshorn, Elizabeth B. Edson, Elizabeth Wallace, Catherine Strong, Garrett Juergens, Clarence Skinner, and Benan Salisbury. Delegates present authorized to cast a majority and minority vote. A movement is on foot to secure a "gospel wagon" for the use of the missionaries in the district. Adjourned to meet at Dow City on the 27th of May, at 9 a. m. for prayer. Business at 10.

Central Texas.—Convened with the Cookes Point Branch at 10.30 a. m., February 18, 1905, E. W. Nunley in the chair, Johnnie Hay secretary. Two branches reported: Philadelphia 39, Central Texas 78. Ministry reporting: E. W. Nunley, Johnnie Hay, B. F. Spicer, John Harp, S. R. Hay, W. W. Squire, and C. A. Schuster. Minutes of last conference showed that the Bishop's agent's report was rejected and returned to the agent. Bro. Hay gave explanation of same which gave satisfaction to the conference. Delegates to General Conference: John Harp, H. E. Moler, E. W. Nunley, H. O. Smith, H. C. Smith, T. J. Sheppard, and E. L. Henson. Resolution adopted requiring the secretary to report to the HERALD within one month after close of conference. Central Texas Branch was selected as the place, and Saturday before first full moon in July, the time for next conference.

Northeastern Missouri.—Conference convened at Bevier, Missouri, February 11, at 10 a. m., John Kaler and F. T. Mussell presidents, William Chapman and W. B. Richards secretaries. Branches reporting: Bevier, Higbee, Greenleaf, and Pollock. Elders reporting: J. T. Williams, F. A. Evans, J. A. Tanner, D. E. Tucker, John Kaler, William Chapman, F. T. Mussell, George Hicklin, Charles Perry, F. Palfrey, and William Vaughn; Priests F. M. Burch, George Essig, George Summerfield, Daniel Edmunds. G. W. Fry, and Ed E. Thomas. Bishop's agent reported: On hand last report, \$133.63; receipts, \$265.09; expenditures, \$364.08; J. T. Williams resigned as Bishop's agent, and a vote of thanks was tendered for his fourteen years of service. John Kaler resigned as district president, and J. A. Tanner was chosen in his place. Delegates to General Conference: John Kaler, J. A. Tanner, George Hinklin, Louise Palfrey, P. J. Raw, W. B. Richards, D. E. Tucker, F. A. Evans, Carrie Richards, Naomi Ruch, Cammie Tucker, Ed E. Thomas, William Chapman, William J. Richards, M. J. Thomas, J. T. Williams, David E. Jones, and F. O. DeLong. Adjourned to meet in reunion time, and place left with the district officers.

Fremont.—Conference convened at Saints' church near Tabor, Iowa, Saturday, February 18, 1905, at 10 a. m. Presided over by D. R. Chambers. Branch reports: Thurman, Hamburg, Tabor, Henderson, Shenandoah, Riverton, Glenwood, Keystona. Ministerial reports: Elders C. M. Roberts, Eber S. Wilcox, M. M. Turpen, A. J. Davidson, Garry Walling, J. M. Stubbart, D. R. Chambers, J. B. Lenz, James Comstock, A. Badham, George Kemp, J. B. Kline; Priests Joseph Roberts, R. S. Hillyer, Joseph Good, L. C. Donaldson. Moved that all those

wishing to do local work apply to district authorities. A committee of three was appointed to seek cause of discrepancy existing between branch record books. Moved that J. F. Red-existing amount of his expenses as secretary from the field deduct amount of his expenses as secretary from the district tent-fund now in his charge. Delegates to General Conference chosen by conference and elected by motion. Conference ordered to notify branches to raise their portion of money to send missionaries to General Conference.

Election of officers: D. R. Chambers, president; A. Badham, assistant; C. W. Forney, secretary. Bishop William Leeka and also A. J. Davidson and Samuel Orton, his counselors, were sustained. Moved that it is the request of this conference that the Bishop and his counselors get out and teach the temporal law. Next conference to be held at Thurman Branch, time to be left to district presidency. Secretary ordered to notify branches to raise missionary fund and send to C. W. Forney who is then to distribute to missionaries. Resolution adopted that the district should not consider the request for holding conference with any branch unless written and signed by branch officers. Report of committee on discrepancy in records heard, which recommended referring matter to secretary. Report adopted. C. W. Forney, secretary.

Sheffield, England.—Annual conference convened in the Saints' meeting-room, Ada Street, off Springdale Road, Sheffield, January 14 and 15, 1905. J. W. Rushton in charge, assisted by W. H. Greenwood; J. Roberts clerk. Circular letter was read from the president of the British Isles Mission. Reports of branches: Clay Cross 68, Sheffield 47. Reports of Ministry: Elders W. H. Greenwood, C. Cousins, J. Austin, S. Platt, S. Holmes, J. Naylor, J. Roberts; Priests R. Rallings, J. Holmes, G. H. Arber. Bishop's agent's report was read. Officers elected: Elder W. H. Greenwood, president; C. Cousins, vice-president; J. Roberts, secretary; J. Austin, treasurer. Resolved that we tender to Bro. Platt the best thanks of the conference for his past services as Bishop's agent. Resolved that we recommend Elder J. Austin as Bishop's agent for Sheffield District. Resolved that whereas Elder W. H. Greenwood, of the Seventy, having been appointed missionary to the Sheffield District, and having endeavored faithfully to discharge the duties thereof, and having stood released for some months owing to the depleted condition of the treasury of the bishopric of this country, we therefore humbly petition the church through Apostle J. W. Rushton, to reappoint and continue him in the above district. Resolved that Apostle J. W. Rushton be asked to represent this district as delegate to General Conference in April. Resolved that we sustain the general church authorities by our faith, prayers, and means. Resolved that we sustain J. W. Rushton as president of the British Isles Mission, and petition the General Conference of April to kindly return him to the British Isles. Conference adjourned to meet at call of president as to time and place.

Eastern Maine. Conference met at Indian River, Maine, February 18 and 19, 1905. W. E. LaRue chosen to preside, Eliza M. Walker secretary. Branches reporting: Indian River and Jonesport. Ministry reports: Elders C. H. Rich, Uriah M. Kelley, and W. E. LaRue; Priest Alonzo Beal. Bishop's agent, Uriah M. Kelley, reported: Received, \$140.19; paid out, \$113; amount on hand, \$27.19. W. E. LaRue was chosen as delegate to the General Conference. Officers elected: Uriah M. Kelley, president; Eliza M. Walker, secretary. Conference adjourned to meet at Beals, Maine, in June, 1905, the exact date left to the district president.

Little Sioux.—Conference convened February 11, at 10.30 a. m., Sidney Pitt in chair, Fred A. Smith assisting, James D. Stuart clerk. Statistical reports from the eleven branches in the district show a membership at last report of 1668, present number 1663. Owing to the large number reported as absent from the branches a resolution was adopted authorizing the presidency of the district and district secretary to investigate the matter. Bishop's agent reported: Balance on hand at last report, \$187.06; received, \$566.96; expended, \$617.94. Received on Graceland College fund, \$28.60. A resolution was adopted providing for yearly reports hereafter, with an auditing committee appointed by the presidency of the district to act before the last session of the district conference preceding the first of the year, the auditing to be done at the office of the Bishop's agent. Ministerial reports were received from thirty-one of the ministry. The committee on formulating a plan of reporting submitted a blank form which was approved but a formal acceptance was deferred until it was completed and a sample printed. The Bigler's Grove Branch submitted the name of C. M. Wilder recommending him as a candidate for ordination as an elder, and a

resolution passed providing for his ordination at the Sunday morning prayer-service, which was done under the hands of Fred A. Smith and James M. Baker. Delegates to the number of twenty-six were appointed to represent the district at General Conference, and authorized to cast majority and minority votes in case of division, but left uninstructed in regard to their action on business before the conference. Bro. John Martole presented a verbal petition for an investigation of differences of opinion existing between the officers of the Logan Branch and himself, and it was referred to the district presidency. Conference adjourned to meet with the Sioux City Branch, first Saturday in June, at 10 a. m.

Church Secretary.

RAILROAD RATES TO GENERAL CONFERENCE AND CONVENTIONS.

Western and Southwestern Passenger Associations.—The Western Passenger Association, territory from Chicago, Peoria, and Burlington on the east, to Cheyenne, Wyoming, and all points in Colorado on the west, has granted the usual rate of one and one third fare, round trip, certificate plan, to "General Conference Reorganized Church of Latter Day Saints and Conventions Auxiliary Societies, Lamoni, Iowa," April, 1905. The Southwestern Passenger Association, the territory of which includes Southern Missouri, Arkansas, Indian Territory, Oklahoma, and Texas, has concurred in said rate, and on the same terms.

Going tickets may be purchased from April 1 to 7 inclusive; and return tickets may be purchased as late as April 24. Under the rule governing, passengers pay full fare on going trip, and a certificate corresponding to such fare paid must be secured with every ticket; where through tickets to destination can not be secured, passengers must secure certificates showing each separate fare paid, and which when presented to the Church Secretary at Lamoni, Iowa, and showing payment of fare to that point, will entitle the holders to return tickets over same route as going trip at one third regular fare. Going tickets are limited or unlimited, according to rules of roads selling same, but return tickets are subject to continuous passage.

"No certificate will be honored which was issued to cover the sale of more than one single trip ticket." Reduction does not apply to ministers or children traveling on half fare tickets.

Those traveling on special party or club rates, will note the following: "Reduced rates on the certificate plan become effective only when evidence is presented to the Joint Agent of the terminal lines at the place of meeting showing that one hundred persons have actually been in attendance holding certificates reading for tickets over terminal lines to the meeting-point, and when such certificates are stamped by him with his office stamp and his written signature affixed thereto; except that where parties or clubs traveling in a body purchase round trip party tickets to the place of meeting from stations from which the local one way rate is more than fifty cents and at not less than the rate announced on the certificate plan for the particular meeting in question (instead of one way tickets at regular rate) and present to Joint Agent certificate from selling agent to that effect, they will be counted by the Joint Agent in reckoning the attendance at any meeting." It is important to us as a body that any club or party traveling on such rate shall secure certificate referred to and present same to the undersigned, that the church and its meeting may be credited by such attendance.

As heretofore, the rate is conditioned on the attendance of one hundred persons holding certificates. However, no trouble is anticipated in obtaining the requisite number.

The following railroads concur in reduction in the territory named: Atchison, Topeka, and Santa Fe; Ahnapsee and Western; Baltimore and Ohio Southwestern, from Pana to Beardstown inclusive—certificates will be of Central Passenger Association form; Chicago and Alton; Chicago and Eastern Illinois—direct Chicago-St. Louis line; Chicago and Northwestern; Chicago, Burlington, and Quincy, lines east and west of Missouri River, including all points in Wyoming and Montana; Chicago Great Western; Chicago, Milwaukee, and St. Paul; Chicago, Peoria, and St. Louis; Chicago, St. Paul, Minneapolis, and Omaha; Colorado and Southern; Colorado Midland; Copper Range Railroad; Denver and Rio Grande; Duluth, South Shore, and Atlantic—certificates will be of Central Passenger Association form; Florence and Cripple Creek; Frisco System; Great Northern, from Aberdeen, Huron, Sioux Falls, Watertown, and Yankton, South Dakota, Appleton, Duluth, Granite Falls, Hutchinson, Marshall, and Pipestone, Minnesota, and West Superior, Wisconsin; Green Bay and Western; Hancock and Calumet—certificates of Central Association form; Illinois Central; Iowa Central; Kansas City Northwestern; Kewanee, Green Bay, and Western; Leavenworth, Kansas, and Western; Midland Terminal; Mineral Range—certificates of Central Association form; Minne-

apolis and St. Louis; Missouri, Kansas, and Texas; Missouri Pacific; Northern Pacific (from Duluth, Minnesota, Ashland, Superior, West Superior, Grantsburg, Iron River, and Washburn, Wisconsin); Quincy, Omaha, and Kansas City; Rock Island System; St. Joseph and Grand Island; Union Pacific; Wabash; Willmar and Sioux Falls; Wisconsin Central.

"Where the journey is made over more than one line, it is usually necessary for the passenger to purchase separate local tickets of each road's issue between points traveled thereon, and procure certificate thereof for each of the lines in this territory over which he travels in going to the meeting, as through tickets are not always sold, and it is not always practicable for the various lines to honor each other's certificates. Passengers should, therefore, ascertain from the ticket agent what portion of their journey can be covered by the certificate obtainable from him and procure certificate filled out to correspond with the ticket purchased. Failure to procure or present certificate invalidates any claim for reduction in return fare."

Passengers from Louisiana—outside of territory from which reduction applies, will see the advantage of buying tickets and securing certificates at points in Texas or Arkansas from which the rate applies.

Trans-continental Association.—Territory west of that designated in the foregoing. The chairman states: "I beg to advise that your delegates may avail themselves of the regular nine-months' rates which are in effect daily from Pacific Coast points to Omaha, Nebraska, Council Bluffs, Iowa, Leavenworth, Kansas, Atchison, Kansas, St. Joseph, Missouri, Kansas City, Missouri, St. Paul, Minnesota, and Minneapolis, Minnesota, and which approximate two cents per mile in each direction, or about one fare and one third for the round trip.

"The nine-months' rates do not apply to intermediate or interior points, but only to what is known as the eastern gateways of the association, such as those named. Should it happen that your delegates apply at a station on Pacific Coast from which the nine-months' rate is not in effect, which may be the case at very small unimportant stations, the agent will cheerfully ascertain and advise them the nearest point to his station from which such rate does apply. He will also advise your delegates as to the eastern points to which it will be most advantageous for them to purchase nine-months' tickets in rebuying to place of meeting.

"Please note that our lines sell only from the states of California, Nevada, Oregon, Washington, and west of and including Mission Junction, British Columbia, including also what are known as Kootenay common points—Nelson, Rossland, Sandon, Kaslo, and Grand Forks, British Columbia."

Passengers from said territory will note that they may secure the benefit of reduction on certificate plan from said Missouri River points to Lamoni, Iowa, and return, by securing certificates therefrom and by reaching said Missouri River points from April 1 to 7. They may secure more favorable rates than the nine-months' rate referred to where such lower rate may be in vogue on any individual or combined lines. Previous inquiry of agents will determine.

Respectfully,
R. S. SLYARDS, Church Secretary.

LAMONI, Iowa, February 24, 1905.

High Council of the Church.

The High Council of the church will be called together for business at 10 o'clock on the third day of the April session of conference next, for the consideration of what business may be presented before them. An appeal is pending from the Lamoni Branch against the action of the Kiriland District at the session of conference held at Sharon, Pennsylvania, September 10 and 11, 1904, in which the question of jurisdiction is involved. As many of the High Council as can attend will please take notice.

JOSEPH SMITH, For the Presidency.

LAMONI, Iowa, February 23, 1905.

Second Quorum of Elders.

All members of the Second Quorum of Elders who have, during the last year, changed their addresses will please notify me at once so that I may know where to send them a blank report.

F. C. WARNKY, Secretary.

2424 Wabash Avenue, KANSAS CITY, Missouri.

Daughters of Zion.

All locals are urgently requested to send to me as early as March 20, their reports containing a list of the officers and members, that I may be enabled to report promptly to the general meeting to be held at Lamoni. Those who have been connected with locals, now disorganized, also others desiring to be members, will please send in their names to be recorded as scattered members, so that I may have a complete list to date.

MRS. ABBIE A. HORTON.

27 South River Boulevard, INDEPENDENCE, Missouri.

Proposed Amendment to By-Laws of Religio.

Notice is hereby given that at the General Convention to be held in April, 1905, an amendment will be offered to Article 3, section 4, page 10, by inserting after the word *superintendent*, before the word *and*, "all church officers holding membership in district or stake," and after the word *officers*, and before the word *of*, "and teachers," so that as amended the section will read:

"Section 4. Representation—each district or stake may adopt such rules of representation as it may desire or the locals and home classes may be represented by their respective members who may be present not to exceed one for every ten members. The district or stake officers and home class superintendent, all church officers holding membership in district or stake, and all officers and teachers of locals shall be ex officio members of the district or stake conventions."

B. R. CONSTANCE, President.

Third Quorum of Elders.

Will you kindly send your reports to the undersigned, secretary. Those who did not report last year please report now for two years. The secretary will be pleased to meet as many of the brethren of the quorum as can conveniently attend the coming General Conference.

CHARLES P. FAUL.

STEWARTSVILLE, Missouri.

Fifth Quorum of Elders.

Report Blanks and Programs have been mailed to each member of the quorum to-day. Any member not receiving one by the time you read this notice please write me and another will be sent.

C. I. CARPENTER, Secretary,

February 27, 1905.

Box 331, Lamoni, Iowa.

Charts

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Collinwood, Ohio.

Scattered Members.

Members of the Twin Creek Branch in Osborne County, Kansas, whose whereabouts are unknown, are Mary E. Nonemaker, Demar Walker, William Whitacre, and H. D. Morrill. Any one knowing where they are please let me hear from them as I would like to get the branch record straightened up.

MYRTLE COOP, Secretary.

DOWNES, Kansas, R. F. D. 3.

Notices.

Notice is hereby given that, by reason of severe weather, the conference of the Northwestern Kansas District has been postponed until March 11 and 12, 1905. Fernando E. Taylor, secretary.

On account of snow and cold the Sunday-school convention of the Northwestern Kansas District was postponed until March 10, 1905. Myrtle Coop, secretary, Downes, Kansas.

Conference Notices.

The St. Louis District Conference will convene at St. Louis, Missouri, Saturday and Sunday, March 11 and 12, 1905. Delegates to General Conference will be elected. Secretaries please send in full and complete reports not later than March 6. Charles J. Remington, secretary.

The St. Louis District Sunday-school and Religio will convene in Saints' Church, Glasgow Avenue and Dickson Street, Friday, Saturday, and Sunday, March 3, 4, and 5. Mat L. Masten, secretary, Religio; Dan W. De Jong, secretary, Sunday-school.

Married.

PITTS—ROUNDY.—At the home of the bride's parents, near Panama, Shelby County, Iowa, Mr. Charles V. Pitts of Dunlap, Iowa, and Miss Carrie A. Roundy were united in marriage February 21, 1905, at high noon, Elder Charles E. Butterworth officiating. Sr. Carrie A. is the eldest daughter of Mr. N. J. and Sr. Anna Roundy, and is much loved and highly respected by all who know her. The wedding was a pleasant affair, and the young people have the best wishes of all who know them.

Historical Number of the Saints Herald

On March 15th, we are preparing to issue a forty-eight-page edition of **The SAINTS' HERALD**

It will contain Brief History of the Church by HEMAN C. SMITH, Church Historian; Polygamy in America, Has It Political Significance? by President JOSEPH SMITH. Historical Sketches of the Presidency, The Twelve, The Sunday-School Work, The Religio Work, some of our Leading Branches, some Foreign Missions, and other matter. All of these articles will be profusely illustrated and every effort made to make the issue valuable

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The Saints' Herald

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

Volume 52

Lamoni, Iowa, March 8, 1905

Number 10

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

JOSEPH SMITH EDITOR
 LEON A. GOULD ASSISTANT EDITOR
 FRED'K M. SMITH CORRESPONDING EDITOR
 Entered as Second-class Mail Matter at Lamoni Post-office.

Editorial.

A WORD TO THE WISE.

Now and again in the HERALD there are controversies on different topics between men who may read the same books and still see the things treated of in different lights and so reach conclusions more or less widely apart.

There are those who reap benefits out of these controversies. They have the faculty to weigh and judge of what they hear and read, and observing the apostle's rule, "examine all things and hold fast that which is good," gather good from what other men have thought and said.

There are those, however, who think and believe that some one ought to be sufficiently well informed and wise to settle every agitating question to the satisfaction of everybody, with a word.

The following letter from a good brother will illustrate the situation:

Editor Herald: Please have them get hell located as soon as possible and have the controversy ended. There are so many disputes between elders in the HERALD that it is not fit to hand to outsiders; and I heard one brother say that he is so disgusted with the wrangle, that he will not take the paper any more. And now it is getting in the *Ensign*. I do not see why such things can not be settled in private. I would sooner we did not have any hell at all than to have them finding fault with it through the church papers. Decide among yourselves as soon as possible and give us the pure gospel.

Yours for "peace on earth and good will among men."

It appears that the controversial articles of some of our writers with regard to the location of hell, and the possibilities of its being a condition as well as a locality, is disturbing some who think the agitation unnecessary.

It is clear that he who loves God, receives and obeys the gospel, lives up to his privileges in the good graces of the Son of God, will be received into the paradise of God at his death of the body, and finally be ushered into the realms over which the Father and the Son preside and rule, in continued immortality and eternal life.

It is equally clear that he who holds himself aloof from the office-work of the gospel for the cleansing from sin, the purification of the body from imputed sin by baptism, and the sanctifying work of the Holy Ghost, the Spirit of truth, will not reach a condition in this life which will entitle him to an entrance into the realms where God and Christ are, and become

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OWING to a failure of some of our contributors it will be necessary for us to postpone issuing our historical number of the HERALD for at least one week. We trust, however, that our material will be in sufficient time to make delay no longer. We regret that we were unable to issue on time as advertised, but trust that the delay will not detract from the interest of the issue.

16-205 O'Hayes

a citizen of that realm in an endless life of happiness and glory.

It also is clear, that he who may have an opportunity while in the flesh to bring himself into subjection of the "law of life" which must obtain in the realms of immortality, and obstinately and persistently rejects that opportunity, refusing to submit to the offered mercy, can not, must not expect to dwell in the company of the good in the world to come.

It also is clear that he who in addition to rejecting the gospel law of life, does wickedly, becoming wicked and ungodly, must face the awful penalty of entire and perpetual banishment from the company of the good, worlds without end. Whether this banishment includes the final punishment which is as a "lake of fire," or is a dread confinement in "outer darkness," who cares to know by research or experience? It is a condition and in a place from which the wicked may not hope to escape.

No minister for Christ is authorized to offer celestial glory to the wicked and finally impenitent. They are in God's hands and he will do his will concerning them according to his justice.

The Devil may be overcome and cease to be a devil, but who is authorized to say that he will ever so far recover the ground he has lost by his long career as an antagonist of the Son of God, the corrupter of human kind, that he will be granted the glory to which the obedient Son has become entitled, and be permitted to take a place by the side of that Son in immortality and eternal life? We know of no one who is authorized to teach such final salvation of the wicked, nor do we know of any one authorized by the church of Jesus Christ to preach progression after death in such way as to warrant any man in the belief that a second opportunity to hear and obey the gospel will be afforded to those who hear it in the flesh on earth and reject it. We know of no warrant in the word that authorizes the teaching of probation after death in such way as to justify any man in the hope that he may reject the gospel message here, and after death receive it and obtain the celestial reward of immortality and life eternal where God and Christ are. Of these Jesus said: "If any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day."—John 12: 47, 48.

"Be not deceived; God is not mocked: for whatsoever a man soweth that shall he also reap."—Galatians 6: 7.

The search after the location of hell in controversy in the HERALD, is in effect like "contending about endless genealogies and words to no profit," to such as our brother, and he may be right.

TO STIR UP YOUR PURE MINDS.—NO. 2.

And they began to establish the church of God more fully; yea, and many were baptized in the waters of Sidon, and were joined to the church of God; yea, they were baptized by the hand of Alma, who had been consecrated the high priest over the people of the church, by the hand of his father Alma. And it came to pass in the seventh year of the reign of the Judges, there were about three thousand five hundred souls that united themselves to the church of God, and were baptized.—Alma 2: 1, 2.

The church in this seventh year of Judges reached the highest point of power and glory since its establishment, the result of years of labor upon the part of Alma's father and his associates. It is remarkable how soon it could turn from this happy condition to one of error and darkness. The very next year the members of the church fell into wickedness because of pride, envy, strife, and malice until they were worse than those who did not belong to the church, and their example began even to lead unbelievers into greater wickedness than they had practiced hitherto. Alma immediately left the judgment-seat and put his whole time to the ministry, and after six years of putting in order, ordaining, and baptizing, "the establishment of the church became general throughout the land, in all the region round about, among all the people of the Nephites." (Alma 11: 6.)

There was some trouble with pride in the nineteenth year, but Helaman by vigorous efforts in preaching and appointing priests and teachers succeeded in restoring peace and order in the church which lasted four years, when another period of retrogression set in. It is wonderful how soon the Nephites forgot that they had been purged from their old sins. It was not until the thirty-fifth year that the evil was overcome and the church of God again established and regulated throughout all the land, and the people began to prosper, as they always did whenever they returned to God. This continued to a greater or lesser extent until the forty-ninth year, when they prospered exceedingly, more than had ever been known before; even the high priests and teachers were astonished beyond measure, and tens of thousands were baptized. But in the fifty and first year pride began to enter, and one part of the church began to persecute the other. At the end of three years these contentions and dissensions had increased even to bloodshed. So we might continue to follow up the periods of prosperity and the periods of decay, and note the long years of labor and suffering required to bring the church to a proper condition, and the ease with which it departed from righteousness.

The latter-day dispensation also furnishes us an object-lesson. The church established in 1830 reached the height of its prosperity in about ten years, then disintegration set in. And for forty-five years the constant struggle has been to regain lost ground. And now, since high ground has been

reached, and success and prosperity are assured if only a faithful, unwavering adherence to right and truth is maintained, great care should be exercised and the things that lead downward guarded against, lest another period of decay set in and history repeat itself.

It is interesting to note some of the characteristic features of the Nephite church when in prosperity and when in darkness, and it may help us to judge of our own condition. One of the chief characteristics of the church when in favor with God was that they were all equal, "the preacher was no better than the hearer," they all labored every man according to his strength. They imparted of their substance to the needy, the sick, and afflicted. They did not wear costly apparel, yet they were neat and comely. And whenever the church arrived at this stage of perfection they were blessed abundantly in flocks, and herds, grain, gold, silver and precious things, silk, fine twined linen, and "all manner of good homely cloth." But they were very humble. They did not send away any who were naked, or hungry, or thirsty, or sick. And they did not set their hearts upon riches, but they did wax stronger and stronger in humility by fasting and praying oft. So long as these things were found in the church it prospered and was abundantly blessed of God.

But how soon all this was changed when the church began to drift into darkness! Inequality asserted itself. They began to be lifted up in pride, because of their riches, their fine silks, and all manner of precious things which they had obtained by their industry. And they began to wear costly apparel, and they set their hearts upon riches and the vain things of the world. They became scornful, and would even stoop to persecute those who did not believe according to their own will and pleasure. They were filled with envy, malice, strife, and pride beyond those who did not belong to the church, and became a stumbling-block to them. They despised the poor and needy, the naked, and hungry, and those who were sick and afflicted.

Here are two paths presented. One brings success and favor with God; the other failure and disfavor. Which way are we tending? To suffer those evil things which worked ruin to the Nephite church to find place in the hearts and minds of the Saints to-day, will lead to failure as surely as it did in the days of Alma and Helaman. The Nephites never reached such a state of perfection that they were past danger from these things from within, and so the church to-day is in danger, and the only safety is to constantly guard against these things, the chief-est of which are pride and inequality.

"NOTHING cools off a meeting quicker than a hot scolding."—*Ram's Horn.*

SUCCESSFUL ESSAYS ON THE ORIGIN AND HISTORY OF THE BIBLE.

Some time ago Miss Helen Gould, of New York, offered prizes in money for the best three essays on the "Origin and history of the Roman Catholic and Protestant versions of the Bible." The prizes have been awarded to the following named persons:

To Reverend William Thomas Whitley, Baptist minister of Preston, England, first prize, one thousand dollars.

To Reverend Gerald Hamilton Beard, Congregational minister, Burlington, Vermont, second prize, five hundred dollars.

To Mr. Charles B. Dalton, teacher, of New York city, third prize, two hundred and fifty dollars.

A SURPLUS OF MEN IN UNITED STATES.

The *Chronicle* of Chicago, Illinois, in its issue for January 22, 1905, has the following brief of information compiled from a bulletin issued by the census bureau. It is suggestive reading:

Men are in the majority in the United States to the extent of 216 in each 10,000 of the population, according to a bulletin issued by the census bureau. In 1890 the excess of males was 242. The divisions of continental United States with the smallest proportion of males are the District of Columbia (47.4 per cent), Massachusetts (48.7 per cent) and Rhode Island (49.1 per cent); those with the largest are Wyoming (62.9 per cent) and Montana (61.6 per cent.) A curious divergence of sexes appears in the returns for city and country districts. In the cities having a population of 2,500 or more in 1890 there were 6,929 more males than females; in 1900 this proportion had been reversed and the females in cities of this size were 201,959 in excess. As against this change the excess of 1,519,559 males in country districts in 1890 became an excess of 1,840,280 in 1900. Among the negroes there are a few more females than males; among the Indians a few more males than females. About five-ninths of the immigrants are males.

The excess of males in the total population is offset to some extent by the longer age of females. In the period from 83 years of age to the end of life the absolute number of females is larger than that of males and also in the period from 16 to 25, although the census experts ascribe the latter superiority to falsified returns rather than to an absolute majority. The death-rate of males in the registration area in 1900 was 19 per thousand and that of females was 16.6. The difference in the death-rate is least between the ages of 5 and 14 and greatest at the extremes of life. There is a period between the ages of 5 and 21 when the death-rate of females is in excess of that of males. In spite of the fact that four fifths of the childbirths occur between the ages of 20 and 30, the death-rate of women at that time is smaller than that of men. In 1900 the median age, the age which exactly divides the total population, was 22.85 years, an increase of nearly 7 years in the last century. The productive age group in the United States, that part of the population between 15 and 60, comprises nearly three fifths of the population, a larger proportion than is to be found in most European countries. Nearly one fourth of the population is less than 10 years of age.

Bishop William Anderson desires that those contemplating coming to General Conference and who wish provisions made for board or lodging, or both, will make their wants known to him as soon as possible. Do not neglect this, but write to him now, and provisions will be made for all.

Original Articles.

A GLIMPSE AT NATURE AND REVELATION, OR, SOME INFIDEL OBJECTIONS CONSIDERED.

In this the twentieth century of the Christian era, while the great world swarms with nearly two billions of population, one fourth of this vast concourse of beings profess belief in Christ—Catholics, Greeks, and Protestants. And this after more than eighteen and one half centuries of so-called Christianity! And while faith in God, among the latter minority, is ostensibly maintained, the *authority* of the Bible—the oral revelation of God—is being dethroned. We are forcibly reminded of Bishop Newton's deduction in his illustrations of the prophecies,—that the unhallowed alliance between kings and priests of church and state is destined to be overcome, or destroyed, by a momentary triumph of infidelity. Or, to come nearer to his own language, that "before the millennial order of society can be introduced, there will be a very general spread of infidelity." This we believe, for the sacred volume intimates, in harmony with present growing conditions, that "because iniquity shall abound, the love of many shall wax cold." (Matthew 24: 12.) "Nevertheless, when the Son of man cometh, shall he find faith on the earth?"—Luke 18: 8. "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."—Luke 16: 31. The disposition is to believe not even the supernatural things of God. "But the . . . unbelieving shall have their part in . . . the second death."—Revelation 21: 8. They "shall be damned." (Mark 16: 16.)

Whatever may be the cause of this tidal wave of infidelity or unbelief, we think it not due to the weakness or the paucity of the evidences of the almighty hand, or the divinity of the gospel, but rather to a profession of it unauthorized by, and incompatible with, the sacred volume. The apostle Paul warns the people that there is danger of being "spoiled" by the introduction of "philosophy and vain deceit, after the tradition of men, after the rudiments of the world." (Colossians 2: 8.) One of Bacon's maxims will apply closely: "The worst of all things is deified error." One such error that has reigned on the throne for ages, embalmed in the shrines of all nations is: "Reason tries to show God,"—abstractly, and independent from the claims of the record, or in contradiction thereto. Thousands of years ago inspiration said: "But there is a spirit in man, and the inspiration of the Almighty giveth them understanding."—Job. This should have given the believing world to understand that the knowledge of God comes to man by *revelation*. "Even so the things of God knoweth no man, but the Spirit of God."—1 Corinthians 2: 11.

But after "reason," as coronated Goddess, has led the world into the labyrinthian fields of metaphysical

abstraction in vain endeavor to lift the veil, and reveal the "Great First Cause," she returns to proclaim results, and we are once more greeted with: "reason tries to show God, *but fails!*" Failing to find (by "wrong paths") the God connected with the splendid universe, with man and his wondrous endowment, she "changed the glory of the incorruptible God into" one "without body, parts, or passions," and to harmonize (?) such a God with the Bible facts of creation, or the process of creative acts, being impossible, reason with sweet witchery and white wing soars aloft and proclaims "evolution" as a substitute for Bible facts. Now we maintain that the Bible has for its basis of divinity the *present existing tangible facts*, as so many corner-stones to its foundation,—i. e., the stupendous *facts of creation*. These facts present themselves in the following order: 1. Light. 2. The planetary system. 3. The fowls of the air. 4. The animal kingdom. 5. The vegetable system. 6. The finny tribes of the deep. 7. Man, and his race. Seven circular fortifications defending the citadel!

The "architype" must exist in the mind of the architect before he begins to build. Arguments preponderate in favor of a proposition when facts are submitted. The Bible discloses the facts of creation. In the beginning the universe hung in sable drapery, enveloped in curtains of rayless and profound darkness, with all its latent beauties. In majesty and august potency, Deity stepped forth in bright divinity, into vast infinity, surrounded with the original elements of uncreated worlds. Amid the chaotic mass, and by his mighty projecting compass of survey, he threw the outlines over the rayless expanse of darkness. He circumscribed and mapped the vast plains of the revolving universe,—thus stood the architect with the "architype," so magnificent in mind, the great and grand problem of creation, generation, formation, organization, crystallization, etc. Listen to the voice of truth and power as its first fiat came rolling in majesty and wisdom from the lips of Deity.

Then the radiant morn of creation broke,
The world in the smiles of God awoke.

1. "Let there be light," was the fiat, and, as a result of creative power, light was born,—"and there was light." The realms of darkness and death were moved to their depths. The creation of light was a fact spoken into existence six thousand years ago. We look forth, and light is an existing fact to-day. This corner-stone has never been moved out of creation by the combined powers of infidel logic and darkness. Again, the present existing fact of periodical darkness is another evidence—it being the absence of light. "And God called the darkness night." When have any of the forms and phases of skepticism set fire to and burned up the curtains of

night? We look forth, and darkness is an existing fact to-night.

2. "The planetary system presents incontestible evidence of Bible divinity. The volume testifies that six thousand years ago God "created two great lights,"—the sun and moon. As in grand pieces of machinery there is one large wheel as the center of motion propelled by some superior power, and a score of wheels of less magnitude are set in motion, propelled by the larger one, and when the larger one stops, all the lesser wheels cease to revolve, so the sun moving in its own orbit in the solar system, being propelled by a superior power, is the grand radiating source of action, light, heat, and attraction, in our solar system, of all the revolving planets, whose centers of motion being sustained, are propelled by the action of the superior, and when the superior stops, all the primary and secondary planets cease to move. It is a principle in astronomy that revolving bodies whose centers of motion are not sustained, must inevitably fall. Each one of the secondary planets whose center of motion is sustained by the next larger planet, is dependent on the superior power of the one above it, and so of all the endless profusion of resplendent orbs. Now if all the primary planets whose centers of motion are sustained by the action of the next larger would inevitably fall, and so on up to the center of the solar system, we turn and ask: What superior power sustains the center of motion in the solar system, whose center is without magnitude, and circumference comprehends the largest revolving planet in the universe, whose center of action if not sustained by some superior power would fall with all the planetary hosts? By what power, we ask, is that greatest of all planets sustained? This intelligent architect we call God. He by that bright planetarium lit up the path of infinity with pure, unclouded emanations of light. When have the phalanxes of unbelievers "roused all nature at will," and by celestial storm chased the systems of stars and suns from heaven's bright stadium? When? We look forth, and note these present existing facts, testified to by the Bible six thousand years ago.

3. "The fowls of the air," as one of the existing facts of creative power stand a living, flying, moving testimony of the divinity of the Bible. The fledged and fledgling, the winged millions, the animal and vegetable kingdoms, the tribes of the deep, and man, all stand forth as unimpeachable witnesses of the truth of the Bible. In regard to all their classification, the volume of Nature discloses a perfect system of the laws of organization in the structure of the universe; that in all the physical world, God operates by system. He works from centers, develops details from units, and therefore, the species follow the laws of the genus in the vegetable, animal, and even the spiritual systems. The theory

with which the popular systems of orthodoxy are being honeycombed, in reference to the creation, simply makes the first few chapters of Genesis an allegory, and slaughters the simple laws of our existence. But if the history of man's creation and fall, with related circumstances, is all allegory, if an allegorical garden, allegorical apple, allegorical serpent, with an allegorical expulsion from the allegorical garden under allegorical sin, be the alpha and omega of interpretation, then the remedial system—the gospel—is an allegorical one with an allegorical Christ, suffering allegorical death, on an allegorical cross, being buried in an allegorical tomb, resurrected to allegorical life, all to redeem allegorical man from the original allegorical condition, and I do not wonder that a Chicago divine should say that the "theory had been pursued so far, that we were nearly all allegorical fools!" Clearly, then, if there was no real garden of Eden, no literal forbidden fruit and temptation, and no actual transgression and expulsion from Eden, as religious evolution claims, there was no fall of man to be atoned for, no necessity for a Redeemer, or Savior, and all our hopes of a future life based on the teaching of the Christian system are a fabrication grown out of ignorance and fraud! Just how such preachers as Professor Witherow of the Southern Presbyterian Church, Joseph Cook of Boston, President McCash of Princeton, or the late H. W. Beecher, and countless numbers of recent change, could have accepted evolution, repudiating the account of the creation of man as set forth in Genesis, and still shed tears of joy over the hope of a future life for our departed friends, all growing out of the fall in Eden, and the bogus consequent atonement and redemption described in the New Testament, is quite a mystery.

We now state the theory of evolution, as given by Darwin and others, and accepted by so many popular religionists: "Organized forms have been evolved from jelly-like matter, in the sea, simple, homogeneous, without organism, without parts, without life." We note at once, that this theory fails to account for "life," either animal or vegetable. Nothing has been adduced to show that life has ever been produced from cold, inert, dead matter, spontaneously, but it is a fact susceptible of simple demonstration that matter decomposes and disorganizes at once, after life departs! If evolution has been going on for countless ages, why has no specimen of a being in a state of transition been found in air, earth, or water? Not even a fossil remain to hint at such a theory. Has it been suspended? We mean the theory. During the six thousand years of recorded history men, beasts, birds, fishes, reptiles, insects, and vegetables have continued their forms and functions according to the Bible. The laws of genus and species have been carried out. Not a shade of difference in the mind or instinct, has been noted. In every clime,

and every age and government, mode, or social condition, men are men, animals are animals everywhere, except under the teaching influence of men beasts are beasts. It will be noted that the first concept of organization is, that the archetype of the structure to be organized is in the mind of the agent or creator. It is equally true that a class of organic laws must be at hand that will, with mathematical precision, produce the contemplated result or organization.

Now a law can not enact itself. Law being a rule of action, implies an antecedent lawmaker as its origin. Nature or the Universe does not originate law, yet the evolutionists so affirm. Nature is governed by law, by active law, from the creation of a world down to the minutest atom. If the evolutionist theory be true, imagine a law executing itself, and finding for its center of operation a senseless, inert piece of matter, and reeling into existence the sun, the moon, the stars, or man with will power and intelligence! As laws do not execute themselves and without an executive department are inoperative, we ask, Who is this wonderful executive? We call it God! The distinct sameness of genus and species for the six thousand years of recorded history develops the following points: 1. The genus generates its class or kind. 2. The genus generates its life or nature. 3. The genus generates its image—likeness—complexion. 4. The genus generates its organization. First, the species partake of the class or kind of the genus. Second, the species partake of the life or nature of the genus. Third, the species partake of the image or likeness of the genus. Fourth, the species partake of the organization of the genus.

It will be seen that the "class," "life," "image," and "organization" are transitive, pass over from the genus, and are made to reappear in the species, manifesting in four points. The laws governing the system of Nature being active, are therefore in force, producing all the wonderful and entire phenomenon discoverable in the universe. All of which implies a superior, wise lawmaker, or executive—the great conservator of order throughout the realms of Nature; and we say it is God. Again, if living beings began from a flock of albumen floating in the sea, as the evolutionists assert, it will be a very difficult task to find a way to introduce them to air and land-life, for all propagation of living beings on land and in air is by sex, and aquatic inhabitants are not constructed like land animals, therefore the change from water to air-living beings would be very troublesome to conceive. Neither will it do to say that a power exists, called "natural selection," which means that there is a constant change toward higher conditions by throwing off useless particles of matter and the accretion of such as will improve their form, for this gives them selection but no selector. They may call it "the survival of the fittest," but all can see that this position endows the "jelly-like" matter with

discrimination, and the power to perpetuate such discrimination through millions of years, removing just the right particle to be removed, at just the right place, and just the right quantity, so as to not render imperfect the organization, and then "selecting" other particles, just the right ones, in just the right quantity and finding the right place for them not to burden the organism, but carrying it on toward the completion of the new form. And mark you, all of this is performed without mind or plan! What a wonderful world of chance! And why is this the popular solution of the problem of creation? "Oh, just because the Bible account in its literal sense is too miraculous!" Indeed, is our credulity to be tested thus? Is it possible to believe in millions of miracles through millions of years, by virtue of millions of changes of "jelly-like" matter, and with one fell swoop denounce one Bible miracle? A species may be improved by careful breeding, in the line of its own instincts, habits, etc., but never across the line into another species; but these improvements are contingent on care, skill, etc., and never affected by "natural selection." Even races coeval with man have come down from the earliest date unchanged, except by intelligent skill. The little king "natural selection" seems to have abdicated!

If man was evolved from a moneron—flesh of albumen—without organization, without life, and came up through intermediate changes, taking on instinct at one change, intellect at another, and all without his choice, it follows that man is not responsible; it destroys virtue and vice. Man would be no more to blame for taking the life of his fellow with arsenic, than arsenic would be to blame for being poison. But evolutionists must not blame us if they feel guilty, when doing wrong, even if no one knows it. But man having been formed by infinite wisdom for a design, that wisdom has not, in the annals of six thousand years, thought proper to change the reproduced and reproducing organization.

Now as to the creation of the earth, one class of evolutionists assert that, far in the depths of eternity, one atom of matter attracted another, and that one another, and so on, until the present formation of the earth obtained; that therefore the earth is its own creator. Now it is an axiomatic truth that organized substance can not be the cause of itself. The theory presupposes the substance to exist, and not to exist, at the same time, which is the climax of absurdity. The same is true of unorganized substance. The theory endows senseless matter with intelligence before it exists; bestows upon it the understanding of all the primary and physical laws of the science of physical organization, which is a transparent absurdity. The organization would have to exist in order to create itself. It would have to not exist in order to be created. If the atoms of which the earth is composed were infinitesimal, each one individual atom

would possess the same degree, or equal power of attraction; then when would we get the combination? Imagine fifty men sitting in a circle, with equal strength and power, hands clasped, pulling against each other—each exerting the limit of power, and that power equal; when would the line break, bringing the fifty men to a common center in one consolidated mass, or organism? But oh, evolutionist, admitting the absurdity of this process, who gave those atoms their original existence? Who made the atoms? The Bible answer is, "In the beginning God created the heavens and the earth"; not creating them from "nothing," as is vainly taught, but out of preëxisting elements. A child might ask its father, "Father, who built this house?" The father answers, "The carpenter, my child." Now the child might suppose the carpenter built the house out of *nothing*, when in fact, the material originally existed in the forest, awaiting the skillful hand to fell the trees, and convert them into lumber.

Now, it is a fact of easy demonstration that matter can exist both visible and invisible, to physical sense. A chemist can place a piece of literal visible silver into nitric acid and the visible silver dissolves—disappears, becomes invisible. But is the silver gone for ever? Very truly, no. Put in some pieces of copper, and the silver reappears—is visible. Shall we deny the infinite chemist of the Universe the power to perform in a more scientific process what we ascribe to a finite man who is "crushed before the moth"? Matter and spirit, we are told, are eternal. They are the eternal, essential elements of all existence. Nothing is elementarily annihilated. But if one force in the Universe can put physical matter into invisibility—disorganize it, another can return it to visibility—reorganize it.

Sir William Thompson, F. R. S., says: "The earth is filled with evidence that it has not been going on for ever."—Geological Time, p. 16.

Reginald Stuart Poole, M. R. S. L., etc., says: "The Biblical cosmogony stands alone, as of all ancient accounts of the origin of things the only one which is not, on the very face, irreconcilable with the truths of natural science. The cosmogonies of the Egyptians, Chaldeans, and Greeks are utterly irreconcilable with natural truth; yet more, hopelessly opposed to it; whereas that of the Hebrew Scriptures has not been proved to this day to contain an insurmountable difficulty."—The Genesis of Earth and Man, pp. 8, 11.

Professor Henry Drummond of Glasgow, Scotland, says: "Evolution has discovered nothing new," and it "is as yet unproved." But I may be told, "that the votaries of science are not yet unanimous." Very well, would it not be wise then, for theology to wait, until science can agree? But in the meantime to remember that the great judicial, legislative, and executive power back of the universe is found by

inspiration—divine revelation! The idea of a God is in the world—has been from time immemorial. We have been informed that "it came into the world through imagination." But it is impossible for imagination to create a single new idea. The creation of supernatural ideas connected with such as God, priest, altar, sacrifice, is impossible for imagination, and is derivable only from an immediate and direct revelation. Imagination may combine, transmute, augment, and diminish the materials afforded us by sense and experience, even to new modifying of the different ideas presented to it, but it has no creative power! Now as "reason has tried to find God, and failed," and as imagination can not originate the idea of God,—it also fails, how is he to be found?

Evolution has given the world what is tantamount to a new bible, and as such is not a revelation from any deity. We are told that the idea of a God did not enter the world by "reason," and it did not enter the world by revelation, but that idea is now here in the world; how did it get here? Perhaps we have ventured far enough on this main objection for the present.

We will turn our attention to a few criticisms offered by a gentleman of high standing in a popular church, recently. The criticism affects the historic portion of the sacred volume. Mark you, the systems of "evolution," "higher criticism," etc., have forced men into infidelity as to the Old Testament, and as yet they fail to see the relation of the New-Testament Savior to the Edenic sinner, although sprinkled in infancy to escape the consequences of Adam's "allegorical" (?) sin! This gentleman said: "It is recorded in Genesis 14:14, that 'when Abraham heard that his brother was taken captive, he armed his trained servants, born in his house, (318,) and pursued them unto Dan.'" It was claimed that there was no such place as Dan, until the tribe of Dan built the city of Dan four hundred years after the event of Abraham pursuing them there. Now in looking this matter up, taking a little trouble to investigate ancient geography, we find the following facts: In the midst of a rich plain between the southern part of Mount Herman, and the mountain of Naphtali is a low, cup-shaped hill called Tel el kadi, and from its western base gushes forth a great spring which is the principal source of the river Jordan. Both fountain and stream were called Dan. (See Jerome, Adamnanus, William of Tyre, Burchart, and Robinson.) It was doubtless to this river that Abraham pursued his foes. If it be claimed that this fountain and stream did not exist until after the time of Abraham, we must assign a much greater antiquity to Abraham than Christianity claims. This objection is very similar to the claim that the New Testament contradicts itself by saying in one place that Christ ascended from the Mount of Olives, and

in another that he ascended from the village of Bethany. And yet this statement is jubilantly handed around among a certain class, in sublime unconsciousness of the fact that the village of Bethany is located on the Mount of Olives. The next is a quotation from Kings, and another from Chronicles, the one text saying that King Ahaziah began to reign when he was twenty-two years old, and the other that he began to reign when forty-two years old. Gesenius, the Hebrew scholar and critic, whose lexicon and text-books are authority throughout the five continents—whose scholarship no one will dare to dispute—claims in relation to this matter that twenty-two is the correct number to assign as his age, while the mistake of forty-two in Chronicles was “the mistake of the copyist of the Hebrew numerals, as the two characters look very much alike.” (See also Inspired Translation, 2 Chronicles 22: 2.)

THE QUAIL STORY.

The next “puzzle” found in this chapter of criticisms is the “quail story” told by Moses so long ago, and which has worried some critics ever since they heard of it. “And there went forth a wind from the Lord, [not from the land, as is sometimes quoted], and brought quails from the sea, and let them fall by the camp as it were a day’s journey on this side, and as it were a day’s journey on the other side of the camp, and as it were two cubits high upon the face of the earth.”—Numbers 11: 31. The claim is made that according to the Bible story the quails came from the sea, and it is wisely (?) suggested that had they been called whales, it would be more reasonable. Now the quails were doubtless on their spring journey of migration northward, and beaten down by the wind which the Lord sent. Sykes says: “They arrive in spring on the shores of Provence so exhausted by their long flight, as to be taken by hand.” It will be observed that the birds are spoken of as being two cubits high, and not two cubits deep. If you should affirm that you saw a flock of geese fifty feet high, you would be averse to being accused of saying “the geese were packed all over the earth fifty feet deep.” Yet the meek man, Moses, has repeatedly been misrepresented in just such way. Natural History 10: 23, discloses the fact that enormous flocks of quail are seen in the spring and fall, after they have crossed a large surface of sea, resting upon the islands of Malta, Sicily, and Crete. Pliny asserts: “They sometimes light on vessels in the Mediterranean Sea, and *sink them.*”—Natural History 10: 23. We have never heard even an infidel question Pliny! Audubon describes a flock of pigeons covering “at least one hundred and eighty square miles of surface, and so deep as to obscure the light of the sun, ‘as if by an eclipse,’ impregnating the great ocean of air around them

with their peculiar odor. The noise of their wings was so great that the report of guns could not be heard, and when they alighted, trees six feet in circumference were broken off near the ground.” (Birds and Bird Life, pp. 148–152.) This is quite a “bird story,” but even skeptics find no difficulty in believing it. If such a story were in the Bible instead of a scientific work, what an outcry and laugh would reverberate among the hosts of unbelievers. “At all times their flight is very low, just skimming the surface of the ground, especially when fatigued.”—Natural History of the Bible, p. 272.

SAMSON.

The narrative of the Hebrew athlete was pronounced a “little too large.” “And it came to pass . . . that he cast away the jaw-bone out of his hand and called the name of the place Rameth-lehi; he was sore athirst, . . . But God clave an hollow place that was in the jaw [margin, Lehi] and there came water thereout.”—Judges 15: 17–19. Now, both Studor and Doctor Smith say: “Lehi (jaw-bone), a place in Judah on the confines of the Philistines’ country between the latter and the Cliff Etam.” Studor further says: “It was the wall of rock—an opening in which was called Mahtesh, and from this the fountain sprang or was discovered after the place had been named by Samson.” So instead of water gushing from the jaw-bone of the beast, it gushed out of the wall of rock, shaped like, and named, Lehi (jaw-bone).

FOXES.

One more incident in the life of Samson has been a source of great annoyance to tender critics. His very original method of burning a field of dry grain they have never been able to understand. Well, there is a practice still in vogue in the far-away Orient of tying the tails of two foxes together and attaching a lighted torch to them to heighten the interest in a circus performance. Burchart claims that “the custom was derived from the Phœnicians—that it is done in memory of the damage once done to a harvest in that way and is clearly traced to the history of Samson.” (Hieroz, part 1, book 3, chapter 13.) A custom perpetuated is as strong a proof of the historical fact, as the continuous celebration of our national anniversary is of the Declaration of Independence.

THE RESURRECTION OF CHRIST.

Among all the intensely interesting facts, varied topics, and brilliant compartments of revealed truth, mutually operating as coefficients in the formation of Christian character, few, if any, claim interest equal to that with which this subject before us is invested. The historic evidence establishing this fact reaches us, as everything of cotemporary date

must,—mellowed and obscured by the dark hue of ages. But we present a proposition at the outset, which furnishes a base for evidence existing, extrinsic of the fact which can, nevertheless, be brought to bear legitimately upon the proof of the occurrence. It is this: that evidence which can be judged of by the senses, and which has been submitted to the inspection of the multitude, in every aspect and variety of familiar exhibition, and faithfully preserved and handed down to us in the authentic records of history, must be positive in its nature, and will be so regarded by every master of the laws of evidence. Should we reject the truth of this proposition, away goes universal history into the files of fiction, and memoirs of the successful actors in the great drama of life become a cheat—a fable; the laws of faith or belief totally subverted. Now we do not propose an extended notice of objections, but simply a specimen. Jesus Christ dies, and is tenderly, by loving hands, reposed in the tomb. He had said he would arise, and that he would rise the "third day." And accordingly his resurrection was vigilantly guarded against both by Jews and Romans, and every possible measure of prevention was duly adopted and resorted to. The authority of the Sanhedrim was interposed. The proconsular seal of the Roman Empire told the intruder that death would avenge its violation. Sixty soldiers armed with spear and javelin were present to do duty. His disciples had yielded to grief and came not near his tomb—sad hour for disciples! But these sixty soldiers were accustomed to arms. They were bred in a camp, and surely sixty living men, of such discipline, could prevent the escape of one dead man—could they not? But on the morning of the third day the Lord is risen! Now let the objector account for the fact, and inform the world how it happened. As would be expected, the military guard fled, and proclaimed everywhere the fact. Truth forced upon their understandings made them honest for a time, and they told the story as the event occurred. But they were bribed, yet it seemed too late for the success of the forgery. Their defeated rulers paid them to come into court and swear to a fact that should have taken place while they were asleep! And we learn from Josephus and Tacitus that the penalty was death for a sentinel to sleep on his post. Think of witnesses coming into any well regulated court and for a given sum of money solemnly depose that certain persons had done thus and so, while we slept! Such are both pliant and purchasable. If they are necessary to establish the position of skepticism, honest men can well afford to have no business with such.

We know it has been assumed, in prejudice, and plead in bar, that Christ appeared only to personal friends after his resurrection. This is not correct; he first appeared to the legionary guard, who were

present by appointment. They were banded and sworn to prevent his escape, yet powerless; one and all saw him achieve the wondrous victory over death, and disappear. Now here are three score of his enemies who were witnesses, before his disciples were, and these sixty enemies were the first asserters of the fact, and we are allowed to use their original testimony, given when no suspicion or improper motive existed. Both Jews and Romans had confided the whole case, publicly, to the military guard, and declined further relation to it. When, therefore, the risen Christ appeared to the guard, he vindicated his mission before the proper representatives of both Roman and Jewish authority. And while it is affirmed that "God raised him up the third day, and showed him openly; not to all the people, but unto witnesses chosen before of God" (Acts 10: 40, 41), we see in this "open" manifestation of the "risen Lord" a reference to those not his special friends. Certainly he was not seen by all the nation, and had he been, it would have falsified the statement, "Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord."—Matthew 23: 39.

First, he appeared to the military guard.

Second, to Mary Magdalene at the sepulcher very early.

Third, to "other woman" of the first Christian family.

Fourth, to Cleophas and another disciple, six miles from Jerusalem.

Fifth, to Simon Peter who was almost a statue of grief.

Sixth, he appeared to ten of the disciples in the guest-chamber.

Seventh, he appeared to the eleven on the eighth day after his resurrection—the first Christian Sabbath.

Eighth, he appeared to seven of his disciples soon after at the Sea of Tiberius.

Ninth, he appeared again to "the eleven apart" in a mountain of Galilee.

Tenth, he appeared to "the eleven again" under circumstances of solemnity and distinction, just before his ascension.

Eleventh, he appeared to "more than five hundred" in a "mountain of Galilee," placed in nomination by him for this purpose.

Twelfth, yet again he appeared to "the eleven" on Mount Olivet, who saw him break the laws of attraction, and ascend.

Thirteenth, he was seen by "James the less," James the Just belonged to "the eleven"—was a member of the college of apostles, and his testimony is merged in theirs.

Fourteenth, he was seen by Stephen the proto-martyr.

Fifteenth, he was seen by Paul, who seemed "born out of due time."

Sixteenth, he was seen by John in Apocalyptic vision.

Seventeenth, he was seen by angels who saw him rise, and afterward witnessed and published his ascension and predicted his coming again as the "same Jesus," and in "like manner" as he then departed. They have left their testimony on both sides.

We have the testimony of at least five hundred and eighty witnesses who saw the Lord after his resurrection,—many of whom had only been separated from him about thirty-six hours. Sixty of these were his sworn enemies. Four at least of these witnesses were from heaven—angels. The fact of his resurrection was attested by "earthquake" and commotion—a variety of argument intelligible to all, and resisted by none who witnessed it. Even the imperial labarum and guard sank powerless to earth. "Many bodies of the saints which slept, arose, came out of their graves," appeared in the streets of the once holy, but now "desolate" city; offered their resurrected bodies as proof of the fact and part of the spoils gracing his triumph. The solid rocks burst asunder, were rent in twain and hurled from their firm foundation. They lie scattered in broken fragments as monuments of agonized nature; as silent witnesses of the heaving sighs and convulsive quakings and dreadful groanings of the earth, while by wicked hands the now risen Lord was slain. We are told by the skeptic that "the sun being darkened as with sack-cloth of hair," was "occasioned by an eclipse." Glad they admit the testimony as to "darkness"; and as evidence they do admit it, we offer their attempted solution of it—i. e., it was "caused by an eclipse." But was it? Let us see. Our Lord was crucified at the time of the "Passover." He was "eating" the "Passover" with his disciples when he was betrayed and arrested. (Luke 23:1, 13, 15, 21.) The Passover was a fixed institution, to commemorate the deliverance of Israel from Egyptian slavery, and the sparing of their first-born, when the destroying angel smote the first-born of the Egyptians. "Thou shalt keep this ordinance in his season from year to year."—Exodus 13:10. The season was the month Nisan, from the fourteenth to twenty-first day. The paschal lamb is the leading feature in this ceremonial institution. "The lamb slain" typified "the Lamb of God." Christ "our Passover is sacrificed for us." (1 Corinthians 5:7.) He was crucified at the hour of the morning sacrifice. The crucifixion ended at the hour of the evening sacrifice. Now from a calendar of the Jewish year, corrected by Rabbi Schindler of Boston, that "Passover" was at "the full of the moon,"—and our noted astronomers affirm that "there can be no eclipse at the full of the moon." This is affirmed by F. W.

Dyson, Royal Observatory, Greenwich; Professor James E. Harlan, vice-president Cornell College; W. S. Franklin, professor of astronomy, author of Elements of Physics, Iowa Agricultural College; W. H. Pickering, Astronomy Special. Again: An eclipse never exceeds twelve to fifteen minutes, whereas this continued three hours.

But it is urged, apart from the historical question at issue, that "the resurrection of the dead is a natural, or physical impossibility." If this be true, our Savior is still in the custody of the tomb. A moment's consideration will satisfy us that the objection is not strong; for certainly, he who originally produced, as admitted by the objector, the body from the dust of the earth, having purposed it, could as easily give its reproduction the same origin. Its reproduction from the dust of the earth at the resurrection carries with it no impossibility not involved in its original production from the same source. It may be observed that the beautiful flora of the fields chill and die under the icy breath of winter, but they revive and live in bloom and beauty under the vernal equinox. The sun, moon, and stars set, but rise again, and shall not the reversal of the common law of humanity, in the case of Enoch and Elijah, who, in conformity with the divine arrangement, were permitted to overstep the grave, and reach the abodes of the blest without tasting death, furnish presumptive evidence that the sinless Lord could not long be holden of death, or remain in the custody of the tomb. While the two translated worthies are not introduced as types, yet they demonstrate the final indissolubility of the body, and preintimate its resurrection from the dead.

We will now approach the chief arguments of the most recent society who reject all "miracles as incredible," and their assumption as "foolish, because absurd." They assume that the course of Nature is tied down and controlled by definitely fixed laws unalterable even by the lawgiver himself, and that all miracles are breaches, and, of necessity, directly violative of them. Now, that the objection may have force, it is indispensable that the objector produce the code of which he speaks, and show beyond doubt that miraculous interposition is precluded from the government of Nature; otherwise, it may develop that such interposition by the lawgiver, in suspending, or modifying his own laws, may be one of the very laws referred to by the objector. What will the infidel do with the following deviations from the "tied down" and "fixed laws" "controlling Nature"?—

1. The career of the comet.
2. The devastations of the whirlwind.
3. The convulsions of the earthquake.
4. The burst of the volcano.

These are all constituent parts of a regular system; let the objector show that miraculous interpositions

are less so. The one is not more remarkable than the other. God being the author of Nature, and the sole ordainer of her laws, whatever he may do, can not possibly offer violence to either. "But," says another, "it is more probable that the witnesses would be deceived themselves, than that the Almighty would transgress or depart from the established laws of Nature." Yes, that was Mr. Hume's position, and let us see. If we look at the evidence they furnish, their manner of furnishing such, we shall be satisfied first, with regard to their undoubted sincerity; second, their mental competency; third, their divine commission. Deceived they were not. The supposition is an outrage upon principles of certainty. They had been in personal association with Christ for more than three years, and this would enable them to know him beyond deception.

They saw him frequently, at different times and under different circumstances at each time, after his resurrection for forty days. This gives them at the least calculation, forty-two months of intimate acquaintanceship. He ate with them, and drank with them. He conversed and conferred with them. He wrought miracles in their presence. They "handled" his person and felt his wounds, and when he separated from them, he did it before their eyes, all in the broad daylight of heaven. When the other "Comforter" came and took up his abode with them, it furnished additional witness,—“We are his witnesses and so also is the Holy Ghost,” testifies Peter.

Their competency may be seen, when we examine the immortal, classic productions in the sacred volume. Their sincerity may be noted by the things which they suffered. All admit them to be men of sense, and it is not reasonable to assume that men of their caliber labored, suffered, and sacrificed, without even the hope of earthly emoluments, in the immediate prospect of the ax, the cross, the stake, the stocks, the stripes, and were not sincere. It will not do to say they were trying to deceive others; for if they were deceivers, they knew that it was within the power of even the children of Jerusalem to throw them upon the people as purjured villains. Besides, they did not go out to seek a barbarous, or an uncultivated people to publish the chief fact of the Christian religion; this is the sure resort of deceivers. But they go to the classic Greek, the cultivated and polished, also the haughty, Roman, and there raise the banner of the cross, and seal their testimony with their blood in some instances. True, their mission was "in all the world," but they made no speciality of the rude, the unlettered, or barbarous.

But, it is objected further: "We can not believe the record, however accredited, upon a subject so momentous; we can not believe without ocular evidence." They mean that they will not, instead of "can not." To say they "can not," proves them

ignorant of the principles of human belief as connected with historic credibility. They have no ocular demonstrative evidence of the existence and exploits of such men as Charlemagne, Hannibal, or Cæsar, and never can have any. If they believe at all, it must be upon the basis of the kind of evidence by which the resurrection of Jesus is established. They have no ocular demonstrative evidence that Nineveh, Babylon, or the city of Dan ever existed, and yet no sane mind affects to doubt, unless he be like the infidel disciple Pyrrho, who affected to doubt everything—even his own existence, and would not go around a precipice, but whose friends were compelled to seize him before he tumbled into a forced demonstration. Hume's and Berkely's disciples reduced doubting to a science, and taught it as an art. The Alps mountains were "a train of ideas," and a thunder-storm was but "excited sensations." Another consideration: the destruction of Jerusalem did not occur immediately on the ascension of our Lord, but was deferred forty years. Had it occurred immediately, the infidel world would to-day plead that war, bloodshed, the sacking of the city, pillage, earthquake, ravage, famine, starvation, and conflagration would have destroyed all authentic evidence of the great question. It would have been impossible for it to have been written and preserved, and such objection would have weight. But for forty years the city stood, in at least comparative quiet, and during that period the question of the Savior's resurrection was before every tribunal of the land. Notorious in all Judea, reported to the Roman senate, discussed in the city of Corinth, which Cicero styles *lumen totius Græciæ*,—"the eye of all Greece," also at Athens, it became a recorded fact uncontradicted by any historian of antiquity, and this testimony comes down to us in due historical form. Seven or eight allusions to persons, customs, and usages, which the sacred writers never explain, are found in the narratives of the trial of Jesus, and will bear examination with the authentic records of secular history. Chalmers has noticed them, and we deduce the following:

1. The Evangelists say, "They brought Jesus to Pontius Pilate." Both Tacitus and Josephus assert that Pontius Pilate was at that time governor of Judea. A sentence from him was necessary before they could proceed with the execution, and history asserts that the power of life and death was usually vested in the Roman governor.

2. The record says that Pilate scourged Jesus before he gave him up to be crucified. We learn from ancient history that this was a very usual practice among the Romans. The account of an execution generally ran in this form: He was stripped, whipped, and beheaded, or executed. According to the Evangelists we learn,

3. "His accusation was written on the top of the

cross." Suetonius and others say: "The crime of the person to be executed was affixed to the instrument of his punishment." The sacred historians say,

4. This accusation was written in three different languages. Josephus tells us it was quite common in Jerusalem to have all public advertisements written in this manner. The Evangelists say,

5. Jesus had to bear his cross. Other sources of information state this as the constant practice of the times.

According to the Evangelists, the body of Jesus was given up to be buried at the request of friends. History bears out the thought, that unless the criminal was infamous, this was the law or custom with all Roman governors. The New Testament writers state that "they gave Jesus vinegar to drink mingled with gall." History informs us that "it was common custom among the Jews to administer a stupifying potion compounded with sour wine, frankincense, and myrrh to condemned persons to alleviate their sufferings or render them insensible to pain." Doctor F. M. Farrar says that "Wealthy ladies in Jerusalem provided this stupifying potion at their own expense, and they did so irrespective of their sympathy for any individual criminal." The sacred record continues: "And parted his garments, casting lots." History affirms that "the condemned person arriving at the place of execution, was stripped; the garments being the perquisites of the soldiers who performed the disagreeable work." (Dictionary of the Bible, p. 514.)

Again the Evangelist: "And sitting down, they watched him there." History corroborates: "According to custom, a party of four soldiers were appointed to watch the body to prevent its surreption. But for this guard, the persons might have been taken down, and recovered, as was actually done in the case of a friend of Josephus."—Idem., p. 514.

John the beloved, chapter 19, verse 39, says: "And there came also Nicodemus, . . . and brought a mixture of myrrh and aloes, about an hundred-pound weight." Pliny says: "Take into account the vast number of funerals that are celebrated throughout the whole world each year, and the heaps of odor that are piled up in honor of the dead."—Natural History 12:18. Plutarch on the death of Sylla, says: "So great a quantity of spices was brought by the woman, that, exclusive of those carried in two hundred and ten great baskets, a figure of Sylla, at full length, and of a licitor besides, was made of cinnamon and the choicest frankincense."—Sylla, C. 38. In all of this detail, we perceive nothing like a forced introduction of any one circumstance. And it is difficult to conceive, in the first instance, how the inventor of a fabricated story which he knew must become notorious would hazard such a number of circumstances, each of them supplying a

point of comparison with other authors, and giving to the inquirer additional opportunity to detect and expose the imposition.

Prophecy, relating to Christ in detail: The confinement for three days and nights "in the heart of the earth," of the Christ, was marvelously prefigured by the mysterious detention of the prophet Jonah for the same length of time in the stomach of the fish. The borderers of Israel along the Mediterranean shore, who heard the story, and still less the mariners who threw the prophet overboard, never supposed that this circumstance, deemed so trivial, was to become so big with meaning in the infinite plan of the all-wise One, by symbolizing the term of Jesus Christ's exanimation, and the time of his resurrection from among the dead. But we are met right here by the objection that, "Science determines that the throat of whales, sharks, and allied species is too small to admit a man." Well, if this be true, and "the throat" not susceptible to distension ordinarily or by miracle, then Jonah was not in the "belly of the fish," and the fact of "Christ in the heart of the earth" may be denied in relation thereto. Now, the Bible statement is, "the Lord had prepared a great fish"—*ketos*—which may signify any sea-monster. Professor H. B. Tristram says: "Various species of shark, several of which occur in the Mediterranean, have been repeatedly known to swallow a man whole."—Natural History of the Bible, p. 293. Reverend William Houghton, M. A., F. L. S., says: "The white shark, which attains sometimes the length of thirty feet, is quite able to swallow a man whole." Mr. Couch, in his History of the Fishes of the British Islands, says: "The formation of the jaws and throat of this (white) shark, renders this a matter of but little difficulty." Ruysch says: "The whole body of a man in armor has been found in the stomach of the white shark." Captain King, in his Survey of Australia, says he "caught one which could have swallowed a man with the greatest ease." Blumenbach says that "a whole horse has been found in a shark." (Dictionary of the Bible, p. 3509.) Professor Couch says: "It is no uncommon thing for sharks to throw up again whole and alive, the prey they have seized."—History of Fishes, vol. 1, p. 33. Darwin is quoted by Houghton in Dictionary of the Bible as saying: "I have heard from Doctor Allen Farres, that he has frequently found a diodon floating alive and distended in the stomach of the shark, and on several occasions he has known it to eat its way out, not only through the coats of the stomach, but through the sides of the monster, which has been thus killed." The Bible says: "The Lord spake unto the fish, and it vomited out Jonah upon the dry land," and let the skeptic impeach the testimony of this fish, if he can.

As to the birth of Christ, and allusions to his life, we present the following:—

Prophecy, Micah 5:2. Time, 710 B. C., K. J.: "But thou Bethlehem . . . be little among the thousands of Judah, yet out of thee shall he come . . . that is to be ruler in Israel." Fulfillment, Matthew 2:1: "Now Jesus was born in Bethlehem of Judea in the days of Herod the king."

Prophecy, Isaiah 42:1. Time, 712 B. C., K. J.: "Behold my servant, whom I uphold; mine elect in whom my soul delighteth; I have put my Spirit upon him." Fulfillment: "And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him." John 3:34: "For he whom God hath sent speaketh God's words: for God giveth not the Spirit by measure unto him." Luke 4:18: "The Spirit of the Lord God is upon me, because he hath anointed me to preach the gospel to the poor."

Prophecy, Isaiah 42:3: "A bruised reed shall he not break, and the smoking flax shall he not quench." Fulfillment, Matthew 9:13: "I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance." Chapter 11, verse 28: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." John 6:37: "Him that cometh to me I will in no wise cast out."

Prophecy, Isaiah 42:21: "He will magnify the law, and make it honorable." Fulfillment, Matthew 4:17-19: "Think not that I am come to destroy the law or the prophets: I am not come to destroy but to fulfill. . . . Whosoever therefore shall break one of the least of these commandments and shall teach men so, he shall be called least in the kingdom of heaven."

Prophecy, Isaiah 50:4: "The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary." Fulfillment, Matthew 7:28, 29: "And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine: for he taught them as one having authority, and not as the scribes." Matthew 13:54: "They were astonished, and said, Whence hath this man this wisdom, and these mighty works?" John 7:46: The officers answered, "Never man spake like this man."

Prophecy, Isaiah 50:6: "I gave my back to the smiters, and my cheeks to them that plucked off the hair; I hid not my face from shame, and spitting." Fulfillment, John 19:1-3: "Then Pilate therefore took Jesus and scourged him. And the soldiers platted a crown of thorns, and put it on his head, . . . and they smote him with their hands." Mark 14:65: "And some began to spit on him, and to cover his face." Matthew 27:30: "And they spit upon him and took the reed, and smote him."

Prophecy, Isaiah 53:3: "He is despised, and rejected of men." Fulfillment, Mark 6:3: "Is not

this the carpenter, the son of Mary? And they were offended at him." John 8:48: "Then answered the Jews, and said unto him, say we not well that thou art a Samaritan, and hast a devil?" John 1:11: "He came to his own and his own received him not." John 19:6-15: When the chief priests therefore and the officers saw him, they cried out, saying, "Crucify him, crucify him. . . . Away with him, away with him."

Prophecy, Isaiah 53:3: "A man of sorrows, and acquainted with grief." Fulfillment, Mark 3:5: "Being grieved for the hardness of their hearts." Luke 19:41: "He beheld the city and wept over it." Luke 22:44: "Being in an agony, his sweat was as it were great drops of blood falling down to the ground." John 11:33, 35: "He groaned in spirit, and was troubled." "Jesus wept."

Prophecy, Isaiah 53:4: "We did esteem him stricken, smitten of God, and afflicted." Fulfillment, Matthew 26:65, 66: "He hath spoken blasphemy . . . he is guilty of death." John 19:7: "We have a law, and by our law he ought to die, because he made himself the Son of God."

Prophecy, Isaiah 53:7: "He was oppressed, and he was afflicted; yet he opened not his mouth." Fulfillment, Matthew 27:12-14: "When he was accused, he answered nothing. Then Pilate said unto him, Hearest thou not how many things they witness against thee? And he answered him to never a word." Mark 14:61: "He held his peace and answered nothing."

Prophecy, Isaiah 53:7: "He was taken from prison and judgment." Fulfillment: "The chief priests and scribes did not cast our Lord into prison, and then after a time give him a fair trial, according to custom, but without delay they delivered him to Pilate, and urged his immediate execution." Both the prison and judgment were ignored. See also Thomas Scott, D. D., note *in loco*.

Prophecy, Isaiah 53:9: "He was with the rich in his death." Fulfillment, Matthew 27:57: "When even was come, there came a rich man of Arimathea named Joseph . . . begged the body of Jesus, . . . wrapped it in linen . . . laid it in his own new tomb."

Prophecy, Isaiah 53:9: "Because he had done no violence, neither was deceit found in his mouth." Fulfillment, Luke 23:14, 15: "Ye have brought this man unto me as one that perverteth the people: and, behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him; no, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him." John 18:38: "I find in him no fault at all." 1 Peter 2:21, 22: "Christ suffered for us, . . . who did no sin, neither was guile found in his mouth."

Prophecy, Isaiah 53:10: "When thou shalt make his soul an offering for sin." Fulfillment, Matthew

26:38: "My soul is exceedingly sorrowful even unto death." John 12:27: "Now is my soul troubled, but for this cause came I unto this hour."

John 19:30: "He bowed his head, and gave up the ghost."

Prophecy, Isaiah 53:12: "He was numbered with the transgressors." Fulfillment, Matthew 27:38: "There were two thieves crucified with him, one on the right hand, and another on the left."

Prophecy, Isaiah 53:12: "And he made intercession for the transgressor." Fulfillment, Luke 23:34: "Father, forgive them, for they know not what they do." Hebrews 7:25: "He ever liveth to make intercession."

Prophecy, Isaiah 55:4: "Behold, I have given him for a witness to the people." Fulfillment, John 18:37: "For this cause came I unto the world, that I should bear witness unto the truth."

Prophecy, Zechariah 11:12. Time, 518 B. C., K. J.: "So they weighed for my price thirty pieces of silver." Fulfillment, Matthew 26:15: "And he said unto them, what will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver."

Prophecy, Zechariah 11:13: "And the Lord said unto me, Cast it unto the potter: a goodly price that I was prized at of them. And I took the thirty pieces of silver and cast them to the potter in the house of the Lord." Fulfillment, Matthew 27:3, 5, 6, 7: "Then, Judas, which betrayed him, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, and he cast down the thirty pieces of silver in the temple. And the chief priests took the pieces of silver, and said, it is not lawful to put them into the treasury, because it is the price of blood. And they took counsel; and bought with them the potters' field, to bury strangers in."

Prophecy, Zechariah 13:7: "Smite the Shepherd and the sheep shall be scattered. Awake, O sword, against my Shepherd." Fulfillment, Matthew 26:47, 56, 57: "And while he yet spake, lo, Judas one of the twelve, came, and with him a great multitude with swords and staves from the chief priests and elders of the people. And they laid hold on Jesus, and led him away to Caiphas. . . . Then all the disciples forsook him and fled."

Prophecy, Zechariah 12:10: "They shall look upon me whom they have pierced." Fulfillment, John 19:31: "But one of the soldiers with a spear pierced his side."

Prophecy, Psalm 34:20: "He keepeth all his bones; not one of them shall be broken." Fulfillment, John 19:32, 33: "Then came the soldiers, and break the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs."

The foregoing constitute only a few out of numer-

ous points of prophetic detail, centering in the person, character, death, and resurrection of Christ. We ask, How can the skeptic of any grade dispose of this chapter of prophecy? That it existed seven hundred years before Christ is as certain as that the poems of Homer or Hesiod had an existence before the Christian era. It was found in the Chaldee and Greek languages hundreds of years before the dawn of the Christian era. The translation of the Old Testament into Greek commenced two hundred and eighty years before Christ at Alexandria; this would be more than three centuries before the commencement of the public ministry of Jesus. The statement of the prophecy is minutely correct, and the writing and deliverance to the world of Isaiah, fifty-third chapter, centuries before the birth of Christ, stands a demonstrated and admitted fact before the world. And the records which thus speak of this personage prophetically, were to be kept by the Jews and held sacred by the opponents of the Christian institution. So the documents could not be interpolated. So precise were the Jews in the copies of their scriptures, that some of the Rabbis assert all the words, and even letters, used in their sacred books, were numbered. Hence, as certain as his birth, character, crucifixion, and death are true, so certain did "the captain of our salvation" rise in grandeur over the wreck of death's proudest hopes, and in triumph bore to his ascending car the captivity of a dying world. Stupendous event! Having entered the dark dominions of the dead, rendered grateful the retreat of the tomb, he planted the flower of immortality in the very moss of the sepulcher. He exhibited the supremest test of the divinity of his mission and the truth of the system he came to ratify, clearly and triumphantly authenticated by the public seal—the out-pouring of the Holy Ghost in the Jewish metropolis on the day of Pentecost. Before the ascension of Jesus from Mount Olivet, he told "the eleven" witnesses not to depart from Jerusalem to proclaim the doctrine of the resurrection until "power from on high" had visited them. Such "power" as would be adequate to confirm such proclamation.

The commemorative day had arrived—"was fully come." One hundred and twenty disciples were present—convened in "one place" with "one accord." This is the memorable day on which the first sheaf of wheat was to be waved, or carried overhead as a thank-offering for the new harvest. There seems to be a coincidence in time and the performance of the ancient symbol—the very day commemorative of the Savior's resurrection as the "first fruits of them that slept." On this day, when representatives from more than fifteen nations were assembled with the disciples to take part in the great festival to celebrate the resurrection, "the sound of a mighty rushing wind" was heard. They flock from all quar-

ters to this place. They see tongues of lambent flame encircling the apostles—emblems of foreign tongues by the Holy Spirit. Not only the citizens of Jerusalem saw and heard; but “devout men from every nation under heaven”—of all languages. They heard the Galileans proclaiming in “every man’s” vernacular, “the wonderful works of God.” The Holy Spirit in Peter explains: “This is the operation of the Spirit which your prophet Joel said should be poured out on all flesh, in the last days; Jesus promised us this ‘power’ to attest his resurrection from the dead. Let all the house of Israel know assuredly that he is received into the heavens, and that God has made that Jesus whom you with wicked hands by Roman soldiers slew, both Lord and Christ. He has received this gift from the Father to bestow on us, in your midst. It is a token of divine approbation. It is a supernatural attestation that he now lives. It is a confirmation that we not deceived.” I have paraphrased Peter’s remark, to develop the special case. With full conviction of what they heard and saw, “pierced to the heart” the polyglot crowd exclaimed, in more than fifteen different dialects: “Men, and brethren, what shall we do?” Peter answers the penitent question, by commanding them, (and he is under the power of the Paraclete,) to “Repent and be baptized every one of you in the name of the Lord Jesus for the remission of your sins, and you shall receive the gift of the Holy Spirit.” Three thousand of them forthwith were baptized, and were filled with joy, and peace, and hope, praising God.

Now permit me to inquire, are not these, out of every nation under heaven, splendid vouchers to the truth of the resurrection of Jesus? Will the open and emphasized testimony of three thousand, one hundred and twenty persons, many of them embittered enemies previously,—I say, will the witness of this multitude in attestation of a fact happening on as public occasion as a national celebration, be admitted as good and reliable in the courts of skeptics? The apostle’s explanation of the healing of the cripple at the beautiful gate of the temple, establishes a relationship of our physical and eternal condition, with the resurrection of Jesus Christ. “Rulers of the people and senators of Israel, if we are this day examined about the benefit conferred upon the cripple, by what means he has been restored, be it known to you, and to all the people of Israel that by the name of Jesus of Nazareth whom you crucified—whom God has raised from the dead,—yes, by him, this man stands before you sound. This is the stone which was set at naught by you builders, that is become the head of the corner. Neither is there salvation in any other name under heaven among men.” That a signal miracle had been performed, they could not deny. They agreed to severely threaten them to “speak no

more in this name.” Peter proposed a question. They have not as yet answered it,—“whether it is righteous in the sight of God, to obey you rather than God.” Decide if you please. But they continue to proclaim “this name.” They continue to do in “this name.” Peter is imprisoned. The angel of the Lord leads him out. They called the apostles before them the second time, wanted to know why they had disregarded their threats. Peter says: It is necessary to obey God rather than you. No apology. But he must attest the all conquering fact: “The God of our fathers has raised up Jesus, whom you slew, hanging him on a tree. Him has God exalted at his right hand to be a prince and a Savior, to give repentance to Israel and the forgiveness of sins. And we are witnesses of these things and so also is the Holy Ghost.” The Holy Ghost a witness? It is promised “unto all whom the Lord shall call.”

No wonder Paul could say, “we are encompassed with such a cloud of witnesses.” The apostle proceeds to establish a necessary connection between Christ’s resurrection and our own: “As in Adam all die, even so in Christ shall all be made alive.”—1 Corinthians 15:22. “If Christ be not raised . . . they which are fallen asleep in Christ are perished.”—Verses 17, 18. “For since by man came death, by man (Christ Jesus) came also the resurrection of the dead.”—Verse 21. “If in this life only we have hope in Christ, we are of all men most miserable.”—Verse 19. “But if there be no resurrection of the dead, then is Christ not risen.”—Verse 13. “But now is Christ risen from the dead, and become the first-fruits of them that slept.”—Verse 20.

Then, on the morning of the Passover, we see him agonizing, bleeding, and dying unconsolated by friends, insulted by foes, drinking the cup to its bitterest dregs—all, with the vision of man’s immortality and eternal life, before him, through the mists of death, on and up, through clouds, to the throne and palm. And having placed his feet on the neck of the king of terrors, and everywhere compassed humanity with the light of life, he proclaims the victor’s notes: “I am he that was dead, but am alive for ever more, Amen! And have the keys of death and hell.”

S. W. L. SCOTT.

Selected Articles.

A SEEDLESS, CORELESS, BLOOMLESS APPLE.

Every one is familiar with the seedless or navel orange, but the seedless apple is a new fruit on the market.

This marvelous improvement in the common apple, fulfilling in letter as well as in spirit the jest of the schoolboy, who proclaimed that “there ain’t going to be no core,” would seem to indicate that eventually the new apple will monopolize the markets of the

world for reasons which the appended data clearly point out.

By way of illustration, it may be said that the seedless and coreless apple follows closely the analogue presented by the seedless orange, and is in fact a prototype of the latter. When the seedless orange was introduced to the public, it was regarded in the light of a horticultural wonder, for if there were no seeds, by what uncanny method was their kind propagated?

Shrouded by a mystery such as this, it required some little time for the matter-of-fact virtues to impress themselves and the real merits of the fruit to become known; but, once eaten, its subtle qualities were forgotten, and its advantages were quickly appreciated, and from that day to this the old-fashioned variety, with its multiplicity of seeds, has suffered severely, having almost been driven from the market, and left all but out of the race. Now let us ascertain the real difference between the two varieties of oranges, as the comparison will serve a useful purpose when the old and the new species of apples are being similarly considered. The reason that the seedless oranges are preferred to those containing ovules, is not because any saving is effected, but simply that the seeds are in the way. The ordinary apple presents a wholly different aspect, for the seeds are inclosed in hard pockets that represent at least one fourth of the apple, and which can not be utilized in any way as an article of food; whereas in the seedless variety these disagreeable features are entirely eliminated. Still, what is more to the point of economy, apples without seeds are also wormless, for it is well known to growers that worms in apples obtain their subsistence not from the meat, but from the seeds; hence it is evident that if a worm was hatched in a seedless apple, it could not live.

The beginning of the seedless apple dates back only a few years, and therefore its history is necessarily brief. All the credit for the propagation of the apple thus far belongs to Mr. John F. Spencer, of Grand Junction, Colorado, who, struck with the success of the seedless orange, believed that similar results could be obtained with apples.

After several years' experimental research he succeeded in producing five trees that bore seedless, coreless, and wormless apples, and from this little group there has budded two thousand more trees, which at present constitute the entire seedless apple stock of the world; and from these two thousand trees all the rest of the world must be supplied. It is estimated that these will have produced about three hundred and seventy-five thousand nursery trees by the fall of 1905, and that the following year at least two million five hundred thousand trees will furnish the supply.

There are many striking peculiarities in the development of the seedless tree, as well as in the fruit.

As an instance it may be cited that the tree is blossomless; and while there is a stamen and a very small quantity of pollen, exactly as in the blossom of the ordinary apple-tree, yet the blossom or flower itself is missing. . . .

The only thing that resembles a blossom comes in the form of several small green leaves that grow around the little apple to shelter it. It is this lack of blossom that makes it almost impossible for the codling moth to deposit its eggs, and this practically insures a wormless apple. As it is the blossom of the common apple-tree that is attacked by cold and frost, the seedless apple-tree is immune, and the late frosts that play havoc with the apple-grower's purse by denuding his orchard may now become a thing of the past, and at the same time prevent worry and increase profits.

The seedless apple-tree has a hard, smooth bark, and may be grown in any climate; the meat of the new apple, like that of the seedless orange, is very solid, and in both there is a slightly hardened substance at the navel end. Through long development this has almost disappeared in the orange; and while it is more or less prominent in the seedless apple, it has been materially reduced in the last generation of trees, and all sizes tend to show that it will grow smaller with successive generations, as the navel end of the orange has grown smaller.

The apples, which are of a beautiful dark red color with yellow strawberry dots, are of a goodly size, and have a flavor similar to the winesap.—A. Frederick Collins in *Scientific American* for February 4, 1905.

Sunday-School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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The Boy and the Boy's Father.

The boy's mother is holding indignation meetings in Carnegie Hall, New York, and passing resolutions against the prevalence of youthful vice. Or, she is smashing saloons in Kansas because they are boy-traps. Or, she is working with might and main in some other State, against the deadly cigarette, or for temperance education in the public schools, all in the interests of the boy. Where is the boy's father? Why isn't he heard from?

Pulpit and press are deploring the fact that the most energetic, ambitious, masterful boys are breaking away from the leading-strings of the church. There has never been less truth back of such statements than in these days of Christian Endeavor, but there has always been enough truth to compel attention to the strength of the leading-strings. What is the boy's father doing to make them unbreakable?

Too often he is turning the entire religious training of the boy over to the boy's mother. The boy's mother is his Sunday-school teacher. The boy's mother or sister or aunt is his Junior superintendent. We have mothers' associations or clubs in many of our churches, for the study of the laws of heredity and environment, and the science of child-culture.

But what are the fathers' clubs discussing? Expansion, the steel trust, and municipal reform, or they are retailing thread-

bare jokes. The boy, himself, is too apt to be a joke to his father.

Usually the boy is expected to imbibe his business and political views from his father, and his religion from his mother. His father may ask him, sometimes, if he has studied his Sunday-school lesson. When the period of adolescence comes, no wonder that the boy begins to regard religion as something belonging to the other sex and to "kids." Later, he may appreciate in its true worth his mother's religion of quiet, unswerving, enduring trust and devotion; but just now it seems womanish and unworthy. He longs for action. He dreams of deeds of daring. He is impressed most powerfully with enterprises into which his father and other men throw their constructive genius and energy.

The boy's father is a prince of merchants or contractors or mechanics, but a torpid church-member; and in the boy's home manly religion is not as much in evidence as the daily paper or the trade journal. The boy's father has a business to build up for the boy.

But many a father has built up a business for the boy, and has forgotten to build up the boy for the business, as his godly father built him up. And when he is ready to add "& Son" to the name of "Smith" or "Brown" on the business sign, the "Son" is too busy sowing his wild oats to honor the ceremony with his presence.

The boy's father would better leave behind him a good son than a great business. Any father could better afford to have carved on his tombstone, "Here Lies the Father of Dwight L. Moody" than to leave a twenty-story building or a great railroad, named after himself.

The next quarter of a century is going to witness one of the most tremendous and desperate struggles to save the boy from the whisky bottle, the gambling mania, the octopus of social impurity, and the clutch of gold-greediness. The meetings in Carnegie Hall, the blows of the hatchet in Kansas, the anti-cigarette league, are but straws. The boy's mother is in the fight already. But it is time the boy's father was aroused. Shout it above the jingle of the telephone bell; above the clatter of the car wheels; above the chatter of the clubs, and so loud as to break the spell of the newspaper and novel: "The boy needs his father!" He must get from him a virulent, aggressive type of piety. He must see in him his ideal of courageous citizenship and staunch loyalty to honor. A hundred devoted mothers could not do this for the boy, though they gave their lives.

Does the boy's father hear? Is the boy's father ready to meet the emergency?—*Christian Endeavor World*.

The Sunday-School Lesson for March 12, 1905.

THE CHURCH IN SARDIS.

Lesson text: Revelation 3: 1-6.

Golden Text.—"He that overcome, the same shall be clothed in white raiment."—Revelation 3: 5.

A BIRD'S-EYE VIEW OF THE LESSON, FOR SUPERINTENDENTS.

The second primary lesson tells the story of the condition of the branch in Sardis, where there were only a few who had maintained the purity necessary to commend them to Christ. It tells that the people of that branch were called saints, that they had been baptized into the church, and had taken upon them the promise to keep the commandments of the Lord, but that only a few had kept that promise, and that Jesus said there were only a few of them who had not defiled their garments.

The lesson improves this opportunity to teach them the necessity of being clean, in body and clothing, but most of all, in spirit. It calls attention to the promise in the words of the golden text, that those who overcome shall be clothed in white raiment, and, in connection with it, speaks of the purity of the

home of Jesus and of the white raiment of the angels who sometimes minister to men from heaven.

And there is another important thought in the lesson story, that we should learn from the example of the few pure-hearted saints in Sardis to do right, even if we must be different from the majority of the people about us, even if we must stand alone among them.

Children in school, or on the streets, or in places of public gatherings often fall into temptation and enter into the wrongs practiced by the majority. They do things under the wrong influence of young companions which they would not do under other circumstances; often they do those things from the fear of ridicule.

Some of the questions in the second primary lesson touch upon these things. We children of larger growth have need to study such questions as these to strengthen both our children and ourselves, for do not we yield in more things than we ought to the popular notions, do not we deviate sometimes with the multitude about us and swerve from the straight line of God's truth, which, like a rod of iron, firm and unbending, never varies from its straight course?

The intermediate lesson calls attention to the saying of Jesus to this church in Sardis, as to the other churches, "I know thy works." It refers to our proneness to forget that God sees all our doings. It points out the fact that Jesus declared the works of Sardis were not perfect before God.

The query rises in the minds of some, "What would the Lord say of us, should he speak of the nature of our works?"

There need be no question with any one of us concerning our own works. If we are sincerely trying to live up to the commandments of God, we are aware of our effort; if our own hearts condemn us for things we are not doing, God is greater than our hearts and will also condemn our indifference or disobedience. If we honestly live up to all the light we have, our heavenly Father will not permit us to remain in darkness but will point out to us the way of truth. "He will be very gracious unto thee at the voice of thy cry; when he shall hear it, he will answer thee. . . . And thine ears shall hear a word behind thee saying, This is the way, walk ye in it."

The intermediate lesson also brings to our notice the statement that the saints of Sardis had the name of being alive. If we bear in mind that there were but few who were approved by the Lord, we must conclude that the majority of those called saints in that city had little more than a nominal membership in the church. Jesus spoke of some who were ready to die; he referred to their weak spirituality. He referred to them as those who remain, and we might infer from this that others were already spiritually dead.

This lesson also directs us to the promise of Jesus concerning those who overcome. In addition to saying that they shall walk with him in white, being clothed in white raiment, he promised not to blot their names out of the book of life.

This reminds us of that time when Moses went to the Lord to intercede for his disobedient brethren after they had made the molten calf. In his pleading he asked the Lord to forgive their sin, and offered, if it were necessary, that his name might be blotted out of the Lord's book instead of the names of those who had sinned. But the Lord answered him, "Whosoever hath sinned against me, him will I blot out of my book."

The senior lesson shows that the Lord did not condemn the entire branch at Sardis because some were spiritually dead and others very weak, neither did he approve the entire body there, because there were some faithful ones in it. He stated the case just as it was; he condemned what was wrong and approved what was right. We do not always do so. We sometimes are too pessimistic and sometimes too optimistic. At times we see everything in very somber hues, and at other times we see them in a

brighter light than facts justify. But we should learn to see truly, to discriminate clearly between good and bad.

The saying that the church at Sardis had a name that it lived suggests the thought that it is possible for us to have a reputation for being what we are not. This is not always because we deceive others with regard to what we are doing, but it is sometimes because they are not able to estimate correctly. The works of the people of the church in Sardis were not perfect in the sight of God, yet there were those with whom it had the name of being alive. Some evidently did not see that its works were not of the light.

And so we need to have a care concerning our own works. It is possible for us to be actively doing something connected with the church, and yet we may not be doing the work of God. We have need to remember that it is not the outward service we may render, but the spirit in which that service is done that makes it perfect, or imperfect in the sight of God. The Lord found it necessary to warn us with the restoration of the gospel that it is an impossibility for us to assist in his work if we are not humble and full of love, if we have not faith, hope, and charity, if we are not temperate in all things.

When we examine our works, let us see if this is the spirit that is manifest in the things we are doing. If this spirit does not characterize our works, then they are not perfect in the sight of God, no matter what praise they may elicit from men.

The scriptures warn us frequently against pride and excess of ornamentation in dress, but our primary lesson to-day suggests to us that we should avoid the opposite extreme also. We are as far out of the way when we are untidy and unclean as when we are clothed extravagantly. The senior lesson suggests to us that, if we desire to walk in white with Jesus in the eternal world, we must seek to walk in white in this world, to keep the whole being pure, both spirit and body.

"Let thy mind's sweetness have its operation upon thy body, thy clothes, and thy habitation."—Herbert.

"Even from the body's purity the mind receives a secret sympathetic aid."—Thompson.

One of the best thoughts in the lesson is suggested by the statement that there were a few righteous saints in Sardis. Teachers should use this topic to encourage the disposition to be loyal to truth and right, even should the majority about us be going wrong.

The question with us should not be, What is popular? It should be, What is right?

"Keep me, O Lord,
Trustful and lowly;
Fill me with love
Tender and holy."

ANNA SALYARDS.

Letter Department.

GALENA, Indiana, February 13, 1905.

Editors Herald: In the *Helper* for January, 1905, is a "rap on the knuckles" of Reverend R. B. Neal, from the inside, under the caption, "A peculiar problem," as follows: "A brother writes from Scottsboro, Alabama: 'I notice in the *Gospel Advocate* of January 29, that Bro. R. B. Neal is laid up with a lame leg, and that he will devote more time to the anti-Mormon department of his work; and in the *Christian Standard* of January 17, he says that he has led a class-meeting for the Methodists and organized a Christian Endeavor Society. I find

as much authority in the Bible for Mormonism as I do for class-meetings and Christian Endeavor societies. I suppose the poor old brother has to write against something; and as the Mormons have very few friends in the country where he lives, it is safe to fight them. No doubt that, when he is able to be out again, he will go to work organizing societies and attending class-meetings. Such people will do very little good or very little harm, whether in the house with a lame leg or out of it with a lame mind.'"

The above reminds us of the fable of a farmer who had a combative sheep, which was making him much trouble by fighting everything that came in its way. So as fighting was his alpha and omega, he determined that he should have it. He got a hickory maul, tied it to a limb and started it swinging. The old pest thinking it was a banter, backed, and took it a tilt. The farmer, satisfied that the sheep had found his match, said he would return next morning to see how he was making it with his opponent. On his return he found the old sheep had butted himself all away except about two inches of his tail and that was still in motion. The analogy: Campbellism has had its sway, tearing down and trampling under foot, but at last it has struck the maul of Mormonism, and has completely demolished itself, all but its tail, R. B. Neal and the "antis." R. B. Neal has better success in leading class-meetings than in fighting Mormonism.

Yours in Christ,

M. R. SCOTT, SR.

GLENS FERRY, Idaho, February 14, 1905.

Editors Herald: Since I last wrote I have been busily engaged in mission-work, having for a coworker Elder Silas D. Condit. After leaving Logan, Utah, we went to Malad City, Idaho, where we held several preaching-services. We also preached a few times at Elkhorn. But having decided to labor in the Lower Snake River country during the winter months we did not tarry long in the Malad Valley. On the 25th of November we started for Malta, intending to visit Saints at Black Pine, but upon arriving at the Black Pine settlement we found the Saints had moved to other parts so we drove on to Malta, where we tried to tell the gospel story to Saints and friends. From there we drove to Conor and Elba, preaching at both places, then on to Albion, the county-seat of Cassia County, Idaho, where we preached in the Methodist Episcopal chapel a few times, also held preaching-service in the Mormon meeting-house in the country a few miles distant.

I wish to state that the Saints of the Rocky Mountain Mission in nearly all places in which we have labored have generously supplied us with money to defray our traveling expenses. We can not mention them by name, but can assure them all that we hold them in grateful remembrance for their loving kindness to us.

From Albion we drove to Locust, near Oakly, Idaho, where we preached to a small audience in the Locust Schoolhouse. While here we tarried with a friend, a Mr. Alvin Tanner, who is known as "the farmer poet." From here we drove to Hagerman, a distance of about eighty miles. Receiving notice from the United States land department to appear before the land commissioner in Uinta County, Wyoming, on land business, I left Bro. Silas to labor alone at Hagerman and vicinity, while I went to Wyoming, to attend to the business mentioned. While in Wyoming I did some preaching, and also visited Saints and friends in Western Wyoming and Southeastern Idaho. Did some work in the interest of the Sunday-school, adding nineteen names to the home class department. Returned to Hagerman December 24, where I found Bro. Silas doing all he could to arouse a greater interest in spiritual things among the people. We continued here until the 10th of January, preaching in schoolhouses, and doing what we could to instruct and assist the Saints in carrying on the good work. From Hagerman we went to Mountain Home, stopping at Glens Ferry enroute. At Glens

Ferry we found Bro. Albert Collins, who is the only Saint living in that vicinity. At Old Mountain Home, on Rattlesnake Creek, we preached four sermons in a schoolhouse, and did what we could in the interests of the Sunday-school.

On January 16 we started on our way, camping at Indian Creek over night. The next day we arrived at South Boise. Here we tarried until the 23d of January, preaching in Boise and South Boise, hunting up Saints and friends, and doing such ministerial work as we found necessary. After a diligent search we succeeded in finding fourteen members of the church in Boise. On the 23d of January we drove to Meridian, where I left Bro. Silas to look after the work there, while I went, by rail, to Caldwell, to learn what could be done in that part of the country. Conditions not being favorable, I did no preaching, but devoted my time to hunting up Saints and friends, visiting with them, and trying to do them good. Found only two Saints in Caldwell, viz.: Sr. Davis and Cox. But hearing that a Mr. Ode who lived in the country nine miles northwest from Caldwell was a member of the church I walked down to his home, and found he was a brother indeed, and well spoken of by his neighbors. Finding conditions were not favorable for gospel work in their neighborhood I returned to Meridian, where we continued our efforts to present the gospel to the people until the 3d of February, when we drove back to Boise and renewed our efforts there until the 9th inst., doing what we could to strengthen the faith of the Saints and preach the gospel to those who desire to know the truth. We left quite a number interested, and we believe that some who attended our services there will obey the gospel law in the near future.

For the past thirty days there has been much cloudy, wet weather, both rain and snow, and the wagon roads are in a deplorable condition, and we have been hindered in gospel work to a considerable extent. While at Bro. Alexander Hoffman's home at Old Mountain Home on our return trip, we had the pleasure of leading his five children into the water of baptism, and left them rejoicing in the hope of eternal life. Came to Glens Ferry to-day.

As ever in the true faith,

A. J. LAYLAND.

ever it so happens that a district begins to fall behind in tithes and offerings, it is generally due to one of two causes, either a loss numerically or spiritually. For every true, spiritual-minded Latter Day Saint is always looking about to see where it may be possible for him to do something to help move this glorious work along. But when the fires of holy zeal begin to burn low in the souls of God's people, then complainings, evil surmisings, and a never-failing amount of excuses as to why they can not be at the place of meetings; a failure to keep up family prayers only when the preacher comes, and then only to show the preacher respect, and not for any especial favor they expect to receive from Christ, and many other things too numerous to mention.

But one more I will mention and it is a disgusting feature, more especially noticed among some older Latter Day Saints: To always be ready to give encouragement when it is least needed, when some noted minister of high standing comes among them. But when some dear brother who is stationed among them, who has been called by Christ to be the shepherd of their branch, is to speak, these notable preacher-followers are especially conspicuous by their absence. I have this to say to those parties, whoever they are, that unless they *repent* they will be condemned before the throne of the just One "in that day," for having not given or shown due respect to the bearers of his holy priesthood, who are worthy howsoever humble they may be.

Bro. Waldsmith informs me that this district has done quite well in tithes and offerings; but that some of those who are best able to pay tithes are not complying with the law as Christ directs.

Why is it that those who claim to be Latter Day Saints will ignore his law? Can they consistently expect Christ to answer their prayers? Jesus says in Luke, sixth chapter, "Why call ye me, Lord, Lord, and do not the things which I say?" The day of calamity will surely come to those who fail to do. Dear brethren and sisters, let us all try to see our duty and do it.

In hope of eternal life,

J. R. SUTTON.

NEBRASKA CITY, Nebraska, February 14, 1905.

Editors Herald: On last Saturday I came to this place from Union, Cass County, where I had commenced a series of meetings, intending to hold for a week or ten days at least. But owing to the extremely cold weather together with much snow and drifting, I was compelled to close my efforts at that time. I felt sorry to have to close, for there is such a manifest desire among the people there, both of the church and of the world, to hear the gospel that I feel quite sure a good work could be done there. I shall try to return to Union sometime after the snow blizzards are past and do some work there. It will be necessary for the ministry in this section of country to stay in the cities and do all they can until such time as the weather shall be a little more favorable for work in the country.

I will remain here until Thursday, then go to South Auburn, thence to Tecumseh, Nebraska; and I desire that the brethren of the ministry shall send their reports to me the first of March, at Tecumseh, Nebraska, in care of W. F. D. Brandon.

This district contemplates holding a reunion another year, and W. M. Self, A. E. Madison, and the writer were appointed a committee to look up the matter, and make a report to the district conference to be held in May, 1905. We hope and trust that should the district decide to hold a reunion next fall, the Saints will spare no effort to make the reunion a success. I feel that a reunion in this field would be a good thing; for the more we can get the Saints together in gatherings of such kind the more spiritual they will be as a result. I have noticed that whenever and wherever we find a good, spiritual Latter Day Saint family, we feel assured that they are ready and willing to meet every reasonable demand made of them by the church. When-

Extracts from Letters.

Bro. E. L. Kelley wrote us from Fall River, Massachusetts, February 21, 1905: "The present writing I am in Fall River, Massachusetts, where the district conference has now completed its work and adjourned. Have a pleasant stopping-place with Doctor J. Gilbert. The conference was fairly well attended and a very pleasant one, Bro. F. M. Sheehy present and presiding. One week ago attended the Philadelphia conference where they had a very pleasant gathering. Bro. George Potts and associates presided there, but Brn. F. G. Pitt and W. W. Smith were present of the missionary force. Brn. John Zimmerman of Philadelphia, and Bishop R. Bullard of Arlington, Massachusetts, were present in their respective fields looking after the finances, the latter assisted by Brn. M. H. and W. C. Fisher and Charles Lake; Bro. G. H. Smith of the missionary force and a goodly list of the eldership, consisting of Brn. Robley, Gates, Sinclair, Ames, Whipple, Pearce, Howlett, Gilbert, Bradbury, Bussiel, etc., supporting the work of the session. If I do not have all the names just right or the office of the individual, you will doubtless know the men any way and be glad to know they are warring for the work. Preached in Brooklyn on my trip, staying with Joseph Squire, Sen., and Captain Potts. I am glad I came east; I find some very important work for the Bishop's department to be done. Bro. Fred M. Smith of Presidency made a good record for the cause, and also himself as a worthy worker in the vineyard, both in the Philadelphia and Massachusetts districts the past season. If he does as well every place he goes among the Saints to labor the church can well afford to have him out. Bro. R. C. Evans' visit was also appreciated, but you know this is so common, as he has traveled

so much, we do not say much about it. I speak here to-night, New Bedford Wednesday, Attleboro Thursday, Fall River for court Saturday, Providence Sunday, and Boston Sunday week, where they have opening of new church-building. My Westward trip will not begin till March 6, you will see. All moving fairly well."

Bro. U. W. Greene, wrote from Pittsburg, Pennsylvania, February 28: "My recent trip through the Ohio District enabled me to get closely in touch with the situation there. The work which for many years has been at a standstill and practically dead is changing for the better. Throughout the Hocking Valley an increasing interest is manifest both among the members and those not of the faith. The brethren are doing well and God is blessing their efforts. Our hearts thrilled with joy under the Spirit's power. I see that which leads me to believe the coming year will be productive of much good. The conference in Columbus was the best one I have attended in the mission. We received good reports in all the leading papers. Bro. A. B. Kirkendall was elected president, with Bro. S. J. Jeffers and H. E. French counselors. Columbus Branch is in excellent spiritual condition and growing. Bro. French is developing into a splendid pastor. Bro. A. B. Kirkendall has been tendered the nomination for probate judge of Vinton County. I have advised him to accept it, believing it for the best for him and the church. Pittsburg has been passing through trial for a long time. Last night Bro. J. A. Becker was unanimously chosen to preside. He has been here as a missionary for some months and is doing well."

Miscellaneous Department.

Conference Minutes.

Far West.—Conference convened with the St. Joseph Branch, February 11 and 12, 1905, district president and vice-president, I. N. Roberts and B. J. Dice presiding, Charles P. Faul and G. J. Whitehead secretaries. Bishop's agent, Charles P. Faul, reported: Amount due Bishop's agent October 20, 1904, bank note, \$300; individual, \$413.72; paid out, \$385; received, \$938.16; due Bishop's agent, less cash on hand, \$139.41. Ministry reporting: Elders R. Jeffries, S. F. Cushman, T. J. Mauzey, John Davis, I. N. Roberts, J. C. Elvert baptized 1, W. E. Summerfield, J. S. Constance, F. B. Shumate, M. Shaw, L. L. Babbitt, J. Armstrong, B. J. Dice, A. E. McCord baptized 9, D. E. Powell, G. J. Whitehead, A. Nesser, C. P. Faul, A. W. Head, William Lewis, William Lawrenson; Priests L. Christianson, C. W. Ethridge, N. L. Booker, B. R. Constance, F. Uphoff, S. H. Simmons, C. J. Cravens, G. W. Mauzey, C. H. Islieb, J. L. Bear, James Claiborne, D. H. Schmidt, A. R. Daniels, R. Garlsh, C. Archibald; Teachers E. T. Atkinson, J. Piepergerdes; Deacons W. G. Bronson, G. L. Swensen, and W. C. Flanders. Branch reports: D-Kalb 60, Alma 35 German Stewartville 80, Far West 24, Delano 92, Pleasant Grove 85, Edgerton Junction 58, Stewartville 253, St. Joseph 600, Kingston 102, Cameron 41. Delegates to General Conference: C. P. Faul, John Davis, Sr. John Davis, I. N. Roberts, B. J. Dice, T. T. Hinderks, D. E. Powell, Sr. T. T. Hinderks, William Lewis, Sr. William Lewis, Bro. and Sr. G. J. Whitehead, W. E. Summerfield, Bro. and Sr. S. P. Carpenter, R. Garlsh, Sr. V. White, Bert White, Carrie M. Lewis, Mary Smith, J. S. Lawton, Mary M. Hinderks, J. C. Elvert, J. Armstrong, C. F. Householder, R. Jeffries, E. T. Atkinson, Swen Swenson, A. E. McCord, Bro. and Sr. Carl Kinnaman, Emma Lewis, J. W. Roberts, Bro. and Sr. Fred Uphoff, J. S. Constance, S. F. Cushman, Ruby Jackson, G. W. Best, Pearl Best, Cora Cook, M. Shaw, C. J. Cravens, Filo Rodgers, N. C. Enge, D. H. Schmidt, Sr. G. F. Simmons, Ida Lewis, W. E. Haden, Sr. Dona Haden, Fannie Ehlers, Bro. and Sr. G. E. Carpenter, Vina Mason, J. L. Bear, Bro. and Sr. J. Claiborne, C. W. Ethridge, Sr. Ella Powell, Bro. and Sr. James Wood, Minnie Rodgers. Delegates present empowered to cast the full vote. District treasurer, B. J. Dice, reported: On hand October 20, 1904, \$6.41; February 11, on hand, \$6.41. Officers elected: I. N. Roberts, president; B. J. Dice, vice-president; Charles P. Faul, secretary; G. J. Whitehead, assistant secretary; Charles P. Faul sustained as Bishop's agent; B. J. Dice, elected district treasurer. Letter received from A. J. Cato of Fairland, Indian Territory, was read by the secretary: Appeal from the refusal to grant

letter of removal from the Pleasant Grove Branch. The matter was referred to the district officers, they to investigate and report to the conference. Conference requested the Pleasant Grove Branch to enroll the names of Bro. and Sr. Jacob Taylor, of Maysville, Missouri, on their branch record, and then the secretary of said branch to issue letters of removal to this brother and sister. Whereas the Bishop has consented to sell the Gospel Hill Church, and the fund obtained thereby be applied toward the building of a house of worship in Cameron, Missouri, providing that the Far West District conference approves of the sale, therefore be it resolved that we authorize and empower the president, missionary in charge, and Bishop's agent, to take this matter under advisement as in their judgment might be best with consent of Bishopric. Carried. Moved and carried that a committee of one consisting of district president be appointed to take under advisement the joining of Avenue Branch to the Far West District. A collection was taken to reimburse C. P. Faul for cost of blank ministerial reports. Adjourned to meet with Kingston Branch, June 10 and 11.

Convention Minutes.

Nauvoo.—Sunday-school association convened at Montrose, Iowa, February 17, 1905, in charge of assistant superintendent, J. B. Wildermuth. Statistical reports were read from Farmington, Keb, Ft. Madison, Burlington, New London, Rock Creek, and Montrose schools. The following officers were elected. Superintendent, George P. Lambert; assistant superintendent, J. B. Wildermuth; secretary, Jessie J. Ward; treasurer, Carolyn B. Jarvis; librarian, Edward Schweers. Delegates to General Convention: J. W. Peterson, J. B. Wildermuth, Carolyn Jarvis, Jessie Ward, El Schweers, James McKiernan, W. H. Gunn, Edith Jarvis, Bro. and Sr. E. A. Smith, Sr. Ida Manifold, M. H. Seigfreid, Sr. F. M. McDonald, William Pittman, Sr. Maggie Wright, Emerson Smith, George P. Lambert, and H. S. Salisbury. Program rendered on Friday evening by Sunday-school and Religio associations was well attended and fully appreciated by all present.

Pottawattamie.—Convention met at Council Bluffs, Friday, February 24, 1905, at 11 a. m. The following officers were elected for the coming year: Superintendent, F. G. Hough; assistant superintendent, S. Harding; secretary, E. H. Carlile; treasurer, Thomas Scott; librarian, Sr. Blanche Andrews.

Little Sioux.—Convened at Magnolia, Iowa, February 10, 1905, 10.30 a. m. Fred Lamphere was chosen superintendent and J. M. Baker first assistant for coming year. Evening session was devoted to papers on subjects under theme of "Home." Adjourned to meet in June at Sioux City, Iowa. Annie Stuart, secretary.

Gallands Grove.—Sunday-school association convened at Deloit, Iowa, February 17, 1905, at 2 p. m., J. L. Butterworth in chair. Reports were read from nine schools. Lanesboro did not report. Treasurer's report read showing balance on hand to date, 63 cents. Treasurer was authorized to call on schools in district for funds amounting to \$10. Delegates chosen to General Convention: J. L. Butterworth, C. J. Hunt, D. M. Rudd, C. E. Butterworth, F. E. Chrt, J. F. McDowell, J. M. Baker, and A. H. Rudd. District officers elected for the ensuing year: J. L. Butterworth superintendent, William McKim assistant superintendent, Floy Holcomb secretary, Lora Duckett treasurer, Etta Hunt librarian. It was resolved that hereafter conventions stand adjourned at the close of the program without the form of motion subject to the call of the executive committee. The evening session was beneficially occupied by songs, papers, and talks, the theme being, The Home. Floy Holcomb, secretary.

Fremont.—Convention convened with the Tabor Branch, February 16 and 17, 1905. Election of officers: Superintendent, Sr. Emma Hougas; assistant superintendent, Joseph Roberts; secretary, Sr. Lulu Kemp; treasurer, Sr. Bethana Redfield; librarian, Ethel I. Skank. Delegates chosen to General Convention: J. M. Stubbart, M. M. Turpan, D. R. Chambers, Charles Forney, Laura Gaylord, George Kamp and wife, A. J. Davidson, T. A. Hougas and wife, D. Hougas and wife, J. F. Greene, Moses Gaylord and wife, Charles Fry, William Leeka and wife, A. Badham, H. O. Redfield and wife, John Harrington, Sr. M. E. Pace, Frank Redfield and wife. Delegates present authorized to cast majority and minority vote. Secretary's bill allowed. Religio business transacted. Resolution

passed that the district librarian form plans by which the circulating library may be placed in operation. Moved and carried that this convention set apart the first evening of the next convention for Religio, and at least one half hour for business on Friday morning. Convention adjourned to meet at the same place, and just previous to the next conference.

Northeastern Missouri.—Association convened at Bevier, Missouri, February 10, 1905, at 10 a. m., W. B. Richards in charge. The morning meeting was spent in hearing and accepting reports. Officers elected: Superintendent, W. B. Richards; assistant superintendent, F. O. DeLong; secretary, Hattie Williams; treasurer, P. J. Raw; librarian, Blanche Dixon. Delegates to General Convention: W. B. Richards, J. A. Tanner, F. T. Mussell, William Chapman, Ed Thomas, Hattie Williams, Carrie Richards, M. J. Thomas, Ellen Davis, Ethel Harris, Floy Walker, William J. Richards, D. E. Tucker, Lydia Edmonds, Charles Edmonds, George Hicklen, D. E. Jones, Paul Byers, P. J. Raw, Dan Edmonds, Sarah Tanner, Kate Rogers. June and October conventions were dispensed with and in their stead a midsummer reunion for institute-work instituted. Time and place of midsummer reunion and February convention left in hands of district officers. Adjourned to meet at call of district officers. Hattie Williams, secretary.

Seattle and British Columbia: First convention of the district association convened in Seattle, Washington, Friday, 2.20 p. m., February 3, 1905, at the home of Bro. and Sr. Arthur Gorbutt, the hall secured for the conference not being available on that date, O. B. Thomas presiding, Bertha E. McCulloch secretary. Six schools reported: Vancouver, Chilliwack, Roslyn, Castle Rock, Tacoma, and Seattle, with a total membership of about 150. Officers elected: J. S. Rainey, superintendent; Bro. W. E. Clark, assistant superintendent; Sr. Bertha E. McCulloch, secretary; Sr. Mabel Clark, treasurer. Delegates to General Convention: T. J. Bell, O. B. Thomas, G. T. Griffiths. Adjourned to meet at Tacoma on Friday preceding the next conference.

Montana.—Association met in convention at the Saints' Hall in Bozeman, Montana, February 3, 1905. A business-session was held in the morning, in the afternoon one to talk of ways and means of help for Sunday-school workers. An entertainment was given in the evening. Adjourned to meet at time and place of next district conference. Mrs. L. Reese Wells, secretary.

Church Secretary.

RAILROAD RATES TO GENERAL CONFERENCE AND CONVENTIONS. CENTRAL AND TRUNK LINE PASSENGER ASSOCIATIONS.

Central Association.—The Central Association, covering territory from Niagara Falls and Pittsburg on the east; Toronto, Stratford, etc., and state of Michigan on the north; Louisville, Cairo, etc., on the south; and Chicago, Peoria, and St. Louis on the west; has concurred in rate of one and one third fare, round trip, certificate plan, to General Conference and Conventions, Lamoni, Iowa, April, 1905.

Going tickets are purchasable April 1 to 7. "Each person desiring the excursion fare must purchase a first-class ticket (either limited or unlimited) to the place of meeting, for which he will pay the regular fare of not less than 75 cents," and secure certificate with every ticket purchased. "If through tickets can not be procured at the starting-point, tickets should be purchased to the nearest point where such through ticket can be obtained, and there purchase through to place of meeting, and a certificate from the ticket agent at the place where each purchase is made should be requested."

Persons holding certificates showing payment of full fare to place of meeting are entitled to return tickets at one third regular first-class fare, on presentation of same to Church Secretary and Joint Agent for vising and stamping. Return tickets may be purchased as late as April 24. "No certificate will be honored if issued in connection with children's half-fare ticket, on account of clergy, charity, employees, or at less than regularly agreed first-class fare." Certificates are not transferable. "No refund of fare can be expected because of failure to obtain certificates" and to have them properly signed and stamped by Church Secretary and Joint Agent. It should be remembered that certificates dated later than April 7 are not good for return fare at reduction. Return trip is over same route as going trip, and for continuous passage.

List of roads: Ann Arbor; B. & O.; B. & O. S. W.; B. & L. E.; C. & O.; C. & E. I.; C. & E. and Erie; C. I. and E.; C. I. & L.; C. & M. V.; C. H. & D.; C. N. O. & T. P. Ry. Co.;

Cin. Northern; C. A. & C.; C. & B. Transit Co.; C. C. & L.; C. C. C. & St. L.; D. & B. S. Co.; D. & C. N. Co.; Detroit So. R. R. Co.; D. T. & M. R. R.; D. A. V. & P. R. R.; E. & I.; E. & T. H.; G. R. & I. Ry.; G. T. Ry. System; Hooking Valley; I. I. & I.; L. E. A. & W.; L. E. & W.; L. S. & M. S.; L. & N.; L. H. & St. L.; M. C. & C.; Michigan Central; Mobile and Ohio; N. Y. C. & St. L.; N. & W.; Ohio Central Lines; Penn. Lines; Pere Marquette; P. & L. E.; P. L. & W.; So. Ry. (St. Louis Division); T. P. & W.; T. St. L. & W.; Vandalia Railroad Co.; Wabash; Wabash Pitts. Ter. Ry.; W. & L. E.; Z. & W.

TRUNK LINE ASSOCIATION.—Territory: From Buffalo, Niagara Falls, Suspension Bridge, Dunkirk, and Salamanca, New York, Erie and Pittsburg, Pennsylvania, Bellaire, Ohio, Wheeling, Parkersburg, and Huntington, West Virginia, and points east thereof, except in New England.

Going tickets may be obtained April 1 to 7, and certificate must be obtained with each ticket purchased. "Certificates are not kept at all stations. If, however, the ticket agent at a local station is not supplied with certificates and through tickets to place of meeting, he can inform the delegate of the nearest important station where they can be obtained. In such case the delegate should purchase a local ticket to such station and there secure certificate and through ticket to place of meeting." "Agents at all important stations and coupon ticket offices are supplied with certificates."

The return fare of one third regular rate is conditioned on the attendance of one hundred persons holding certificates showing payment of full fare to place of meeting. Return tickets limited to continuous passage over same route as going trip, and may be obtained as late as April 24.

List of roads: Baltimore and Ohio (Pittsburg, Parkersburg, Bellaire, and Wheeling, and east thereof); Buffalo & Susquehanna; Buffalo, Rochester & Pittsburg; Central of New Jersey; Chesapeake & Ohio (Huntington, W. Va., and east thereof); Chesapeake Steamship Co.; Cumberland Valley; Delaware & Hudson; Del. Laok. & Western; Erie (Buffalo, Suspension Bridge, Dunkirk, Salamanca, and east thereof); Fonda, Johnstown, & Gloversville; Jamestown, Chautauqua, & Lake Erie; Lehigh Valley; New York Central and Hudson River, Main Line and Branches, including R. W. & O., Adirondack, and Penna. Divisions, but not including stations on the Harlem and Putnam Divisions; New York, Ontario, & Western; New York, Philadelphia & Norfolk; Norfolk & Washington Steamboat Co.; Pennsylvania, including Buffalo & Allegheny Valley Division (formerly W. N. Y. & P. and Allegheny Valley Rys.); Northern Central; Philadelphia & Erie; Philadelphia, Baltimore & Washington; West Jersey & Seashore; Philadelphia & Reading; Washington Southern; West Shore.

Receipts for fare paid will not be accepted in lieu of certificates.

Southwestern Association.—The list of roads in the Southwestern Association, notice concerning which was published in HERALD of March 1, and *Ensign* of March 2, is as follows: A. T. & S. F.; C. R. I. & Gulf; C. R. I. & Pac.; C. R. I. & Pac. (Choctaw District); El Paso-Northeastern System; Ft. Worth & Denver City; Ft. Worth & Rio Grande; Gulf, Colorado & Santa Fe; Houston and Texas Central; Houston, East & West Texas; International and Gt. Northern; K. C. Clinton, & Springfield; K. C. Southern; Louisiana Western; M. K. & T.; M. K. & T. Ry. of Texas; Mo. Pac.; Morgan's Louisiana & Texas; St. L. & San Fran.; St. L. & San Fran. of Texas; St. L. I. M. & Southern; St. Louis Southwestern Ry.; St. Louis Southwestern Ry. of Texas; San Antonio and Aransas Pass Ry.; Southern Pacific Lines; Texas and Pacific; Texas Midland. R. S. SALYARDS, Church Secretary.

LAMONI, Iowa, March 3, 1905.

MINISTRY EAST OF CHICAGO.

The Division Passenger Agent of the Burlington Route informs me that he thinks those of our ministry holding clergy credentials in Central and Trunk Line territory will have no trouble in securing half-fare rates over the Burlington enroute to General Conference. We can not guarantee the rate, however, but think no one would have any trouble in obtaining it on said road. The Western Passenger Association does not issue trip permits, but does issue time or annual clergy credentials to those in said territory. For rates over the Burlington, apply at Chicago office.

R. S. SALYARDS, Church Secretary.

LAMONI, Iowa, March 4, 1905.

Prayer Union.

Sr. Louise B. Suman-Norris, wife of Bro. W. R. Norris, is in a very poor state of health, and prayers for her recovery or improvement, as God may will, are requested by her anxious

husband and parents and many friends. She is now at Moline, Illinois, being tenderly nursed and cared for.

One who is suffering in both soul and body asks the prayers of the Prayer Union that she may be healed and strengthened, if it be God's will, and that she may be rescued from the dark path.

Fourth Quorum of Priests.

I have sent blanks for annual reports which should be returned to me not later than March 20. If you fail to receive blank please notify the undersigned. Those who failed to send reports last year are requested to report this year.

JAMES D. SCHOFIELD.

STANBERRY, Missouri, February 27, 1905.

Married.

GAMET—McCLENAHAN.—At the home of the bride's parents, near Henderson, Iowa, 8 p. m., Wednesday, February 15, 1905, Bro. Carl A. Gamet and Sr. Pearl McClenahan were united in marriage, Elder T. A. Hougas officiating. Only members of the immediate families were present but a very pleasant evening was passed. After the ceremony a three-course repast was served. We bespeak for them a long, useful, and happy life.

Died.

JERVIS.—Elizabeth Ann, wife of Elder John Jervis, died at Cleveland, Iowa, February 2, 1905, aged 36 years, 11 months, and 16 days. Sr. Jervis was well thought of by all who knew her. She was faithful in church duties and will be greatly missed by the Saints. The funeral was in charge of Elder W. E. Williams,—a short service at the house and the sermon at the Latter Day Saint church in Lucas.

SNOW.—Agnes Way, was born in Channahon, Will County, Illinois, April 6, 1875. Died at her home in Canton, Illinois, November 21, 1904, at 12.15 a. m. Was united in marriage October 14, 1891, at Joliet, Illinois, to Leon Snow. To this union one child was born, who, with the father, remains to mourn the loss of a loving mother and noble wife. Her remains were taken to Wyandot for interment, funeral-services being conducted by Reverend Hamrick, in the Congregational church.

ANDERSON.—Sr. Mary C. Anderson was born in Denmark, October 9, 1878. Came with her parents to America in 1881, lived in Cass County, Nebraska, till ten years later when they moved to Franklin. She united with the church when fourteen years old and has been a faithful Saint, loved by all who knew her. She died February 17, 1905; leaving parents, one brother, four sisters, and many friends. Funeral-services February 20, in charge of Elder E. F. Robertson.

MULLINS.—Near Saltitlow, Tennessee, February 4, 1905, of pneumonia. Bro. Robertson Crusaw Mullins was born December 11, 1842, in Henderson County, Tennessee. Baptized September 11, 1894, by Elder James H. Scott. He was faithful till his death.

GRINNELL.—Sr. Ella Grinnell at her home in Plainville, Massachusetts, February 12, after an illness of several months due to cancer. She was born in Cumberland, Rhode Island, June, 1865: was baptized and confirmed a member of the church in 1898, in which she remained faithful and conscientious, and passed away in full assurance of the hope of the gospel. She suffered severely, but in the midst of her suffering was strengthened and comforted in spirit by the manifestations of God's power. She leaves six children who deeply mourn their loss. Funeral-services at her home, February 15, at 2 o'clock. Sermon by Elder George H. Smith.

ALLEN.—Mable Allen, daughter of Bro. Robert and Sr. Addie Allen, was born January 6, 1904. Died at Mulberry, Kansas, February 14, 1905. Funeral-sermon by F. M. Slover. Interred in Mount Olive Cemetery Pittsburg, Kansas.

Historical Number of the Saints Herald

On March 22d, we are preparing to issue a forty-eight-page edition of
The SAINTS' HERALD.

It will contain Brief History of the Church by HEMAN C. SMITH, Church Historian; Polygamy in America, Has It Political Significance? by President JOSEPH SMITH. Historical Sketches of the Presidency, *The Twelve, The Sunday-School Work, The Religio Work*, some of our Leading Branches, some Foreign Missions, and other matter. All of these articles will be profusely illustrated and every effort made to make the issue valuable

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6 **G. F. WESTON**

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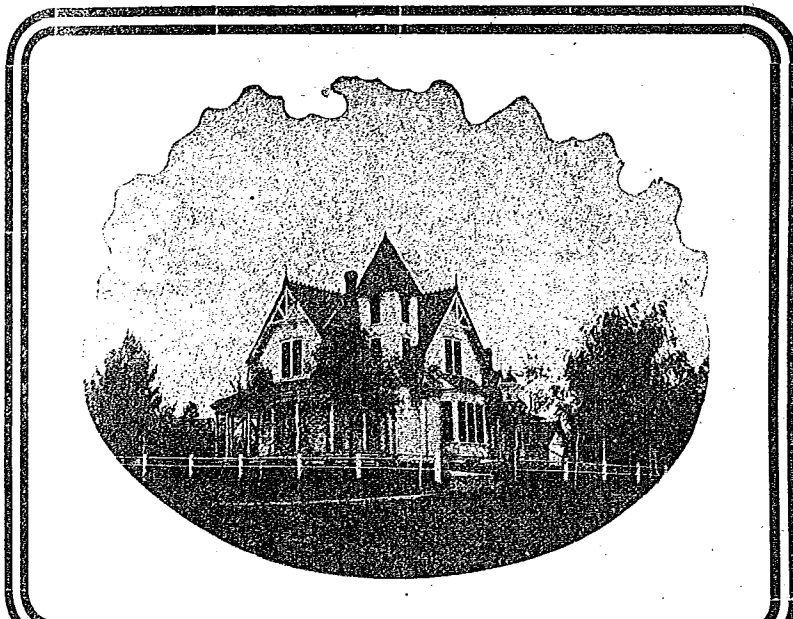
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The Saints' Herald

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

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 of Latter Day Saints.

JOSEPH SMITH EDITOR
 LEON A. GOULD ASSISTANT EDITOR
 FRED'K M. SMITH CORRESPONDING EDITOR
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Editorial.

FINANCE SYSTEM NECESSARY.

It would have been remarkable, had it so happened, that in the gospel restoration there should have been no provision for a system of finance.

In all associations and organizations among men in which there is an expenditure of moneys for the benefit of the objects for which those bodies are designed and formed, some order or system, more or less simple or complex, is a necessity. The church and its work is no exception to this rule.

All churches existent in civilized communities have a system of organized effort to maintain their necessary expense account by voluntary contributions from the membership. Perhaps the only departure from the rule of voluntary giving is the payment of rent for pews, sittings as they are called; which involves the offering at auction sale certain of the more desirable pews, chairs, benches, or seats, bringing into rivalry the rich members of the congregations who from family desire or the pride of wealth bid and pay large sums for the exclusive privilege of using the seats they rent and keeping others out—of course.

This is a case of voluntary giving; for there is no compulsion exercised on the part of the vestrymen or church trustees to force men to buy pews, but it is in a measure an appeal to the selfish and innate desire for the exclusive use of things attaching to the possessor of position and riches, and really has not at bottom as a basis a love for the Master, or a desire for the advancement of the truth or the good of others.

A struggle for the best seats among Latter Day Saints would be an anomaly, and need not be looked for in any of the branches of the church; even those officers who are in charge and are expected to take chief, or prominent seats in the assemblies, do so with becoming modesty and a degree of mental protest beautiful to see.

The "ways and means" to collect funds for the necessary expenses of carrying on gospel work is a source of anxiety to many. It is clear that from the Bible much is left to inference, from the Master's securing the tribute money from the fish's mouth, to the laying at the apostles' feet the whole of one's possessions under the threat, implied from the visitation of the penalty of sudden death upon Ananias and Sapphira; all the way to Paul's injunction to

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The state of Idaho will throw open for public entry, on March 23, seventy thousand acres of irrigable land under the Twin Falls Canals. The State will also place on sale twelve thousand acres of school lands on March 22 in the same tract. The land is sold at fifty cents an acre by the State and the perpetual water rights cost a total of twenty-five dollars an acre, the payments extending over ten years. Inquiry about these lands may be made at the office of the State Land Board at Twin Falls, Idaho.

every one to set aside from their store according as the Lord had blessed them for their weekly giving, all voluntary, with the risk of possible loss by reason of failure to please the Lord against the day of judgment of unchristian and ungodly things.

The founding of any system of finance upon what is written in the New Testament scripture alone must result in continued conflict of opinion more or less strained as each disputant views the other's expressed convictions.

Indeed, so far as any direct guide to a correct system may be concerned, the question of finance is left by the New Testament in some such condition as the form of baptism and the formula of words to be used by the administrator; the kind of bread and wine to be used in the sacrament and the method of its administration; the blessing of children; the anointing with oil, and some other things which latter-day revelation has crystalized into practical form and usage.

It would seem then that we are justified in the belief that when the Lord saw fit to set at rest various matters respecting church affairs, doctrines, ordinances, practices, etc., he would not leave out so important a part as the finance system must have been known to him to be. This conceded it must follow that there would be some revelation by reason of which the scriptural references to finance of both the Old and the New Testament could be harmonized. We believe this has been done, and it is found in the law of tithing. The law of tithing is a regularly systemized order of voluntary giving, coming under four heads, surplus, tithing (tenth), offerings, and consecration, all based upon the will and ability of the giver, and exercised without the restraint of authoritative extortion by the church or its officers.

THE "HELPER" CALLS FOR HELP.

The *Helper* in its issue for December, 1904, has this at the head of its editorial column:

"We must have \$500 to get our paper and tract plans in shape to battle Mormonism. This is a small amount, considering the magnitude of interests involved in the fight.

It will be remembered by those who know that this *Helper* paper, published at Moorhead, Kentucky, is an organ instituted for the express purpose of opposing what is known as the Church of Jesus Christ of Latter Day Saints from its inception to all classes of believers, whether in Utah, Iowa, or elsewhere, in the interests of the so-called Christian Church (or Campbellites), and is the child of a side issue formed from among some of the delegates to and hangers-on at a convention of the official members of the said Church of Christ (or Campbellites) held at Omaha, not long ago, which convention in its official character neither ordered nor indorsed the organization of such side issue.

At the left of the name of the paper called the *Helper*, is its title, "A monthly official organ of the National Anti-Mormon Missionary Association of the churches of Christ."

This organization in its official roster is composed of the following named persons: James W. Darby, president, McArthur, Ohio; W. T. Hilton, treasurer, Sioux City, Iowa; R. B. Neal, general secretary and field agent, Grayson, Kentucky. Its Board of Management are J. F. Ghormley, Portland, Oregon; D. H. Bays, Collins, Iowa; Clark Braden, Grand Valley, Ontario; R. Bruce Brown, Yale, Michigan; R. B. Neal, Grayson, Kentucky; and John T. Bridwell, McArthur, Ohio.

Under the influence of Paul's admonition to "examine all things, hold fast that which is good," the brethren of the Reorganized Church are subscribing for and reading whatever books, journals, papers, pamphlets, and tracts, are written and published against the latter-day work. This anti-Mormon organ is one of them, and is one of the most radical and virulent in the catalogue. Its motto is, "Our aim: To be good and to do good." However, it does not live up to the light of its motto; for its pages are filled with falsehoods and misrepresentations of the most dangerous sort. It could not be otherwise with such men in its list of managers and contributors, and under its anti-Mormon organization.

The truth has outlasted several things of the sort, and we suppose there is no reason for fear that our work must go under from such an assailant. We still trust in the statement of one able to make good: "Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder."—Jesus, Luke 20: 18.

A LETTER.

We give space to the following letter which we take from the *Deseret Evening News*, for March 2, 1905, of course not vouching for its correctness, having no way of verifying the statements. The writer has failed to remember correctly some of the names he gives. "Jack" Davis, we believe should be "Jake" Davis, as Jacob Cunningham Davis was one of the most prominent anti-Mormon agitators, and was of the number ostensibly tried for complicity in the murder of the Prophet and his brother and acquitted. William A. Smith may have sent the paper to the attacking company by the man on the white horse, but the name of the captain of the Carthage company left in charge by Governor Thomas Ford was R. F. Smith. We knew the A. (Alexander) Simpson, who was a resident of Carthage for many years.

Mr. Editor: As your paper has quite a circulation in this congressional district, I hope you will find room in your paper for these lines. My reasons for writing it is to let citizens of

this and the adjoining counties know who they are voting for when they are voting for Tom Sharp, of Warsaw. I have been tending court here for several days past, and I find that there are some that calculate to cast their votes for Sharp. I will now give my reasons for voting against Sharp.

I came from Iowa to Warsaw, Illinois, three weeks before the murder of Joseph and Hyrum Smith. I was a young man not over twenty years old, and had not much experience in life. Sharp and some others persuaded me to call my name Boggs, a son of Governor Boggs, of Missouri. I agreed to do so, and then Sharp circulated all kinds of mean tales about the Mormons. He often said in my presence that there was a young man that Jo Smith had his father shot, which had a great influence to raise the prejudices the people against the 'Mormons.' He also persuaded me to join the company that was gathering there to meet the Governor's troops at Carthage, which I did.

The time came when we had to march to Carthage. We marched about six or eight miles, and met a man with orders from the Governor that we were not wanted, and to return to our homes. This word enraged Captain Sharp, as he was called, very much. He said all might go home that wanted to, but he would go to Carthage if he had to go alone. He said Smith ought to be killed, and if he could raise men it should be done before night; he was in jail and now was the time. He then asked how many were in the company that would go with him to Carthage to commit this disgraceful deed. Clark Burrs, Snar Redman, and Hoakes Middleton were the first to join Sharp. He then asked if the rest were all cowards. At that about fifty or sixty went over to him, and I went with the crowd. Jack Davis said he was no coward, but he would not go in such a company in a thing of that kind. He and several others went back. We then organized and moved for Carthage, and waited for Williams to return, as he had gone on to see if there were any there who would oppose us.

When we got to the timber a man came to us on a large white horse. He brought with him a note to Sharp, stating that he would not meet with any opposition. This paper was signed by William A. Smith, the man that had charge of the company which the Governor had left at Carthage to protect the Smiths till the day of their trial. Sharp sent this man back to know if the guard at the jail would oppose him. The Captain of the guard sent him a note, stating that their guns were all loaded with blank cartridges, and to fear no danger. This paper was signed F. Worrill.

We then marched to the jail, overran the guard, rushed in the jail. The door of the room was closed by the Smiths so hard that we could not enter. One of our men shot through the door and a man fell back to the floor; I suppose dead, as he never made any attempt to rise. The door flew open; I saw two men in the room. We shot at them several times. At length one of them fell on the floor. The other jumped out of the window. I ran down the stairs to see where he was: When I got to him, he was trying to get up. He appeared stunned by the fall. I struck him on the face and said, Old Jo, damn you, where are you now? I then set him up against the well-curb and went away from him. Hoke and some other persons shot him. Whether it was Sharp or not I never could exactly learn, but I presume it was, as his gun was empty. We then left the jail. When we got a few rods from the jail, Sharp ordered all the guns loaded that were empty, and he loaded his.

I never can forget the frightened family that was in the jail. To think a set of men would go in the house where there were two women and several little helpless children, and commit the willful murder. It is too bad to think of it, and I wish I could never think of it. Clark said before we got to the jail he wished he could let the jailer know what they were going to do. Sharp said they were Jack-Mormons, and it made no difference. I was led in this mean act by Sharp and others at Warsaw. I can only wish they had given me good advice, in place of that they

gave, as it has caused me to be an unhappy man ever since, when I hear it mentioned.

When I went to Smith, after he fell out of the window, I dropped a pewter file out of my hand and left it there. It belonged to a man by the name of Phelps, as I understand by some of our gang, though he was not one of our gang. While we were in the timber the man on the white horse brought a letter to Sharp, how to manage when he came to the jail, and stated that there were four men in the jail and to spare none of them, that they were all four Mormons. This letter was signed A. Simpson. I could give the names of several more, but I will not do it at present.

Yours truly, I will give my true name,

WM. WEBB.

N. B.—I hope you will not fail to publish these lines. I would send you the money to pay for the job, but I am a good way from home and my means limited. I live in the south part of Missouri.

W. WEBB.

We certify that this is a true copy of the original manuscript.

ALEX MCGUEEN.

JAMES WAREHAM.

FRANK J. CANNON DISFELLOWSHIPED BY THE UTAH CHURCH.

The following appeared in the *Chicago Tribune* for March 7, and if true indicates that there is likely to be trouble in the dominant church in Utah. For, if the charges made by Mr. Frank J. Cannon are true, the proof should be presented and known to the body at large.

If Mr. Cannon was one of those of the younger element in the Utah church who in good faith assured the Government and the public of the United States that the church had abandoned the practice of plural marriage, he has the right to insist that the pledge given should be kept in good faith, and should persist against the continuing conditions which must inevitably result in bringing the church more and more into disrepute, and invite disaster. The younger element, upon whom the maintenance of the honorable and amicable relations of the state of Utah to the family of States must fall, ought to stand by Mr. Cannon if his statements are correct. If they are true he can not afford to retract, or refuse to make good by sufficient proof. Honorable men in and out of Utah have a right to expect this.

SALT LAKE CITY, Utah, March 6.—[Special].—Because he wrote two editorials for the *Salt Lake Tribune* attacking President Joseph F. Smith of the Mormon church Frank J. Cannon has just been "disfellowshipped" or excommunicated by that body. The editorials accused Smith of encouraging polygamy and serving Mammon rather than God. Charges affecting the handling of the tithing fund also were made.

Cannon was conspicuous as a bolter from the St. Louis Republican convention of 1896 on account of the silver issue and helped frame the Democratic national platform last year. He is the son of the late George Q. Cannon, the famed Mormon leader, and until recently was editor of the *Salt Lake Tribune*.

In addition to being excommunicated, it is understood great pressure has been put on the executors of the will of George Q. Cannon to induce them to cut off the inheritance of the son according to the terms of the will, on the ground he has become an apostate.

The first editorial appeared on January 22 and was entitled "An analysis of the church." The second appeared on February 1 under the heading, "An address to the earthly king of the kingdom of God."

In the latter Cannon makes a series of charges. He accuses President Smith of trying to build up his personal power by the sacrifice of the interest of the church. He charges violation of agreements with the United States Government and accuses the president of "taking the daughters of his subjects and bestowing them upon his favorites." He also alleges President Smith has "taken property which belonged to the widow and to the orphan and has absorbed it into the possession of the crown," and has oppressed poor members of the church to enrich himself.

The first editorial charges President Smith with building up an alien monarchy, hostile to the principles of the American Government.

Formal charges against Cannon were filed by Elder William G. Rackham of the Fifth Ward in Ogden, where Mr. Cannon's residence is. The two editorials are offered in substantiation of the charges of unchristian conduct and apostasy. A hearing was held on February 24 in the vestry of the Fifth Ward meeting-house in Ogden, before the ward bishopric.

Cannon filed a comprehensive written answer, in which he admitted writing the editorials and declined to retract them. He declared the course of President Smith, if continued, would be sure to work great hardship on the Mormon people, and he maintained that all his charges against Smith are true.

On his examination Cannon said:

"I do not think Joseph F. Smith is a prophet of God; I think his idol is Mammon."

He also declared his belief that Smith is leading the Mormon people falsely.

A unanimous decision against Cannon was rendered.

Mr. Cannon declines to discuss the matter, but a friend speaking for him, said he was one of the men who made the pledge on behalf of the church that the organization would abandon polygamy and cease to interfere in politics. He felt the present leaders of the church have been, and are, violating that pledge, and that he believes it was his duty to protest against their course.

The action of church authorities in "disfellowshipping" him, said the friend, is taken as an indication that free speech is to be denied a member of the Mormon church. Mr. Cannon, he declared, will continue his course in opposition to the acts of the authorities, which he believes are against the best interests of the Mormon people in general and in violation of the good faith of the church.

It is reported other prominent Mormons may follow Cannon's example and revolt.

QUESTIONS AND ANSWERS.

Will Judas be permitted to sit upon one of the twelve thrones to assist in judging the twelve tribes of Israel, or will Matthias take his place?

From what we gather as stated in the history of the choosing of the twelve disciples, and the betrayal of Jesus by Judas, we must conclude that whatever may have been the character of Judas before and at the time he was chosen with the others, or what the motive actuating him at the time he took the money from the priests and by a kiss indicated to those who sought to arrest him who Jesus was, the fact remains that the betrayal was an act of treachery and was a disastrous end to the trial Judas was subjected to, and completed his probation against himself putting

him within the meaning of the twentieth verse of Acts 1: "And his bishopric let another take." Judas could not by his self-destruction atone for his act, nor reinstate himself in his office and calling as an apostle.

We believe that with the choosing of Matthias as the result of submitting the choice between Joseph and Matthias to the direction of the Lord, the office of apostle and the right to all that appertained to it in this world and the world to come—"here and hereafter"—passed to Matthias; and as this would involve sharing in the honors to be conferred upon the twelve as a body including the "sitting on twelve thrones judging the twelve tribes of Israel" it will be Matthias and not Judas who would occupy the seat Judas would have been entitled to had there been no slip upon his part while acting in the office.

What the judgment may be which finally will be accorded to Judas as a person irrespective of the office he held and which he so ignominiously relinquished, remains in the mind of the Great Judge. Jesus evidently forgave Peter his temporary departure from his integrity, but we have nothing on which to predicate the surmise that his forgiveness was extended to Judas. We are inclined to the thought that the sin of Judas was one which lay in the province of the Father at the time and Jesus left him to his fate. In this connection it is our belief that the Lord will give to every man who may be called into place in the church a fair and open opportunity to approve himself; if he does this all the promises will be fulfilled to him, including power, honor, and glory, with eternal life; if he fails to do it, he will forfeit the power, honor, and glory, though it may be in the design and mercy of God to grant some sort of salvation from the second death in a condition tolerable, if not a contented and happy one. Of this we can not and do not say as it still remains in the direction and control of God.

"Then gently scan your brother man,
Still gentler sister woman;
And if you know they're going wrong
To step aside is human.
As to the balance, let's be mute,
We never can adjust it;
Of what is done we may compute,
But know not what's resisted."
—Burns.

When two members are guilty of like offences, say apostasy, is it proper to try them both at once on one charge, and when the court of elders finds them guilty, to disfellowship them both by one action?

No, each offender should be tried separately; each one may so demand; final action should also be taken separately. This is according to common usage.

In case of apostasy from the church where the party unites with another, making it the branch versus the individual, has either the branch or branch president under the law, the right to appoint the court of elders to try the apostate?

In such a case the branch may appoint, or in case the emergency is urgent the president of the branch may appoint. In such a case neither the branch nor its president is such a party in interest as is named in chapter 13, section 150, as disqualified; they do but represent the church as officers, and if they may not appoint such a court, neither could the church, or any other officer for it. If a branch, or its president, is in doubt about the right to so appoint, or there is serious controversy over it, the branch may request the president of the district to appoint.

Original Articles.

A PLEA FOR CONSISTENCY.

Speaking for myself and for such others of our faith as I have come in close contact with, there is much of a discouraging nature for the younger generation of God's people.

There is a great deal of outside opposition to the work; not only open antagonism, but cold-chilled indifference, which naturally is sad to consider. That of itself, however, is not sufficient to dampen one's ardor, but, if all internal affairs were sound, would rather tend to invite the employment of all one's energies toward improving the external sentiment.

This is the discouraging thing: That among the chosen people, especially in higher offices, there is no lack of individuality. That element of human character is greatly to be desired in a commercial career, as it qualifies the possessor many times to make greater progress than his fellows who possess only mediocre ability. In commercial life every man is for himself only. In spiritual matters, however, where ministers arise and claim to be led (as they should be) by the Holy Spirit in their teaching, too much individuality means too little spirituality; too much man results in too little God. I have heard ministers refer to debates in which they have engaged or sermons they have delivered, in the sense that they were personally responsible for and to be congratulated upon the great victory or forcible presentation. I have never been impressed with that idea. I like to think good sermons are spoken with the spirit of inspiration. If they are not, I do not care to hear them, for I am capable of coming to my own conclusions with respect to general matters, and my ideas are as likely to be correct as those evolved in the mind of any one else uninspired.

Men are men. All of them are human. The clergy as well as the laity err. They are all subject to the same temptations and are solicitors of the same power. However, to the degree that a man severs all ties that connect him with temporal labors, and consecrates his services to his Creator, to that degree is he entitled to greater guidance, protection, aid, and counsel from on high. Those who are not called to spiritual work and who are obliged to labor daily, look to those who walk in greener fields for guidance, counsel, and aid, and they should obtain it.

There is nothing vague about intelligent service of the Lord, as I look at it. The Bible, Book of Mormon, and Doctrine and Covenants are full of assurances and promises, consequent upon certain labor performed. If we expect the reward without laboring for it, we are foolish. If we finish part of a task and then ask for full compensation, we are unreasonable.

I am trying to convey the idea that our spiritual

condition is in direct proportion to our individual desires and efforts. I believe it is not possible for a man to live in harmony with law without receiving full benefit therefrom. The opposite must therefore be true.

I have an office associate who is a very consistent Christian, so far as a certain denomination is concerned. He is so consistent that his efforts, if applied along true gospel lines, would certainly assure him great blessings. I desired to interest him in our beliefs but found it necessary to make some alterations in my own personal character before I could with good conscience approach him on the subject.

A lay member of our faith can not honestly hope to convince an outsider of the power of this gospel unless his own character is far enough above that of the stranger to cause him to realize that his claims are well grounded. In like manner, I believe the active ministers of the faith can not honestly hope to work a remarkable change in the personal life of individual Saints unless the ministry are themselves the living exemplification of the truths they endeavor to present.

The policy of "Do not do as I do, but do as I say" is susceptible of logical demolition. I would feel condemned if I essayed to tell others to avoid the use of tobacco, if I used it myself; the same with regard to strong drinks or hot ones; and also concerning the keeping of other and greater commandments which I might be breaking. If I were careless in my communication with God through prayer I should feel very guilty in urging unceasing prayer upon my brethren, and if I studied but little, would my conscience be clear in instructing others that they must be diligent in their study of the word?

Ours is in distinct contrast to the modern easy-going creeds of the world; therefore we should have no easy-going ministers, who are inclined to flatter but loath to admonish and instruct. We need instruction and advice from those whom we can see have sufficient faith in what they teach to apply the same remedy to themselves.

We speak of our example with regard to its effect upon those outside the fold. What about its effect upon our brothers and sisters? If they think certain elders can enjoy the Spirit and at the same time be careless, no amount of talking will destroy that impression, and they will have less respect for the officer or less regard for their own religious duties. Actions have a louder voice than words.

Again, what is the effect, in a branch large or small, of dissensions among the priesthood who may be members of that branch? Suppose different officers are abnormally developed along certain different lines and each tries to impress the laity that his views and his hobby should be accepted as most essential; what would likely be the result? What

fact would be most indelibly impressed upon the membership? Would all feel gratified at such evidences of discord and thank the Lord that these men had such strong minds that they could not look upon the same thing in the same way? Or, would every one understand such disruptions to be an evidence of humility and of a desire to serve God to the sinking of self which every consistent Latter Day Saint possesses?

In every branch with which I have been connected, there have been members, in and out of office, who were partial to this officer or that officer on account of certain actions or characteristics which appealed or did not appeal to them. Had the officers acted alike there would have been no occasion for prejudice.

It does not take a wise man to create contention, but if a man is wise he can often prevent it. Some notoriety can, no doubt, be acquired, by getting up in meeting and averring "I'm agin it, whatever it is," and prominent men have often been misled, by the coterie that gathered around them, into the belief that they had accomplished some great good by coming out "courageously" to the front and making it known as widely as possible that they and the "obstinate" brother were unable to bring themselves into such a state of subjection that they could go together in impartial prayer to God for guidance or revelation.

Sinking of self is a necessity, a crying need, with some of us. It is a hard condition to attain. But hard though it be, if a man is a true servant of God he will attain it, and the sooner the better it will be for all concerned.

The Saints are, or should be, of a receptive mind, eager to be taught; they admire certain men for manly attributes they seem to possess, and they will sometimes follow such men into deep water. Brigham Young's personality evidently appealed strongly to numerous people, and yet his strength of mind and executive ability did not signify that he had divine guidance.

We want no Brighams in the Reorganized Church—whether their hobby be polygamy or anything else calculated to cause division in the ranks. We want no Reorganized-Reorganized Church of Jesus Christ. We want no personal opinions of men with strong minds but weak judgments. We do want God's counsels and commands to be made known to us through mediums that do not contaminate it.

All this comes under the heading of "Consistency." If every member of our church were consistent there would be no way of hindering the latter-day work, and it would increase in numbers very rapidly. A good way to bring about this condition is to have a consistent ministry: a humble, prayerful, studious, meek, Christlike corps of men who are not strongly imbued with the idea that "wisdom will die with them."

Is this condition impossible for all? I realize and

am very thankful indeed that many of the priesthood are living conscientious lives and are rejoicing in the fruits; many of the members are doing the same thing; but these results are open to all, and before all the members can enter into enjoyment of them, all the priesthood must.

If any elder, or greater or lesser officer, thinks he can not live a consistent Christian life, living up to all the light we have, keeping all the laws and preaching by inspiration, then it would seem incumbent upon him to resign his office and become one of the laity until he can get himself into shape, because it is he and not the Lord that is at fault, and he can not afford to run the risk of presenting man's ideas and of setting an undesirable example to those under his charge.

It is a laudable ambition to live as close as possible to the principles of the church of Christ of nineteen hundred years ago; in the Doctrine and Covenants, however, a warning is given to beware of contentions, such as existed among the priesthood of the church then. Contentions have a demoralizing effect upon all directly or indirectly concerned, and for that reason they should be avoided.

In a great corporation, when handling matters of importance, differences of opinion between the higher officers never are allowed to appear. If they are not agreed on certain policies they get together and settle the matter out of court, and do not advertise down the line the fact that there is a discord. They understand good discipline can not be maintained where there is clashing between officers. They do not work each man for himself, but all together for the best interests of the concern. We who claim higher motives should certainly be willing to do as much!

It is well to bear in mind that two men, on diametrically opposite sides of a controversy, can not both be guided by the same spirit. If one has the Spirit of God the second must be led by another power, or else the Spirit is divided against itself.

Most arguments are conducted from the standpoint that there are but two sides to any question; but, as one has aptly said, "some questions are hexagonal." If you think you must exercise your "right" to disagree with another, do not do it, but look for a basis of common understanding and agree with your brother in the way, and do not, as has so often been done, indulge in disgraceful and demoralizing conflict, whether in church papers or outside, which causes sorrow in heaven and happiness in hell.

So long as we trust in God for the proper guidance of our church in its affairs, just that long will he be pleased to guide it, but when we find fault with the administration and try to take matters into our own weak hands for adjustment, then he is justified in withdrawing for a season to allow us a fair opportunity to demonstrate our superior mentality.

One of the saddest things that those of our peculiar belief are sometimes called upon to witness is that of strong-minded men of our own faith taking the stand for the purpose of destroying the standing of other men of vigorous brain. It is sad for us especially, because we have so much to say about other denominations quarreling and contending within themselves. We surely can not throw very large stones if our part of the house is built of glass.

Unity of character; unity of understanding; unity of action. These we should all strive for, and striving does not mean to forget about it when the opportunity arrives to perform our part.

We, better than any other people, understand what is required of men; we have been enlightened and are being enlightened constantly as to what we should do; saints in olden and present times have suffered and perished for the faith we assume, and yet many of us have fallen into that state of deep sleep that is so deadly, and when the golden chariot of progress wakes us we roll rocks in its path.

Let each one of us, Saints, pray earnestly and as we never have done before, for the upbuilding of our precious and beautiful faith; let us not allow petty misunderstandings to destroy our work; let no man come between us and our hope of salvation.

Let us pray for those upon whom rests the responsibility for the spreading of the gospel, and having prayed, let us hold up their hands in times of trouble and in times of peace, that the adversary, working in cunning ways, may not hinder them.

Let us also pray for the active ministry in all its departments, that it may be actuated only by high motives and influenced only by the divine Spirit; that it may be enlightened through the study of the Scriptures and by prayer, so it will be a means of enlightenment for all its charges.

It does not matter what our intentions may be, if our actions and speech cause strife we have been unwise. There must be at least two parties to any dispute, and it is our individual duty to know that we, and not the other party, are influenced by a power from a source higher than the top of our heads—be they bald or otherwise.

Let each one of us be a factor for good in the Reorganized work, and not "a cipher with the rim rubbed off." We can not be a factor for good without being of some use to our God, and we are of no use to him if we work contrary to his will. Work is not always beneficial—it must be along proper lines. It is not only intelligent work that is required, but intelligence that is not ashamed to yield to spiritual direction.

Let us endeavor to be consistent. There are very few of us who can not improve in this direction. We make great claims, when conversing with outsiders, of the powers of our faith, and yet comparatively few of us enjoy those powers, simply because we will not;

it requires too much sacrifice or would disarrange our personal habits that are dearer to us than spiritual blessings!

I look for the time to come when we will all be of one mind concerning these things, and if that condition materializes before outside pressure and persecution force us to sit up and take notice, then so much more to our credit. Any one can yield under severe pressure. What is our determination?

F. H. J.

GOD'S JUDGMENTS.

There seems to be a tendency at the present time to look upon God only as a God of love and mercy and fail to recognize that he is a God of justice as well. It is true God's "mercy is great," "for thy mercy is great above the heavens," "the earth, O Lord, is full of thy mercy," and "where the Lord is there is mercy." "He delighteth in mercy," and is the "Father of mercies"; yet it is the "merciful" that "shall obtain mercy," while "he shall have judgment without mercy, that hath showed no mercy." Where people prove themselves worthy of his mercy they shall surely find mercy; but when men are brought back into the presence of God by the resurrection, "to be judged according to their works; according to the law and justice," they will receive just what they are worthy of and no more. "For behold, justice exerciseth all his demands, and also mercy claimeth all which is her own; and thus, none but the truly penitent are saved. What, do ye suppose that mercy can rob justice? I say unto you, nay; not one whit. If so, God would cease to be God."—Alma 19: 12, 13.

Alma's son, Corianton, could not understand the "justice of God, in the punishment of the sinner." He was like some seem to be to-day in this matter, for Alma said to him, "For ye do try to suppose that it is injustice that the sinner should be consigned to a state of misery."—Verse 10. Alma could not think his son actually thought so; he only tried to think so. So it is, I think, to-day with people who try so hard to eliminate from the gospel story the idea of future punishment, while it is so plainly and frequently taught in the scriptures. Alma undertook to teach his son the necessity of punishment for the disobedient, by rehearsing the account of Adam's transgression, and sin coming into the world by disobedience of God's commandment, and how it became necessary for God to shut Adam out from the tree of life, lest he should partake of its fruit and live for ever in his sin. And as no unclean thing could abide in God's presence, he had to be banished from his presence and a time of probation fixed in which man could repent of his disobedience.

For, except it were for these conditions, mercy could not take effect except it should destroy the work of jus-

tice. Now the work of justice could not be destroyed: if so God would cease to be God. And thus we see that all mankind were fallen, and they were in the grasp of justice; yea, the justice of God, which consigned them for ever to be cut off from his presence. And now the plan of mercy could not be brought about, except an atonement should be made; therefore God himself atoneth for the sins of the world, to bring about the plan of mercy, to appease the demands of justice, that God might be a perfect, just God, and a merciful God also. Now repentance could not come unto men, except there were a punishment, which also was as eternal as the life of the soul should be, affixed opposite to the plan of happiness, which was as eternal also as the life of the soul. Now, how could a man repent, except he should sin? How could he sin, if there was no law? How could there be a law, save there was a punishment? Now there was a punishment affixed, and a just law given, which brought remorse of conscience unto man. Now if there was no law given, if a man murdered he should die, would he be afraid he should die if he should murder? And also, if there was no law given against sin, men would not be afraid to sin. And if there was no law given if men sinned, what could justice do, or mercy either: for they would have no claim upon the creature. But there is a law given and a punishment affixed, and repentance granted; which repentance mercy claimeth: otherwise, justice claimeth the creature, and executeth the law, and the law inflicteth the punishment; if not so, the works of justice would be destroyed, and God would cease to be God.—Verses 11 and 12.

I do not see how I can make the matter any plainer than Alma makes it. Just so surely as there is a God, he has given laws to govern his creature, man. And, as Alma argues, if there were no punishment there would be no law. This is true in all things. A law on our statute-books would be useless if there were no punishment. There could be no love if there were no hatred. If the planetary system failed to follow the laws God has given, chaos would ensue.

Alma tells us that God's punishment is "as eternal as the life of the soul," and is "affixed opposite to the plan of happiness, which was as eternal also as the life of the soul." Just as surely as we may attain to eternal happiness by obedience to God's law (which implies that we must live up to all of his laws), just so surely will our punishment be eternal, if we fail to repent and secure a remission of our sins.

This statement is not like some in the Bible that have been misconstrued so as to limit the duration of punishment; but just as long as the soul shall exist, so may its punishment or happiness be. Some have, seemingly at least, strained every passage in Holy Writ to prove that punishment will some day be all done away, that death and hell will be destroyed, "Cast into the lake of fire." And they argue there is no lake of fire, so, of course, there could be no more a place of punishment; and then they quote the statement: "And there shall be no more death."—Revelation 21:4. As death not only relates to that of the body, but also to the condition of being separated from God, if we would take this quotation in the fullest sense and apply it to every soul, we might as well include the Devil too, for he was banished

from the presence of God. Then we surely would have what some term "a hell redemption doctrine." But I see no grounds for it. The quotation above referred to only relates to the "new heaven and a new earth." Nothing said about the "lake which burneth with fire and brimstone: which is the second death."

The first death, both physical and spiritual, is brought to an end when the new earth comes. The physical death is brought to an end by the resurrection of all, both good and bad; and "death and hell" have "delivered up the dead which were in them." (Revelation 20:13.) So all come back to the presence of God. After the judgment the incorrigible are returned to the "lake" that is called the "second death."

Therefore God gave unto them commandments, after having made known unto them the plan of redemption, that they should not do evil, the penalty thereof being a second death, which was an everlasting death as to things pertaining unto righteousness; for on such the plan of redemption could have no power, for the works of justice could not be destroyed, according to the supreme goodness of God.—Alma 9:5.

Everlasting, Webster defines: "Lasting or enduring for ever, immortal. 2. Continuing indefinitely." Then the "everlasting death as to things pertaining unto righteousness," or "second death," above referred to, was, as before stated, "as eternal as the life of the soul," and "on such the plan of redemption" can "have no power." There can be no hopes then of their salvation.

Helaman says that it was expedient that Christ should die to bring about the resurrection of all.

That thereby men may be brought into the presence of the Lord; yea, behold this death bringeth to pass the resurrection, and redeemeth all mankind from the first death; that spiritual death for all mankind, by the fall of Adam, being cut off from the presence of the Lord, or considered as dead, both as to things temporal and to things spiritual. . . . But whosoever repenteth not, is hewn down and cast into the fire, and there cometh upon them again a spiritual death, yea, a second death, for they are cut off again as to things pertaining to righteousness.—Helaman 5:6.

Christ's atonement only offers redemption from the "first death," temporal and spiritual, and brings us back into God's presence; but if we die the second death we are cut off from the efficacy of that atonement, cut off from any promise of redemption; and, as Paul says, "If we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sin."—Hebrews 10:26. Christ's blood can no longer reach us. These writers agree.

The phrase, "death and hell" is defined by Nephi thus:

This death of which I have spoken, which is the temporal, shall deliver up its dead: which death is the grave. And this death of which I have spoken, which is the spiritual death, shall deliver up its dead; which spiritual death is hell; wherefore, death and hell must deliver up their dead.—2 Nephi 6:4.

According to this, the second death, being spir-

itual, would also be termed hell. So we have not gotten rid of hell after all. The revisers of the Bible eliminated hell from the Bible and used hades instead, and some critic remarked that they had "knocked hell out of the Bible." Some would like to do the same with the whole gospel story; but it is like the fellow's ghost that would not "down." It must give up its dead, as the Revelator said: "Death and hell delivered up the dead which were in them."—Revelation 20: 13. Yet, after the judgment, those who come out of death and hell that are not worthy of any glory, "they who remain [after those worthy of glory are selected out] shall also be quickened [resurrected]; nevertheless, they shall return again to their own place [hell] to enjoy that which they are willing to receive, because they were not willing to enjoy that which they might have received." (Doctrine and Covenants 85: 6.)

It is not the conditions or places, then, designated "death and hell," that are "cast into the lake of fire," which "is the second death," but the inmates. Hell, lake of fire, pit, and prison are synonymous, when used in relation to future punishment. Hades is only the Greek word for hell, untranslated.

We are asked, "Is hell an actual lake of fire?" Our answer is, that "the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made." (Romans 1: 20.) Christ, himself, in speaking of heavenly things, could only compare them to natural things: so he and his apostles and prophets in speaking of God's punishments could only compare them to earthly things. So we find them using the various terms already noted. When Christ said, "Whosoever shall say, Thou fool, shall be in danger of hell fire [fire of Gehenna]" (Matthew 5: 22), he did not mean that they were in danger of being thrown into the "valley of Hinnom, south of Jerusalem," where a constant fire was kept burning to consume the carcasses of animals, and dead bodies of malefactors; yet, that was what the word Gehenna meant, literally. The spiritual punishment referred to was represented by that which in nature most nearly represented it. James says, "The tongue is a fire, . . . and it is set on fire of hell."—James 3: 6. He could not describe the bad influence of an unruly tongue in better language; yet, it was not literal fire. So Mormon in describing the torments of "the damned souls in hell," says:

Behold, when ye shall be brought to see your nakedness before God, and also the glory of God, and the holiness of Jesus Christ, it will kindle a flame of unquenchable fire upon you. O then ye unbelieving, turn ye unto the Lord; cry mightily unto the Father in the name of Jesus that perhaps ye may be found spotless, pure, fair, and white, having been cleansed by the blood of the Lamb, at that great and last day.—Mormon 4: 5.

Alma says, in speaking of the resurrection:
And we shall be brought to stand before God, knowing even as we know now, and have a bright recollection of all our guilt.—Alma 8: 10.

Again, Mosiah said:

Therefore, if that man repenteth not, and remaineth and dieth an enemy to God, the demands of divine justice doth awaken his immortal soul to a lively sense of his own guilt, which doth cause him to shrink from the presence of the Lord, and doth fill his breast with guilt, and pain, and anguish, which is like an unquenchable fire, whose flames ascendeth up for ever and ever. And now I say, that mercy hath no claim on that man; therefore, his final doom is to endure a never-ending torment.—Mosiah 1: 11. And if they be evil, they are consigned to an awful view of their own guilt and abominations, which doth cause them to shrink from the presence of the Lord, into a state of misery and endless torment, from whence they can no more return.—Verse 16.

This is sufficient to show what God's judgment will be in the future state of those who die in rebellion to God's laws.

Some have felt the powers of that second death in this life. Jude speaks of them thus: "Trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever."—Jude 12, 13. The pains and agony of the second death were surely what Jesus suffered, when "being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground."—Luke 22: 44. Alma had a foretaste of that awful condition, when brought to a knowledge of his real standing before God, after being in rebellion against God and the church for some time. He describes it thus:

Yea, I did remember all my sins and iniquities, for which I was tormented with the pains of hell; yea, I saw that I had rebelled against my God, and that I had not kept his holy commandment; yea, and that I had murdered many of his children, or rather led them away unto destruction; yea, and in fine, so great had been my iniquities, that the very thought of coming into the presence of God, did rack my soul with inexpressible horror. O, thought I, that I could be banished and become extinct both soul and body, that I might not be brought to stand in the presence of God, to be judged of my deeds. And now, for three days and three nights was I racked, even with the pains of a damned soul.—Alma 17: 2.

After Alma's terrors, described above, he finally remembered the promise of a Savior to take away the sin of the world, and he relates:

Now as my mind caught hold upon this thought, I cried within my heart, O Jesus, thou Son of God, have mercy on me, who art in the gall of bitterness, and art encircled about by the everlasting chains of death. And now behold, when I thought this, I could remember my pains no more; yea, I was harrowed up by the memory of my sins no more. And O, what joy, and what marvelous light I did behold; yea, my soul was filled with joy as exceeding as was my pain.—Verse 3.

He first tasted God's justice, and then after due repentance and calling on God in the name of the Christ, he was permitted to taste of his mercy.

Those whom the Revelator speaks of that "hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on

the throne, and from the presence of the Lamb," (Revelation 6: 15, 18,) must have been brought to a bright recollection of all their guilt, and their conscience must have kindled a flame of unquenchable fire upon them.

Now let us, in the words of Alma, "deny the justice of God no more, do not endeavor to excuse yourself in the least point, because of your sins, by denying the justice of God, but do you let the justice of God, and his mercy, and his long suffering, have full sway in your heart; but let it bring you down in the dust in humility." (Alma 19: 13.)

Sometimes we hear sermons on the subject of God's eternal judgment, in which the speakers give nearly their entire attention to God's eternal mercy, and offer more mercy to the sinner than God ever promised, and almost entirely ignore his judgment. Sometimes they mention the great gulf that was fixed between the rich man and Lazarus, but before they get through they have Christ bridge the gulf; and, in the minds of the people, they leave the bridge there, so the rich man and all other sinners can leave there and slake their thirst when they please. Many, I believe, after hearing such sermons, conclude that the minister has represented God correctly; and, as Nephi said:

There shall also be many which shall say, Eat, drink, and be merry; nevertheless, fear God, he will justify in committing a little sin; yea, lie a little, take the advantage of one because of his words, dig a pit for thy neighbor; there is no harm in this. And do all these things, for to-morrow we die, and if it so be that we are guilty, God will beat us with a few stripes, and at last we shall be saved in the kingdom of God.—2 Nephi 12: 1.

Mormon also speaks of them and says:

There shall be murders and robbing, and lying, and deceiving, and whoredoms, and all manner of abominations, when there shall be many who will say, Do this, or do that, and it mattereth not, for the Lord will uphold such at the last day. But woe unto such, for they are in the gall of bitterness, and the bonds of iniquity.—Mormon 4: 3.

Now for the benefit of those who have believed this "false, and vain, and foolish doctrine," as Nephi calls it, that God will "justify committing a little sin," and that we can go on through life sinning at pleasure, and at the most, "God will beat us with few stripes, and at last we shall be saved in the kingdom of God;" let me say you are only deceiving yourselves. God will not tolerate sin or a continual disregard to his laws. We can not make amends in the next world wherein we knew what our duty was in this life and failed to do it. "Now is the accepted time; behold, now is the day of salvation."—2 Corinthians 6: 2. We must do our work, "While it is day: the night cometh, when no man can work."—John 9: 4. If we want to be saved in the kingdom of God, receive celestial glory, we must be worthy of it here. We shall receive that glory by virtue of our "works done in the body," not out of it.

Amulek in speaking to those who disregarded the

gospel in his day, after they had received a full knowledge of it said, "I know that these things were taught unto you, bountifully; before your dissension from among us," giving them to understand that the only opportunity they would have for repentance was in this life. He said, like Paul:

Behold, now is the time, and the day of your salvation; and therefore, if ye will repent and harden not your hearts, immediately shall the great plan of redemption be brought about unto you [they had previously obeyed the gospel]. For behold, this life is the time for men to prepare to meet God: yea, behold, the day of this life is the day for men to perform their labors, . . . therefore I beseech of you, that ye do not procrastinate the day of your repentance until the end; for after this day of life, which is given us to prepare for eternity, behold, if we do not improve our time while in this life, then cometh the night of darkness, wherein there can be no labor performed. Ye can not say when ye are brought to that awful crisis, that I will repent, that I will return to my God.—Alma 16: 30.

Please read the context of all these quotations. They perhaps will make the matter plainer than I can. Let us see to it that we do not "put off till to-morrow what we can do to-day," for we "know not what a day may bring forth" but let us be "also ready."

The reader may have noticed in the quotations used, that God required that man "should do no evil, the penalty thereof being a second death," and "if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins." And God said through Mosiah:

When the knowledge of a Savior shall spread throughout every nation, kindred, tongue, and people. And behold, when that time cometh, none shall be found blameless before God, except it be little children, . . . they shall be judged, every man according to his works, whether they be good or whether they be evil; and if they be evil, they are consigned to an awful view of their own guilt and abominations.—Mosiah 15: 16.

Then if we do evil, or sin willfully after we receive a knowledge of the truth, or after a knowledge of a Savior shall have spread through every nation, we will be liable to be cast into the lake: and if our sin is willful, there will be "no more sacrifice for sin." Now if our preaching leads any to decide and act as above mentioned, how shall we stand before the great Judge? When they learn from that unchangeable God, of justice as well as mercy, that he will lay "judgment . . . to the line," will they not rise up against us and charge us with their downfall? It is a serious matter. But, says one, "We better err on the side of mercy than justice." True, but is it mercy to misrepresent God's justice? We better err on the safe side, and if God's mercy should prove greater than we represented it, the sinner will lose nothing or we either. If he does fear and tremble a little more on account of our preaching, he will possibly draw a little nearer to God, which will serve him better.

I offer this as a word of caution, as, in my mind, there has long been need of such caution. I fear

much harm has been done in the past by such carelessness; else, why so many who believe our work and do not accept it? In bonds of truth,

J. M. STUBBART.

UNDERWOOD, Iowa, November 15, 1904.

Mothers' Home Column.

EDITED BY FRANCES.

Select Reading for April Meeting of Daughters of Zion.

THE VALUE OF MOTHERS' ASSOCIATIONS TO THE NATION.

The thought that Mothers' Associations may be of value to the nation is, as a rule, farthest from the mind of the ordinary individual. The nation is something grand and glorious; it has power and prowess; it can contract big debts, build battleships, declare war and appropriate millions of dollars for that purpose. What connection can there be between the great and glorious nation and a little company of woman met together to discuss the comparative merits of infants' foods or styles of babies' clothing?

It is true that the nation is a magnificent abstraction, but it is made up of concrete individuals. The health of the nation is but the sum of the health of its individual men and women; the morals of the nation but the aggregate of individual morals. Nation could not war against nation if there were no individual soldiers, nor collect war revenue were there no individual taxpayers. The men and women who in the future will constitute the nation are to-day the very babes whose interests the Mothers' Associations are discussing. Upon the results of these discussions will depend to a great extent the national warfare; for the way the babies are fed, clothed, trained, and developed will determine the trend of the national life.

The workers or the invalids, the sober, honest, industrious citizens or the sexual perverts, the drunkards or the criminals of the future, are to-day babies in the arms of their mothers—babies, plastic, impressionable, to be trained or molded to a very great extent, as these mothers shall have skill and power.

It has been said that a nation rises no higher than its mothers. The saying does not mean that the purposes of the mother will make the nation's standard; but it means that their actual ability, their knowledge of child nature and child training, and their power to use this knowledge in building brain and character for these future citizens, will determine the future standing of the nation.

When parents truly realize that the seeds of national greatness are sown in the home, they will begin to magnify the office of parent. When motherhood is recognized as a power second to none in the uplift of the nation, then will the mother receive due honor, and the nation will see to it that she shall be assured the right surroundings, the needed education, the essential protection. Until that "great and happy day" shall come, mothers must work as best they can in the molding of the nation through the care of the children.

A mother's association does not mean a meeting of women to gossip concerning the disobedient, willful children of other people, or to criticise the educational methods of other parents. It means a meeting of women for the study of principles which they may apply to their individual problems in their own homes, and it is wise to keep the statement of these principles impersonal as far as possible, and to draw the illustrations from imaginary individuals rather than from examples in one's own or neighbor's families.

The duty of the mother's association is first to educate women as to the dignity of motherhood as a profession. "A profession," says the Standard Dictionary, "is an occupation that properly involves a liberal education, special mental and other attainments, and special discipline, as acting, engineering, etc."

It seems that motherhood might be included in the "etc.," although not usually dignified by so high a title. It is generally supposed that the coming of the babe brings with it a fullness of capacity as well as a wealth of love; that the untrained girl, receiving into her arms her first-born, receives at the same time a new endowment of knowledge and of judgment that will enable her to give the child due care and training.

It may seem complimentary to say that women know all things by instinct, but after all it is not true. Maternal love may give us a certain deftness in the personal care of the child, a peculiar insight into the needs of the child, and an intense longing to meet those needs; but love, untaught and undirected, does not preclude our making serious blunders which are detrimental to the welfare of our children and bring us many a heartache.

Some women are good cooks, who have learned by experience, but they could tell you of much good food spoiled in the process of learning. There are women who are natural nurses, and who can take better care of the sick than some doctors, but a medical education would have given them the doctor's authority as well as the nurse's skill.

Motherhood is a profession, and though women can worry along in it and meet with tolerable success, they can do better work if trained for it. The material they are working on is too costly to be spoiled while they are learning. We shudder as we read of the oculist who, complimented on his surgical skill, said, "Yes, but I spoiled a peck of eyes learning to operate." But eyes are not as valuable as whole children. How many of these have been spoiled, body and soul, while the mothers were experimenting on them, trying to gain the skill to bring their children up properly.

Motherhood is a profession, demanding a wider range of knowledge than any other. It is a well-known fact that in no other period of human life are there so many fatal diseases as in childhood. This is due in part to the natural susceptibility of children, but largely to the ignorance of mothers. If a woman were to be a doctor of other people's children, she would study at least four years; but she will enter upon the physical care of her own without one particle of knowledge of symptoms or treatment of diseases, even without a knowledge of the ordinary laws of hygiene.

If she were fitting herself as a lawyer, to help settle the disputes of men and women, she would spend years in preparation; yet one renowned diplomat says that to arbitrate between nations does not require the diplomacy, the knowledge, the patience, the profound insight into human nature, that is required in the settlement of conflicting claims of the children of a household.

The clergyman, after his mental preparation, takes a year or two in study of the method of presenting spiritual truths; but to lead the minds and affect the hearts of adults does not begin to call for the spiritual insight, the consecrated effort, that is needed in answering the queries and directing the developing moral nature of children.

Herbert Spencer says: "Youths preparing for the practice of sculpture have to acquaint themselves with the bones and muscles of the human frame in their attachments and movements. This has been found needful to prevent those many errors which sculptors who do not possess it commit. . . . In painting, the necessity for scientific knowledge is still more conspicuous, . . . but is it not an astonishing fact, that though on the treatment of offspring depends their lives or deaths, their moral welfare or ruin, yet not one word of instruction on the treatment of offspring is ever given to those who will be parents? . . . If a merchant commenced business without any knowledge of book-keeping, we should exclaim at his folly and look for disastrous results; or if before studying anatomy a man should set up for a surgical operator, we should wonder at his audacity and pity his patients; but that parents should begin the difficult task of

rearing children without ever having given a thought to the principles—physical, moral, or intellectual—which ought to guide them, excites neither surprise at the actors nor pity for their victims.”]

☞ Jean Paul says: “The most essential things for the child are determined in the first three years. Each new teacher affects less than his predecessor; and regarding the whole life as a period of culture, we dare assert that he who, in his mature age, journeys over the whole world, derives less for all he sees than he did from his nurse. Upon the earliest years, therefore, should be bestowed the most care, since here a little strength wisely employed may accomplish more than the greatest skill in after-years.”

We will all admit the truth of these statements of the philosopher and educator; can we then declare that mothers need no special training?

What profession has a wider scope than that of motherhood.

Acting is defined as a profession, demanding special training; yet acting is but depicting life as it is, its faults, its follies, or its sins, painting them in vivid colors true to nature. Motherhood deals with life in its potentialities, aiming to correct its faults, to overcome its follies, to prevent its sins, and to choose the colors which shall glow upon life's canvass. Acting imitates; motherhood creates. Which needs more special preparation, which wider knowledge, which deeper insight into the possibilities of the human heart?

Each profession in turn might thus be taken up and its analogue be found in the work of the mother. Yet not only is her work analogous to the professions; it is in reality laying the foundation for all professions. The artist with the brush must be able to see colors truly and to distinguish between the most delicate shades; yet if his eyes have not been trained to see with accuracy in childhood, no later training can make good the deficiency. The writer must have a pleasing use of words; yet if in his childhood he has been accustomed to hearing ungrammatical forms of speech, it will be almost impossible for him in his later years to eradicate those errors. The lawyer must be able to reason logically, yet one whose childhood was given up wholly to impulse, who never heard those around him consider the reasons for a given action, will be continually in danger of allowing himself to be governed by impulse rather than by reason. The diplomat needs to have that breadth of mind which shall enable him to see things from the standpoint of the other man; but if in his childhood his mind was never turned to regard the rightfulness of the other side of a quarrel, it is more than likely that his services to his government will not be of inestimable value.

Already the nation has begun to realize its need of men with especial ability for governmental service. Indeed this recognition has gone so far that there is discussion of the advisability of establishing a college for diplomats. This will naturally lead to the idea of special training for statesmanship, for statesmen are more needed than mere diplomats.

But what are the greatest needs of the nation? Is it not men and women of character? What are the dangers which most threaten the welfare of the nation? Do they not arise from greed and lawlessness? The occurrences of the last year have aroused the public mind to a realization of the evils that may arise from the greed of organized capital, grasping after that which does not belong to it, and the lawlessness of organized labor, striving to obtain by force that which it believes to be its own. Social reformers and practical politicians are uniting in an effort to discover a remedy for these evils. Their search is superficial, and will not be successful unless they penetrate to the root of the natural life in the home. It is in the home that greed and lawlessness are first manifested, and here they are either strengthened or eradicated. The child who is allowed to disregard parental authority will have but little regard for the majesty of the law. The child who is allowed to appropriate to

himself everything he desires will find it difficult, in his maturer years, to recognize the rights of others.

Training simply in diplomacy will avail the country little; character-building is what is needed, and the father and mother in the home are the great character-builders. The nation would build more wisely if, instead of establishing schools for diplomats, it would found training-schools for parents.

The nation does not as yet realize its great responsibility, but the American Mothers' Association of the United States, with a purpose restricted only by the limitation of individual efforts, is ready to make good, so far as in it lies, the nation's failure, and to help our mothers to become the nation's real builders and defenders.—Mary Wood-Allen, M. D., in *American Motherhood*, November, 1903.

Program for April Meetings of Daughters of Zion.

Hymn 270, Saints' Hymnal; prayer; roll-call of members; response, quotation concerning motherhood; reading and discussion of select reading in Home Column; recitation of poem beginning, “A partnership with God is motherhood”; business; hymn 14; dismissal prayer.

Sunday-School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

Voting for District Officers.

A brother asks if in conventions of small districts where the delegate system has been suspended under article 10, page 11, it is proper to elect their district officers and delegates to General Convention by the ordinary way of show of hands or acclamation.

Paragraph 2 of article 5 reads: “In the election of officers of the district association and of delegates to the General Association, the vote shall be taken by the ‘yeas and nays’ each delegate casting one vote for every ten members or fraction thereof of the school he represents.” Article 10, page 11, reads: “Any district association convention, where the membership is under four hundred, may upon a two thirds vote of the delegates present, change from delegate to mass convention.” It may seem at first glance that there is a confliction between the two articles. But we believe that the intention of article 10 is to allow small district conventions to change from delegate convention and allow all the workers present to take part in the transaction of the business. In order that this may be done it is necessary that the schools shall send delegates to the district convention who shall organize the convention just as if no suspension of the rules were possible. Then when fully organized they may if the district enrollment is under four hundred resolve into a “mass convention” by a two thirds vote of all delegates present. By this act they have waived their special rights as appointed delegates and given a portion thereof to other workers present. And from the further fact that the expression “the vote shall be taken by the yeas and nays” refers to the manner of voting only, and not to who shall vote, as only delegates can vote in a delegate convention anyway, we believe that the same authority that allows them to give their rights to others changes the rule and removes the necessity for a delegate vote for the election of officers and delegates. Further, we know of no rule or law that would empower a “mass convention” to resolve itself into a delegate convention. Hence, after the convention becomes a “mass convention,” it must so continue to the end of the session when it is resolved by statute.

Hence we believe that a convention properly changed under the article above referred to, is authorized to elect its officers and delegates by other than delegate vote.

SR. CARRIE M. LEWIS, superintendent of the Far West, Missouri, District association in reporting on the program work says: "To-night I will hurriedly write you to say I have long since sent out the programs and have heard from about half of the schools that have rendered the parents' day program or are preparing to do so soon. All seem to be highly pleased with the idea of both programs. For my part I think they are fine and that they will certainly be a benefit in awakening deeper thought. . . . At Stewartville we divided the program into two sessions, having Sunday-school with the first session, omitting review. It was all interesting, good talks, good papers, and a good time, I thought."

"YE JOTS" man in the *Ensign* seems to object to being mixed up in a report with other districts or schools, preferring to stand on his own foundation. Well, Bro. T. W., we made the blunder and are ready to be forgiven. Go ahead with your good work and we will try to keep things straight after this. But you do not know how I do wish we had a thousand men as good as you to keep this work pushing right along. There would be more done than there is. Yes, Bro. "Ye Jots" has ever been an energetic and aggressive worker in all branches of church-work. Where a good cause needs a champion, you will find T. W. there at work. When there is proper opportunity to say a word for the good work, you will hear him speak. He is not afraid of what he believes and advocates. What and all he needs is an opportunity and he will endeavor to do the rest. May he be blessed.

The Bible in the Kitchen.

The home department of the Sunday-school is trying to do for busy housekeepers what this one did for herself. Her family was large and her "help" small. Some one asked her how she became so familiar with the Bible. The *Christian Endeavor World* gives her answer:

"You see, I have a great deal of time to myself. After the children are started for school I am alone all day. And I know that at six o'clock there will be eleven hungry people who will look to me for a good dinner, so of course I have to spend a good deal of my time in the kitchen. Years ago, I foresaw that the largest portion of my waking hours would have to be spent there, and I felt lonely and wanted a companion.

"So I covered my Bible with slate-colored cambric, and took it to the kitchen with me. After a while my husband put up a shelf on purpose for it, and made a little wire arrangement to hold it open, and we have had real good times together, my Bible and I. I can keep at a verse here and there, and keep thinking it over as I go about my work, and think of all the other verses I know that throw light upon it.

"It is wonderful how many verses one knows that fit in, if we just give them time to find their places.

"Ironing days are especially nice; it is long, slow work, you see, that doesn't take much thought, because I know exactly how to do it, and I can give my mind to some Bible subject that needs studying."—*World Evangelist*.

Is the Home Department a Success?

The home department of the First Methodist Episcopal Church at Crawford, Nebraska, now has two hundred and fifty members, the largest in the state of Nebraska and second largest in the United States.

I have heard the criticism that it will injure the Sunday-school; but I will say that there is no work that will so build up a school as the home department. I have a number of people who took the quarterlies, became interested, and resigned their membership and began attending the Sunday-school; but it has not taken a single person out of the school. People like to have the books, and say they do not know how they could get along

without them. It increases the influence of the church and encourages people to read their Bibles.—Selected.

One Teacher's Method of Study.

Dear Teacher: Are you among those teachers who sometimes say:

"Well, I just can not get the scholars in my class to study the Sunday-school lesson?"

Do not be discouraged if you are in that category, and do not give up trying to induce your boys or your girls to study the lesson. Have you ever tried studying the lesson with the members of your class? I know a teacher in my Sunday-school who sets apart every Wednesday evening for the study of the lesson with the fifteen boys in her class, and she tells me that there are rarely fewer than ten of the fifteen boys present, and for three successive Wednesday evenings every boy in the class was present.

This study of the lesson is done in the home of the teacher unless it happens that the teacher and her boys are invited to the home of some one of the boys. This not infrequently happens. One evening a boy quite surprised the teacher by saying:

"My mother said for me to tell you that she would be glad to have the class come to our house next Wednesday evening to study the lesson."

This opened up new vistas of hospitality, and three of the meetings in a single month were at the homes of the boys in the class. Study and sociability are combined at these meetings. An hour is spent in the study of the lesson, and the next hour is given up to sociability. There are refreshments, but they are limited to cocoa or lemonade and inexpensive little cakes. It goes without saying that the teacher who established this method of inducing her boys to study the lesson spends no little time in fitting herself to be the leader of this study class.

If you think that this study and teaching of the lesson left nothing for the class to study or the teacher to teach on the following Sunday, you are very much mistaken. Every boy went home with some "looking-up" work to do before the class met to study the lesson on the following Sunday. Questions were sure to arise, and references needed looking up; additional information was desired on this or that point; "connecting links" were to be found, and there was always plenty left for the class to consider on the following Sunday, when the class met in the Sunday-school room.

I believe that this method of inducing boys to study the lesson will "work" every time it is tried. The average boy is not likely to sit down alone in his home and spend time studying his Sunday-school lesson of his own accord. But if he can study it in the way I have described, the lesson takes on a degree of interest and importance it does not have under ordinary conditions. Do give this happy method a "try," and see if the result is not helpful and gratifying.—H. H. H., *New Century Teachers' Monthly*.

The Sunday-School Lesson for March 19, 1905.

THE CHURCH IN PHILADELPHIA.

Lesson Text, Revelation 3: 7-13.

Golden Text.—"Hold that fast which thou hast, that no man take thy crown."—Revelation 3: 11.

The second primary lesson has two topics in its lesson theme, that the saints of Philadelphia had kept the commandments of Jesus, that they were loved by him. It teaches that God will love us, if he sees us keeping his words with the same faithfulness as those saints of Philadelphia did.

It shows that Jesus encouraged those saints to continue, that he bade them hold that fast which they had, that no man might take from them their crown. This is the golden text of the lesson. It is explained to the children,

The lesson text mentions the city of God, the New Jerusalem. The second primary lesson speaks of the beauty and joy of that city and teaches that those who hold fast their crown by keeping the commandments of God shall have a dwelling-place in it.

The outline of the intermediate lesson contains the three topics we have already seen in the second primary lesson, that the church of Philadelphia had kept the word of God, that it was loved by him, and that it was encouraged by him to hold fast to the truth.

The introduction of the lesson contrasts this faithful church with the church in Sardis, where only a few of those called saints were true to their covenant to serve God.

Jesus stated concerning this church in Philadelphia that he loved it, and the lesson suggests that this was because of their obedience to his commandments, for it is in harmony with his saying to his disciples that, by keeping his commandments, they should abide in his love.

Verse 7 of the lesson text shows that the message of Jesus to the church in Philadelphia opened with these words: "These things saith he that is holy, he that is just and true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth."

The lesson calls attention to the statement of Jesus that he is the Holy One; it comments upon his power to shut the door of the kingdom against those who are not holy and to open it to admit those who are holy. It suggests that, by keeping the commandments of God, we fit ourselves to enter through the door.

The advanced intermediate work is based upon verse 12 of the lesson text, where it is stated by the Lord that he that overcomes shall be made a pillar in the temple of God; that upon him will be written the name of God and the name of the city of God, the new Jerusalem, which cometh down from God out of heaven; that the new name of Christ will be written upon him.

The lesson seeks to make clear from this that those who overcome by keeping the commandments of the law of God will be parts of that great number of holy people who shall form the kingdom of God, his living temple; it states that the name of God is declared in one of his revelations to us to be Man of Holiness and that the New Jerusalem is also called the Holy City in other parts of the Scriptures. The name that will be written on those who overcome will be a name that signifies holiness.

The promise in the last line of verse 12, that Christ will write his new name on those who are admitted to his kingdom, calls forth the suggestion that we bear the name of Christ now in the world, a name of scorn and reproach among unbelievers, a humble name, not revered in the places of earth's pride and pomp; but that, in a time to come, those who are in truth entitled to bear that name shall wear it as a crown of honor and real glory. If we suffer with him, we shall also reign with him.

The senior lesson contains the thoughts that have been pointed out as contained in the simpler lessons; some of those thoughts are enlarged upon.

In 2 Kings 18: 18, we read that, in the time of King Hezekiah, there was a man named Eliakim who was over the king's household. We understand from this that he was a man in authority under the king. In Isaiah 22: 20-22, we read a prophecy concerning one who should hold such a position of authority, of whom it was said in verse 22 that "the keys of the house of David" should be laid upon his shoulder. The heading of the chapter in which this occurs in the King James Version says this prophecy prefigures the kingdom of Christ. In the text of our lesson this week, Jesus refers to himself as the one who "hath the keys of David." The meaning evidently is that he is a steward over his Father's kingdom, as such having power to

open the door to those who are worthy or to close it to those who are not worthy.

Eliakim, the steward over the household of Hezekiah, the king of Judah, was introduced to illustrate the position of authority held by Christ over the kingdom of God. As Eliakim held the key of the king's house, so Christ holds the key of his Father's kingdom.

THE OPEN DOOR.

After saying to the saints of Philadelphia that he held the key of David, signifying his power to open or to close the door of the kingdom of heaven, Jesus said to them further that he had set before them an open door, which no man could shut.

The reason for this statement is found in the same verse; they had kept his word. To them the door of the kingdom was open, as it will be open to all others who are living in the same condition of obedience to the law of God.

Yet it is to be noticed in the lesson text that those saints of Philadelphia were not perfect. Jesus said they had "a little strength." They had not reached the fullness of spiritual strength. This is evident, also, in the warning of the golden text, the language of which occurs in the text of the lesson. The saints of Philadelphia had need to continue in the way of obedience; they had need to hold fast that spirituality which they had; they had need to press forward in the way of truth until the time should come when they should enter in through the open door into the kingdom of God.

The way to that door is the straight, narrow way of truth. It is that way in which they walk who have the Holy Spirit for their guide; for it leads into all truth. When we have entered in through the door, then we shall have reached that realm where there is the perfection of truth.

But for us now, who like the saints of Philadelphia have but a little strength, the wise thing to do is to press forward doing the work of life that is committed to us, being careful in all things to be loyal to the truth. In this way we shall add to our spiritual strength, we shall develop in our understanding of the principles of righteousness. Stronger, wiser, better, happier; such will be our growth, if we do the common things of our daily toil according to the law of God, but there can be for us no such growth and no entering through the door, if we do not apply the principles of truth in the ordinary work of life, if we do not deal with our fellow men according to the law of kindness and justice.

"No cunning finds the key of heaven;
No strength its gates unfolds.
Alone to guilelessness and love
The gates shall open fall,
The heart of pride is nothingness,
The childlike heart is all."

ANNA SALYARDS.

Letter Department.

THAYER, Missouri, February 28, 1905.

Dear Herald: This leaves me busily engaged in the gospel work. I stepped over the State line into Arkansas and held a few meetings. So I am ready to make apologies for transcending my bounds to the proper authorities. Bro. J. F. Cunningham went with me, as he has a whole host of relatives and friends. It is encouraging to see the local priesthood ready to magnify their calling. There is a faithful band of Saints in this Cane Hill Branch. Most of them are willing to deny themselves and walk in the light. From here I go to Pomona, to West Plains, and on to Springfield, where our conference convenes March 18. May God bless all his Saints and cause them to awake. We have two hustlers here at Thayer in the persons of Bert and Will Bootman.

A. M. BAKER.

MINERSVILLE, Utah, February 21, 1905.

Editors Herald: This finds us at the battle's front striving to hold aloft the banner of King Immanuel. Elder H. N. Hansen and the writer have labored together for near four weeks in Beaver County, and have preached at Milford, Adamsville, Greenville, Beaver, and Minersville, with a fair attendance and interest, notwithstanding the stormy weather.

More liberality has been manifested on the part of our Utah friends in this county than the writer has ever met with elsewhere and that is encouraging.

We have the honor of being the first "Josephites" to preach at Minersville. Some of the brethren made an effort to reply to us in their Sunday services and succeeded in presenting in a very abrupt way some of the arguments of B. H. Roberts.

The one grand mistake that is made in the West is that the people acquaint themselves with such works as Succession, by B. H. Roberts, and the Historical Record, by Andrew Jensen, etc., but their Bible, Book of Mormon, and Doctrine and Covenants is not consulted in the matter; they seem to forget the all-important point that "the Lord is our lawgiver." If the people could be led to see the necessity of holding to the law of God instead of the opinions of men it would be but a short time until all would rally under the banner of King Immanuel. But until the Lord moves upon the minds of the people and removes that darkness the progress will be slow. Paul may plant and Apollos may water, but it is God that giveth the increase.

May the time soon come that all will see the requirements of the law of God and comply therewith to the end that all may be made free, is our prayer.

In bonds,

J. E. VANDERWOOD.

SHELANDOAH, Iowa, February 23, 1905.

Editors Herald: I find another article in the HERALD about Father Cutler. Now I happened to know him well. I have a letter from Abe Kimball, son of Heber Kimball by a daughter of Father Cutler, giving his last talk with Father Cutler, I think the year before Cutler's death, stating Brigham Young to be the man, not he, to lead the church, and he knew it all the time, but he, Cutler, did not want to follow but wanted to lead. I knew Abe Kimball. He was raised in Manti until he was about sixteen or eighteen years old, by Father Cutler, and he was a truthful boy. Can send the letter to you so you can publish that part of it if you wish.

I attended the Cutlerite meeting before the Reorganization came here but never joined them—had no faith in Father Cutler.

Your brother in Christ,

E. S. WILCOX.

[Bro. Wilcox sent us Abe Kimball's letter referred to above, from which we copy the portion given below.—EDITOR.]

"One day while there grandmother and family, which included myself were all invited to Uncle Sherman's, of course grandfather could not go, from his chronic affliction, as you are already aware. Before we set out he said to me, Abe I wish you would remain a few minutes after the rest are gone saying he would not detain me long. I remarked all right. As soon as the folks were all gone he commenced asking me questions concerning some men he was acquainted with in the Valley, Mr. Schofield and others. Something I could give but little information of. He remarked, You have seen your father of course? I replied, Yes. He said he was glad of it. He then wanted to know if I had been baptized. Answer, yes. Have you had your endowments? I replied I had received them. He expressed himself much pleased, by continuing, You left here and went to Utah without my consent which is all right now, but I never intended you should know who your father was. And for this reason I suffered you to be prejudiced to the extent you have been. Now it is my place to remove said prejudice from your mind. I know that Brigham Young is Joseph Smith's legal

and lawful successor, and always did know it. But the reason I am where I am I could not be led but must lead. I have run my race, and must meet my fate, and I know what my doom is, as I died once as dead as any one dies. And I went to the land of spirits and saw the crown I should wear if I remained faithful and the condemnation I should meet if I failed. I begged to stay. I was informed I could not remain now but must return and warn sinners to repent. And the first word I spoke on returning was to Sidney Rigdon who was bending over me, Sidney repent of your sins or you will be damned. (I guess you have heard him tell this part yourself.) He then continued, I know that Mormonism is true. I know that Heber C. Kimball is your father and Isaac's, and he is a good man. Now I want you to take Isaac and return to your father. And remain true to Mormonism and never yield the point for it will save and exalt you in the kingdom of God and all who will live it to the end of their days. He then wept like a child which caused my eyes to moisten. After recovering himself he continued by saying, Now my boy I want to ask one favor of you, and that is that you will never reveal what I have told you to-day to the people I lead while I live, as you boys are going away and I depend on the people for my support. I promised him I would do as requested. He then released me to go visiting. Now Mr. Wilcox and friends, I am in a shape that I may be called to meet my God any minute, as disease is preying upon my poor body and I am near a skeleton, and my flesh may soon be devoured by worms. But I bear testimony to you before my God that the statement I have made of Alpheus Cutler's confession is correct as near as I can word it."

MCKENZIE, Alabama, March 6, 1905.

Editors Herald: I see by the closing paragraph of your editorial in last issue, that your wisdom has decided that the columns of the HERALD shall now be, or at least should be closed to further agitation of the Graceland College subject. Hallelujah! We are so glad to hear it.

This writing finds us at this place in the pleasant home of Bro. "Jeff" Hawkins. Have just arrived after a ride of some thirty miles in a "jolt wagon," from Lone Star Branch, where we held the quarterly conference of the Alabama District, the 4th and 5th of the present month. There was a very small attendance of the membership, and a smaller one of the ministry. Only two elders were present at the business session, myself and Elder Perry Booker, a colored brother, and the only native elder of the colored race we have in this mission. Judging from his report of work done, Elder Booker is quite active and diligent in his efforts to get the gospel before his people, and hold his little band together. He has appointments for preaching most every Lord's day, and carries on a Sunday-school in his branch. But lest some over-sensitive person should get a false impression, and one not intended to be conveyed, I will state that Elder Booker did not occupy a place or take any part in the conference out of harmony with his station or the customs of the country. There is with me what seems to be a natural inclination to give "honor to whom honor is due," that's all.

"The Lone Star Branch" is the first one organized in this Southeastern Mission. It was organized shortly after the war, and its membership have passed through scenes varying from heavenly joys to discords and strifes of the very opposite nature. Some of the old-time members have passed on to the land beyond, leaving good grounds for friends to hope and believe they are sleeping the sweet sleep of the just. But there has been sown by some one (or ones) seeds of vice and destruction that are now producing a plentiful harvest. By death, removals, and the forces of evil, coupled with inactivity and general neglect of duty by ministry and members, for the last three or four years especially, the branch to-day is on the verge of ruin, and surely tottering to a Babylonish fall except she repents. Nevertheless there are a few there yet who are striv-

ing to hold on to the rod of iron, and such should remember that "He that endureth to the end the same shall be saved." Bro. Archie Booker, the priest, Bro. R. B. Booker and wife, Rebecca Booker, are in the faith; and, in their way, doing what their circumstances permit. May God sustain them by his grace.

On Sunday evening just before time to open the seven o'clock service, a young brother came into the church-house with his arm and hand covered with blood. It was the result of a wound made by a pistol-ball, fired by one who like himself was under the influence of strong drink. This of course created a scene, one lady becoming almost hysterical, fearing lest her brother, who, she was told, was in the fray, had been killed. This report, however, proved untrue.

It was quite pathetic to see Sr. Martha McPherson, formerly Sr. Manning Harp, weeping aloud because of the reproach brought upon the church at the place of her birth, and where she had spent most of her life trying to sustain it. Others too, were weeping over the disgraceful affair, but we opine his Satanic Majesty laughed, and we were made sensible of the presence of his power.

Years ago the neighborhood was largely under the influence of the church; the spiritual gifts were enjoyed, and it was a much more pleasant place to live in, or to visit. Now the influence of the church is lost and the conditions are anything but pleasant. Instead of the Spirit of God and the spiritual gifts, it is spirits of the distillery and such things as usually come with them. While the influence of the church was felt and respected peace and good will were also felt, as also gifts of God's spirit. Since the influence of the church is gone, drunkenness, strife, quarreling and most every evil work abounds; yet some people seem to think the influence of the church is bad. Will any of them, from the above facts, learn wisdom and be instructed? All this change has come as a result of failure to observe the church "articles to do them," and to obey the law given to govern the church, which law is none other than the law of God. Will any other branches or individuals be warned by this sad recital? I am aware that this letter, if published, will make gloomy reading. Why write it then, do you ask? Just to record another instance where failure to honor God's holy law has brought ruin where blessings might have been enjoyed by those who are now being visited with sore cursings. "He that hath ears to hear let him hear."

But the picture in Nature is brighter than the one I have thus drawn. Smiling spring is here. The birds are happy and seem to be trying to show stupid man how to "Praise God from whom all blessings flow."

Some of the few peach-trees, in the small orchards, are in full bloom; and the fresh, green grass is beginning to wake up. Farmers are busy "bedding" their land for cotton, and hauling fertilizer to persuade the land to grow it. Twenty-five per cent less cotton, thirty-three and one third per cent more money next year, is about the way most of them figure. My sympathy is with them but I do not forget that the trusts or their managers can figure too. May the right prevail in all things. Peace be unto Zion and her children.

In gospel bonds,
T. C. KELLEY.

MOUNTAINVILLE, Maine, February 20, 1905.

Editors Herald: As I pause for a moment amid the ever-changing scenes of every-day life and look about me on what has taken place in the past and what is taking place now with others as well as with myself, I can realize, in a sense, something of the unbounded, unfathomable love and mercy of the dear Father above. Daily I am becoming more and more convinced of the fact that there are blessings, hidden though they may be, all about us and on every hand. The trouble with us as human individuals is, that we do not look close enough to find them. We are apt to look for great things oftentimes in this life when

we should be content with the little blessings God has, in his great mercy and love, showered upon us. And I believe that it is by our being grateful and thankful for these that greater and richer blessings follow. Let us look about us at all times and

"Count your many blessings, name them one by one
And it will surprise you what the Lord has done."

Do we say we are poor, or neglected, or sick, or in trouble, or have no other blessings for which to be thankful? As well might we say because the sun is hidden behind the cloud for a while we have nothing more to be thankful for. No, thanks to the dear, loving Father above we may always, under every circumstance and condition of life, find a silvery lining in the darkest earthly cloud if we but look for it and humbly trust and obey.

So, dear Saints, when we sometimes feel discouraged with our lot and condition, and feel that we can not count our blessings because of their absence, let us at once realize the truth that there is no human individual but who has much to be thankful for and many, many blessings to enjoy, and realize that the greatest blessing of all is to have a kind and loving heavenly Father to aid and assist us in our hours of discouragement and sorrow. Remember

"There is never a day so dreary
But God can make it bright
And unto the soul that trusts him
He giveth them songs in the night."

Personally I can say that I am still standing firmly in the ranks of the Master, and intend to so stand until I shall receive an honorable discharge from this life and work by the Great Commander. The longer I work in the Lord's vineyard the more firmly convinced am I of the truthfulness of the great work, and that Latter Day Saintism will yet fill the whole earth.

Asking the Saints' prayers in my behalf, and praying for you in return, I remain,

Your brother in the faith,
WALLACE A. SMALL.

RHODES, Iowa, February 15, 1905.

Editors Herald: The Rhodes Branch, once known as the Edinville Branch, numbers I believe some thirty or forty members; but there are only about one third of that number living in this vicinity, the others being scattered members. There are only fifteen members here, and ten of those represent five families, the other five belonging to one family.

We hold sacrament- and social-services once a month, when Bro. W. C. Nirk gives the Saints good instruction. We also hold Sunday-school and Religio at the home of the writer every Sunday.

Bro. Nirk is one of the old pioneers of the Des Moines District; but he can no longer travel to and fro sounding the gospel trumpet as in days of yore. His health is failing, and although he never fails to meet with the Saints and assist in the Sunday-school and Religio, there are times when the weather is severely cold that the walking of three blocks taxes his strength to the utmost.

We have had very little preaching here since the reunion in 1903. We do not consider this due to neglect on the part of the missionaries, however, but because of a lack of a public place in which to hold services. For this reason we hoped the brethren might decide to locate the 1905 reunion at this place for the work's sake. The two reunions held here, we had a splendid attendance and a good interest. While there were no baptisms save those who were converted before they came, (and I believe that has been the case at all the reunions held in the district,) the gospel was presented to a large concourse of people,—the seed was sown; and who shall say what the harvest shall be, or might be, if the seed was properly nurtured?

Some years ago, before district reunions became so general—before the Saints of the Des Moines District ever talked of having a reunion, the writer was feeling much discouraged on account of the indifference of the people. We had rented a hall and gotten a good speaker, Bro. C. Scott, to come and hold a series of meetings. One evening when I entered the hall and found only two persons besides the Saints, and thought of the great masses who were feeding upon husks, with the bread of life within their reach, I could not keep back the tears, and I questioned what more can we do?

That night, or about this time, I dreamed that a person came to me and told me that the only way we would ever be able to get the gospel before the people in this vicinity, would be by holding a reunion. In the same dream I saw we had a reunion here, but I was not permitted to see the result. It was some years before I saw the fulfillment of this dream; but from that time I looked forward to the time when we would have a reunion.

Our first district reunion was held at Runnells; the second at Colfax, and the third at Rhodes in 1901. It was a very dry season and a number of districts recalled their reunion appointments on this account. As the time drew near for our reunion and our district president, Bro. McCoy, told us that from all he could learn from traveling over the district, there was no one planning to attend the reunion, and it was his opinion that it would be a failure, etc., my faith began to fail, and I thought if we attempt to have a reunion and it is a failure it will be a detriment to the work. We also heard at the very last moment, so to speak, that Bro. F. A. Russell, whom we had depended upon to take charge of the singing, would not be here; then, indeed, our hopes sank to zero; but we ceased not to pray that the Lord would not forsake us, and he did not. A goodly number of Saints attended, and great crowds of outsiders from town and country and neighboring towns.

Brn. D. C. and J. D. White were present rendering excellent help in both the singing and preaching, Brn. Ward Christy and J. D. White being in charge of the singing. Many of the outsiders spoke favorably of the singing. And as I sat and listened to the beautiful gospel story so ably presented by the servant of God, and saw the great sea of upturned faces drinking in the words of truth, my heart swelled with gratitude to God, and I felt rebuked for my lack of faith and slowness to believe his promises. All this, together with the fact that the work has been attacked by the preachers from both the churches of this place just after our reunions, makes us think that there are some honest souls in this vicinity for whom Satan is contending. But the work is in the hands of God and there we wish to leave it.

We were sorry to note from Bro. Christy's report in *HERALD* that the district was not responding to the call for Graceland. When Bro. Christy called on us last spring for our proportion he was quite hopeful for success; said up to that time the Saints had done well. I am thankful to say that the little band of Saints here cheerfully responded to the call, paying nearly twice as much as were their dues. If there were any who could not pay anything, there were others who made it up. And this is not the only donation that has gone from the little band of Saints here to Graceland. I only speak of this in justice to the Saints here, and that your readers may know where we stand.

I receive much comfort and spiritual strength from the church papers. Some of the written words of the brethren and sisters appeal so strongly to my own feelings that they seem to have been written expressly for me, and no doubt they fall upon hundreds of hearts with the same balm of comfort and peace.

My heart went out in sympathy to Bro. and Sr. Butterworth of Dow City, when I read of the tragic death of their son. But I trust that they may be able to see the hand of God in even so great a trial. Those who are taken thus early in life escape much of hardship, trial, and perplexity that those who remain will have to pass through.

One writer in the *Ensign* has expressed such beautiful

thoughts along this line. She says: "Not a trial is sent but as a regenerating and perfecting agent. From the death-like stroke of afflictions,—from the deep humiliation which covers us with sackcloth and ashes,—from the misfortunes that strip us of all,—the spirit that can be purified rises stronger and gladder, with upward-looking and chastened hearts. "Those terrible bereavements—the snapping of these holy links that convulse our spirits and cast us prostrate on the earth in despair, are only permitted to give birth through this agonizing travail to some new and holier state; to produce some great calm growing out of the mind's tempest,—when the voice of the Lord has spoken to the raging waters and wild winds of the soul, and said, 'Peace! Be still!' But all these heavenly ends are frustrated if we destroy the possibilities of happiness implanted within us by idle repining."

Then let us accept whatever may come to us in life, whether joy or sorrow, whether withered hopes and frustrated plans, or sweet peace and accomplished desires, as directed by the hand of Him who heareth the raven's cry, and noteth the sparrow's fall—who seeth the end from the beginning,

"And nothing does nor suffers to be done,
But we would do ourselves,
If we could only see,
The end of all he does,
As well as he."

In gospel bonds,

MATTIE HUGHES.

COALGATE, Indian Territory, February 21, 1905.

Editors Herald: I am glad to report that the conference of the Northeastern Texas and Choctaw District, held at Coalgate the 18th and 19th of this month, was a grand success, notwithstanding the continued cold weather, and the five or six inches of snow that lay on the ground, which kept many people away that would have attended. The district Sunday-school association, that met the day previous, was also a success, giving a splendid entertainment on the evening of the 17th.

It is quite encouraging to see the number of young Saints at this place taking hold of the Sunday-school and branch work. It is an easy matter to see that good results will follow such efforts. We were blessed in having with us our missionary in charge, Bro. H. O. Smith, who at two priesthood meetings, held during conference, gave us much good instruction and counsel.

The musical talent of the branch was quite noticeable during the conference, rendering some of the most beautiful and soul-cheering hymns found in the Hymnal and Zion's Praises. Our Sunday-school here, of which I am superintendent, is getting along very nicely. Though I am young in this work, also in years, I know it is of God, for I have had the assurance. May God bless his people wherever they be, is my prayer.

Your brother in the faith,

HENRY McCLAIN.

WEST SULLIVAN, Maine, February 25, 1905.

Editors Herald: It seems from a letter in the *HERALD* of February 22, that Sr. Hannah Eaton, of Stonington, Maine, has seen fit to correct me in something I never said. If the worthy sister will read my letter, published in the *HERALD* of January 18, she will observe that I confined my account to the introduction of the gospel to Little Deer Isle. I am quite confident that the parties from whom I obtained my information will, if necessary, affix their affidavits to my statements concerning Father Landers, his baptizing, his oftentimes repast on "corn-bread and pork," etc. I have no apology to offer for truth, and I write this little note to assure the readers of the *HERALD* that I value their confidence too highly to lose it by writing for their consideration that which is not correct.

Kindly,

RALPH W. FARRELL.

LONDON, Ontario, February 27, 1905.

Editors Herald: The burden upon the minds of the local ministry has been for some time past how to increase the spirituality of our branch! It is through my own pondering over this matter that the following questions have been suggested to my mind: What should be the deportment of each Saint from the time they enter God's house until they are once more out upon the street? Can a church be considered very spiritual; and could it reasonably hope for or claim blessings from God, the majority of whose male members walk right into God's house with hats on, and put them on again while rising from their seats, and who, during the services, converse with each other upon anything and everything that may come into their minds; and if they listen at all to what the preacher is saying, it is to criticise, misinterpret, and ridicule? Is there anything recorded in history which would teach us what the deportment of the early saints in the house of the Lord was? Would it be profitable to draw a comparison between such a church as I have spoken of, and for instance, a congregation of Romanists, or Church of England worshippers? What do you understand by the commandment: "Ye shall . . . reverence my sanctuary"?—Leviticus 19:30. And by this, "Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools"?—Ecclesiastes 5:1. Is the following quotation from the Book of Doctrine and Covenants? "Appoint among yourselves a teacher, and let not all be spokesman at once, but let one speak at a time and let all listen unto his sayings, that when all have spoken that all may be edified of all, and that every man may have an equal privilege."

Are there any other passages in the Doctrine and Covenants or in the Book of Mormon giving instructions along these lines?

I would love to see a good, emphatic article upon these questions from the Editor himself, or some other authoritative source.

Yours in the true faith,

P. H. PHILIPIN.

JONESPORT, Maine, February 28, 1905.

Editors Herald: The winter has been of long duration and very severe in this distant corner of the United States.

The conference of Eastern Maine District met on the 18th inst. at Indian River. The weather was very unfavorable but, notwithstanding, we had a fair attendance and the meetings seemed to be heartily enjoyed by all.

Uriah M. Kelley and myself were the only ones of the eldership present. Elder Kelley was sustained as district president and Bishop's agent. He is well and favorably known in Eastern Maine, and is much respected by the people in and out of the church.

My time here has about expired and I expect to leave on March 7 for the West, stopping en route at Boston, New York, and Philadelphia.

The religious statistics for the United States as compiled by Reverend H. K. Carroll, and published in the *Literary Digest* for February 4, reveals some interesting facts. I one time heard a reverend gentleman in his argument urged against us in public debate, make this statement: "These different bodies of Latter Day Saints should get together and agree on what they believe and then come and tell us what it is."

The statistics mentioned above refers to the Latter Day Saints as "two bodies." By a study of this statistical table we shall see that the Latter Day Saints are not nearly so much divided in factions as are most of the other denominations.

The Adventists are divided into six bodies, Catholics eight bodies, Baptists thirteen bodies, Lutherans twenty-two bodies, Mennonites twelve bodies, Methodists seventeen bodies, Presbyterians twelve bodies, Dunkards four bodies, and Friends four bodies.

Some of our enemies will not acknowledge that there are two

bodies of Latter Day Saints, but they will readily concede the facts concerning the divisions among other churches.

We hope such facts will continue to be published until the people will understand that there are two separate and distinct churches of Latter Day Saints, and to assert that this is not true will be to give utterance to that which is founded solely upon ignorance of established fact.

The true Latter Day Saints must stand by the truth, and they may never be expected to agree with those who, though they call themselves Latter Day Saints, yet have manifestly perverted the truth in teaching and by practice. The genuine and counterfeit are seen in many things, and it should be esteemed as no strange thing that there should be genuine and counterfeit Latter Day Saints.

I shall long remember the Saints and friends in this district for their kindness to me, and for pleasant association with many of them.

In hope of eternal life,

W. E. LARUE.

FAIRVIEW, Michigan, February 14, 1905.

Editor Herald: I have been reading a letter from Seattle, written by a brother who speaks about the little band of sisters there who organized an aid society, with the view of helping the gospel. Mrs. A. Thornton, who is my twin sister, being a sister in the flesh as well as in the one faith, will remember when she and I stood alone here in the gospel, often the only two who attended the Prayer Union and prayer-meetings, and well do I remember the day she went to be baptized, facing all the opposition she well knew she must meet in her own home, as well as elsewhere. How we would work and plan to get away to our little meetings! We had great trials upon us here, and I have all confidence in the little band of Saints left. Of course when the trials were the heaviest, quite a number could not withstand the scorching heat, and dropped by the wayside. But we know God's mercy is great and we are trusting and praying that they will take root again and be fruitful trees. There have been some good people gathered in our branch the past year and I have every reason to believe that they will be an honor to God as well as to the church.

I have not been to meeting this winter as it has been so cold, and I have so far to go; but my mind and heart is with God's people, if I am not; and God's Spirit we can have anywhere. I have never been in a position to help in the gospel financially as I should like, but I believe the Lord is answering my prayers, and I feel the time is not far distant when I can help more. I wonder sometimes if I had the wealth of a Gould, or Vanderbilt, would I be willing to help as I think I should. I pray that God will help me to be humble and use wisely moneys placed in my hands with an eye single to his glory. I want to be faithful in all things. Sometimes I grow weary of my mistakes and failures, but never of the gospel. The glorious plan of redemption is one of the most beautiful themes, to my mind.

I am looking forward to the time when, if faithful, we will all be in the redeemed Zion where we will be free from the temptations and cares of this life. My prayers and thoughts are ever for the gospel, and God's chosen people.

SR. LIBBIE ALBERTSON.

DES MOINES, Iowa, March 2, 1905.

Dear Herald: In the interest of the grand work we all love so well I write that it may be known that I am yet enjoying the bright hope that is a heritage of the children of God.

Since the debate that I held with W. G. Roberts, at Runnells, Iowa, I have seen a report that "Mormonism got a backset in that debate." I waited till I could visit the place of conflict and ascertain what effect the debate really did have, and this time arrived when in attendance at the district conference held there in February; and I am happy to report that if the effect of that debate is called a backset, the church can grow on many

more of them. The Saints all seemed to be rejoicing over the results of the debate, and the attendance at the debate not of the faith that I could see in Runnells, or hear from, were free in saying that Mr. Roberts did not present any argument that stood the test of investigation, and that our work did not suffer from the debate, but that Mr. Roberts had proven himself anything but a Christian debater. Considering the weather and roads there was a fine attendance at the conference, and a very peaceful and profitable time was enjoyed.

Just previous to the district conference I was called to Dow City to speak words of comfort to the relatives and friends of Sr. A. F. Rudd, the mother of Sr. C. E. Butterworth, and found my wife very ill, which necessitated my staying at home for about ten days, when I left her feeling some better, and improving. During that time the babe of Bro. James Donaldson was buried, and a great deal of sickness, such as never was witnessed in that part of the country before, was raging, and many deaths occurred, principally among the aged and children. There were not enough well persons to care for the sick.

Last week Bro. J. S. Roth held some meetings at Hastie, but on account of bad roads the meetings were brought to a close, and he is now in the city on his way home, to await an improvement in the roads. Many of the Saints in the city were glad to see Bro. Roth once more.

It has been decided to begin a missionary effort at the church in the city next Tuesday. The interest in the city is improving, greater spirituality being enjoyed than ever before, and a great longing is taking hold upon the young to rise higher in intellectual attainments, and better prepare themselves for greater usefulness in the church. All the departments for good in the church are being represented in the city, and all are working together for the glory of God; and all are doing equally well in their sphere of work. Elder Ward Christy will help with the special missionary efforts, and we hope to have others of the brethren call in for a night or more while they last and minister for us. Cottage meetings have been held in two places this week, but on account of the roads not many have been in attendance, but an interest shown by those present.

The improved appearance and nature of the *Autumn Leaves* is noticed by the Saints here.

Elder Frederick M. Smith stopped off with us for several days on a trip to secure literary material of value to the church, and preached for us twice on Sunday, which was of interest to the Saints that could attend. His visit to the city was much appreciated, and we hope to see him again soon. The most cordial treatment was shown him by all whom we met, and willing assistance was offered him in his work. It was quite noticeable that he did not shrink to represent the church and his relationship with it wherever he was, and none treated him with any less respect that could be observed. God is truly giving the church and her representatives grace in the eyes of the people, in perfect harmony with his promises.

My faith grows brighter every day, and the demand for a better understanding among ourselves as representatives of the faith is more apparent. My anxiety to see this unity of understanding grows day by day. The intellectuality of the Saints is outgrowing their spirituality, but if both could grow in equal proportions, what a happy condition would exist. May God speed the day.

Your brother,

J. F. MINTUN.

INDEPENDENCE, Missouri, March 4, 1905.

Editors Herald: There could not, to my mind, be a better and more truthful answer to Bro. E. Rannie's inquiry of a few weeks ago as published in SAINTS' HERALD, as to why it is that with double the missionary force in the field the additions to the church are no greater than they were fourteen years ago, than is given in a letter extract from him in HERALD of March 1, 1905.

Bro. Rannie says: "A strange and somewhat peculiar condition of affairs, religiously, exists here. During the past summer efforts were made to reach the people by personal invitation, distributing tracts, and newspaper notices. The press has been very generous to the ministry here, the hall is in a convenient and pleasant place, the Saints have a good name among their neighbors, the church has not been disgraced by acts of unrighteousness, and yet it is impossible to get people to come and hear. Hundreds pass by the hall during services, many have made their personal promises to come, even asking when the service would be held, yet during the entire conference only two that were not members were present. Is it possible that in a city of sixteen thousand so few can be found who will listen to the angel's message, or has not God's set time to feel after them yet come?"

The same conditions, to a greater or lesser extent, prevail throughout the world, and are growing worse each succeeding year. Men are constantly growing more indifferent to the gospel message. Business and pleasure occupy almost entirely their attention to its exclusion.

There may be, and no doubt are, other causes leading up to this undesirable result, but the writer regards the one given as predominant.

T. J. SMITH.

Independence Items.

The father of his country, they tell us, was a landed aristocrat and a powerful leader of industry; and it is said that the colonists knew whichever way he went the great and moneyed interests would follow; so England saw that the Revolution was "no irresponsible uprising of a mob, for the richest and most influential colonists were at the head of it."

Looking down the stream of time, there comes to view another colony,—some of the children of the forefathers, who amid many hardships came, with their prophet-leader, to "the waste places of Zion," and this historic place. They came to plant the seeds of the gospel fullness, of a truer independence and a loftier citizenship, and with no prestige of wealth or power to develop a people who should be loyal to both the laws of God and man. They had more to combat than military forces, for they had to meet in warfare legions of spirits filled with superstition and fierce prejudice.

But they went forward with Christian fortitude, and though men say they were utterly defeated, their memory and patient suffrance are, in the minds of Latter Day Saints, crowned with honor and reverence.

Of late the Saints' meetings have been somewhat diminished in attendance on account of the exceptionally cold weather and abundance of snow, but very favorable comment concerning the discourses by Brn. Bond, Carmichael, Garrett, and Russell has been heard.

There is frequently heard the complaint that the pleasure of meeting with the Saints in the lower room is very much lessened because of the heaviness and impurity of the atmosphere; but according to the recent answer of a celebrated doctor to the question, "Can we live without poisons?" the "fresh-air cranks" have received a set-back by the conclusive theory of Doctor Mosso of Turin who says the element which is found in close rooms is conducive to health and is what the chemists call carbon dioxide: it is thrown off from the lungs in breathing. He says a certain amount of this "poison" is necessary to health and even life. So let us who get nervous in the crowded meetings, snatch up our coat, hat, and rubbers, and leave for the out-door air, take comfort and a little carbon dioxide gracefully.

As to general news, the Missourians who are looking for a chance to better their fortunes are told to look out for opportunities offered through the full turning over by the Government of the productive gas and oil fields of the Osages in the fine agricultural lands of Northeastern Oklahoma.

The "Amerindian" races are fast becoming a civilized and a "delightful people."

The cold snap of recent date they say has killed almost the entire peach crop of this State. In some localities the temperature fell from twenty to twenty-five below zero. Apples and small fruit, such as raspberries and blackberries, are not much damaged.

A lot of land formerly occupied by the "Mormons" at Council Bluffs has been discovered to have no owner, and although valued at several thousand dollars was never claimed. The owner of a lumber-yard adjacent has been paying taxes upon it, as it is said, through the carelessness of the assessor.

The sermon on polygamy, by R. C. Evans, as published by the *Ensign* recently, has been forwarded to Mrs. T. B. Roberts, Wilkesbarre, Pennsylvania, whose address on Mormonism as published recently contained a few misstatements in regard to the origin of that tenet.

A certain college professor has been arousing the ire of the higher critics by saying, "Our Bible is *but* the mould of two thousand years ago into which were poured the fundamental principles of religion." President Schurman, of Cornell, goes on to state that "there is no history in the Bible because the Hebrews never wrote history." Our critic thinks that first clause is all right excepting the "but" and does not like students of a college to hear such a puerile statement as is contained in the last clause because if true it is unimportant. Wonder what he would say of what is contained in "the three books." Whether they be history or not may the light reflected from their pages be shed abundantly abroad, and the honest in heart find the Savior's instruction therein to be "plain to their comprehension and conclusive to their judgment."

Concerning the afflicted ones among our number, a few have recovered, but one or two of the Saints need an interest in our faith and prayers. Mention may be made of our beloved Brn. Joseph Luff and B. L. Ballenger, of the south side, also Srs. Eunice Hart and F. E. Lytle, all of whom have been sorely afflicted for quite a while back.

Later. We hear Brn. S. Pilgrim and Joseph Luff are improving. ABBIE A. HORTON.

February 22, 1905.

The Independence Stake Sunday-school association is holding its convention at the Stone Church with about the usual number, nearly sixty, in attendance this morning, Sr. M. Blair presiding, Pearl Gardner secretary. The home department was reported as being in excellent working order. The Sunshine Band was also represented by its leader, who has charge in this city of about forty little ones, and in a well-written paper Miss Florence Sterrett gave a history and outline of work done here.

There is a perceptible improvement in the attendance at the mid-week prayer-meetings and on Sunday afternoons the lower room, where they are held is generally crowded.

Lately several of the sick and afflicted have sent in requests for prayers and the testimonies given have referred to individual progress, increase of spiritual power of the elders in administering to the sick and the overcoming of evil influences.

Two deaths have occurred lately.—Sr. Elizabeth Christmas, who was well known both here and in Kansas City, Elder F. C. Warnky preaching the funeral-sermon; also Bro. Isaac Eldredge, who has spent nearly four years with the Saints here and was at his death well advanced in years. Bro. Hulmes was in charge of the obsequies.

Bro. May two Sundays ago preached in the morning on the subject of equality, quoting many passages from the Inspired Translation, also Book of Mormon and Doctrine and Covenants. He referred to the different conditions among the Saints, the necessity of keeping the whole law, their duty as to building up the work and at the close of a profitable and forceful sermon took up the subject of Graceland College for which donations were solicited.

On Monday evening, February 27, a meeting was held in the lower room for the purpose of considering the subject of coöperation, this being the second of the series. Several of the brethren presented their views, among them Brn. Peak and May, who with Brn. Gunsolley and Lightfoot occupied the platform, also Bro. Clow, who in a lengthy address set forth his interpretation of the Scriptures on the subject of Usury, and Brn. White and Winning who spoke favorably of the Saints' coöperative company, brought out the thought that "the corners" are not held by the producer nor the consumer, but by "corporate greed and domination."

Doctrine and Covenants, section 101, was read and interpreted by some of the brethren, and while some thought all business interests should be kept entirely apart from the domination of the church, others believed its officials were duly appointed to govern and protect its membership and "have the lawful and special watchcare of all its interests" as well as to teach its doctrines and administer its rites.

Many topics of interest are presented which enlist the Saints' attention; but the things that closely pertain to the work are dearest to their hearts. A few of our people have been greatly afflicted and Bro. and Sr. Luff, also Sr. McCauley, with others, are enlisting the sympathy of the Saints because of their serious physical condition. ABBIE A. HORTON.

Extracts from Letters.

Grace C. Diggle, Nutana, Saskatchewan: "We have been in the beautiful Saskatchewan Valley for nearly a year and thought we would let the elders know that a few Saints are here but so far apart that it is only possible to meet in summer. We live four miles from Haultain Siding and one mile north of the Assiniboia on section ten, township thirty-five, range four."

Sarah E. Rush, Lexington, Tennessee: "The HERALD has been a welcome visitor to our home for a long time, and I have received much encouragement from it. We are strong in the faith and trying to live our religion as best we can. We had a letter from Bro. Snow yesterday and were indeed pleased to learn that he is coming here in March. The people here say they want him to come and preach a month. I long to see some way provided by which we may have the privilege of living near some of our faith. We are talking of changing our location another year."

Mary Nash, Thamesville, . . . : "I have been a member of the church about fifteen years, having joined when I was a little girl about ten years of age; but I seem to have been asleep all that time. Now, I thank God that I feel very much awake. I am married and have four small children, but am very sorry to say my husband is not a Saint. I am trying to bring my children up in the right way, and with God's help I think I shall. To the young Saints I say, Take warning. Do not marry outside of the church. It is a mistake, as I know well to my own sorrow. I ask the prayers of the Saints for my father, James Perritt, that he may recover his health and hearing. I desire to be remembered in your prayers."

C. J. Spurlock, Bungay, Illinois: "Our late district conference at Springerton passed off quite pleasantly. Among other important things transpiring was the marriage of our collaborator, Elder F. L. Sawley, to Miss Ella Leatherman, the ceremony being performed by Amos T. Higdon. Five delegates were chosen to represent us at conference. Brethren and sisters who expect to attend General Conference, let us prepare ourselves in heart for that event, that God may use us to his glory and honor, and that we may not be used as tools of Satan to build up his kingdom."

L. C. Donaldson, Riverton, Iowa: "We are still battling for the truth in church and Sunday-school work. Bro. D. R. Chambers held meeting north of Riverton with large attendance and good order."

N. S. Dunnington, Shinnston, West Virginia: "I was locked

out of the Union church at Enterprise, three miles below here, but I preached at the home of Sr. Leason's son-in-law, who told the people that they could lock me out of the church, but he carried the key to his house and they could not lock me out of his house. I met Bro. S. O. Foss at Shinnston, and he preached eight times in the opera-house where I had been preaching."

F. C. Warnky, Kansas City, Missouri: "Everything moving along nicely. We are beginning to be understood in our true light here in the city. Many people are looking upon us favorably, and are willing to listen to us. I look for a good harvest here this summer."

A. Holbrook, Eaton Rapids, Michigan: "Sometime ago an elder wrote us. I think his name was Granger. We have moved four miles from Eaton Rapids, and I have lost his letter. If this brother should come, and will notify us, we will meet him at the station. I have a son in Seattle, who has obeyed the gospel, and I would be glad to have some of the elders call on him. His address is E. B. Holbrook, 4713 Eleventh Avenue, Northeast Seattle, Washington."

C. J. Hunt, Harlan, Iowa: "I am holding a series of meetings here with fair interest. A Reverend Helmick, Methodist, of Salt Lake City, lectured on Utah and Mormonism here last Saturday night. I called on him soon after his arrival and requested that a distinction be made between us and the Utah faction. He said he would favor us and did so. His lecture was quite fair all the way through. He told me that he remembered hearing our own Bro. Chase expose Mormonism on the streets of Salt Lake City. I had two articles published in the papers before the lecture setting forth some points of our faith and assuring the people that B. Young was the author of polygamy in America."

Miscellaneous Department.

Conference Minutes.

Central Nebraska.—Conference convened at Meadow Grove, February 18, 1905, at 2 p. m., called to order by president of district. Elders reporting: L. Gamet, Joseph Jackson, William Rumel, and Robert Oehring; Priests C. N. Hutchins and W. E. Kester; Teacher E. E. Christianson. Branches reporting: Meadow Grove 56, Inman 43, Round Park 29, Bonsteel 71. Bishop's agent's report: Received, \$286.20; paid out, \$270.20; balance on hand, \$16.00. But there is now due elder's families the January and February allowances. Received on college account, \$70.05. Election of officers: L. Gamet, president and Bishop's agent; J. W. Smith, vice-president; W. E. Kester, secretary. Delegates to General Conference: William Rumel, C. N. Hutchins and wife, L. Gamet, C. W. Prettyman, Joseph Jackson and wife, W. M. Self, Eliza Obrist, and W. W. Whiting. Delegates present authorized to cast the minority and majority vote. Next conference to convene at same time and place as reunion.

Montana.—Convened at Bozeman, Montana, February 4, 1905, at 10 a. m. Called to order by G. E. Reese. William H. Kelley chosen to preside, J. D. Stead to assist. J. D. Stead was chosen to act as secretary. Deer Lodge Branch report was read and approved. Elders reporting: W. H. Kelley, J. D. Stead, Gomer Reese, J. H. Wells, E. E. Williams, A. Christofferson; Priest J. Pritchard; Teacher Thomas Reese. Statement and verbal report of Bishop's agent, Gomer Reese, was accepted. Officers elected: E. E. Williams, district president; Frank Christofferson, vice-president; Jerome Wyckoff, secretary. John Eliason, on motion, was recommended to the Bishop for appointment as Bishop's agent. Resolved that J. D. Stead represent the Montana District at General Conference, and all who may go to General Conference be given certificate of appointment; also delegates were authorized to cast full vote of the district and in case of a division a majority and minority vote. On motion conference adjourned to meet the 24th and 25th of next June in Deer Lodge. Resolved that we sustain all the general spiritual authorities in the church, all the missionaries sent into our district, and all the local authorities in the district with our faith, prayers, and means. Jerome Wyckoff, secretary.

Southern Nebraska.—Conference convened at Tecumseh, Nebraska, January 15 and 16, 1905, F. A. Smith and J. W. Waldsmith chosen to preside, H. A. Higgins secretary. Nebraska City, Blue River, Fairfield, and Bustis Branches reported, showing an enrollment of five hundred numbers. Bishop's agent's report: Receipts, \$592.15; expenditures, \$752.99; balance on hand, \$129.57. Graceland College receipts, \$243. District fund: Balance on hand last report, \$14.05; receipts, \$20.20; expenditures, 65 cents; F. A. Smith reported the organization of a branch at Fairfield, Nebraska, October 16, 1905. Ministerial reports: High Priest J. W. Waldsmith; Seventy J. R. Sutton, C. H. Porter, and W. M. Self; Elders A. E. Madison, H. A. Higgins, J. J. Teeter, C. B. Brown, and James Thompson; Priest J. R. Croft; Teacher A. D. Collins; Deacons C. K. Spear and James Parrin. Resolved that no one be ordained to the office of an elder without the voice of the district be had ordering such ordination, or by sanction of the general missionary in charge. F. A. Smith, J. W. Waldsmith, J. R. Sutton, C. H. Porter, A. E. Madison, and W. M. Self were elected delegates to General Conference. J. R. Sutton, A. E. Madison, and W. M. Self chosen as a committee on reunion, said committee to report at next conference. J. W. Waldsmith elected president of district, and H. A. Higgins secretary. Conference adjourned to meet with the Nebraska City Branch, May 14, 1905.

Church Secretary.

RAILROAD RATES TO GENERAL CONFERENCE AND CONVENTIONS.

All interested are requested to note, that while going tickets on the certificate plan may be purchased from April 1 to 7, any ticket purchased later than those dates will not secure reduction on return trip; hence parties who start from distant points as late as the 6th or 7th should see to it that they secure through tickets (with corresponding certificates) to Lamoni, or that in case they find it necessary to repurchase tickets enroute, they reach Western Association territory in time to purchase all tickets with certificates not later than the 7th. Parties in distant territory who start as late as the 7th and secure through tickets and corresponding certificates will find such to be good.

R. S. SALYARDS, Church Secretary.

LAMONI, Iowa, March 13, 1905.

The Seventies.

PRESIDENTS OF THE SEVENTIES.

In order that the presidents of seventies have the business of their department of conference work properly in hand, and that business to be done by them be not delayed till too late in the session, they are requested to meet in the northwest basement room of the Brick Church at Lamoni, Iowa, on Tuesday, April 4, 1905, at 10 o'clock a. m., for business.

C. SCOTT, Senior President.

CHICAGO, Illinois, March 6, 1905.

SECOND QUORUM OF SEVENTY.

In harmony with the assignment of rooms to quorums attending the annual General Conference of April, 1905, by those in charge of rooms, the members of the quorum attending will meet in the northwest basement of the Brick Church at Lamoni, Iowa, Thursday, April 6, 1905, at 9 a. m., for business.

C. SCOTT, President.

CHICAGO, Illinois, March 6, 1905.

FIRST QUORUM OF SEVENTY.

The first session of the First Quorum of Seventy will be held at 7.30, April 6, in the south room of the basement of the church.

J. F. MINTUN, Secretary.

DES MOINES, Iowa, March 8, 1905.

Notice to Daughters of Zion.

All local societies of the Daughters of Zion and individuals who have been raising money in response to a call to raise funds for some benevolent purpose as set forth in HERALD for September 7, 1904, also in *Ensign* for corresponding week, will please send report of amount raised to Mrs. T. A. Hougas, Henderson, Iowa, immediately, that she may be able to report the amount raised at the coming meeting during the General Conference. Also will all those who have received a copy of the "Appeal" please let us hear from them. If you have done nothing yet let us hear from you as to the prospect of your doing anything.

Mrs. M. E. HULMES, President.
Mrs. T. A. HOU GAS, Cor. Secretary.

First Quorum of Elders.

Any members of the First Quorum of Elders who has not yet received a report blank should write the secretary, R. N. Burwell, 810 Cedar Street, Michigan City, Indiana, at once and receive one. Blanks have been mailed but some persons have changed addresses recently and often the blanks are lost in the mails. We want a full report at conference time. It will be remembered that the quorum has a rule that drops members for failing to report twice consecutively. Let us hear from you all.
T. A. HOUGAS, President.

Prayer Union.

Bro. Joseph Ward of Mountain Home, Arkansas, is in poor health and asks the prayers of the Saints in his behalf that if it be God's will he may recover from his affliction.

Expulsion.

Notice is hereby given that Joseph H. Mallory and Maria Mallory were expelled from the church by an elders' court at Castle Rock, Washington, December 15, 1904.

GEO. M. APPLEMAN, President.

Died.

STUART.—At Lamoni, Iowa, March 2, 1905, of pneumonia, Sr. Louise, wife of Bro. Thomas Stuart, aged 75 years, 2 months, and 9 days. She was born in Essex County, England; came to America in 1856 and went to Utah. Married Bro. Stuart in 1858. They came away in 1861 and lived in Canada till 1871. Then to Atchison, Kansas, where they united with the Reorganized Church. She was baptized by Bro. George Thomas, September 10, 1871. From 1881 to 1889 they lived at Alliston, Ontario, then came to Lamoni. Funeral sermon by Bro. H. A. Stebbins, assisted by Bro. J. R. Lambert.

WOODS.—Mary Bates was born in Staffordshire, England, in the village of Bucknol, September 5, 1825. She was married to James Wood in 1842. To this union were born eleven children, three sons and eight daughters, seven of whom have preceded her to the other world. The four surviving children are John Wood of Eldorado Springs, Missouri, Mrs. Fannie Gilmore, Coalgate, Indian Territory, James Wood, and Mrs. Emma Worden of this place. She was the grandmother of forty-one children and the great-grandmother of thirty children. Her husband preceded her in death sixteen years ago. She united with the Latter Day Saints church in 1868, and was a faithful member up to the time of her death. She with her husband came to America in 1851. Thirty-six years of her life were spent near Stewartsville. She died at her home in this city January 13, 1905. The funeral-services were conducted by Elder T. T. Hinderks, and the remains were interred in the McKee Cemetery two and one half miles north of town.

SPARLING.—At Sherwood, North Dakota, February 9, 1905, Martha, second daughter of William and Emma Sparling. Deceased was born at Northville, South Dakota, August 30, 1882; was baptized in the spring of 1900 by her father. She was a dutiful, affectionate child, especially kind to her crippled, aged mother. She suffered fifty-six days in patient resignation. Was interred at the home farm, ten miles north of Mohall. Owing to severe weather, forty-three below zero, only a few Saints and friends were present. Exercises conducted by B. E. Bergersen. Her passing away was very peaceful and quiet.

YOUNG.—Eva Young, daughter of Mr. Charles and Sr. Eva Young of Riverside, Rhode Island, passed away Sunday, February 5, at 4 a. m., after several weeks of severe sickness. She was five years and six months old, and her loss is deeply mourned by her parents. But their trust is reposed in God and they hope to see her again in the resurrection of the just. Funeral-services at home in Riverside. Sermon by Elder George H. Smith.

JONES.—James Melvin Jones was born May 25, 1869, at Hastings, Western Port, Victoria. Was accidentally drowned through his yacht capsizing whilst sailing from Iremantle to Mandurah, Western Australia, December 24, 1904. James was the third son of Elder E. G. and Mary Barry Jones. He was not a member of any denomination but we have reason to believe would have become a member of the Reorganization had his life been spared. James is survived by his sorrowing wife, mother, three brothers, and four sisters besides a host of friends.

PETITT.—Addie Pettitt, born February 19, 1862, at Boonville, Missouri; died at Holden, Missouri, January 25, 1905. Baptized December 22, 1889, at Knobnoster, Missouri, by J. H. Wells. Funeral-sermon by George Jenkins, from Job 14: 14.

Interment in the Holden Cemetery. A husband, relatives, and many friends mourn her departure.

MOORE.—Mary Moore was born in Harrison County, Ohio, October 10, 1840; died at her home near Petersville, Illinois, February 22, 1905, aged 64 years, 4 months, and 12 days. She was united in marriage to Stephen Baer, April 10, 1869. Two children were born to them, Mrs. Nellie Talle and Martin J. Baer. Both are still living. She united with the church August 19, 1897, being baptized by John T. Kinnaman, and remained faithful to her covenant to the last. Funeral by O. H. Bailey, February 24, 1905.

VINCE.—Charles H., was born in Zone, Kent County, Ontario, August 15, 1873, and united with the Latter Day Saints when fourteen years of age, and lived a consistent member until the time of his death. He united in marriage to Miss Lecoq in 1899, and was a resident of Walkerville at the time of his death. He leaves a wife, father, mother, two brothers, and two sisters to mourn their loss. The funeral-services were conducted by Elder S. Brown of Stevenson.

JACOBS.—Bro. Odin Jacobs was born December 1, 1820, at Ombo, Norway. Died at his home in Radcliff, Iowa, January 27, 1905. Came to America with his widowed mother at the age of fifteen years. Stayed in the state of New York one year, then to Illinois, near Norway, LaSalle County. From there he moved to near Leland and settled on a farm, where he resided until the year 1888, when he moved to Iowa, near Radcliff. Bro. Jacobs was married in 1848 to Rebecca Buland. To this union eleven children were born, of whom eight have gone over to the other side before him, while S. C. Jacobs of Leland, Illinois, Mrs. W. H. Grover of Creston, Illinois, and Mrs. S. L. Iverson of Radcliff, Iowa, and his aged companion remain to mourn his departure. But what is their loss is his gain. He united with the church in 1867, being baptized by Zenas H. Gurley, Sr.; ordained elder by same the same year. Presided over the Leland Branch until all the members moved away and the branch became disorganized. Bro. Jacobs was a firm believer in this latter-day work and faithful in keeping the law of tithing to which he attributed all his success and prosperity temporarily. Funeral-sermon by Elder Thomas Hougas at the Lutheran church at Leland, Illinois. Interment in the cemetery southeast of Leland.

Addresses.

P. Muceus, W. Thranes, Gd. 30, Christiana, Norway.
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The *Examiner*, the leading morning paper of Chicago, has just announced a unique Proverb Educational Contest, in which it proposes to give away 50 prizes to successful contestants, ranging in value from \$5.00 to \$500.00. First prize, \$500.00; total amount to be given away, about \$3,000.00; contest commencing February 27th and containing one well-known proverb daily for fifty days. This contest will create a widespread interest, and the *Examiner* is advising that orders be given to the newsdealers at once, or send 90c for a three months' mail subscription, and get the best home and general newspaper published, addressing all orders to the *Chicago Examiner*, Chicago, Illinois.

Conference Daily.

To satisfy the demand which is always made at General Conference, the **PATRIOT** has decided to issue a daily edition for the next session.

Price of Daily 25 cents
Weekly a year and daily 75 cents

With the weekly alone which is 50 cents, or the weekly and daily together, we give our booklet "Zionism" as a premium.

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6

G. F. WESTON

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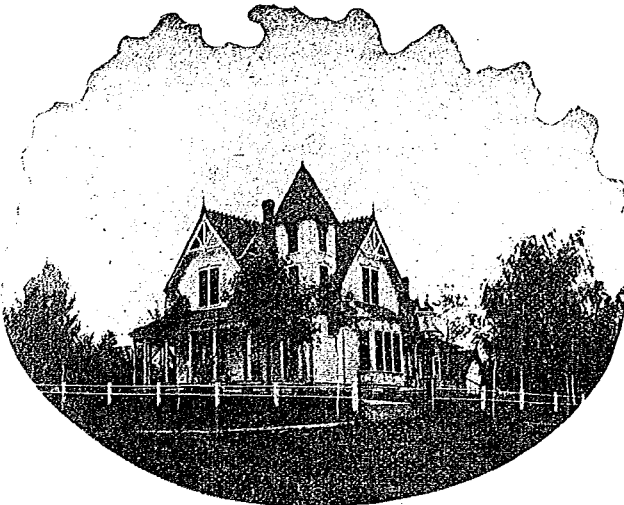
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10

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4-13

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Mountain Home, Arkansas.

47

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THE SAINTS' HERALD

Volume 52

Lamoni, Iowa, March 22, 1905

Number 12



JOSEPH SMITH

THE SEER,

Who organized the church
April 6, 1830, and remained

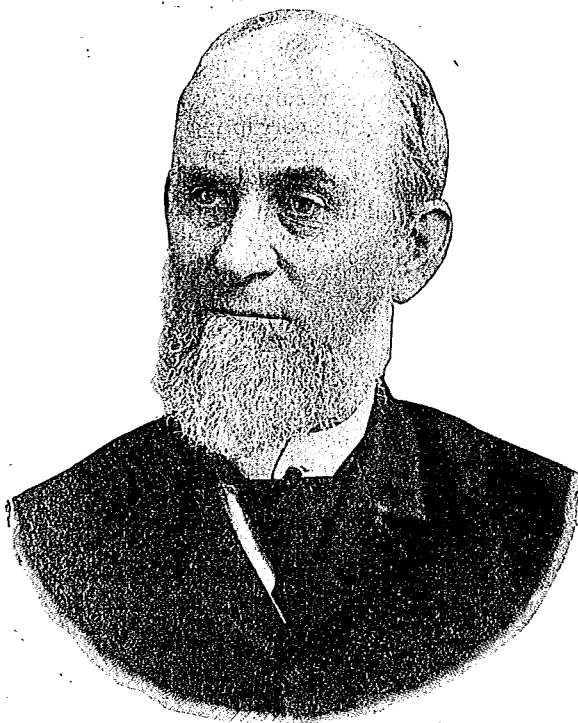
its president for over four-
teen years, and un-
tillied by a mob at C. 15803
age,
Illinois, June 27, 18

O'Hayer



JOSEPH SMITH.

Present President of the Reorganized Church of Jesus Christ
of Latter Day Saints. He has held this position since 1860.



WILLIAM W. BLAIR.

First Counselor to the present president of the church from
1873 until removed by death in 1896.

SAFEGUARDS IN CHURCH GOVERNMENT. ARE THE PEOPLE SAFE?

The one thing most to be feared in a kingly government is kingcraft; in an ecclesiastical government is priestcraft.

In a kingly government, if the king is a good man who loves his subjects and is willing to share in the adversities incident to the condition of his kingdom in relation to other kingdoms and nations in its time and place, has the interests of all his subjects at heart and unselfishly gives his attention and efforts to alleviate their distresses, improve their characters, and enhance their every good, then in such a case a kingly rule may be tolerated. But when a king is too susceptible to love of display, love of power, intent upon gratifying himself in ruling for his own benefit and aggrandizement, too intolerant, careless of and indifferent to the good of others, the rule of a king becomes unbearable.

A king is liable to be surrounded by a band of courtiers more or less subservient to his will according to their nature and the object held in view by them in regard to their own interest and advancement.

The pageantry of the court of an earthly king is dazzling. Strong and good men see in it the hollow mockery of human interest and frailty; weak and unstable men take part in it to gratify their lust of the eye and desire for the spectacular; bad men bow to the king and mix in the pomp and revelry to cover up evil designs and forward their own selfish ends. The free man, in view of the instability of human affairs in a kingly rule resulting from the liability of humanity to err, and the corrupting influence always attendant upon a kingly court, can have no desire for such a rule. Added to these things mentioned is the almost universal liability that the possession and exercise of irresponsible power results in fixing upon the mind of the occupant of a throne that "the king can do no wrong," and turns a good man bad and makes a bad man a wicked one; under the rule of such the liberties of the people are insecure, repressed, or altogether disregarded.

An ecclesiasticism in which there is a centralization of power in a ruling head may be as dangerous to the liberties of the people in a spiritual sense as a kingly rule of despotism may be to political and temporal welfare. Priestcraft is subversive of the good of those over whom it rules. The idea that the priesthood can do no wrong, or that all the words and acts of a spiritual ruler are directed by divine wisdom and power, is a dangerous fallacy, and wherever either becomes a rule of acceptance of what is said or done and forms a basis of action on the part of the people bad results are sure to follow. Just as a king may become corrupt and turn his rule into unequal and evil ways for self-aggrandizement and oppression, so may evil creep in and take captive the

priestly ruler and make merchandise of the people's rights and subvert their liberties to selfish ends.

History confirms these propositions.

In the restoration of the gospel by the discovery of the Book of Mormon and the revival of the principle of revelation, the Lord has been mindful of the results to his people of the rule of kings and priests in wickedness. Whatever may have been the rules of organization and procedure in church government as set forth in the Bible and in religious bodies, abundant safeguards have been provided to secure the people against encroachment on the part of irresponsible rulers. There is no need to discuss the "divine right of kings to rule." The Lord has said "in time ye shall have no king on this land." This takes this danger out of the way. Is there danger from priestcraft? Joseph Smith, the Seer, wrote, "If any man exercises his priesthood in any degree of unrighteousness," "amen to that man's priesthood." This shows that God does not intend that what he conferred to bless men should be used to subvert their faith or destroy their liberties.

One of the earliest revelations given at the very beginning recognized the necessity for distinctive organizations within the body; holding one common priesthood—right to act—and having different offices acting in harmony each with every other for the establishment and carrying out of one common object.

Of necessity, there are presidents, or presiding offices, growing out of, or appointed of, or from among those who are ordained to the several offices in these two priesthoods. Of the Melchisedec priesthood, three presiding high priests, chosen by the body, appointed and ordained to that office, and upheld by the confidence, faith, and prayer of the church, form a quorum of the presidency of the church. The twelve traveling counselors are called to be the twelve apostles, or special witnesses of the name of Christ, in all the world; thus differing from other officers in the church in the duties of their calling. And they form a quorum equal in authority and power to the three presidents previously mentioned. The seventy are also called to preach the gospel, and to be especial witnesses unto the Gentiles and in all the world—thus differing from other officers in the church in the duties of their calling; and they form a quorum equal in authority to that of the twelve especial witnesses, or apostles, just named. And every decision made by either of these quorums must be by the unanimous voice of the same; that is, every member in each quorum must be agreed to its decisions, in order to make these decisions of the same power or validity one with the other.

Nothing could be plainer than this. In order to the proper carrying on of the work a division of responsibility and authority in labor was a necessity. To preserve the liberties of the people over whom the men who might be appointed or chosen by themselves to preside, instead of there being but one in whom authority is vested without the responsibility of answering to any for official action, and whose priesthood is made superior to that held by others, there are three who are to be chosen and appointed from among those holding a priesthood the same as

themselves, neither lower, nor higher. These by the choice which their fellow members in the priesthood with them are invested with the duty of presiding—having chief official charge—for the accomplishment of the common object of the whole body. They are made a responsible quorum upon whom the dignity of office rests only as they discharge the duties placed upon them in faithfulness and honor. By the investiture of presiding authority they are authorized to represent the body in accordance with the fundamental institutions and spiritual constitution of the church under the divine instruction of the Holy Spirit.

In order that the people may be safe from the undue advantage of the position accorded to this leading quorum in case ambition seize them or any one of them to the overriding of the integrity of the others, two other quorums composed of larger numbers are provided, the members of which quorums hold the same priesthood as these presiding officers, each quorum being invested with equal authority in decision, so that if the three presidents should attempt to take from the people any, or all the liberties that membership in the church entitles them to, it is in the power of the Twelve and Seventy to check such ambition and secure the people from imposition.

Should either quorum attempt to introduce into the corporate body false doctrine, or to institute what would vitiate the spiritual life of the people, whether such effort arose from the spontaneous action of the quorum, or was the result of the ambitious efforts of one to serve the ends of selfish desire to rule, such attempt may be met by the other two and must fail of effect.

There are three in the first quorum, twelve in the second, there may be thirty-six, or four hundred and ninety members in the third. In the church as now organized there are about one hundred and thirty in the Seventy, one full quorum and one nearly full. No measure tending to the subversion of the liberties of the people, originating in either quorum, could possibly pass the scrutiny of the other two, unless there should be such collusion between the membership of all of them as is inconceivable under the light of present information and personal integrity known to exist in these several quorums. We know of no body of religionists having an organized existence the membership of which is so amply safeguarded against extreme imposition from misguided or ambitious men as is the Church of Jesus Christ organized April 6, 1830, by virtue of divinely enacted organic laws given to govern its spiritual existence and continuation.

JOSEPH SMITH,
President Reorganized Church.

SOME FACTS CONCERNING EMMA SMITH.

In the fourth volume of our Church History, page 267, after speaking of the death of Emma Smith, which occurred on April 30, 1879, we find the following:

Soon after the death of her husband a report was circulated that she had renounced the faith her husband taught, and had expressed lack of confidence in his claims. The New York *Sun* for December 9, 1845, contained a letter over her signature giving expression to these doubts. She promptly wrote the following reply and forwarded it to the *Sun*:

“NAUVOO, December 30, 1845.

“To the Editor of the New York *Sun*; Sir: I wish to inform you, and the public through your paper, that the letter published Tuesday morning, December 9, is a forgery, the whole of it, and I hope that this notice will put a stop to all such communications.

“EMMA SMITH.”

Whether this was published in the *Sun* or not we do not know; but it was published in *Times and Seasons*, for January 15, 1846. (See volume 6, page 1096.)

There are those who have constantly made effort to besmirch the name of Emma Smith and to detract from her dignity and strength as a character connected with the history of the church. They have attempted to use the letter in the New York *Sun*, for December 9, 1845, against her, but neglected to state or use her denial.

Our Church History states that this denial was printed in *Times and Seasons*, for January 15, 1846; but that the historians did not know whether it was published in the *Sun* or not. While in the East last fall we improved the opportunity of looking this up, and searched through the libraries of New York City for a file of the *Sun* covering that period, but did not find numbers of the *Sun* for the years 1845 or 1846 except in the Congressional Library at Washington. In the New York *Sun*, for December 19, 1845, we found the following:

THE MORMONS—EMMA'S LETTER.

To the Editor of the New York *Sun*:

Sir: You have intimated that I pronounced the letter of Mrs. Emma Smith, widow of Joseph the Prophet, published by you some day since, genuine. When young Mr. Beach presented that letter to me for my opinion of its character, I told him that I had no other means of judging of its authenticity than that it expressed facts respecting myself which were known to no other person than Mrs. Smith, and, consequently, that it must have emanated from her, or some person in her confidence.

That the letter expresses the true sentiments of that very talented lady, I think quite probable; but as regards her saying there are no schools in Nauvoo, I presume she means at the present time, when everything there is in disorder. I can myself bear testimony that not long since there were several schools in Nauvoo, in successful operation, including a very superior one, conducted by Mr. Orson Pratt, brother to the celebrated Parley P. Pratt.

This Mr. Orson Pratt is a most amiable gentleman and excellent mathematician, who, as a professor, would do honor to any college or academy in the United States.

You will please to recollect, however, that there is a split, or rather some little trouble in the church, as William, brother-in-law to Mrs. Emma Smith, who, together with Emma, wished to scatter the Mormons from Nauvoo to their various homes

“He that despiseth little things, shall perish by little and little.”—Solomon.

throughout the different States, has been cut off from the church, and Emma, together with her whole family, will, no doubt, share the same fate. The line of the PROPHETS is to be by *inspiration*, and not by *blood*, as "he who holds the keys of the kingdom" will hold the prophetic office throughout all time.

Mrs. Emma Smith does me injustice in charging me with any intention to do her the smallest injury by my urging the Mormon people to move to California, for, most assuredly, it is the best possible measure they can adopt.

When, according to Emma, I shall have been "crowned Emperor" of the Mormon people west of the Rocky Mountains, perhaps that talented and accomplished lady may be disposed to join the Mormon court. As soon, therefore, as the authorities of the church announce to me my election to the *Imperial purple*, I shall cause to be made a magnificent imperial crown of gold, set with brilliants, for myself, and another, still richer, rayed, like the sun, for the Prophet of the Lord!

Recollect that the Mormon government is a pure THEOCRACY. *Jure Divino* will, therefore, be my model.

But, without undertaking to advocate the cause of Mormonism—for it needs no special pleading of mine, excepting with an eye to the *Diadem*—I would just say, that Emma's disbelief in the *revelations* of her husband, if such is the fact, does not militate in the least against their truth. The members of our own families are always the least disposed to give credence to anything we may propose or assert, of a supernatural or extraordinary character.

The biographer of Milton, the author of the immortal *Paradise Lost*, assures us that his daughters often wished their blind father dead while dictating to them that great poem; nor had the wife of Socrates much respect for his mission or morality, still Socrates was a great master, who had, besides Xenophon and Plato, many able and learned disciples.

With great respect,

Your humble servant,

JAMES ARLINGTON BENNETT.

Note.—In addition to the above, you will, no doubt, permit me to say, that I have four fine farms, of one hundred and sixty acres each, first-rate prairie, for sale, low, lying along side of the Illinois and Michigan Canal. My brother, the Reverend Leonard Bennet, resides in the same neighborhood.

J. A. B.

Arlington House, L. I., Dec. 14, 1845.

It is quite evident from the foregoing that the editors of the *Sun* had received Emma Smith's letter denouncing the one published in the issue of December 9 as a fraud, and they in turn had referred the matter to Mr. James Arlington Bennett, as one who had been corresponding for the *Sun* a great deal on the subject of Mormonism, having recently visited the frontier West and having written several letters concerning Nauvoo and the Mormons.

In the *Sun* for January 25, 1846, we found the following:

ARLINGTON HOUSE, State of Long Island,

February 16, 1845. [1846.—F. M. S.]

Mr. Editor: The following letter is offered for publication in strict justice to Mrs. Emma Smith, of Nauvoo, who appears to have no knowledge of the author of the letter published by you some time since in her name, censuring the publication of letters sent by me from the West, in relation to the Mormon leaders. From this letter I am fully persuaded that the lady is incapable of betraying any confidence reposed in her.—She must look for its author among some of the seceders from the Mormon Church.

Respectfully your humble servant,

JAS. ARLINGTON BENNETT.

"NAUVOO, December 20, 1845.

"General Bennett, Sir:—The apology I have to offer for addressing you this time is the unexpected appearance of a letter published in the New York *Sun* of Tuesday morning, December 9. I never was more confounded with misrepresentation than I am with that letter; and I am greatly perplexed that you should entertain the *impression*, that the document should be a genuine production of mine. How could you believe me capable of so much treachery, as to violate the confidence reposed in me, and bring your name before the public in the manner that letter represents? If you thought I had committed such a breach of trust, you certainly valued my integrity much less than I did yours. Should you be now satisfied that I am not unworthy of your confidence you will please to give me your opinion, if any you have formed, as to what quarter I am to look for the author of that forgery. By so doing you will greatly increase my obligations.

"Yours with great respect,

"EMMA SMITH."

It thus appears that while the editors of the New York *Sun* evidently failed or refused to publish Emma Smith's letter dated December 30, 1845, and directed to them, they did publish the letter which was written to Mr. Bennett and which denounces as a fraud the letter in the issue for December 9, in language about as strong and comprehensive as is found in the letter dated December 20, written to the editor of the New York *Sun*, and also published in the *Times and Seasons* for January 15, 1846.

FRED'K M. SMITH.

INTERVIEW WITH JAMES H. KENNEDY.

While in New York City last fall the writer had the privilege of meeting and conversing with Mr. James H. Kennedy, author of *Early Days of Mormonism*. We had read Mr. Kennedy's book on the early days of Mormonism, and were interested in learning from him if he still held to some of the positions maintained in the book, and especially as to the character of Joseph Smith. We thought that possibly some of his subsequent readings and research relating to the subject since the publication of the book had had some bearing on his attitude.

From our conversation we learned that his attitude had to some extent changed, and hence we asked him for a statement concerning this. This statement he willingly consented to make, and is as follows. We have pleasure in presenting this to our readers, as it will be of great interest especially to those who have read Mr. Kennedy's work:

So much has appeared in the way of additional light on the life and character of Joseph Smith, the founder of Mormonism, during the last decade and a half, that were I to rewrite to-day my book, which gives a history of the church during the first fourteen years of its existence, I would feel inclined to deal a little less harshly with the character and methods of the first Joseph Smith, president and prophet of your church. While it would be impossible for me to believe that the "Book of Mormon" was a divine revelation to Smith, it is within the range of possibility that he may have regarded his mission as one of divine origin, and been actuated by a spirit of loyalty to what

he regarded as the mission of his life. Still, there are many things in his career which would not permit one to take that position without some form of mental reservation.

Joseph Smith lived in an age in which religious enthusiasm and credulity were carried to an extreme limit, and there were many others besides himself who believed that a time had returned when divine interposition in the affairs of men was to be resumed. I would not say that he was any more or any less inclined to impose upon the religious credulity of other people, than were some of the orthodox denominations around him.

As I have said already, some portion of the stigma that is attached to his name, has been removed by the fuller light of the last dozen years. In my opinion, Brigham Young was the originator of the theory of plural wifehood or polygamy. No matter what may be said of the personal life of Joseph Smith, I do not believe that he was the author of the revelation ordering plural wifehood, that was promulgated by Brigham Young. The evidence now on hand is very much in favor of the theory that Young wished to introduce this doctrine after reaching Salt Lake City, and in doing so, reverted to the authority of the first Joseph Smith, as making his case much stronger than it would otherwise have been.

Mr. Kennedy's book, *Early Days of Mormonism*, was published by Charles Scribner's Sons, New York, in 1888, and deals with the history of the Saints at Palmyra, Kirtland, and Nauvoo.

F. M. S.

THE CHURCH AND EDUCATION.

(Continued from page 310.)

The Board took separate action as follows:

Upon the adjournment of the joint council, the Board of Trustees of Graceland College at a special meeting, all the members being present, adopted the following:

PREAMBLES AND RESOLUTIONS.

Whereas the conference in session at Kirtland, Ohio, took action favoring the closing of the college without regard to a provision in the Articles of Incorporation requiring sixty days' notice in case of change of said articles, thereby doing injustice to a number of students and to parties who had purchased scholarships and made donations, when a year's notice would seem none too long to take such action in a matter so important, and

Whereas the sacrifice made in closing the college at this time is entirely too great, both by losing the services of President Dewsnap by reason of his educational standing; together with the extra expense of securing a president who, if his equal, would cost us several thousand dollars more for the term for which he has been engaged, and the discouragement it may cause to the many who have given it their aid in many ways, and who have cause to fear the stability of an institution which may be closed with scarcely a moment's notice, and

Whereas a resolution was presented later in the conference than the foregoing, by the Quorum of Twelve, favoring the running of the college as soon as the debt was paid, the board believing such to be the sentiment of the church membership generally, and that the closing of the college at the end of this year will present almost insurmountable obstacles to its reopening, and having an assurance from the Bishopric that active measures will be taken at once looking to the immediate liquidation of the debt,

Therefore be it resolved by the Board of Trustees of Graceland College in special session assembled on this twelfth day of May, 1904, that we immediately proceed with the work of procuring and electing members of the faculty, the distribution of catalogues, and the performing of such other duties as are prescribed by the Articles of Incorporation to continue the college

in session for the next year; it is understood, however, that such action is to be taken contingent upon the debt against the college being paid.

DANIEL ANDERSON, Chairman Board of Trustees.
FRED B. BLAIR, Secretary Board of Trustees.

The Bishopric took action as follows:

The foregoing, showing the situation and needs of the college, indicates clearly the present duty of the Bishopric in connection therewith, for we are not only to do what we can to forward every proper undertaking for the good of the church and its membership, but we are instructed by resolution of conference to carry out the divine injunction to "pay the college debt."

We have therefore arranged to present the work of the payment of the debt in a systematic manner, apportioning the entire undertaking among the districts of the church so that each shall be called upon to bear but its own burden in this matter, and when the duty shall have been discharged such district membership will have fully performed its part.

Already members in several of the districts have asked us to let them know what would be their part in this undertaking, accompanied with the assurance that they would do their utmost to perform their part at once.

With the foregoing explanatory statement the Bishopric will state to the several bishops and agents of the church the amount to be raised by their respective districts under the apportionment, with instructions to arrange with other officers of the districts and branches to place the matter before the Saints at the earliest practicable time, and report the results to the Bishop of the church.

In the work then of the liquidation of the entire college debt we ask the help and co-operation of every officer and member of the church, and trust that the Spirit and blessing of the Lord may be with each one in his or her effort, that whatever is pleasing to him that should be done in the matter may be done speedily and well.

The instructions will be forwarded to each district immediately and notice will be given of the action of each district in the order in which the same is received.

Hopefully in the promises of the gospel, we are in bonds ever,

E. L. KELLEY,
G. H. HILLIARD,
E. A. BLAKESLEE,

LAMONI, Iowa, May 13, 1904.

of the Bishopric.

Accordingly the school was opened as usual in September, 1904, and despite the terrible handicap of the agitation due to the passing of the resolution favoring the closing of the school, did fairly well as to enrollment of students. The wide territory from whence these students are drawn (and this despite the claim made by some that Graceland is chiefly local in its benefits) is graphically illustrated by the accompanying cut, in which are shown representatives from territory ranging from Massachusetts on the east to Arizona on the west, and Assiniboia on the north to Texas on the south.

In giving the foregoing history of the educational movement in the church, we have confined ourselves to presenting documentary extracts from official records.

Other phases of the question could be taken up with interest and profit, but such must be reserved for future issues of the HERALD.

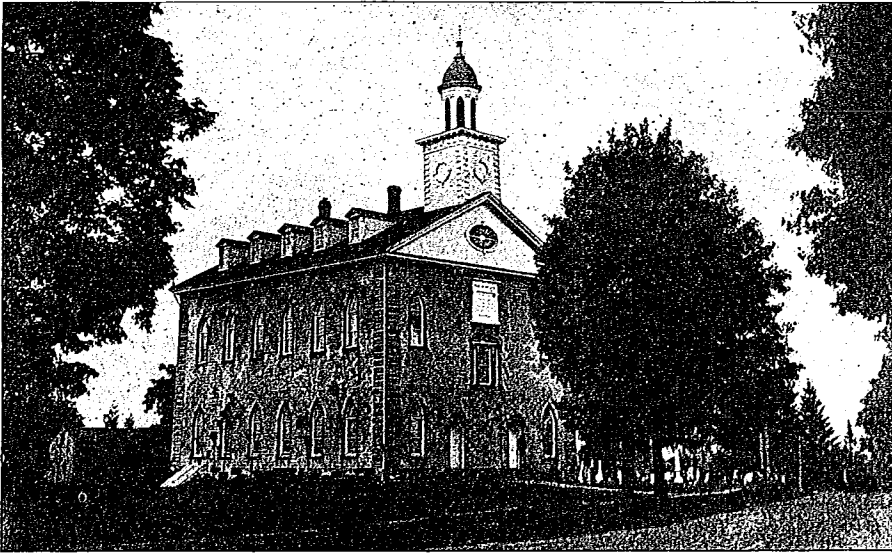
FRED'K M. SMITH.

HISTORY OF THE CHURCH.

How far in the past unseen influences were at work to bring about conditions and influences favorable to the establishment of the church in the last dispensation, it is impossible for us to determine. But we see indications in history that the influences of inspiration were suggesting to different minds the coming of such an event. An utterance of Martin Luther as recorded in D'Aubigne's History of the Reformation, volume 2, page 105, is an instance in point: "I can not tell what to say of myself. Perhaps I am Phillip's [Melancthon's] forerunner. I

upon his mind that he concluded to put the promise to the test, and retiring into the woods he prayed for the desired information. He relates that while praying, and after a season of darkness, he beheld a glorious light descending until it had settled in the air above him. In it were two persons, one of whom introduced the other as his son, and directed the young man to hear him. Eagerly the inquiry was made concerning existing churches, and he was informed that none of them were fully acceptable to God, but that he had been selected as the human instrument to begin a great work that should have for its consummation the organization and establishment of the kingdom of God on earth.

Subsequently, on September 21, 1823, he had another ministration of divine direction, in which an angel of light appeared to him and gave him instruction calculated to prepare him for future work. This messenger also informed him that some gold plates upon which was recorded the history of the people once inhabiting this continent, now called America, were deposited in a hill near by. These he subsequently obtained by the consent and direction



THE KIRTLAND TEMPLE.

am preparing the way for him, like Elias, in spirit and in power."

Also several statements made by the great reformer, John Wesley, from which we select the following:

The times which we have reason to believe are at hand, (if they are not already begun,) are what many pious men have termed, the time of "the latter-day glory";—meaning, the time wherein God would gloriously display his power and love, in the fulfillment of his gracious promise that "the knowledge of the Lord shall cover the earth, as the waters cover the sea."

What could God have done which he hath not done, to convince you that the day is coming, that the time is at hand, when he will fulfill his glorious promises; when he will arise to maintain his own cause, and to set up his kingdom over all the earth?—Wesley's Sermons, vol. 2, sermon 71.

However, the first direct information given of the purpose of God in this important work, was in the year 1820, when Joseph Smith, having been greatly exercised in mind over religious questions, and seeking earnestly to find the truth, was confronted by the contradictory teachings of professors, and was reading the promise in the Epistle of James, "If any of you lack wisdom," etc. It had such an impression

of the messenger, and was permitted to translate them by the power of God. This translation was published under the title, "Book of Mormon."

While viewing the plates prior to his taking possession of them, the angel was with him, and gave him instruction calculated to qualify him for the important work to which he was appointed. He states: "I found the same messenger there and received instruction and intelligence from him at each of our interviews respecting what the Lord was going to do, and how and in what manner his kingdom was to be conducted in the last days."

We are not aware that this information received from the messenger has ever been given to the church or the world in detail; but it evidently prepared the mind of Joseph Smith for the events that were to transpire in the establishment and development of the kingdom of God on earth so far as he was permitted to participate. Some of the leading events in this development are: Conferring the Aaronic priesthood upon Joseph Smith and Oliver Cowdery by the administration of John the Baptist.

of whom it was said that he held the keys of that priesthood; and subsequently the restoration of the Melchisedec priesthood under the administration of Peter, James, and John, who held the keys of that priesthood in the former dispensation. By virtue of the authority thus conferred, the organization of the church was begun at Fayette, Seneca County, New York, on the sixth day of April, 1830, there being but six members present. By the voice of the membership, Joseph Smith and Oliver Cowdery were accepted as ministers and teachers.

Previous to this time information had been received of a future organization which was not possible at that time for lack of material. This is a very peculiar instance. They had publicly proclaimed that the church, whensoever organized, would be organized according to the ancient pattern, with apostles, prophets, evangelists, pastors, and teachers, etc. Now they assumed to organize when the material was not at hand to perfect the organization, thereby manifesting strong confidence in the declaration previously made; for had not the material been forthcoming, their former inspiration would have been found wanting.

Subsequent events demonstrated that their confidence was well founded; for men of strength came forward and united their destinies with this infant organization, until in due time the material was at hand to fill the quorums and present the organization as previously provided for, before the world.

As early as October, 1830, a communication was received, directing Elders Oliver Cowdery, Peter Whitmer, Jr., Ziba Peterson, and Parley P. Pratt, to undertake a mission to the Indians, or Lamanites, as they were called, in the western country. They immediately started upon their journey, visiting some of the tribes of Indians on the way. They proceeded as far as what is now Eastern Kansas, among the Delawares. Here they were kindly received and much interest was manifested by the Indians in the message which they bore. But they were finally prevented from continuing their missionary work through the influence of sectarian missionaries.

We have no record of any great work being done among the Indians by these men; but on their way they stopped in Northern Ohio, in the vicinity of Mentor and Kirtland, and there accomplished quite a remarkable work among the white people, notably the followers of Alexander Campbell. Elder Pratt states that they had baptized one hundred and twenty-seven souls within two or three weeks after their arrival, and that this number soon increased to one thousand. Among these were several men who afterwards became prominent in the church, namely, Sidney Rigdon, Isaac Morley, Frederick G. Williams, John Murdock, Lyman Wight, Edward Partridge, and Newel K. Whitney. Elder Rigdon, who was a prominent minister in that region of country, was

baptized on November 14, 1830. This created quite an excitement among what were known as the Disciples of Christ, as he had been an elder and prominent minister among them. It also resulted in considerable persecution from that source, the effects of which have not been entirely obliterated to this time.

As a result of the work done in and about Kirtland, it was decided to remove the headquarters of the church to that place, which was soon after accomplished, Joseph Smith arriving there about the first of February, 1831. In this vicinity the church made rapid progress, so far as acquiring numerical strength is concerned, and also in its organic development. In 1833, and doubtless as one of the results of the instruction before referred to, and also of additional light received at the time, the First Presidency of the church was organized, consisting of three members. Joseph Smith, who had previously been ordained president of the high priesthood in a conference of high priests, elders, and priests, held at Amherst, Ohio, January 25, 1832, was made the president, with Sidney Rigdon and Frederick G. Williams as counselors.

In 1835 the Quorum of Twelve Apostles was organized at Kirtland.

The First Presidency's duty was to preside over the whole church in a general way. The duty of the twelve apostles was to have charge of the missionary department of church-work. Their authority extended in all the world, either to go themselves, or to send and direct others in the proclamation of the word.

As an auxiliary to the Quorum of Twelve in this missionary work, the Quorum of Seventy was organized soon after the organization of the Quorum of Twelve; whose jurisdiction was to be coextensive with that of the Twelve, under whose direction they were to labor; and provision was made for the organization of seven quorums of Seventy if the labor in the vineyard of necessity required it. Provision was also made for local organizations, with stakes and branches. These stakes, when fully organized, were each to have: A president and two counselors, a high council, composed of twelve high priests. This was to be a judicial body, having the decision of cases arising within their jurisdiction which came to them by appeal. The stakes were also to have a bishopric, composed of a bishop and his two counselors, having control of the financial concerns.

The general church organization was also to have a presiding bishop, assisted by two counselors, having charge of the general financial concerns of the church.

Provision was made for the perpetuity of records and the recording of events of importance, by the

appointment of a general church recorder, and a general church historian.

As a monument to their industry, devotion, and sacrifice, as well as an evidence of their honesty, there stands on the hill at Kirtland to-day the historic building known everywhere as the Kirtland Temple; not a remarkable building as compared with modern buildings, but a wonderful structure compared with buildings in that new country at the time of its erection; and more wonderful still when it is considered that the people who built it were a people of very limited means, and that they were persecuted, and every effort made by those around them to thwart their purposes.

The corner-stones of this Temple were laid on July 25, 1833, and it was dedicated March 27, 1836. Thus in less than three years, notwithstanding their poverty and persecution, they erected this building. It is built of stone, plastered without and within, three stories high exclusive of the basement. The first and second stories are auditoriums, each fifty-five by sixty-five feet on the inside, exclusive of the vestibule on the east, through which is the entrance to the building and in which are the stairways. The third story is divided into small rooms. The outside walls are about two feet thick. The outside of the building is fifty-nine by seventy-nine feet.

In October, 1834, they began the publication of a church paper called the *Messenger and Advocate*, at Kirtland, Ohio, which was continued for several years. Other publications were also issued from Kirtland, including the first edition of the Book of Doctrine and Covenants.

Soon after locating at Kirtland revelations were received providing that the principal place of gathering would in the future be in the West, with Independence, Missouri, as the center place. A portion of the church emigrated there as early as 1831, bought, and entered from the Government a great amount of land, which they improved to such an extent as to excite the jealousy of neighbors. They published also from Independence a periodical called the *Evening and Morning Star*. They also began the publication of the revelations received by the church under the title of "The Book of Commandments." The members of the church were principally from the Eastern States, while those among whom they moved were largely from the South. The prejudice that existed between these two sections of the country at that early day, and which finally culminated in the Civil War, served to make the breach wider and wider, until the friction became so great that the citizens of Jackson County, using the religion of the Latter Day Saints as a pretext, arose and expelled the Saints by force from their homes, destroyed the printing-press, scattering the contents of the printing-office in the streets just at the time when the Book of Commandments was in press, so

all that was ever preserved of this book were some of the loose sheets gathered up by individuals which never had the advantage of being compared with the originals and thus corrected, and hence never received the indorsement of the church as a publication.

The expulsion from Jackson County took place in the latter part of the year 1833, and the Saints found shelter in the adjoining counties, principally in Clay, where they lived in harmony with their neighbors for some time.

Finally, though there was no outbreak of hostilities, more or less friction occurred, principally on the account of the efforts of the citizens of Jackson County, striving to stir up strife; and so it was mutually agreed that the county of Caldwell should be organized for the purpose of permitting the Saints to colonize there, they to purchase the land from the settlers who were in that territory. The act of the legislature providing for the organization of Caldwell County was approved December 29, 1836, having been introduced in the legislature by Honorable A. W. Doniphan, of Clay County. The Saints had previously commenced settling in the county, and they continued so to do until a large part of the territory was occupied and cultivated. Here Joseph Smith and other authorities of the church finally removed, and the headquarters of the church was established at Far West, the county-seat of Caldwell County. For several years peace and prosperity reigned; but persecution again arose, the causes of which we have not space to present in an article of this kind, but which finally culminated in the Saints being driven from the State by order of the Executive, L. W. Boggs, in the winter of 1838 and 1839. This was the cause of much suffering on the part of the people who, in many instances, had their homes destroyed. They were driven out in the inclemency of winter, to make their way as best they could out of the state of Missouri. The majority of them settled in Illinois, in the vicinity of Quincy, finally purchasing a site including the village of Commerce, where they laid out and settled a city subsequently known as Nauvoo. Prosperity again attended them, and several thousands of the members of the church gathered from all parts of the United States and foreign countries, until it was estimated that in Nauvoo and vicinity there were about thirty thousand members.

Extraordinary privileges were granted to the city of Nauvoo by a charter from the state of Illinois, and for the organization of what was known as the Nauvoo Legion, a military body.

Their old enemies from Missouri still harassed them as much as was in their power, kidnapping some and taking them back to the state of Missouri, maltreating them, making requisition on the Governor of the state of Illinois to get Joseph Smith and

others into their custody. These latter efforts were unsuccessful. Much was done towards stirring up the people of Illinois to jealousy and persecution. This, together with possible unwise conduct upon the part of the Saints in some instances, brought about open hostilities again, which resulted in the assassination of Joseph and Hyrum Smith, at Carthage, Illinois, on June 27, 1844, and in the final expulsion of the Saints in 1845 and 1846.

During their sojourn at Nauvoo they established a periodical known as the *Times and Seasons*, which was first issued in November, 1839, and continued until February, 1846. Numerous other publications were issued.

On the sixth day of April, 1841, the cornerstones of the Temple were laid at Nauvoo, which was in course of construction for several years but was never entirely completed, though it was inclosed and covered, and was probably at the time the most magnificent building in the state of Illinois.

At the death of Joseph and Hyrum Smith, divisions at once arose, and various opinions were entertained as to the policy to be pursued. Several men more or less prominent in the church, either from conviction or ambition for power, aspired to the leadership. The most prominent, so far as results were concerned, were, Sidney Rigdon of the First Presidency; Brigham Young, president of the Quorum of Twelve; and James J. Strang, who claimed to have been appointed by Joseph Smith and ordained by angelic ministration.

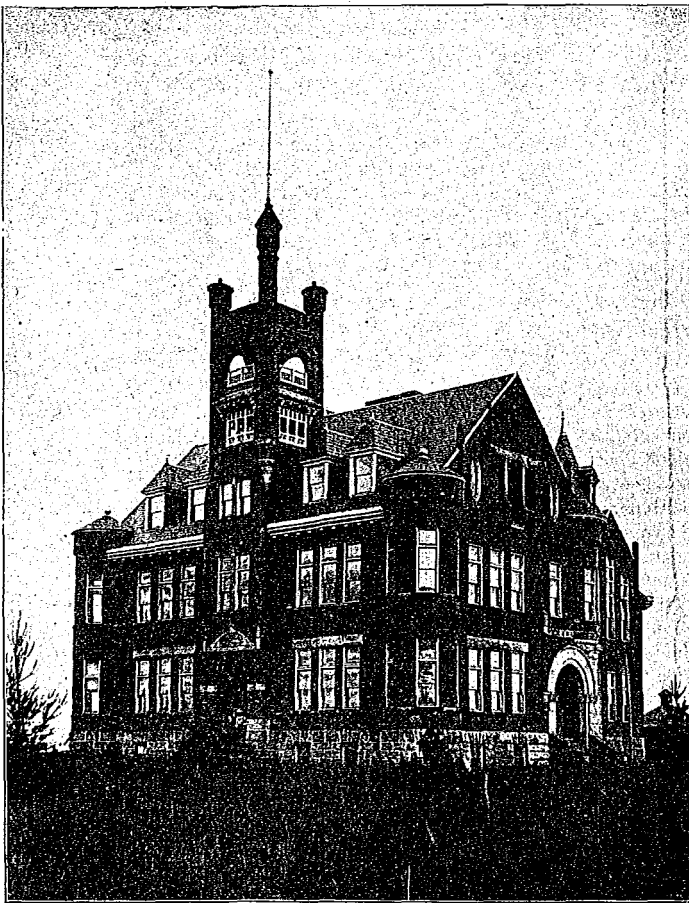
The names of several others, however, were brought forward in the controversy; but these three gained the greatest number of adherents. This question of leadership was one of the principal points of controversy. Some doctrinal points also entered into the consideration, prominent among which was polygamy, which was doubtless advocated by the followers of Brigham Young, secretly at first, openly afterwards. It has been asserted by some writers that this doctrine was proclaimed by all these divisions of the church, which is evidence that it originated before these divisions. This reasoning would doubtless be legitimate, if the premises were correct; but it is not true that polygamy was taught by all of these divisions of the church.

The organization under Sidney Rigdon, on March 15, 1845, at Pittsburg, Pennsylvania, passed the following preambles and resolution:

Whereas the connection which has heretofore existed between ourselves and the people calling themselves the Church of Jesus Christ of Latter Day Saints renders it neces-

sary that we publish to the world a succinct statement of facts relating to the position we now sustain to God and our fellow men; and

Whereas in consequence of the rejection by that people, of what we undoubtedly deem to be the order of the church and kingdom of God, and the introduction of doctrines and practices clearly inimical to the law of God, and altogether subversive of the laws of the land, abrogating the marriage contract, and substituting under the professed sanction of Heaven, a system of extreme licentiousness, uprooting every legal restraint, and eminently calculated in its very nature to produce the entire destruction of every virtuous tie, and pouring contempt upon every holy principle contained in the revelations of God to his



GRACELAND COLLEGE.

creature man, and must inevitably entail upon that people abject wretchedness and woe, subjecting them to the righteous condemnation of every virtuous intelligence, whether in heaven or on earth; and

Whereas the better to conceal the justly odious system of polygamy, duplicity, hypocrisy, and falsehood are inculcated as virtues, the most sacred obligations constantly violated, and families and individuals plunged into irrevocable ruin and despair; therefore

Resolved that we hold no fellowship with the people calling themselves the Church of Jesus Christ of Latter Day Saints, and can have no communion with them, unless they repent and obey the principles of righteousness and truth.—*Messenger and Advocate*, vol. 1, p. 176.

Though James J. Strang ultimately indorsed polygamy, it was not until years after the division. Then it was claimed that he received the doctrine from a translation of plates found at Voree, Wisconsin. He and his adherents first condemned the doctrine. In a conference held by them at Kirtland, Ohio, August 7 to 10, 1846, they adopted the following:

Resolved unanimously. That we utterly disclaim the whole system of polygamy known as the spiritual wife system lately set up in Nauvoo, by the apostates who claim the authority there, and will neither practice such things nor hold any fellowship with those that teach or practice such things.—*Voree Herald*, September, 1846.

This was subsequently affirmed at a conference held at Voree, Wisconsin, October 6 to 19, of the same year, as follows:

The proceedings of the special conference, at Kirtland, of August 6, 7, 8, and 9, were presented by President Strang.

On motion of General Bennett, resolved unanimously, that this General Conference cordially approve of the reorganization of the stake of Kirtland, and of the proceedings of its special conference.—*Voree Herald*, October, 1846.

James J. Strang wrote an article on the subject which was subsequently published in *Zion's Revelle*, August 12, 1847, in which he says:

I have uniformly and most distinctly discarded and declared heretical the so-called "*spiritual wife system*" and everything connected therewith. It is a well-known fact several men of talent and influence have separated from me and from the church of God, merely because I would not in any manner countenance such a doctrine. One of them, Reuben Miller, has, in a pamphlet extensively circulated, given as a reason for separating from the church and becoming a Brighamite that I did not believe in the "*spiritual wife system*." I have recently refused to ordain a man to a high and responsible office, although a warm personal friend, and after he had been sustained by the unanimous vote of a General Conference, for no other reason than that it was discovered that he believed in "*spiritual wifery*." I now say distinctly, and I defy contradiction, that the man or woman does not exist on earth or under the earth who ever heard me say one word, or saw me do one act, savoring in the least of *spiritual wifery*; or any of the attending abominations. My opinions on this subject are unchanged, and I regard them as unchangeable. They are established on a full consideration of ALL the Scriptures, both ancient and modern, and the discipline of the church SHALL conform thereto.

Charles J. Strang, now of Lansing, Michigan, in a letter written July 18, 1882, quotes his father as follows:

As for those who, as gospel ministers, have assumed to teach such damning, soul-destroying doctrines (that deceit, fraud, lying, perjury, plundering unbelievers, polygamy, fornication, and adultery are required by the command of God in the upbuilding of his kingdom) in the name of God and the Lord Jesus Christ, may their bones rot in the living tomb of their flesh; may their flesh generate from its own corruptions a loathsome life for others; may their blood swarm a leprous life of motelike ghastly corruption, feeding on flowing life, generating chilling agues and burning fevers. . . . And I prayed unto God, saying, Oh, God, curse them not, and let me not raise my voice against my fellows! But he said, *Curse, curse, curse!* I will altogether curse, until they return to me, for they have

perverted my law and deceived my servants; unto the Destroyer shalt thou deliver them, for their prayer is sin.

Charles B. Thompson and his adherents were also a faction of the church, and they indorsed the following:

And, behold, polygamy, or a plurality of wives, is an abomination before me, and is for ever forbidden, in this my Holy Presbytery of Zion, saith the Lord Jehovah.—The Law and Covenants of Israel, pp. 184, 185.

Jackson Goddale, one of the First Presidency of the faction called Brewsterites, wrote as follows, July 29, 1849:

The above is sufficient to silence every one that would dare to teach the doctrine of polygamy and at the same time pretend to believe in the Book of Mormon. And I believe that there is not one of the different and conflicting parties into which the church is divided, that teach or believe the doctrine of polygamy, except that which has gone west under the guidance of Brigham Young; and yet they are accusing all of being apostates that can not and will not follow their teaching in all things.—*Olive Branch*, vol. 2, p. 20.

The Bickteronites, another faction, published the following as one of the articles of their faith:

We believe that a man shall have but one wife, and concubines he shall have none; for I, the Lord God, delighteth in the chastity of women, and whoredoms are an abomination before me: thus saith the Lord of hosts. Again in the second chapter of Malachi, verse 15: "And did he not make one? Yet had he the residue of the Spirit. And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth."

So far as our investigations are concerned, (and we think they have been quite thorough,) we have yet to find that polygamy was indorsed during or in the first three years after the death of Joseph Smith by any except adherents to the claims of some of the members of the Quorum of Twelve. So, if the argument be correct, the only common origin that can be adduced from the premises, is that it originated in the Quorum of Twelve. Other factions, for instance the Cutlerites, and the Hedrickites, and Whitmerites, and others have denounced it in the most positive terms.

The result of these conditions was the scattering of the members of the church until only a few of the branches existing at the time of the death of Joseph Smith retained their identity. These subsequently united with others who had been convinced of error in other factions and formed an organization in 1853. Soon after this organization was effected, the following was received as the word of the Lord on this subject:

Polygamy is an abomination in the sight of the Lord God: it is not of me; I abhor it. I abhor it, as also the doctrine of the Nicolaitans, and the men or set of men who practice it. I judge them not, I judge not those who practice it. Their works shall judge them at the last day. Be ye strong; ye shall contend against this doctrine; many will be led into it honestly, for the devil will seek to establish it, and roll it forth to deceive.

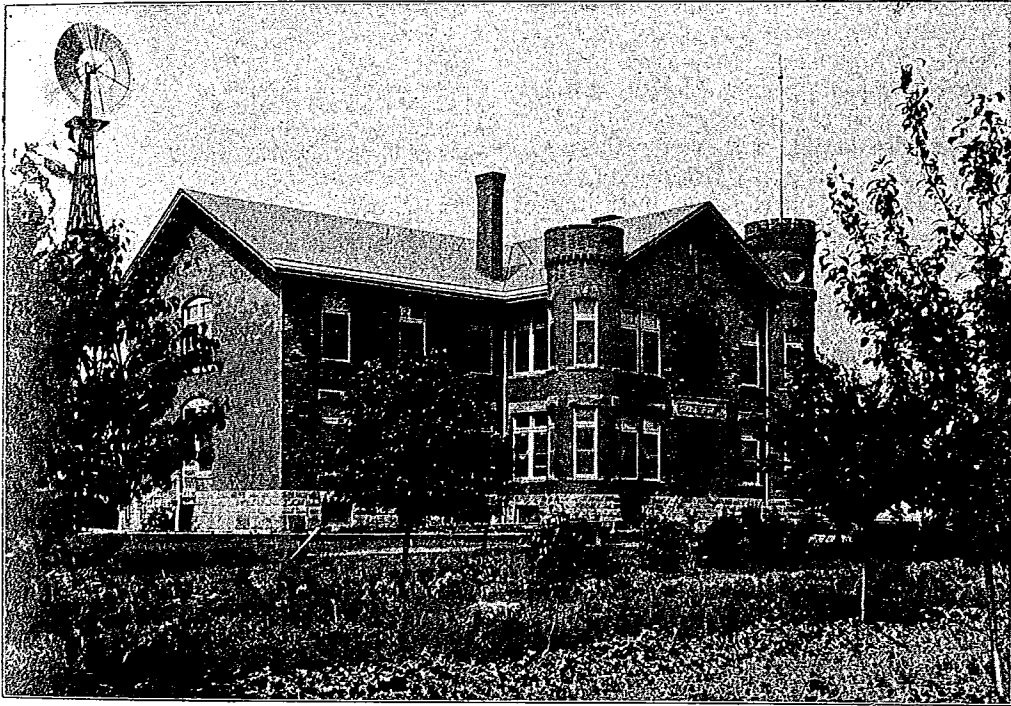
They seek to build up their own kingdoms, to suit their own pleasures, but I countenance it not, saith God. I have given

my law: I shrink not from my word. My law is given in the Book of Doctrine and Covenants, but they have disregarded my law, and trampled upon it, and counted it a light thing, and obeyed it not; but my word is the same yesterday as to-day, and for ever.

On the subject of succession the Reorganization took the position that the successor of Joseph Smith must of necessity be of the seed of Joseph Smith in fulfillment of the law and promises of God. This was controverted by other aspirants, and the position was taken that at the time of the controversy over leadership at Nauvoo in 1844, the subject of lineal priesthood was not once mentioned, nor the son of

gang of demons in human shape. Thus you see sir, that the church is left without an earthly head unless the promise of the Lord shall be fulfilled, which saith, that if he removed Joseph he would appoint another in his stead. But as this has not yet been done, what is the church to do? Now, sir, if I have been correctly informed, some of the members of the church at Nauvoo want Stephen Markham for their head, and others Sidney Rigdon, and others President Marks, and others little Joseph, and others B. Young, and others some P. P. Pratt; and if they can all have their choice, we shall soon have a multiplicity of churches of Latter Day Saints.

This establishes beyond controversy that the claims of Joseph Smith, the son of the prophet, were presented immediately upon the death of his father.



THE SAINTS' HOME.

Joseph Smith mentioned as the legal successor. But the publications of the times show that at least two of the Twelve soon after the death of Joseph Smith advocated this doctrine, namely, William Smith and Lyman Wight. But the question as to whether or not he was so mentioned, is definitely and finally settled by a letter recently coming into our possession, written on the sixteenth day of August, 1844, just eight days after the memorable meeting in which the question was discussed, written by James Blakeslee to Jacob Scott of Nauvoo, from Hampton, Rock Island County, Illinois, in which the writer says:

But alas! what a change one year has made, even the space of about one year, or a little more, has successfully introduced into the Church of Jesus Christ of Latter Day Saints, a sufficient amount of false doctrine to deceive and lead away nearly all the church at Nauvoo, while the prophet and patriarch of the church have been barbarously murdered by the hand of a

Joseph Smith, the oldest son of the prophet, became identified with this Reorganized Church in April, 1860, and was chosen as president. The organization has continued to the present time, combating earnestly polygamy and other false and corrupt doctrines taught by some of the factions of the church, greatly increasing its membership and its influence, establishing churches in nearly all of the States of the Union, in Canada, the Sandwich and the Society Islands, Australasia, the British Isles, Germany, Scandinavia, and elsewhere. This progress has been obtained under peculiarly trying conditions, the bitter opposition of the sectarian world on the one hand, possibly made more intense by the immoral practices of some calling themselves Saints; and the opposition of the other factions of the church, who have waged a relentless and bitter

warfare upon the positions taken by the Reorganized Church.

But the history of this growth and development of the Reorganized Church, of the struggle had against different influences, is too well known to require a detailed account.

The headquarters of the church is at present at Lamoni, Iowa, where resides the president of the church and nearly all the other general officers, and where it sustains a publishing house from which the SAINTS' HERALD, the church organ, is issued; also a magazine called the *Autumn Leaves*, a Sunday-school paper called *Zion's Hope*, and where the standard books of the church are published and kept on sale, as also numerous tracts explanatory of the faith.

It also sustains a publishing house at Independence, Missouri; whence *Zion's Ensign* is issued together with other church literature.

At Lamoni is also located a home for the aged, known as the Saints' Home; also Graceland College, which was erected by the church as an institution of learning.

HEMAN C. SMITH, Church Historian.

POLYGAMY IN THE UNITED STATES—HAS IT POLITICAL SIGNIFICANCE?

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BY JOSEPH SMITH, PRESIDENT OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

[The following article from the pen of President Joseph Smith appeared in the *North American Review* for March, 1903, being written specially for that magazine. Permission to reprint has been kindly granted us by the North American Review Publishing Company. The article will be of special interest to our readers, especially in the light of the recent developments of the Smoot investigation at Washington. The article, it must be remembered, was written before the beginning of that investigation.—F. M. S.]

It may be presumptuous for a political layman to undertake to decide what questions are political or economic, and what their political significance may be in American politics. In order to determine whether the fact that polygamy exists in the United States has political significance or not, it may be necessary to give a brief resume of the history of the church organized by Joseph Smith and others on April 6, 1830.

That church, known as the Church of Jesus Christ of Latter Day Saints; whose members are by the outside world called Mormons, was organized in the state of New York, the statutes of which forbade bigamy or polygamy, and made provision for punishing any infraction of monogamic institutions. The church flourished in New York, Ohio, Missouri, and Illinois for the fourteen years during which Joseph and Hyrum Smith were connected with it, always under the legal enactments which recognized

monogamy as the American ideal of the domestic relation.

So far as the adherents of the new church were concerned, having professed belief in direct present revelation from God, they were compromised by such declaration in an obligation to observe and keep "the laws of the land"—that is, to avoid doing that which would bring them under the just punishment of statutory enactments adopted by the legislatures of the several States in which the church might have existence. The organic law of the church provided, among other things, for a rule to govern the marriage relation, in the following terms:

Thou shalt love thy wife with all thy heart, and shalt cleave unto her and none else.¹

Whoso forbiddeth to marry, is not ordained of God, for marriage is ordained of God unto man; wherefore it is lawful that he should have one wife, and they twain shall be one flesh, and all this that the earth might answer the end of its creation; and that it might be filled with the measure of man, according to his creation before the world was made.²

Under the institution of this rule, the church in 1835 adopted a certified statement of belief, in solemn assembly, as follows:

Marriage should be celebrated with prayer and thanksgiving; and at the solemnization, the persons to be married, standing together, the man on the right, and the woman on the left, shall be addressed, by the person officiating, as he shall be directed by the Holy Spirit; and if there be no legal objections, he shall say, calling each by their names: "You both mutually agree to be each other's companion, husband and wife, observing the legal rights belonging to this condition; that is, keeping yourselves wholly for each other, and from all others, during your lives." And when they have answered "Yes," he shall pronounce them "husband and wife" in the name of the Lord Jesus Christ, and by virtue of the laws of the country and authority vested in him.

All legal contracts of marriage made before a person is baptized into this church, should be held sacred and fulfilled. Inasmuch as this Church of Christ has been reproached with the crime of fornication, and polygamy, we declare that we believe that one man should have one wife, and one woman but one husband, except in case of death, when either is at liberty to marry again.³

This church rule was in force unrepealed and without modification at the death of Joseph and Hyrum Smith, which occurred on June 27, 1844. Whatever may have been the originating causes of the difficulties which the church met in Kirtland, Ohio, from 1831 to 1837, it may not be necessary to state, except that, so far as is known, polygamy was not one of the charges upon which its members were arraigned before the public. Their settlement at Independence, and in Jackson County, Missouri, began soon after their removal from New York to Ohio, and the settlements at Kirtland and Independence were to a greater or lesser extent simultaneous.

From what may be gathered from the statements

¹ Doctrine and Covenants 42: 7.

² Doctrine and Covenants 49: 3.

³ Doctrine and Covenants 111: 2, 4.

made in the leading journals of the time, and by such men as General A. W. Doniphan, General Atchison, and others who were acquainted with the people, polygamy had no political significance as a disturbing element; for it is known that it did not exist in the church at that time. Evidently, one leading cause of complaint against the people was the dislike which their religious neighbors had to the claim made by the church to the reception of a direct revelation from God. This with a good number of their coreligionists in the State brought them into disrepute. It is evident, however, that the chief cause of complaint was the fact that the greater number of the membership were from the East, and naturally were anti-slavery in political sentiment. Indeed, one declaration in their formulated presentation of faith and belief was to the effect that it was wrong for man to hold his fellow man in slavery. At that time Missouri was a slave State, and anything that was opposed to the principles of slavery was looked upon with dislike, and subjected the holder of such opinion to the open and often violent censure of the pro-slavery element of the State. It was assumed that whoever was opposed to slavery would not make a good Democratic citizen; and from these two elements—religious hatred and political dislike—there arose the persecution which in 1833 brought a portion of the citizens, in disregard of law, into conflict with the fast increasing citizenship brought into the State by their church belief and church relationship.

It may be taken for granted that there were unwise men on either side of the question, and from the condition of the public mind at the time it was not strange that persecution and unlawful violence against the Mormons gave rise to the spirit of resentment and reprisal for wrongs inflicted. In this instance, the question of the existence of plural marriage, either as a church tenet or church practice, did not enter into the controversy.

After the expulsion from Jackson County, Missouri, the people scattered north and east, and an attempt was made to provide for their continuance in the State by setting apart a county for their sole occupancy. This failed, and in 1838, the disturbances having been renewed, the church was expelled from the State; but again the subject of polygamy was not one of the moving causes.

Joseph and Hyrum Smith having been taken prisoners by State military authority in November, 1838, were turned over to the civil authorities for trial. The trial was put off from time to time; and after being confined in jail for some months, they were sent from one county to another, under an officer's care, upon an unsigned *mittimus*. While on the way, by connivance with the guard or otherwise, they secured an opportunity to escape, which they availed themselves of. They reached their families at

Quincy, Illinois, and, with thousands who had preceded them in leaving the state of Missouri and other thousands who came after, they made a settlement at Commerce, afterwards called Nauvoo, Hancock County, Illinois.

The persecution which had been waged against them in Missouri followed them to Illinois, and Joseph Smith was subjected to vexatious prosecutions under one pretense and another; but at no time was he charged and made to answer before the courts for immorality, nor was polygamy made a part of the complaint against him at the time of his incarceration and death. After his death the church broke up into different fragments, one of the larger of which followed the lead of Brigham Young, first to Council Bluffs, commonly called Winter Quarters, thence to the valley of Salt Lake in the Rocky Mountains; and it was not until August, 1852, eight years after the death of Joseph and Hyrum Smith, that plural marriage or polygamy was proclaimed as a part of the belief of the church in the valleys. Thousands of those who had been members in the church before the death of Joseph Smith refused to accept the dogma and the rule of Brigham Young connected with it.

As early as 1866, inquiry was made in Congress as to what measures might properly be instituted to eliminate polygamy as a vexatious question from the consideration of Utah affairs. The chairman of the territorial committee, Mr. Ashley, of Ohio, asked of a person who was a member of the church during the lifetime of Joseph Smith and interested in the question, what measures he would recommend for adoption by Congress in reference to the practice of polygamy. The answer to this question was, that so long as Congress persisted in treating polygamy as a religious tenet and within the meaning of the Constitution, which provided that Congress should neither prescribe a form of religion nor proscribe persons for the practice of their religion, nothing could be done with the subject under discussion. It was further stated to chairman Ashley that the Government, both national and State, had failed unmistakably in enforcing existing laws, either for the Latter Day Saints or against them, the result of which had been to undermine the confidence of the people in both the lawmaking and the law-enforcing powers; that if existing laws had been properly enforced against them if they had been transgressors, that would have been sufficient to prevent the practice of plural marriage from growing into a menace, as it has been called, against the American home. If the laws had been enforced in their behalf, there would have been greater respect for both the laws and those whose duty it was to enforce them. It was a confession of weakness either to hold or to state that so small a number of people could continue to violate the laws of both State and nation, as it was alleged they had

been doing, and escape the just punishment of wrong-doing because of the inability of the Governments to enforce their laws; especially so, as by one of the fundamental principles of the church the members thereof were held directly responsible to "keep the laws of the land," the divine revelation which they believed in distinctly affirming:

Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land; wherefore be subject to the powers that be, until he reigns whose right it is to reign.⁴

No effectual law was passed at that time; but from one stage to another, under first one administration and then another, the whole matter appears to have been trifled with so that no effective legislation was enacted. The sending in of Johnston's army, the resistance of the Utah people to the invasion, the abandonment of the city by President Young and his followers, and the hegira south, the entrance of the army, the establishment of a military post at Camp Douglas, the appointment of governors, the making of territorial laws, all went on under seeming acquiescence upon the part of the Government, until the passage of the Edmunds Bill, by which polygamy was made a crime and an active prosecution began under that law. Under the operation of that hundreds of polygamists, including many leading men of the church, were arrested and punished by fine and imprisonment, the result of which was that after a time judges and officers became disgusted with the apparent futility of endeavoring to establish the supremacy of law by such means.

Following this active effort to secure a proper respect for the law and institutions of the country, an attempt was made to secure statehood for Utah. Efforts had already been made in the same direction, but without avail. By a Manifesto issued by Wilford Woodruff, acting president of the church in Utah, in the fall of 1890, there was proclaimed what was understood to be an abandonment of polygamous marriages; or, as stated upon oath, before a commissioner of the United States Court, the practice of polygamy was abandoned.

Upon the strength of this abandonment, Congress passed a bill, under the care of Senator Edmunds, including an Enabling Act, by which Utah became a State, with the peculiar clause, both in the Enabling Act and in the Constitution of the State, that polygamous marriages were forever prohibited.

It is not a little singular that the construction put upon this phrase, "polygamous marriages," should have left the question in such a condition that persons who had married polygamous wives were left to continue their connection with those wives, at the sufferance of a clause in the State regulations punishing such associations as "unlawful cohabitation."

All through these efforts made in Congress, cer-

tainly from 1866 up to the passage of the Edmunds Bill, there had been evasion of responsibility for enforcement of law, a continued persistence on the part of those practicing plural marriage and a perpetual shifting of position. To what may this be attributed? Utah had been for many years possessed of the number of inhabitants requisite to constitute a State. Territorial laws had been passed by the territorial legislature in which marriage had been made a creature of church domination entirely, and the status of woman as a wife and as a widow had been left to church settlement, without interference on the part of the United States. The attention of Governor Murray had been called to this peculiar condition, and he had reported the same to Congress, and yet no further attention had been paid to it. There was persistent effort upon the part of the citizens of Utah, including the church, to secure statehood. Even the women of Utah held conventions from time to time, and so far as they could, made provision for its being received into statehood. There was evidently a hesitancy upon the part of Congress or some parties in Congress to permit the entrance of Utah into the sisterhood of States while yet polygamy was an acknowledged tenet of the church. The two parties were quite nearly balanced during the most of this time, and the accession of two senators from the state of Utah could easily have turned the balance of power at times. A curious observer might have asked the question and doubtless did, why was this not done? The answer is, evidently, that the party to be injured by such increase of power in the Senate was hostile to such action. Why should the treating of polygamy as a crime against the laws and institutions of the United States, which it clearly was, have been so long delayed, and the persistent apparent recognition of it as a religious tenet and within the limits of the constitutional privilege thus either positively or tacitly admitted? How does it happen that at each attempted successful effort at legislation something has intervened to prevent that legislation or to change its application or operation, until finally either by an oversight on the part of Senator Edmunds who drafted the bill, the Enabling Act, or the cunning of those who formed the convention that framed the Constitution under which Utah was admitted, polygamy is made to mean simply the act of marrying more than one woman, and not the living with more than one woman at the same time as wives, which is the plain and most direct construction given to the word *polygamy* by the lexicographer?

An attempted explanation upon this point by Senator Edmunds, after such construction was put upon it, leaves the fact that persons practicing polygamy—living with more than one woman at the same time as wives—are to be dealt with under the statutory provisions regarding "unlawful cohabitation."

⁴Doctrine and Covenants 58:5.

Joseph F. Smith, present president of the Utah church, states in substance that they have submitted to the action of Congress after a long contest in the courts; and this long contest in Congress and in the courts has left the condition of affairs like this: There are quite a number of men, leading ministers and officers in the church in Utah, who are living with more than one woman as wives, and are having children by them it is to be presumed. They are punishable under State law only for unlawful cohabitation, and the penalty for such conduct is a fine so slight that some of these men can easily pay the penalty as often as their infraction of the law results in tangible evidence of their offense by the birth of offspring, it being quite out of the question under ordinary circumstances to prove unlawful cohabitation without such evidence. Besides this, it is quite within the possibilities that plural marriages may be performed in the temples in Utah without the officers of the courts obtaining any proofs of such marriages. And further than this: persons may be married in other places than Utah who may already have wives in Utah, and, removing within the State, may live with two or more upon the strength of such marriage, without involving themselves or the church in a breach of the clause which says, "Polygamous marriages are for ever prohibited." And it might be impossible to obtain proof of such marriages.

The election of Brigham H. Roberts to Congress a few years since brought the question directly home to the American public: "Shall a polygamist be permitted to hold a seat in the legislative halls of the nation?" This question was decided negatively, and Mr. Roberts failed of admission. The question arises again, when it is contemplated that Reed Smoot, of the Apostolic quorum of the Utah church, shall be admitted to the office of United States Senator. As we understand it Mr. Smoot is not a polygamist, and ought not to be excluded on this account; nor can he justly be excluded upon the plea that he is a Mormon.

Utah is now a State having all the characteristics that appertain to one of the sisterhood in the American Republic. The animosities which were engendered during the time when the people were divided in politics into what was known as the Liberal, upon the one hand, and the Church Party, upon the other, have apparently died out, and their causes have passed into oblivion. If, therefore, there should be no revival of the vexing question, there is little reason to apprehend that it will again become a disturbing element in the politics of the State. There is, however, a strong feeling on the part of the public outside of Utah against the church, not altogether based upon the polygamic question, but upon the supposition that the Mormon people are making an effort to secure political control not only in Utah, but in others of the Western States, though they may in time secure such conditions by State enactments as

will permit them to throw off the mask of acquiescence in the national legislation by which they are now under obligation not to continue polygamous marriages, and to reinstate the practice as a church dogma.

It is this effort to secure political supremacy or balance of power that is ostensibly held to be the reason of the hostility to Utah now apparent outside of the State. This hostility is being emphasized by a crusade fostered by some of the prominent churches of the land, assisted by a Woman's League of which Miss Helen Gould is a prominent member and active worker, and which is seeking to secure the adoption of an amendment to the Constitution of the United States prohibiting the practice of polygamy or plural marriage in the States and Territories of the Union.

If the object which is had in view by this active crusade is indicative of anything, it is indicative of the fact that polygamy in Utah has significance in the politics of the United States.

It is to be hoped by every one who is favorable to the establishment of right conditions in the United States, that, should there be submitted to the various States a proposition for an amendment to the Constitution forbidding the practice of polygamy or plural marriage as above stated the framers of it shall not be so careless as to leave so transparent a loophole of escape from obedience to its requirements as was left in the Enabling Act by which Utah became a State, and which has been perpetuated in the Constitution under which she was admitted into the federation of States. Should such a thing occur in spite of such amendment to the Constitution, and should the plain and most obvious meaning of the word *polygamy* fail to be understood as meaning the living together with more than one woman as wives, as is now the condition in Utah, there would be added reason for believing that undue influences had been at work to secure favorable legislation in the halls of Congress, with a view to the continuance of such conditions and to the prevention of carrying into effect the public opinion of the majority of States. Such a result as this certainly ought not to follow.

With a view to calling the attention of the reading public to this phase of the question, this article is written, and an earnest wish is expressed that statesmen and politicians shall not again be fooled or outwitted into permitting such a political menace to continue.

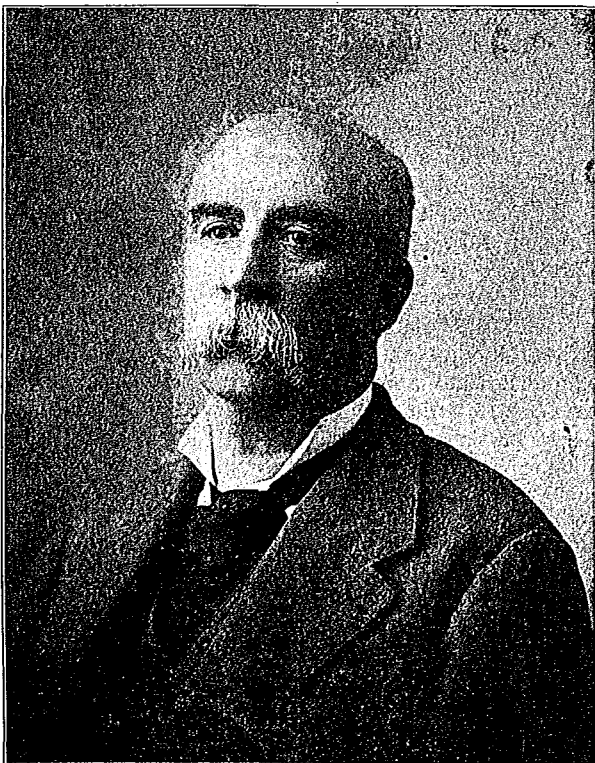
JOSEPH SMITH.

THE one prudence in life is concentration; the one evil is dissipation; and it makes no difference whether our dissipations are coarse or fine. Everything is good which takes away one plaything and delusion more, and sends us home to add one stroke of faithful work.—Emerson.

SHORT HISTORY OF THE FIRST PRESIDENCY.

At the organization of the church, April 6, 1830, there had been no direct statement publicly made that there was to be a presidency composed of three; but the inference was that Joseph Smith was to occupy the highest position, as he was called the first elder of the church, and Oliver Cowdery was called the second elder of the church. This could not have had reference to the chronological order in which they were ordained; for according to the history Oliver Cowdery was ordained before Joseph Smith.

It is not only possible but quite probable that Joseph Smith had received more instruction in



DAVID H. SMITH.

regard to the organization of this quorum than is published in history, for he relates that at the time the messenger appeared to him prior to his receiving the plates of the Book of Mormon, he instructed him as to what the Lord was going to do and how and in what manner his kingdom was to be conducted. Again he states, as recorded in the seventeenth section of the Book of Doctrine and Covenants, Church History, volume 1, page 67, "In this manner did the Lord continue to give us instructions from time to time concerning the duties which now devolved upon us."

What this instruction was we are left only to conjecture; and we think it quite probable that the First Presidency and its duties were more plainly revealed to Joseph Smith and his coworkers than is expressed in writing.

The first direct statement pertaining to this office is found in the Church History, volume 1, page 244, where a statement of Joseph Smith is quoted to the effect that on April 26, 1832, at a General Council of the church held at Independence, Missouri, he was acknowledged as president of the high priesthood according to a previous ordination at a conference of high priests, elders, and members, held at Amherst, Ohio, on January 25, 1832.

In March, 1832, subsequent to the ordination of Joseph Smith and prior to his having been acknowledged in that position by the council in Missouri, Frederick G. Williams was called by revelation to be a counselor to Joseph Smith. (See Doctrine and Covenants, section 80.) One year later, March, 1833, a revelation was given declaring that Sidney Rigdon and Frederick G. Williams were to be accounted as equal with Joseph Smith in holding the keys of the kingdom. (See Doctrine and Covenants, section 87.)

On March 18, 1833, Sidney Rigdon and Frederick G. Williams were ordained counselors to the president of the high priesthood. Thus the First Presidency was formally organized. These ordinations took place in the School of the Prophets, and they were ordained under the hands of Joseph Smith. The First Presidency continued as first organized until 1837. At a conference held at Kirtland, Ohio, September 3, Joseph Smith was sustained as President, and he presented the names of Sidney Rigdon and Frederick G. Williams as his counselors. Elder Rigdon was sustained, but Elder Williams failed to receive a majority vote.

On November 7, 1837, at an assembly held at Far West, Missouri, Joseph Smith was sustained by the church in Missouri and again presented the names of Sidney Rigdon and Frederick G. Williams as his counselors. Rigdon was again sustained and Williams was rejected.

The reasons for the rejection of Elder Williams do not clearly appear in the history. At the time of Elder Williams' rejection in Missouri, Elder Hyrum Smith, brother of the President, was nominated for counselor in the place of Elder Williams and unanimously approved. He was therefore acknowledged as one of the Presidency, which was Joseph Smith, Sidney Rigdon, and Hyrum Smith, and so continued until 1841.

In a revelation given January 19, 1841, Hyrum Smith was released from that position in order that he might occupy as Patriarch of the church instead of his father, the first Patriarch of the church, and Elder William Law was appointed to succeed him.

In 1844 William Law with others became dis-

affected and was expelled from the church with other dissenters.

Shortly after this, on June 27, 1844, Joseph Smith and his brother Hyrum were assassinated at Carthage, Illinois. By this event the First Presidency of the church became disorganized; and when the church was reorganized in 1853, the position was taken that the lawful president of the church must be

of the lineal descent of the first president; and Elder Jason W. Briggs was appointed and sustained as representative of the lawful heir until such time as he should occupy the place belonging to him under the law.

On April 6, 1860, at a General Conference held at Amboy, Illinois, Jos. Smith, the oldest son of the first president of the church, presented himself to the

Reorganization and was accepted, and his position as president of the church was acknowledged. He was accordingly ordained under the hands of Z. H. Gurley, Samuel Powers, and William W. Blair, apostles; and William Marks, high priest. In accepting the position he stated that he had for some time past received manifestations pointing to the position which he was about to assume, and added: "I have come in obedience to a power not my own, and shall be dictated by the power that sent me."

President Smith presided without counselors until the April Conference of 1863, when by revelation William Marks was designated as a counselor and was accordingly ordained by Joseph Smith, J. W. Briggs and E. C. Briggs.

The First Presidency continued with but two members until May 22, 1872, when William Marks died. President Smith then acted without counselors until the April conference of 1873, when by revelation William W. Blair and David H. Smith, the youngest brother of the president, were chosen as his counselors, and ordained under the hands of J. W. Briggs, E. C. Briggs, and Josiah Ells, apostles; Isaac Sheen, president of the Quorum of High Priests, and I. L. Rogers, Bishop of the church and president of the Aaronic priesthood, it having been specially provided by the revelation that these parties should be ordained by the apostles; and that the president of the Quorum of High Priests, and president of the lesser priesthood should assist.

A short time subsequent to these ordinations David H. Smith became incapacitated for service, but continued to be acknowledged in that position by the church until April conference of 1885, when he was by command of the Spirit released. This left but

two members in the quorum, and in this condition it continued until April 18, 1896, when Elder Blair died suddenly while on his return to Lamoni from the Kirtland, Ohio, conference.

At the April conference of 1897, at Lamoni, Iowa, Elder Alexander H. Smith, who had been temporarily acting by consent after the death of Elder Blair, was by revelation called and set apart as counselor to his brother, and was ordained under the hands of President Joseph Smith and others. Elder Edmund L. Kelley, Presiding Bishop of the church, was also called by revelation to act temporarily as a counselor and was blessed to so act under the hands of Edmund C. Briggs and others.

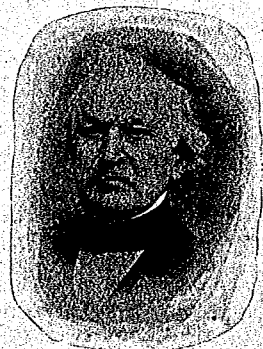
The quorum thus continued until the General Conference of 1902, when President Joseph Smith presented to the conference a vision in which he saw seated with himself in the assembly his eldest son, Frederick M. Smith, and R. C. Evans of the Quorum of Twelve. The conference, after indorsement by the several quorums, recognized this as sufficient authority for ordaining them as counselors to the President of the church. They were accordingly ordained on April 20, 1902, Frederick M. Smith under the hands of J. W. Wight and President Joseph Smith; Richard C. Evans under the hands of President Joseph Smith and J. W. Wight. They have since been sustained in that capacity, so that the Presidency at the present time is composed of Joseph Smith, of Lamoni, Iowa, president; Frederick M. Smith, of Lamoni, Iowa, first counselor; Richard C. Evans, of London, Canada, second counselor.

The members of this quorum are designated in revelation as apostles and high priests, presidents of the high priesthood, and the First Presidency over the entire church.

HEMAN C. SMITH, Church Historian.

ORIGINAL MANUSCRIPT OF BOOK OF MORMON.

The Original Manuscript of the Book of Mormon is the property of the Reorganized Church of Jesus Christ of Latter Day Saints and is in its possession. It was delivered to a committee of the Reorganized Church consisting of President Joseph Smith, Bishop E. L. Kelley, and others, by Mr. George W. Schweich, grandson of David Whitmer, at Independence, Mo., in April, 1903; Mr. Schweich becoming the custodian upon the death of David Whitmer,



DAVID WHITMER.

David Whitmer, the faithful custodian of the Manuscript, and one of the Three Witnesses to the divinity of the Book of Mormon, and who testified to seeing the angel with the plates and who declared the record to be true, etc., is thus reported concerning his reception and custody of the Manuscript. We quote from the History of the Church, volume 4, pages 446 and 447:

On April 25 [1884] Elder Whitmer was visited by Elders E. C. Briggs and Rudolph Etzenhouser. The following account from the pen of Elder Briggs is interesting both for testimony and historic incidents:

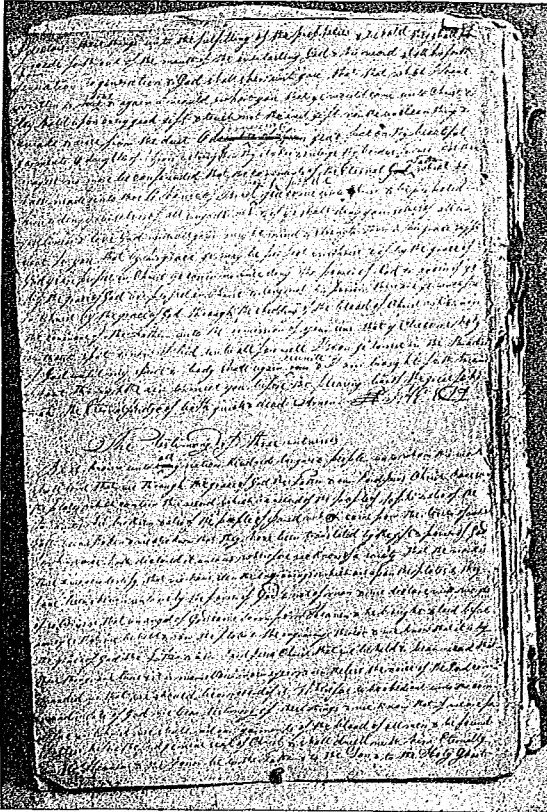
"The following are some of the facts as stated to us: Oliver Cowdery's name being mentioned we asked as to his last

sure they are left in good hands." I now see why they should be preserved."

David Whitmer received the Manuscript from Oliver Cowdery and was its faithful custodian until his death.

The Manuscript is complete as published, including the testimony of the Three Witnesses, the Eight Witnesses, the Title Page, Certificate of the Clerk of the Court granting copyright, and the Preface. The chapter headings and the volume of the work are complete. The handwriting is mostly that of Oliver Cowdery. General Doniphan, who identified the writing as that of Oliver Cowdery, in a letter to Bro. Heman C. Smith, stated that "the manuscript was almost entirely written by Cowdery. The other parts were written by Emma, wife of Joseph Smith, and Christian Whitmer, merely to relieve Cowdery when tired." (See Church History, vol. 4, p. 451.)

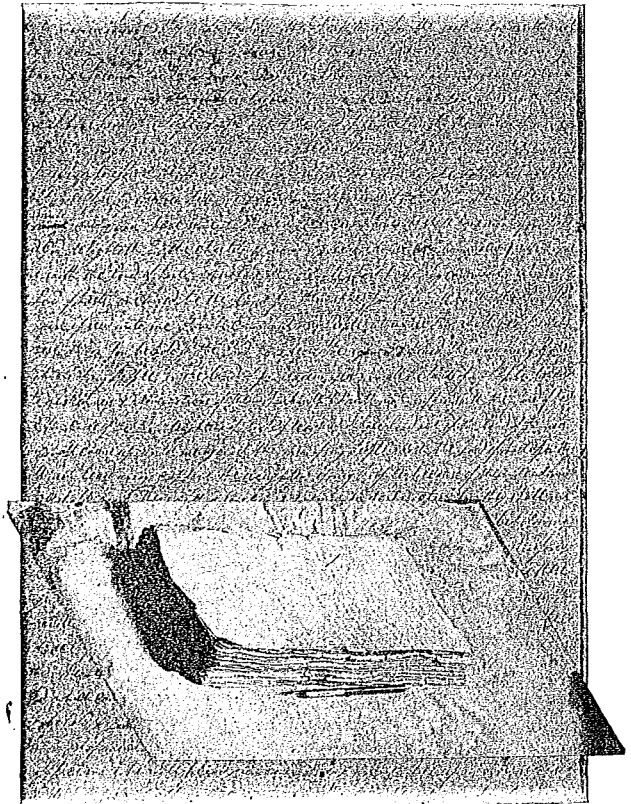
The Manuscript is written on paper about the size of foolscap, on both sides, and shows the printer's



MANUSCRIPT FROM WHICH THE BOOK OF MORMON WAS PRINTED.

statement. In response we were told, that it was reaffirmed, accompanied with a solemn charge to keep the manuscript as he had.

"'Would you like to see them?' I replied that we would. He stepped into an adjoining room and in a few moments brought them to us. They were large sheets of foolscap paper, were rather brown, or yellow colored, not so clear and white as the paper nowadays; written closely in a fine hand, with capital letters in all proper places, and well preserved. He then remarked: 'I was present when Joseph gave these manuscripts to Oliver, O, it was such a solemn charge. He (Joseph) said, 'I feel it in my bones that there will be a division in the church, like it was with the Nephites and Lamanites, and if these manuscripts are not preserved, I fear that the church may be injured, and when you deliver them up to others, be



ANOTHER VIEW OF THE SAME MANUSCRIPT.

marks and quotations quite plainly. Though complete, it shows the effects of age and handling. The ink is good and the reading is not difficult. It is the only manuscript of the Book of Mormon in existence. Major Bidamon, who married the widow of the Prophet Joseph, while tearing down a portion of the

Nauvoo House found deposits in the corner-stone; among them was evidently a manuscript of the Book of Mormon. Portions of it were taken out, of which he gave President Smith a part, and the latter understood Major Bidamon to say that he had sent portions of it to Joseph F. Smith, of Utah. It was all badly damaged, so much so that it soon crumbled and faded out. The portion given to President Joseph Smith, of the Reorganized Church, was a part of the book of Jacob. It is supposed that this manuscript taken from the corner-stone of the Nauvoo House was a copy, made for precautionary purposes by the Seer and his assistants while the original was being published.

R. S. SALYARDS,
Church Secretary.

HISTORICAL SKETCH OF THE QUORUM OF TWELVE.

As early as June, 1829, nearly a year before the organization of the church, provision was made for the selection of a quorum of twelve apostles, and Oliver Cowdery and David Whitmer were chosen by revelation to select those who should occupy in that position and given instruction as to how they could know them. But the quorum was not organized or its members selected until 1835, for the evident reason that the men who were to occupy had not yet united with the church. At the time the first selections were made, in 1835, Oliver Cowdery stated: "Our minds have been on a constant stretch, to find who these Twelve were: when the time should come we could not tell; but we sought the Lord by fasting and prayer, to have our lives prolonged to see this day, to see you, and to take a retrospect of the difficulties through which we have passed."

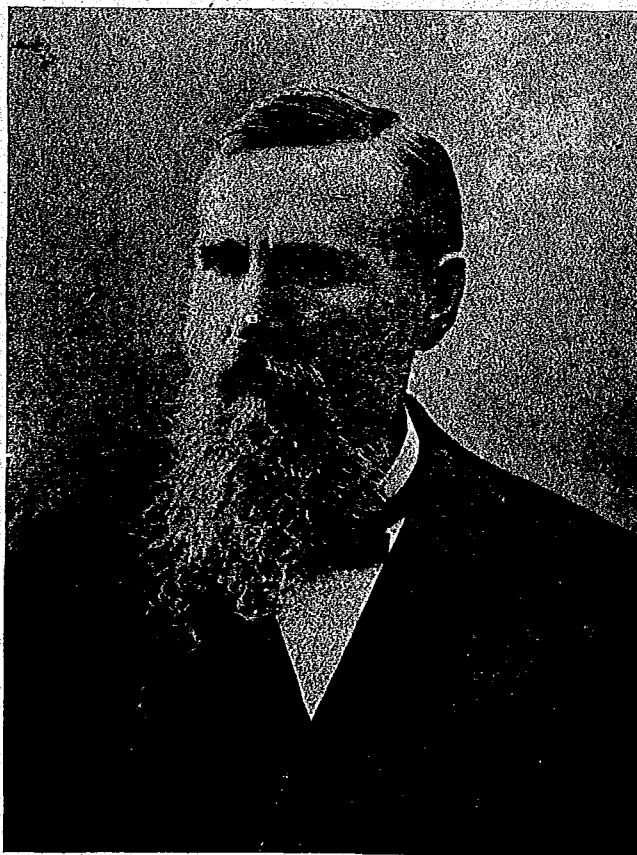
The selection of the first quorum occurred February 14, 1835. Martin Harris had been selected, by what authority is not clear, to assist Oliver Cowdery and David Whitmer, and took part in the choosing. The selections made at this time were: Lyman E. Johnson, Brigham Young, Heber C. Kimball, Orson Hyde, David W. Patten, Luke S. Johnson, William E. McLellin, Jno. F. Boynton, Orson Pratt, William Smith, Thomas B. Marsh, and Parley P. Pratt. Three of them were ordained on that day under the hands of Oliver Cowdery, David Whitmer, and Martin Harris, and six were ordained the following day. Orson Pratt, Thomas B. Marsh, and Parley P. Pratt were not present. On February 21 Parley P. Pratt, having returned, was ordained under the hands of President Joseph Smith, David Whitmer, and Oliver Cowdery. Orson Pratt and Thomas B. Marsh were subsequently

ordained, the exact date not being known to us.

Subsequently they were arranged to rank according to age. They then stood in their order as follows: Thomas B. Marsh, David W. Patton, Brigham Young, Heber C. Kimball, Orson Hyde, William E. McLellin, Parley P. Pratt, Luke S. Johnson, William Smith, Orson Pratt, John F. Boynton, and Lyman E. Johnson.

Thomas B. Marsh was chosen president and the quorum remained as at first organized until 1837. John F. Boynton was disfellowshipped in 1837, and Lyman E. Johnson, Luke S. Johnson, and William E. McLellin in 1838. In a revelation given July 8, 1838, John Taylor, John E. Page, Wilford Woodruff, and Willard Richards were called to occupy the places made vacant. (See Church History, volume 2, page 166.)

On December 19, 1838, at Far West, Missouri, John E. Page and John Taylor were ordained under the hands of Brigham Young and Heber C. Kimball; and on April 26, 1839, at the same place, Wilford Wood-



WILLIAM H. KELLEY.

ruff was ordained; and at the same time George A. Smith was ordained an apostle to fill the place of Thomas B. Marsh, who had previously apostatized.

By what authority George A. Smith was chosen we have never been able to determine. Willard Richards was at the time of his call absent on his mission in England and did not receive ordination till April 14, 1840, at Preston, England, at the time that the majority of the quorum visited that country.

On October 25, 1838, David W. Patton was killed by a mob at Crooked River, Missouri. His successor was not named by revelation; but permission was given on January 19, 1841, for the selection of



HEMAN C. SMITH.

another, the language of the revelation being, "David Patten I have taken unto myself. . . . But verily I say unto you, another may be appointed unto the same calling."—Doctrine and Covenants 107:40. Acting upon this instruction, the General Conference held at Nauvoo, Illinois, October 7, 1841, selected Lyman Wight to fill the vacancy.

At the council of the quorum held at Preston, England, on April 14, 1840; Brigham Young was selected as the president of the quorum to succeed Thomas B. Marsh. This selection was approved by revelation on January 19, 1841. (See Doctrine and Covenants 107:41.)

The quorum continued without further change until the death of Joseph Smith in 1844. The rejection

of the church as an organic body carried with it the disorganization of the quorums; and hence at this time the Quorum of Twelve became disorganized. Nine of them claimed the right of the quorum to preside after the death of Joseph Smith; but three, namely William Smith, John E. Page and Lyman Wight, demurred.

The quorum remained disorganized until the reorganization of the church in 1853. By command of God previously given, a committee of three, namely, Cyrus Newkirk, Ethan Griffith, and William Cline, were selected at the April conference of 1853 to choose seven men to constitute the majority of that quorum. They selected Zenas H. Gurley, Sen., Jason W. Briggs, Henry H. Deam, Reuben Newkirk, John Cunningham, George White, and Daniel B. Rasey. Jason W. Briggs was at this time chosen president of the quorum. Henry H. Deam and John Cunningham were expelled on October 6, 1854; and on the 7th of April, 1855, David Newkirk and Samuel Powers were selected to fill the vacancies and were ordained under the hands of J. W. Briggs, D. B. Rasey, and Z. H. Gurley.

October 7, 1858, William W. Blair was ordained at Zarahemla, Wisconsin, under the hands of Jason W. Briggs, Samuel Powers, and Zenas H. Gurley. October 6, 1860, James Blakeslee, Edmund C. Briggs, and John Shippy were selected as members of the quorum and ordained by W. W. Blair and Z. H. Gurley.

George White, who had previously disappeared and whose whereabouts were not known, was dropped from the quorum April 7, 1865, and David Newkirk was dropped at the same time for inactivity. And at the same conference, April 8, 1865, Josiah Ells and Charles Derry were chosen for membership in the quorum and were ordained at the same time by Joseph Smith, Z. H. Gurley, Sen., and James Blakeslee.

James Blakeslee died on December 18, 1866; Zenas H. Gurley August 28, 1871; and Samuel Powers on February 17, 1873.

At the April conference of 1873 President Joseph Smith presented a revelation which was accepted by the church, providing for the ordination as apostles of William H. Kelley, Thomas W. Smith, James Caffall, John H. Lake, Alexander H. Smith, Zenas H. Gurley, Jr., and Joseph R. Lambert; and also for the release of Reuben Newkirk and Daniel B. Rasey. Those called by this revelation were ordained at Plano, Illinois, with the exception of James Caffall and Zenas H. Gurley, Jr., who were not present. The five who were present were ordained under the hands of Joseph Smith, J. W. Briggs, and W. W.

Blair, on April 10, 1873, at Plano, Illinois. James Caffall was ordained at Council Bluffs, Iowa, September 5, 1873, by W. W. Blair, J. W. Briggs, and Joseph Smith; and Zenas H. Gurley was ordained at Plano, Illinois, April 9, 1874, by Joseph Smith, W. W. Blair, and J. W. Briggs.

This revelation of 1873 also provided for the ordination of William W. Blair of the quorum as a counselor to President Joseph Smith, thus removing him from the quorum. This revelation also confirmed the selection of Jason W. Briggs as president of the quorum.

On April 6, 1868, John Shippy was expelled; and on April 8, 1870, Charles Derry resigned; and on April 15, 1885, Josiah Ells died. On April 10, 1886, Jason W. Briggs and Z. H. Gurley, Jr., were released at their request. The quorum had no regular president subsequent to the release of Jason W. Briggs until 1890, when Alexander H. Smith was selected and ordained as provided for in the revelation given April 8, 1890. He was ordained to this position at Lamoni, Iowa, April 15, 1890, by Joseph Smith and W. W. Blair.

At the April conference of 1887, President Joseph Smith presented a revelation providing for the ordination of James W. Gillen, Heman C. Smith, Joseph Luff, and Gomer T. Griffiths as members of the apostles' quorum. These were ordained, with the exception of Elder Smith, who was absent, on the 13th of April, 1887, at Kirtland, Ohio, Elder Gillen under the hands of W. W. Blair and James Caffall; Elders Luff and Griffiths under the hands of Joseph Smith and W. H. Kelley. Elder Heman C. Smith was ordained at Independence, Missouri, on March 30, 1888, under the hands of Joseph Smith, E. C. Briggs, and William H. Kelley.

On May 27, 1894, Thomas W. Smith died at Independence, Missouri. At the April conference of 1897, Isaac N. White, John W. Wight, and Richard C. Evans were selected by revelation to occupy positions in the quorum. They were ordained at Lamoni, Iowa, on April 12 of that year, Isaac N. White by Joseph R. Lambert and others; John W. Wight by William H. Kelley and others, and Richard C. Evans by John H. Lake and others. This revelation also provided for the ordination of Alexander H. Smith as counselor to President Joseph Smith, thus removing him from the quorum; and also for the selection of William H. Kelley to succeed him as president of the quorum, who was accordingly ordained April 14, 1897, by A. H. Smith and others.

At the April conference of 1900 the resignation of James W. Gillen, which had been previously written, was accepted by the quorum, since which time his whereabouts have not been known.

On the 17th of April, 1901, at Independence, Missouri, Peter Anderson was ordained a member of the quorum, having been nominated by President Joseph

Smith in accordance with the direction of the Spirit, by Joseph Smith and W. H. Kelley.

At the April conference of 1902 President Joseph Smith presented a vision which was accepted by the several quorums of the church and subsequently by the General Conference, in which Frederick A. Smith, Francis M. Sheehy, Ulysses W. Greene, John W. Rushton, and Cornelius A. Butterworth were seen sitting in an assembly with the Quorum of Twelve. This having been accepted as sufficient authority for their ordination, the ordinations were ordered; and with the exception of Elder Butterworth they were ordained on the 20th of April, 1902, Frederick A. Smith by Peter Anderson and G. T. Griffiths; F. M. Sheehy and J. W. Rushton by G. T. Griffiths and Peter Anderson; U. W. Greene by J. W. Wight and Joseph Smith. Cornelius A. Butterworth was ordained on April 23, 1902, at Somerville, Victoria, Australia, by Alexander H. Smith.

By the authority of this same vision, Richard C. Evans was ordained a counselor to President Joseph Smith; and by the same authority Edmund C. Briggs, John H. Lake, and Joseph R. Lambert were ordained patriarchs, or evangelical ministers. James Caffall was also designated for ordination as a patriarch but declined to accept.

The quorum as at present sustained by the church consists of William H. Kelley, president, of Lamoni, Iowa; Heman C. Smith, secretary, of Lamoni, Iowa; Joseph Luff, of Independence, Missouri; G. T. Griffiths, of Kirtland, Ohio; I. N. White, of Independence, Missouri; J. W. Wight, of Lamoni, Iowa; Peter Anderson, of Stanberry, Missouri; F. A. Smith, assistant secretary, of Lamoni, Iowa; F. M. Sheehy, of Somerville, Massachusetts; U. W. Greene, of Kirtland, Ohio; J. W. Rushton, of Hamilton, Scotland; C. A. Butterworth, of Geelong, Victoria, Australia.

The members of this quorum are recognized in the law as apostles and high priests, as a second presidency of the church, and authorized to regulate and set in order the affairs of the church in all the world, and as having general oversight of the missionary work.

HEMAN C. SMITH,

Church Historian.

'Tis joy to see the human blossoms blow,
When infant reason grows apace and calls
For the kind hand of an assiduous care.
Delightful task! to rear the tender thought,
To teach the young idea how to shoot;
To pour the first instruction o'er the mind,
To breathe the enlivening spirit, and to fix
The generous purpose in the glowing breast.

—Thomson.

SHORT SKETCH OF THE WORK IN MANITOBA AND THE NORTHWEST TERRITORIES.

Manitoba and the Northwest Territories of Canada are rapidly becoming important parts of the dominion. Several Saints going to different parts, made repeated requests that missionaries be sent to preach the gospel there.

Elder R. C. Evans, having charge of the work in the dominion, decided to send them help and requested Elder Frederick Gregory to make the first missionary effort in that land.



R. C. EVANS.

Elder Gregory was born in London, Ontario, August 15, 1871; baptized April 10, 1888; ordained priest June, 1891; elder, July, 1893; seventy, June, 1898. He became a missionary in June, 1893, and has been actively engaged in the Canada Mission constantly since that time. He was blessed under the hands of President Joseph Smith and R. C. Evans, and left for Manitoba and the northwest in June, 1900. He remained in that field seven months, returned home for two months, then returned to his mission, remaining there for five months. During these twelve months he labored in Carberry, Dauphin, Gilbert Plains, Spy Hill, and several other places, baptizing twenty-four; organized the Spy Hill Branch, and ordained Selby Carter priest, and John Carter teacher.

Bro. Gregory is remembered in the Northwest as a man of sterling ability and true Christian character. His love for the work is still talked of around the

winter fireside; how he walked hundreds of miles fording streams in cold weather, with his clothing and books on his head. He is still an active missionary in Ontario, and editor of *Canadian Messenger*.



FRED'K GREGORY.

Elder W. L. Bennett and Alexander McMullen were the next missionaries to perform labor in the Northwest and Manitoba. W. L. Bennett was born in Canada; baptized in Canada, March 31, 1892; ordained priest October 2, 1898; elder, June 17, 1901; became a missionary June 11, 1901. He left Ontario for the Northwest field October 21, 1901.

Elder Alexander McMullen was born in Canada; baptized in Canada August 29, 1897, left Ontario for British Columbia, in 1898, where he assisted much in the preaching in that country. He was ordained priest November 7, 1900; ordained elder September 1, 1901; labored as a missionary in British Columbia from April 1, 1901, till November 1, 1901, when he joined Elder Bennett in Manitoba.

These two young men labored wisely and well, enduring many hardships while they faced the blinding storms as they walked many weary miles over that new country. They preached for, and slept with the "shanty boys," in their lumbering camps, and labored in Ashville, Athelbert, Swan River, Spy Hill, Cowan, and several other places, walking over six hundred miles. They had a discussion with a Presbyterian preacher, Bro. McMullen being the disputant, and the history of that debate would make an interesting chapter. The truth won favor. They left Winnipeg May 10, 1902, and both have since done missionary labor in Ontario.



W. L. BENNETT.

Elder James L. Mortimer was the next missionary to labor in that country. He is still there, and in charge of the field work. J. L. Mortimer was baptized July 30, 1888, in Canada; ordained elder September 13, 1888. Since that time he has devoted



Twenty-five hundred miles from home, and too sick to walk. An actual experience by one of our Canadian missionaries.

nearly all his time to missionary work. He left Ontario for the Northwest field, October 19, 1902, and with the exception of two short visits home he has devoted all his time to the work in the Northwest field.

He has traveled extensively through Manitoba, Assiniboia, and Alberta, baptized a number, organized Sunday-schools and Religios and is loved and honored by all the Saints and has made a host of friends outside of the church.

He has traveled thousands of miles on his bicycle and hundreds of miles on foot. At one time he was taken sick, while on the plains. He lay for four hours unable to move, finally crawled on hands and knees to the trail, thinking if he died his body would be found if near the trail, but he was blessed, received strength and took courage as an instance of God's care.

Elder Alvin Knisley was the next missionary to the Northwest. Bro. Alvin Knisley was born in Canada; baptized in Canada September 20, 1891, ordained priest in 1893, and elder in 1902. During part of the years 1894 and 1895 he labored in the Ontario field. He re-entered that field in 1901, remaining there till November, 1903, when he entered the Northwest field, since which time he has devoted all his time to the work there, preaching, writing, and living in the defense of the great Latter Day work.



ALVIN KNISLEY.

He has preached in Trehern, Manitoba, Weyburn, Assiniboia, and several other places, sold about one hundred dollars' worth of church literature, given thousands of tracts away; baptized fifty-one, and is at present making a masterly defense of the work through the press.

Samuel W. Tomlinson was the next missionary to visit Manitoba and the Northwest. He was born, baptized, ordained priest and elder in Canada, has traveled for many years in the Ontario field. He left for Manitoba in November, 1903, since which time he has done some splendid work in Spy Hill, Assiniboia, and other points.

We regret that we have no items or dates to submit regarding his labors, but he is known as a careful, diligent, faithful missionary.

R. C. Evans was the last missionary to go to the Northwest field. Bro. R. C. was born in Canada, October 20, 1861; baptized in Canada November 5, 1876, ordained priest, 1882; elder, 1884; seventy, 1886; apostle, 1897; Presidency, 1902.

By reason of repeated requests and by duty's call he left London, Ontario, November 7, 1904, for the Northwest in company with J. L. Mortimer. He visited Winnipeg, Trehern, Ashville, Spy Hill, Weyburn, and intended to make Bonnacord and Millett, but was called East on important church-work, reach-

ing Ontario the 11th of December. During that hurried trip he preached three times each Sunday, and every night, save those spent on the cars, except two, baptized four; ordained one elder, one priest, two deacons; organized two branches, and did such other work as duty seemed to require at his hand.

We have now in Manitoba and the Northwest a membership of two hundred and twenty, six branches, two elders, three priests, four teachers, two deacons, and three missionaries.

R. C. E.

THE SCANDINAVIAN MISSION.

[We were disappointed in our efforts to secure a longer article on the work in Scandinavia; but Bro. Anderson informs us that the necessary data are difficult to secure. We trust, however, that by the time our next special issue on historical matters appears, we may be able to present more on this matter. —EDITORS.]

The Reorganized Church of Latter Day Saints has never prosecuted missionary work very extensively in the Scandinavian countries. Missionaries were appointed to that field in the sixties, but for some reason did not reach there. Bro. Frederik Hansen, willing to do his part, proceeded as far as England, but his traveling companion did not come, and feeling himself incompetent to undertake the work alone he returned to America.

Along in the seventies Brn. H. N. Hansen, M. Fyrando, and Peter N. Brix were appointed to labor in Scandinavia. They were in a degree successful: several united with the church as a result of their labors in Denmark, some of them coming to this country on the return of the two first named brethren. Bro. Brix remained in Denmark, and labored principally in and around the city of Aalborg, where he died in the spring of 1885. Quite a number united with the church as a result of his labors; but the work not being continued at that time, and several of the members emigrating to America, few only remain.

Bro. Fyrando also labored some in Sweden and Norway, but with what success I am not informed.

In 1892 John Walstrom, Marce Sorensen, and Peter Anderson were sent to the Scandinavian Mission. They first located in Malmo, Sweden, the two last named laboring in Denmark, occasionally making a visit to Sweden. They remained two years, during which period but few accepted the work, but parts were reached where no labor had been done hitherto, especially in Denmark, and thousands of tracts were put in circulation.



PETER ANDERSON.

In 1900 missionaries were again sent to the Scandinavian field, Bro. N. C. Enge and M. P. Hansen. The latter died shortly after reaching Norway, and was buried at Arendal. In 1901 Peter Muceus was appointed to that mission, the next year Peter Anderson was again sent to Scandinavia, and last year Bro. John H. Hanson was sent to Sweden. Considerable work has been done by these brethren, assisted by a few local helpers, mainly by Brn. N. Kronberg and A. Sojland, in Norway, and C. A. Swenson, in Sweden. As a result, we now have members at Egersund, Christianssand, Grimstad, Porsgrund, Christiana, and Bon, Norway; Goteborg and Billesholms Grufva, Sweden; and Aalborg and Frederikshavn, Denmark, the largest membership being at Bon, Porsgrund, and Goteborg.

At present there are but three General Conference appointees in that mission. Our work there may be said to be yet in its infancy; but the outlook and conditions there now are such that we may reasonably expect that in the near future a grand work will be accomplished in Scandinavia, providing the field is supplied with suitable laborers and properly cared for.

PETER ANDERSON.

ZION'S RELIGIO-LITERARY SOCIETY.

The society was organized in 1893, at the General Conference held at Lamoni, Iowa. The elements entering into its organization had been forming for a number of years. The young people of the church, moved by a desire for better culture and higher degree of education in the affairs of the church, had undertaken in different localities to satisfy this desire by forming themselves into societies for general improvement.



JOHN C. HITCHCOCK.

Through the medium of the *Autumn Leaves*, a magazine for the youth of the church, edited and published by Sr. M. Walker, a suggestion that a general organization be effected was circulated, until a call was made for delegates from these societies, to meet at the time of the General Conference of 1892 at Independence, Missouri. Such a meeting of delegates was duly arranged for and held in the basement of the Stone Church at Independence, Missouri, and a committee was appointed to draft a constitution and by-laws and plan of organization and report one year hence. The committee were J. A. Gunsolley, Lamoni, Iowa; G. J. Whitehead, St. Joseph, Missouri, and C. R. Duncan, Lebeck, Missouri.

This committee set about to gather suggestions and collect material for a constitution and plan of organization, soliciting from the various societies, and met in February, 1903, to formulate a report. Bro. Duncan was not able to be present at this meeting, but the rest of the committee enjoyed the presence of the Holy Spirit guiding and approving of the effort to a goodly degree.

At a meeting held during the General Conference in April following this committee made its report, which was adopted, and an organization was effected by electing as officers: President, E. Etzenhouser; first vice-president, Fannie Jones; second vice-president, Mamie Collins (Moxon); secretary, J. C. Hitchcock; treasurer, May Cooper (Mather). At the suggestion of Bro. F. M. Sheehy, of Boston, the name Zion's Religio-Literary Society was chosen.

The plan of work outlined consisted of four departments, Religious, Missionary, Temperance, and Literary. The officers elected met June 10, after the organization at St. Joseph, Missouri, to make arrangements for carrying out the provisions of the society; and after considering various plans it was decided to publish programs and outlines of study in a small periodical called the *Program*, the first issue of which was published in July, 1893, with Mamie Collins, editor, at a subscription price of twenty-five cents per year.

The following superintendents were appointed in charge of the four departments: Religious, G. J. Whitehead; missionary, Etta M. Izatt (Hitchcock); temperance, George H. Gates; literary, Frances M. Walker (Davis). One week of each month to be devoted to each department, in the order here named. The second issue of the *Program*, August, bears the name of J. F. McDowell as editor.

Quite a remarkable growth in numbers and interest marked the first year's experience. The first annual convention made some changes in the officers, the election resulting in choosing Harry E. Jarvis, president; J. A. Gunsolley, vice-president; J. C. Hitchcock, secretary, and Russell Archibald, treasurer. Some changes in program work were also made by subdividing each department into senior and junior, with a superintendent for each, making eight separate programs. This multiplying of programs was quite antagonistic to the idea of unity, which it was intended to promote by our work, and when we look back to it now, it seems so strange it was not apparent at once that this would be distraction rather than concentration of effort. But then our vision backward is much better than our vision forward; and then, too, we were "on trial."

Historical Department superseded the Missionary this year, with F. M. Sheehy in charge of the new department.

At the convention of 1895 J. A. Gunsolley was

elected president, and F. E. Cochran vice-president, the other officers being re-elected.

During the convention year 1895 and 1896 there were no particular events of importance to record, but nevertheless it was a period of much concern as affecting the policies of the future. Insidious forces unobserved to the casual eye, but portentous to those upon the watchtowers, were doing much, the result of which meant disaster, unless diverted or checked. A marked tendency toward entertainment and amusement to the detriment and almost abandonment of study, marked the work in different localities. The true original spirit of development

the periodical would not have to be discontinued. While the condition seemed to prevail, growth in membership continued steadily forward and many encouraging reports were received.

When it is remembered that our course of study was divided into four departments, and each department subdivided into Senior and Junior, usually independent of each other so far as subject-matter is concerned, and that so little attention was being given to study, it may be imagined, for it could only be imagined, how much was being accomplished by study.

Many of the earnest workers became discouraged,



J. A. GUNSOLLEY.
S. A. BURGESS.



AMMON WHITE.
E. A. SMITH.



ETTA M. HITCHCOCK
LOUISE PALFREY.



WILL J. MATHER.
CATHERINE HAINES.



along useful lines had been superseded by a spirit of sensationalism so characteristic of the age. So widespread did this become that it was evident to the careful observer that unless radical changes should be made, sooner or later we should be compelled to surrender to the spirit of the world.

Owing to the fact of the General Conference of 1896 being held at Kirtland, Ohio, it was found that our executive officers could not attend, and hence it was decided by the executive to not have a convention, and that the officers should hold over.

The tendency to set aside the study for entertainment continued to grow, and was indicated by a falling off in the patronage of the *Program* until it became a serious question with the executive whether

among them some members of the executive, and had concluded that unless a decided change for the better could be instituted it was useless to continue their efforts.

Such was the condition and feeling when the convention of 1897 assembled. A suggestion that we defer the consideration of business and petition the Lord in fasting and prayer for light and guidance received unanimous approval; and accordingly the morning session of April 3 was set apart for that purpose. An hour of solemn waiting before the Lord with united purpose had its ample reward. Words can not express the joy felt as the Holy Spirit filled the room and hearts of the humble seekers for divine guidance. Doubt fled, hope revived, confi-

dence and faith were inspired. Determination succeeded discouragement, and the whispering of the "still small voice" seemed to be to each individual, "Onward and upward."

The business of the convention went forward with dispatch. A committee¹ on improvements was appointed which recommended a continuous course of study for each of four departments, suggesting for Religious Department, Book of Mormon and archæology; for Literary, travels and such other matter as might be required; for Temperance, music and temperance in all things; for History, church history to have special consideration. This recommendation was adopted.

It was decided to publish programs hereafter in Religio Department in *Autumn Leaves*, and Sr. Louise Palfrey was appointed editor. The *Program* was discontinued, the first appearance of lessons in *Autumn Leaves* being June, 1897, under head of "Religio's Arena."

The new life soon permeated the locals, and a return to the original idea was made in most cases. This change resulted in many places in a marked falling off in membership, having dispensed largely with the amusement feature. Some locals were almost broken up, because they could not hold their membership. Soon, however, the improved conditions were appreciated, and the worthy members gradually returned, and the work took on a settled shape, and the spirit of study and development grew and increased.

The officers elected at the convention of 1897 were: President, J. A. Gunsolley; vice-president, F. E. Cochran; secretary, J. C. Hitchcock; treasurer, Russell Archibald. Superintendents appointed were: Religious Department, Louise Palfrey; temperance, Josie V. Phillips; historical, Duncan Campbell; literary, Elbert A. Smith.

By invitation of the Sunday-school Association officers a program was arranged for a joint Interstate Institute held at St. Joseph, Missouri, December 26 to 29, 1897. This was the second one held by the Sunday-school, but the first in which we had participated. The session proved to be of much good, not alone for the work done at the session, but more for the encouragement given to similar work in the various districts. As a means for the better education and equipment of Religio officers and teachers, it has been found that institute work is the most direct and practical and efficient. A second joint institute was held at Independence, Missouri, December, 1898; and since the holding of these, many districts have held district institutes with good success, in conjunction with the Sunday-schools. It is the practice of the districts, more or less, to hold joint

conventions also, thereby securing a better attendance.

At the convention of 1898, a goodly degree of the Holy Spirit was enjoyed, and some material changes were adopted. The Constitution and By-laws were revised providing a single course of study, and after quite a spirited discussion, Book of Mormon and archæology was adopted as the course for our study at present.

Provision was also made for district organizations, and all officers re-elected except vice-president, Ammon White being chosen to this office.

The single course has proved eminently successful, providing for one prayer-meeting a month along with consecutive lessons for study.

There was no convention in 1899, as conference had adjourned for two years. Treasurer Russell Archibald resigned the latter part of the year, and S. A. Burgess, of St. Louis, was appointed to the vacancy.

The word of the Lord came through some of the faithful brethren and sisters giving encouragement and recognition, and promising blessing to the faithful workers. At the St. Joseph Institute, Maysville reunion, and at the convention of 1900 at Lamoni, such words were received.

The General Conference of 1900 provided that the society should be consulted in the appointment of the editor of *Autumn Leaves*, and the Board of Publication also made an allowance for the editor appointed by us in charge of the official department, the "Religio's Arena."

A greater effort was made to have the society work represented at the reunions than hitherto, resulting in a better understanding of the character of the work and in the formation of many new societies.

A Home Department was instituted to carry the work into the homes of the Saints, and Sr. Marie H. Clark, of Chicago, (now Sr. Morgan, of Independence,) was given charge. This department has developed satisfactorily and is an important feature of the work.

A bureau was also established under the management of Sr. Marie H. Clark, for receiving and distributing literature for missionary purposes.

On September 21, 1900, our beloved secretary, Bro. John C. Hitchcock, departed this life. He had been secretary of the society from the beginning, and had served faithfully and devotedly to the end. None knew so well as he the discouragements and trials of our beloved society. None were so energetic and persistent in promoting its welfare as he. While others slept, he planned and worked; often after a day of hard work, tired and weary, he would be found at his desk writing to some struggling society, or some discouraged officer, persuading to further endeavor. As an officer he was devoted, prompt, careful, and efficient, in the full sense of the

¹ Committee were J. A. Gunsolley, J. F. Mintun, M. H. Bond, Louise Palfrey, and Maggie Blair.

terms. He endeared himself to all who had an intimate acquaintance with him. The Religio work as representing the interests of the young was very dear to his heart. But the Lord saw fit to call him to higher duties, to larger fields, to a full fruition of that for which he had prepared himself, leaving to us a noble example of a life of devoted service worthy of emulation, and well-begun work for our hands and hearts to carry forward to higher and greater achievements.

His faithful companion in life, Sr. Etta M. Hitchcock, was appointed by the Executive Committee to act as secretary to fill the vacancy.

Following the convention of 1901 held at Independence, at which former officers were sustained, Bro. J. R. Epperson, Des Moines, Iowa, was appointed superintendent of the Gospel Literature Bureau, and Sr. Dora Young, Holden, Missouri, superintendent of Home Department, Sr. Marie H. Clark having resigned. Of the work of Sr. Clark, it may be said that from a small beginning it developed through her untiring efforts, her push and energy, into two distinct departments of work which are doing great good among our people. Under her successors they have continued to grow, until now throughout the church they are recognized as essential factors in the work of the society.

At the convention of 1902 at Lamoni Bro. W. J. Mather, Lamoni, Iowa, was chosen treasurer, Bro. S. A. Burgess having declined re-election. A decided step forward in our study work was taken at this convention, when the publication of a lesson quarterly was authorized. The need of such a help had been growing and had been discussed more or less for some time previous. The first issue with Sr. Louise Palfrey, Macon, Missouri, as editor, appeared for fourth quarter, October, November, December, 1902, printed at Herald Publishing House; and the success hoped for it has been more than realized, the circulation being three thousand at a subscription price of thirty-five cents a year, ten cents a quarter.

A revision of the Constitution and By-laws was undertaken at the convention of 1903, at Independence, Missouri, making a number of changes of more or less importance; such revision, however, was not completed until the 1904 convention at Kirtland. During this year (1903) the society published and placed upon sale a book entitled *The Divinity of the Book of Mormon Proven by Archæology*, a students' handbook in Book of Mormon study. The manuscripts for this book were written by Sr. Louise Palfrey and first published as a series of papers in the *Autumn Leaves*. The author kindly relinquished her right to the society as a gift.

At Kirtland convention, 1904, S. A. Burgess, St. Louis, Missouri, was elected to the new office of general librarian created by the revision of the Constitution and By-laws. Bro. J. R. Epperson had sent in

his resignation as superintendent of the Gospel Literature Bureau, because of business demands upon his time, and delicate health; all old officers were re-elected. Sr. Dora Young having found it impossible to continue in charge of the Home Department, declined reappointment, and Sr. Catherine Haines, Independence, Missouri, was appointed to the work. Another change in our general staff was the appointment of Elbert A. Smith editor of the Religio's Arena. There were no other changes in the general officers and superintendents for the year.

The foregoing is the history of the society briefly sketched. In approaching our twelfth anniversary we number, at a conservative estimate, about six thousand members. Local societies exist in Australia, Society Islands, England, Canada, and many States, with a goodly number of districts, and a respectable Home Department. The official organ is the Religio's Arena in *Autumn Leaves*, and the official course of study the *Religio Quarterly*. Religio Departments are maintained by *Zion's Ensign*, *Glads Tidings*, *Canadian Messenger*, and *Australian Banner*. Our course of study is primarily the Book of Mormon and Archæology, and all the books of the church, and other good literature as attendant study. We have grown in the good graces of the members of the church and the ministry until we are in demand as a feature of reunion gatherings, and many missionaries, we might almost say all, are active workers in our ranks. Hundreds can bear testimony that they have received real pleasure and satisfaction in the approving influences of the Holy Spirit while engaged in the work of the society.

So may it be ours to labor on in humility and love, not forgetting the source of our strength or the defense of our safety, sending forth from our numbers such light and lights as shall truly be an auxiliary—a help—in lightening the dark places of ignorance, prejudice, and superstition, until the Light of the world shall burst forth from the clouds in his fullness and beauty to emblazon the entire earth.

J. A. GUNSOLLEY,

President Z. R. L. S.

SOME people, like the bee, seem to gather honey from every flower; while others, like the spider, carry only poison away. One person finds happiness everywhere and in every occasion, carrying his own holiday with him. Another always appears to be returning from a funeral. One sees beauty and harmony wherever he looks, his very tears affording him visions of resplendent rainbows as the sunbeams of Hope fall upon him. Another is blind to beauty; the lenses of his eyes seem to be smoked glass, draping the whole world in mourning.

—Orison Swett Marden.

SKETCH OF SUNDAY-SCHOOL DEVELOPMENT IN THE CHURCH.

The church was organized in 1830, when the Sunday-school work had been well established among the sectarian churches. As early as 1784 Raikes described his Sunday-school movement in the *Gentleman's Magazine*, attracting much attention. The work was begun and spread very rapidly in other places, so that by 1789 there were about three hundred thousand scholars in Great Britain. In the United States the first organized movement was in 1786 by the Philadelphia society for the support of Sunday-schools. Schools were also started in other States; at Boston in 1791, in Virginia in 1786, in New York in 1793, etc. In 1816 the New York Sunday-school Union was formed, and in 1824 the American Sunday-school Union. In 1832 the National Sunday-school Union was organized, which later, in 1875, developed into the International Sunday-school Union, from whence comes the great international system of uniform Sunday-school lessons. In 1833 was formed the Sunday-school Association, an organization maintained in connection with the Unitarian Church. These unions supplied the schools with literature and lessons of various kinds, thus unifying and simplifying the work to a considerable extent. But at this time and until about 1860 the work of the

Sunday-school consisted chiefly in teaching ordinary reading and writing in connection with scriptural quotations and questions from church catechisms, the better class of lesson helps being introduced later on, including the international and interdenominational uniform lesson system adopted in 1872 by the National Sunday-school Association

somewhat forgetting the injunction to "prove all things, and hold fast that which is good." They seemed to avoid anything for which there was not a direct command either in the Scriptures or in the revelations given the church. Then, too, the unsettled condition of affairs which prevailed a great deal of the time, persecution from the outside world, and the work of proselyting so extensively and so successfully carried on may have been influences that caused the Sunday-school work to drop into insignificance. And so, while it is doubtless true that several Sunday-schools were organized and maintained for a shorter or longer period during the first organization, no systematic effort or general working system was adopted, and but little can be learned of the methods employed or the results of their work.

But it was never intended by God that the work of building the church and spreading the gospel should entirely obscure the work with the rising generation. In June, 1831, but little more than one year after the organization of the church, God commanded W. W. Phelps to "assist . . . in selecting and writing books for schools, in this church, that little children also may receive instruction before me as is pleasing unto me." (Doctrine and Covenants section 55, paragraph 2.) And in November of the same year he commands that parents shall teach the principles of the gospel and teach them to pray and walk uprightly or the "sin be upon the head of the parents." (Doctrine and Covenants section 68, paragraph 4.) Just what was done during the time of the old church organization to comply with these commands we are unable to say. No books were written that we know of. And while it is very probable that many did comply with the command to teach their children, it is quite certain that some neglected their duty in this respect, for they were openly rebuked therefor. (See Doctrine and Covenants 90:6-9.) The few short years of prosperity for the church soon passed and all progress came to a sudden end for a while. And we must look to the time after the reorganization of the church for the next appearance of the Sunday-school.

After the reorganization of the church many problems presented themselves to be solved by those upon whom the responsibility of conducting the affairs of the church rested. Many had been their trials, their sad experiences and their sore disappointments. Many were disappointed, many deceived and led astray, and many in the throes of serious doubt. A few remained faithful to their trust, and still others returned thereto. And as the church again resumed its task of spreading the truth and building up Zion, one of the pertinent thoughts would naturally be to fortify ourselves as a church by teaching the young and rising generations the principles of truth that they might not be deceived by conspiring men. And for this purpose of teaching the child and youth, the



T. A. HOUGAS.

With these environments naturally, then, we might expect to find the Sunday-school work soon established among the Saints of the early church. But not so. God had spoken and had told the young man that the churches "were all wrong," and that "their creeds were an abomination in his sight." Hence they went from the one extreme of accepting all that was sectarian to the opposite extreme of accepting nothing that had a form of sectarianism about it,

Sunday-school seemed to present itself as a practical means to the end sought.

A very flourishing Sunday-school was carried on in Nauvoo, Illinois, in 1863 and 1864 under the care of Bro. Joseph, Alexander, and David H. Smith, the latter acting as superintendent.

"In February, 1864, a branch was organized in St. Louis. The same spring the Sunday-school work commenced here. The branch president, Charles Hall, was superintendent. That Sunday-school, the 'Zion's Hope,' is still with us. It was this Sunday-school that gave name to the Sunday-school paper in 1869, *Zion's Hope*."

Another school was being run in Sandwich, Illinois, in 1865. And still other schools may have been maintained but we have not reliable data from which we can draw the facts.

At the General Conference in April, 1868, a "motion prevailed, recommending to the publishing committee the issuing of a Sunday-school paper, monthly or semimonthly. (General Conference Resolutions 101.) The paper, *Zion's Hope*, was first issued July 1, 1869, as a child's paper, Bro. Mark H. Forscutt as editor. He was succeeded after some time had elapsed by Bro. Henry A. Stebbins, and he in the early 80's by Sr. M. Walker, who has since retained the editorship-in-chief. It was but a small sheet at first but has twice been enlarged. The paper has served not only as a child's paper, but, at times, as a lesson sheet for the Sunday-school lessons. Further mention of this will be made. It was at first a small paper and its circulation was small. But it has passed through years of development and grown in favor till now it enters hundreds of schools and thousands of homes of Latter Day Saints, there to do its part in the work of building up the young mind and character.

During the first decade after the reorganization of the church, the Sunday-school had gained a place among the working forces of the church. Good results from the efforts in these lines were being felt, and the leading quorums of the church were lending their influences to encourage and establish the work more generally. In the Church History, volume 3, page 416, we find that as early as May 4, 1865, the "First Presidency and the Quorum of Twelve recommend," "that in all branches of the church where it is practicable, there be Sunday-schools established." "That the above resolution be published in the HERALD."

General Conference passed a resolution April 10, 1871, "That as the Sunday-school cause forms an important feature in the great work of the last days, the officers and teachers thereof are hereby sustained in their calling to care for the lambs of Israel's fold."—Conference Resolution 128.

October 9, 1876, General Conference reaffirmed the resolution passed in 1871, adding: "Resolved that we request the presidents of branches, throughout

the world, to use their utmost endeavors to organize Sunday-schools in their respective branches, and to make reports to their several district conferences of the condition and progress of said schools; and that districts make reports to the annual conference; and that presidents of districts and the traveling ministry be also requested to use their influence to establish and sustain Sunday-schools."

Looking further to the progress and development of the Sunday-school work a resolution was passed by General Conference, September 6, 1881, "That a committee of three be appointed to take into consideration the feasibility of some general plan of conducting Sunday-schools, and if found feasible, report said general plan to the annual conference; and

"That they also take into consideration the feasibility and practicability of using one page of the *Hope* as a lesson sheet, or of using an extra sheet for such purpose."—General Conference Resolution 243. The committee appointed were E. Robinson, J. F. Mintun, and William Clow. They reported to the conference of 1882.

Prior to this, probably in 1869, Sr. M. Walker had prepared the "Intermediate Question Book," a book intended for the use of children in the Sunday-school. It was published by the church, and in a few years the edition was exhausted.

In April, 1884, General Conference passed a resolution "That the Board of Publication be requested to take such measures as they shall deem proper to furnish Sabbath-schools suitable lesson papers, and if practicable, to reduce the size of the *Hope*, make it a weekly, and publish through it the lessons, and W. C. Cadwell, Sr. Alice Cobb, and D. F. Lambert, be a committee to prepare and furnish said lessons for publication." These lessons were published from week to week in the *Hope*.

A little later Sr. M. Walker prepared a "Primary Question Book," and together with Bro. Henry A. Stebbins prepared the "Compendium." The Compendium was published by the church in 1888, and the Primary Question Book in 1889. These with the Intermediate Question Book, a second edition of which had been issued in 1886, with the Bible, constituted the lesson equipment of the schools till after



W. N. ROBINSON.

the organization of the General Sunday-school Association in 1891. However, a great many of our schools procured and used the *International Quarterly*, and used them till superceded by the *Gospel Quarterly*.

As the work progressed, it became very patent to the workers that there was much lacking to make their work efficacious or their system complete. And they conceived the idea of association as the best means to the desired end of improvement. Various claims of priority in district organization or association are made but from the reliable data at



GOMER WELLS.

hand we conclude that the following are among the earliest efforts in that direction:

St. Louis district makes the claim of "first." Sr. Etta M. Hitchcock in an article on district history found in *HERALD* for 1904, page 1008, says: "In June, 1879, the first district association was formed, of St. Louis, Belleville, Cheltenham, Alma, and Caseyville Sunday-schools; William Jaques was district superintendent; Jos. E. Betts,

Jr., was district secretary. Was this the first district association?"

By reference to *HERALD* of May 26, 1888, we see that a constitution and by-laws for a district association was adopted by the Southern California District at a meeting March 3, of same year. J. R. Badham was elected superintendent, Sr. Vina H. Goff, assistant superintendent, and J. B. Morris, secretary.

By reference to *HERALD* of August 18, 1888, you will see that the Gallands Grove, Iowa, district effected an organization on June 16, of the same year, with J. M. Baker superintendent, Charles J. Hunt assistant superintendent, and Sr. Fannie Pett secretary.

The Decatur District, Iowa, followed in March, 1889; Fremont District, Iowa, in June, 1889, and Little Sioux, Iowa, in March, 1890. Others followed in quick succession, but this is the last we have reliable data of till after the General Sunday-school Association was organized.

Still further was this idea of association carried. The districts sought counsel not only among themselves but from other districts. It was felt that an association of the district associations would be beneficial to the workers and the work. General Conference recognized the conditions and the needs of a special and systematic effort being made along these

lines and looking to this end passed the following preamble and resolution:

Whereas the Sunday-school movement in the church, which is becoming an important part of the work of the body of Christ, has now arrived at that period of its existence that it invites and needs assistance and encouragement as well as recognition in a more general and definite way, therefore, be it

Resolved that this conference appoint a committee whose duty shall be to devise ways and means towards the further establishment of the Sunday-school work, with a view to making it a department of regular church-work and care.—General Conference Resolutions 339.

The committee consisted of Brn. F. M. Sheehy, S. B. Kibler, R. S. Salyards, Srs. Marietta Walker, and Belle Robinson. They took the whole matter under advisement and decided to formulate a constitution and by-laws for a permanent organization, to submit to a convention for which they issued a call. The ratio of representation was fixed at one delegate for each ten members, no school or district to have more than five delegates. Delegates were sent from Decatur, Iowa, Independence, Missouri, Southeastern Ohio and West Virginia, Massachusetts, and Far West, Missouri, districts and from schools at St. Louis, Missouri, Kirtland, Ohio, Jonesport, Maine, Blakes Mills, Ohio, Pittsburg, Pennsylvania, Nebraska City, Nebraska, Green's Landing, Maine, Sand Run, Ohio, London, Ontario, and Galien, Michigan.

Pursuant to call the convention assembled in the Temple at Kirtland, Ohio, Saturday morning, April 4, 1891, at ten o'clock. They were called to order by Elder F. M. Sheehy. After singing, prayer was offered by R. S. Salyards. The chairman then stated that the convention had been called by the General Conference committee appointed at the Lamoni conference of 1890 to devise ways and means for the development of the Sunday-school work with a view to making it a department of regular church work and care. A permanent organization of the convention followed. F. M. Sheehy was chosen chairman, R. S. Salyards, secretary, and T. W. Williams, assistant secretary. The constitution and by-laws prepared and proposed by the conference committee was presented, considered section by section, and, with very slight changes, was unanimously adopted.

Officers for the ensuing year were elected. E. A. Blakeslee, Galien, Michigan, was chosen general superintendent; Sr. M. Walker, assistant superintendent; Gomer Wells, Knobnoster, Missouri, secretary; and Sr. Callie B. Stebbins, treasurer, Lamoni, Iowa.

A committee to select a suitable song-book for the Sunday-schools was appointed as follows: Sr. Lucy L. Resseguie, J. T. Evans, Ralph G. Smith. Sr. Walker offered a department in *Autumn Leaves* for Sunday-school matter; and Bro. F. G. Pitt stated that the columns of the *Ensign* were open to the Sun-

day-school workers as they saw fit to use. These offers were accepted and work carried in these periodicals for some time. A committee on "lesson helps" was ordered, and the chair appointed J. A. Gunsolley and Sr. Anna Stedman Salyards the committee.

The work of the convention was recognized, and the officers of the association sustained by the General Conference following. And thus was the splendid work of the General Sunday-school Association fairly begun.

Bro. E. A. Blakeslee continued as general superintendent five years, when he was succeeded by T. A. Hougas, of Henderson, Iowa, who has since continued in the office. Sr. M. Walker was continued as assistant superintendent four years, and was succeeded by Sr. Anna Salyards. She was succeeded by F. E. Cochran in 1897. In April, 1898, a change in the constitution created the office of second assistant superintendent. Bro. J. A. Gunsolley was chosen first assistant superintendent, and has continued in that office since. Charles Crumley, of California, was chosen second assistant superintendent. He was succeeded in 1900 by F. M. Pitt, Chicago; he, in 1901, by George H. Gates, of Providence, Rhode Island. In 1902 the office again went to California, Bro. A. Carmichael being elected. He was succeeded in 1904 by E. H. Fisher of Boston, Massachusetts, who still holds the office.

Bro. Gomer Wells was elected secretary of the General Association at the organization, and was continued in the office until he went on his Australian mission in 1893. Bro. W. N. Robinson was chosen to succeed him, and served until 1901, at which time Bro. D. J. Krahl, the present incumbent, was chosen.

The office of general librarian was created in 1898 and has been filled successively by Sr. Mamie Allen, S. A. Burgess, and Sr. E. Etzenhouser. The office of treasurer has been held by Srs. Callie B. Stebbins, Lucy L. Resseguie, Cassie B. Kelley, Brn. A. B. Hanson and John Smith. The convention of 1904 ordered a home department superintendent appointed. Mrs. T. A. Hougas was selected to fill that place.

If we were asked what, in our opinion, of all that the General Association has done or provided has been the most potent force for good to the Sunday-school movement, we should unhesitatingly answer, "The *Gospel Quarterly*." It has done more to mold the thought of the masses of the church, to influence the minds and characters of the young and rising generations than any other one element of our environment. These are very broad assertions, but after years of very careful thought and oversight of the work, they have become firm convictions.

The committee appointed at the Kirtland convention to consider the subject of lesson leaves made

report. The report was considered and resulted in a resolution "to publish our own lesson leaves, with King James' translation of the Bible as a basis and the Inspired Version to be cited where difference occurred." The officers of the association were constituted a ways and means committee for the publication of said helps.

In obedience to the instructions of the convention, the general officers secured the services of Sr. M. Walker, J. A. Gunsolley, and Sr. Anna Stedman Salyards to compile and edit such work. The first issue of the *Gospel Quarterly* was given to the schools in September, 1892. A senior and an intermediate grade were at first issued, the intermediate including a primary lesson also. This arrangement continued for two years, when a primary grade was added edited by Srs. L. L. Resseguie and Viola Blair. However, we should add that after the first year Sr. Anna Stedman Salyards was editor of the senior and intermediate grades. She has remained editor or editor-in-chief of the *Gospel Quarterlies* ever since, except as we shall note. Elder Duncan Campbell was chosen editor of the intermediate grade July, 1897, and continued therein five quarters. He then became assistant editor of the *Gospel Quarterlies* and continued as such one year. During one year the lessons in the *Primary Quarterly* were written by several of the primary workers and edited by the editor of the *Quarterlies*. But this was found impractical, and thereafter the lessons were written by the editor.



ANNA SALYARDS.

These three grades have met with much favor and have done a splendid work. But there was yet a grade not provided for. The first primaries or infant classes were too young to be handled practically in the regular *Primary Quarterly* grade, and a demand from primary workers called forth an action in general convention appointing a committee of primary workers to prepare and publish a series of lessons suitable to this grade. The *Study Hour* was the result. But it failed to be properly supported and was abandoned. The same general scheme, though with new and revised lessons by another committee, resulted in a series of lessons which were published in connection with the regular *Primary Quarterly* for one and one half years. These same lessons are now being revised and put into permanent form by the committee. This committee consists of Srs. Christiana Salyards, Margaret Blair, Ruth L. Smith, Eva M. Bailey, and Viola B. Blair.

The *Quarterlies* have met with favor from the

beginning. They have ever been self-sustaining, financially, and more too. With the growth of the Sunday-school work, the circulation has been constantly on the increase so that now all grades combined have passed the twenty thousand mark.

At the end of the first year a "revising committee" was appointed by the general convention to revise all *Quarterly* lessons before going to print and to correct any errors in historical or doctrinal matter. These committees have changed from time to time, but have invariably consisted of competent and prominent elders of the church whose judgment and knowledge of the doctrines may be relied upon. They have done their work carefully and promptly. And few, indeed, are the errors that have crept into the work of the *Quarterly*.

As has been mentioned, several persons have from time to time been connected with the compiling of the *Quarterly*, but most of the credit that can be to mortal given for the success and quality and plan of the work must be ascribed to our faithful, earnest, and competent editor-in-chief, Sr. Anna Salyards. It would seem that God had chosen her for that work, and we hope and pray that he may sustain her therein as long as it is his will that she should do the work.

In the fall of 1896 the workers gathered at the Woodbine reunion, Iowa, planned to hold what they were pleased to call an "Interstate Sunday-school Institute." It was held at Council Bluffs, Iowa, in December of same year. These institutes were gatherings from several States of the workers to discuss practical questions in a practical way. The next year another institute was held at St. Joseph, Missouri, and a year later than this at Independence, Missouri. These institutes served a dual purpose: that of teaching what the workers needed to know and to introduce institute work into the district conventions. The general institutes were discontinued, but the district institute is growing in popularity.

From the sale of the *Quarterlies* the General Association accumulated funds in its treasury beyond its needs. And at the convention of 1896 at Kirtland, Ohio, it was voted to donate to the general church treasury four hundred dollars. Also, the convention at Lamoni, Iowa, in April, 1902, voted to donate five hundred dollars to the surplus fund of the church, and five hundred dollars to Graceland College debt, making a total of fourteen hundred dollars in all donated to church-work.

At the first annual convention in 1892, one year after the organization of the association, the secretary reported fifteen district associations, comprising sixty-seven schools; and eight schools not in districts. The number of officers and teachers not given, but the total enrollment was 3,905. Balance in the treasury \$62.51. After twelve years had elapsed our general secretary reported to the conven-

tion of 1904, fifty-three district associations, a gain of thirty-eight. These comprise four hundred and twenty-six schools, a gain of three hundred and fifty-nine. There were 2,142 officers and 1,712 teachers. The total enrollment in districts and schools not in districts was 18,818, a net gain of 14,913, an average gain of one hundred and twenty-five per year for the twelve years. There was a balance in the treasury of \$477.89, as against \$62.51 in 1892.

Figures show the numerical increase, but it is more difficult to show the advancement that has been made in lines that can not be reckoned in figures. We must see to be informed. We must experience the present conditions and contrast them with what was fifteen years ago, to appreciate the improvement that has been made by the faithful band of Sunday-school workers. We say faithful band and we believe they are deserving of the tribute. There are and always will be some negligent or indifferent ones, but there are many who earnestly and sincerely apply themselves to the work for the work's sake and the good that they can do. And the good that they have done for the young and rising generation and also for the older generations eternity must reveal. God knows our hearts, and he will reward every faithful worker with the full measure of his just reward.

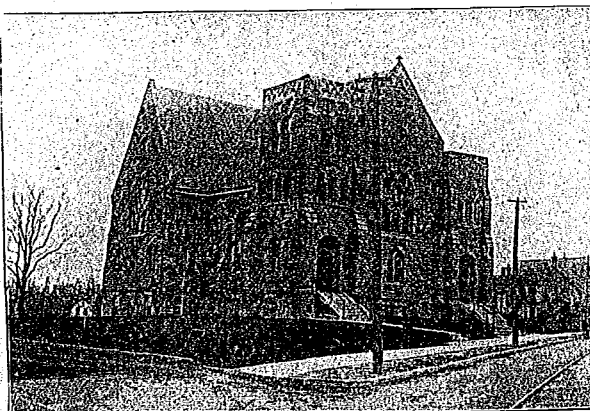
T. A. HOUGAS,

General Superintendent.

HENDERSON, Iowa, February 28, 1905.

INDEPENDENCE BRANCH, MISSOURI.

The Independence Branch of the Reorganized Church of Jesus Christ of Latter Day Saints was organized at the court-house May 25, 1873, just forty



THE STONE CHURCH AT INDEPENDENCE.

years after the Saints were driven from the State. The children of Israel, under Moses, wandered forty years. Henry Etzenhouser was ordained a priest

and placed in charge, assisted by Peter Johnson Hole who was ordained a teacher.

In the spring of 1874 the meetings were discontinued for a few months, but were resumed in the fall of that year, and George W. Pilgrim, being ordained an elder, was elected president of the branch. In the summer of 1874 a Sunday-school was organized at the home of Elder John W. Brackenbury, with fifteen members.

From the re-establishment of the branch in 1873, until the Independence Stake organization April 24, 1901, the branch was presided over by the following brethren: Priest Henry Etzenhouser, Elders George W. Pilgrim, John W. Brackenbury, F. C. Warnky, Alexander H. Smith, F. G. Pitt, Joseph Luff, John A. Robinson, George E. Harrington, and William H. Garrett. The stake organization necessitated a change by the law as expressed in Doctrine and Covenants 125:10, placing the center of the stakes at the points named, and providing for a president and two counselors, as expressed in revised Book of Rules, to have charge of the branches at the places named (see chapter 15, paragraph 170, page 105), showing among other duties of the stake presidency that of presiding over the branch in "the city of the stake," or "seat of organization." In accordance with this principle, Bro. William H. Garrett, who at that time was president of the branch, resigned under the rule providing for a stake presidency duly elected, and ordained, composed of three high priests, and Bro. George H. Hulmes president, and William H. Garrett and John D. White counselors, assumed charge as a presidency or pastorate. The presiding priest is John W. Layton, Lester Brackenbury presiding teacher, and B. C. Smith presiding deacon; each being assisted by a large corps of assistants in their several duties.

The branch has rapidly gained in membership, until it now numbers over fourteen hundred and forty members, having gained about four hundred since the stake organization in 1901. The Sunday-school has increased from a membership of fifteen in 1874, till now the enrollment is six hundred and fifty-three members, which includes a home class department of eighty-nine members. The collection of the school aggregates about five hundred and twenty-five dollars per year. The following are its present officers: Superintendent, Elder Earl Corthell; assistant superintendent, Lester Brackenbury; secretary, Mrs. Flo McNichols; assistant secretary, Rowland McNichols; chorister, E. C. Harrington; organist, Mrs. R. Brocaw; assistant organist, Mrs. J. C. Gardner; treasurer, John Charles May; librarian, Leonard Harrington; superintendent of primary department, Mrs. B. C. Smith; secretary of primary department, Tessie Smith. Our school is divided into fifty-two classes, which includes Book of Mormon, Doctrine

and Covenants, and Church History classes, as well as the Bible or *Quarterly* classes.

The local Zion's Religio-Literary Society was organized September, 1893, with a membership of forty, present membership being two hundred and eighty-six; officers for 1905 being as follows: I. N. White, Jr., president; W. A. Bushnell, vice-president; Mrs. Pearl Gardner, secretary; Leonard Harrington, treasurer; Clifton Resch, librarian; Harold Bullard, chorister; Paul Craig, organist. Average attendance one hundred and fifty-four. Total number of classes eighteen. There is a flower committee sustained by the Religio, whose duty it is to secure and distribute flowers to the sick and for the pulpit, and as otherwise needed. Young Srs. Bessie Nesbit and Emma Criley constitute this committee. The Religio also sustains a relief committee to assist and visit the sick when other help can not be had.

The Ladies' Mite Society was the first auxiliary organized after the Sunday-school. Sr. G. W. Pilgrim was presiding officer for a long time, Sr. J. W. Brackenbury, secretary, and Sr. Mary Page Eaton, treasurer. Very much good resulted from their labors.

The Hawthorn Society, another auxiliary, was organized with Sr. A. L. Newton, president. They contributed loyally to the building of the Stone Church, the corner-stone of which was laid April 6, 1888, by Presidents Joseph Smith and W. W. Blair. This society added much to the splendid accomplishment of the branch membership in that great work. The last work undertaken by them and carried to a successful culmination was the building of the fine pipe-organ at a cost of about twenty-five hundred dollars, and presenting it fully paid for to the branch.

The Willing Helpers, now numbering about forty members, are also doing an excellent work in assisting the poor and engaging in many useful ways to assist the church. Sr. J. M. Braidwood is president, and Sr. Abbie Horton, secretary.

The Daughters of Zion number about fifty-five members, and are very active in their useful and growing work. Sr. B. C. Smith is president, and Sr. Abbie A. Horton is secretary.

The Prayer Union meets at half past two Thursday afternoons; Sr. Weston, president, Sr. Abbie Horton, secretary.

The Gleaners, another auxiliary of young helpers, with Sr. Nettie Kemp, president, and Sr. Edna Yingling, secretary, has an enrollment of about thirty-five members.

The Sunshine Band, under the leadership of Sr. Flo Sterrett as president, and Sr. Birdie Sterrett, secretary, is a junior band of those who visit the sick, and also distribute flowers and the cheering sunshine of helpfulness where they find opportunity.

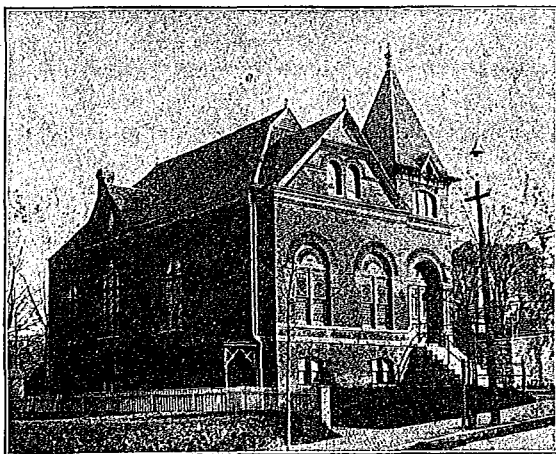
GEORGE H. HULMES, Stake President.

INDEPENDENCE, MISSOURI, February 17, 1905.

ST. JOSEPH BRANCH, MISSOURI.

[We gladly give space to the following excellent description of the pretty church-building, in St. Joseph, Missouri, from the pen of Bro. Robert Winning.—Eds.]

The church-building at St. Joseph, Missouri, is located on the east side of Seventeenth Street near Faraon, cornering on the alley. The building is very strongly constructed; pressed brick front; red brick throughout, laid in red mortar. The walls are surmounted with ornate galvanized cornice and finished in white stone. From above the entrance springs



CHAPEL AT SAINT JOSEPH.

the base of a tower, finished by a neat cupola. Main floor stands about six feet above the sidewalk; a grassy plat in front; entrance approached by one broad step from sidewalk, then a beautiful tessellated pavement of white and red stone; then an ascent of easy steps to a broad platform step, or landing, all protected by strong iron railings from sidewalk to massive double doors entering into vestibule, from which are convenient stairs to the basement and to the gallery across the front of the building. To the left, double baize swinging doors lead to open vestibule, from which opens a handsome retiring-room, occupying space equal in size to the first vestibule. To the right through a rounded archway we enter the main auditorium—a lofty room—the side walls are eighteen feet to beginning of ceiling, which then gracefully slopes upward to a central level, occupying two thirds of the width with excellent effect.

The walls and ceilings are roughly floated and frescoed, the front of gallery and all other woodwork of red oak beautifully finished. The choir platform raised two steps, with a curved formation, is railed off, giving a fine effect to that side of the building. Two lofty windows on each side and in the upper gables (recessed) circular windows. Three openings in front, each describing the segment of a circle, and forming a transom. These transoms each bear an open book, the leaves white, with seals

hanging therefrom. The book over the door has in red letters thereon "H. B." and the windows "B. M." and "D. C." respectively—"the three books." Stained glass on all windows worked out in beautiful and harmonious designs, so grouped as to exemplify the numbers "3," "7," and "12" throughout. The circular window in north gable shows a wreath of grape-vines and grapes, with sacramental cup inclosed; that on the south the sun shining forth in its glory from the east, its golden rays spreading out in every direction, toward the west the crescent moon, above and westward the stars of differing magnitude and glory, and in the center a cross, blood red, surmounted by a crown. Pulpit- and platform-chairs, opera-chairs for auditorium, all match the woodwork. Midway of the ceiling hangs a large sunburst of gaslights, surrounded by chains of faceted crystals and dangling crystal pendants. In front and rear gallery rooms and vestibules neat and appropriate gas-fixtures. The floors are neatly carpeted.

The basement, a commodious room divided as above, and with lavatory accommodations for women and children, accommodations for cooking and entertainment preparation at one end, and doorway at the other end leading to furnace and fuel-rooms; platform is central and on north side, under which the iron baptismal fount six feet by nine and one half feet. The walls and ceilings, plaster and woodwork are painted with oil paint. The windows of figured ground glass; the basement is entered from the north; a brick walk leads from the sidewalk; thence by steps down to the basement level; thence, leaving ample room, by other steps to original level and the rear of the lot. Over the doorway and covering the steps on each side is a long and handsome portico.

Diagonally across the street from front of church-building is an electric standard fixture, which at night bathes the building in a flood of light.

A complete, homelike, commodious structure throughout, in a good and constantly improving neighborhood.

Elder Mark H. Forscutt, if I mistake not, made first opening in preaching at St. Joseph, early in the seventies. John Burlington and Albert Bishop met with him, and a little later meetings were held in the house of Albert Bishop (on Eighth Street), who kept open house, Sr. Bishop never tiring in her helpful way in caring for everybody.

Elder E. C. Brand came along about 1873, preaching in the circuit court-room, then using the old Roman Catholic chapel on the northeast corner of Sixth and Felix. He visited at the home of John Burlington, who had previously been baptized. He broke ground for others to follow and cultivate. President William W. Blair came preaching in 1873, and possibly before; but in the summer of that year

he baptized several in Roy's Branch, a creek north of the city, among them Robert Winning. President Joseph Smith, too, come along about this time. The writer well remembers him at the house of Albert Bishop; cheery, unassuming, hearty, companionable, and instructive.

The church, small in numbers, rich in faith, advanced slowly but surely.

Bro. T. W. Smith and his wife Helen labored faithfully among us along about 1876-7, meetings held in an upper back room northwest corner Fifth and Francis, where the writer first met William Lewis, and was peculiarly impressed by the calm, gentle earnestness of his voice in prayer.

Meetings for a while were held in a room in the hook and ladder house on south side Francis Street, between Fifth and Sixth.

About this time, 1876, John Burlington was ordained an elder and elected president of the branch. He was faithful, earnest, and true. Membership was added to from Boston, Massachusetts—George C. Smith, Senterlow Butler, John C. Gardner, Charles Eldredge, William H. Soule, with their families, the Steffes, the Isleibs and others who came, influenced largely by T. W. Smith's writings on the gathering.

Mark H. Forscutt was a frequent and welcome visitor, preaching in rooms on west side Fifth, between Francis and Felix, and later in hall in Tootle's Opera House building. The church was compelled to make many moves. Met in room in court-house for a time, but finally, during the time of Mark H. Forscutt's appointment as a missionary to St. Joseph, the Saints gathered around him (he was a father to the church) and one brother and sister (husband and wife) started the work of church building by proposing to give ground for church-building site in an eligible location, valued at the time at seventeen hundred and fifty dollars, provided the rest of the branch would subscribe double that amount. William Lewis had by this time moved to St. Joseph. Brn. M. H. Forscutt, Robert Winning, William Lewis, John Burlington, Jr., and William H. Soule were appointed a building committee. Committees were appointed on subscription. George W. Best had dropped down among us, working for Father Burlington's Transfer Company. All worked with a will. Brick building decided upon. John Krahl took the contract at six thousand dollars independent of the excavation, and did work so excellent as to make it a monument to his memory.

Before yet the floor in basement had been laid, Bro. Forscutt baptized three in the new church font.

Excavation and other expenses rolled up; the Saints subscribed about thirty-eight hundred dollars—indeed, over-subscribed, and many were unable to meet their agreements made in good faith. Contracts had to be met and money was bor-

rowed, first through the State's Savings Bank, by Brn. Burlington, Winning, and Forscutt; later this was paid through new loans obtained at lower interest rates. But with possession, the ardor of the Saints had slackened; the beautiful church was theirs, complete, and they did not seem to feel the strong necessity for continued action.

Gradually, however, the necessity for united action became apparent, and in April, 1900, an appeal was made to the General Conference to so order matters that all contributions made by the Saints of St. Joseph should be credited by the Bishop, and aside from an amount equal to the tithing previously paid annually by the members of the branch and its running expense, all should be applied on the debt.

The Presidency and Bishopric, as a committee, developed a plan to cover this; and, stimulated by the encouragement thus given, all becoming of one purpose and mind, the debt was reduced about two thousand dollars the first year; and so the work rolled on. Some of the old, sustaining members removed in 1889 and 1900 from the city, although still helpful, but those remaining have taken up the task and the work has been onward.

Many trials were experienced during the progress of the work in St. Joseph. Brave, strong, gentle, loving Father Blair did much in the troublous times to make for peace, his memory endeared to us thereby. Difficult to name all who contributed to the up-growth and progress of the work; but we may name as missionaries: Elder Hiram C. Bronson, J. Frank McDowell, John M. Terry, and his dear good wife did much to sustain and strengthen. John T. Kinnaman came to us, towering over every one in height, impressive in his earnestness; James Caffall, too, manly and upright; I well remember one saying of his "The faithful performance of present duty is the legitimate stepping-stone to future greatness." The Kinnamans,—Carl, Milton, Sadie,—with their families; the Blairs; David Krahl in Sunday-school; Herbert Ennis—we can not name them all; so many have been helpful.

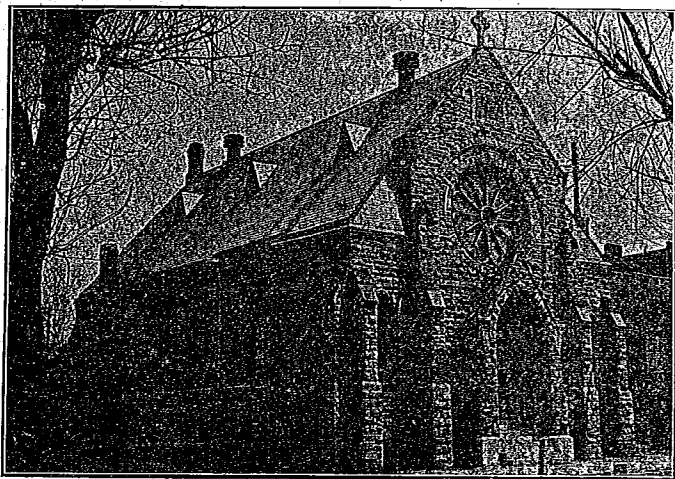
God bless them all; and may the work which they so faithfully assisted in become an honor unto them—a blessing to those who remain to follow after.

ROBERT WINNING.

FORTUNE, good or ill, as I take it, does not change men and women. It but develops their character. As there are a thousand thoughts lying within a man that he does not know till he takes up the pen to write, so the heart is a secret even to him (or her) who has it in his own breast. Who hath not found himself surprised into revenge, or action, or passion, for good or evil, whereof the seeds lay within him, latent and unsuspected, until the occasion called them forth.—Thackeray.

THE BRANCH AT ST. LOUIS.

The St. Louis Branch was organized February 7, 1864, by William Anderson, of Montrose; and Henry



CHAPEL AT SAINT LOUIS.

Cuerden, and the Sunday-school was started the same spring. For nearly twenty-five years services were held in rented halls, but efforts were made from time to time to secure a more permanent location, which resulted in the little chapel, 2518 Elliot Avenue.

The early Saints were earnest, and many of the gifts of the Spirit were enjoyed by them. But in the ensuing years there had been dark times as well as bright; times when there were serious losses of attendance, and even serious losses of membership. At one time in 1878 the branch was only saved from disorganization by the vote of the presiding officer. But after moving into their own chapel in October, 1888, there was a steady growth in numbers and in spiritual force.

Bro. Joseph dedicated the chapel on June 5, 1892, assisted by Elders Luff and Gillen. The St. Louis Mite Society was organized by the sisters in 1881, and from that time on has done a splendid work both in substantial aid to the poor and the missionary force, and also in helping pay for both the chapel and this present church-building.

The Young People's Mutual Improvement Society was organized in 1892, and has continued since 1893 as the Zion's Religio-Literary Society. The increased activity of the young people, the increased attendance at services, and the neighboring conditions soon showed the chapel to be not wholly satisfactory; but time was taken for deliberation, so it was not until July, 1900, that the present site was purchased, and by September was made ready for habitation.

In the few years that have passed the church has been paid for, and extensive permanent improve-

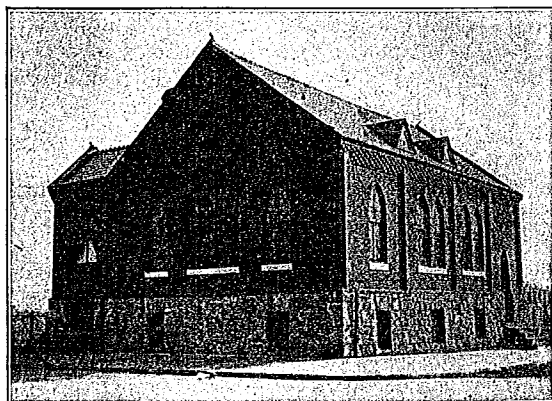
ments made, in addition to heavy running expenses. It is our hope to have this building dedicated and set apart in the very near future. As the church owns the corner lot, to the left of the accompanying cut, we are not only reasonably free from interruptions, but also have a fine lawn, which makes the building look quite picturesque in summer and fall.

There is a little justifiable pride, we hope, in this church-building and the steady effort that has cleared it so promptly from debt. But we are more proud of the growth that has been made spiritually and intellectually; of our large and active membership of young folks. For we are converted to this faith, that the prosperity of the true church is not to be measured by piles of brick and stone, however numerous, however magnificent, but must be measured by the intelligence, spirituality, and influence for good of its membership.

PHILADELPHIA BRANCH, PENNSYLVANIA.

The Latter-day work was introduced in Philadelphia, Pennsylvania, in the early thirties, and a large branch was built up under the ministry of Benjamin Winchester, which flourished until the death of Joseph and Hyrum Smith in 1844. During the dark and cloudy days that followed the branch fell apart for want of care. A number of minor organizations, however, were maintained for some years.

The first representative of the Reorganized Church to visit Philadelphia was W. W. Blair, in 1864. At this time he found a branch of Brighamites, one of



CHAPEL AT PHILADELPHIA.

Rigdonites, and a branch presided over by James Logan. He also found a large number of old Saints not associated with any of the factions. He was kindly received by all, but was not able to accomplish anything by way of organization. He visited

Philadelphia again in 1865, accompanied by James W. Gillen. They labored diligently among the old Saints, but the time for organization was not yet ripe.

In July, 1867, Bro. Blair, accompanied by E. Robinson, came to Philadelphia for the purpose of having the Inspired Translation stereotyped. While here they labored among the Saints, setting forth the claims of the Reorganized Church. On August 21 he rebaptized and reordained Elder Nathan H. Ditterline, and on August 22 the Philadelphia Branch of the Reorganized Church of Jesus Christ of Latter Day Saints was organized, at the home of Bro. N. H. Ditterline, No. 1220 Darien Street. It consisted of the following members: John Stone, Elias Lewis, Nathan H. Ditterline, Joseph H. Lightkep, Philip W. Ewing, Elizabeth Ditterline, Mary Jane Lewis, Sarah Ann VanHorn, Sarah Ann Lightkep, Annie Louisa Ditterline.

Elder Nathan H. Ditterline was chosen branch president, and was continued in that office until his death in 1872. He has been succeeded by the following: Elders John Stone, Sr., William Small, Joseph Stewart, Hosea H. Bacon, Alonzo H. Parsons, George W. Robley, Frederick G. Pitt, George H. Smith, William Earl LaRue, and Walter Wayne Smith.

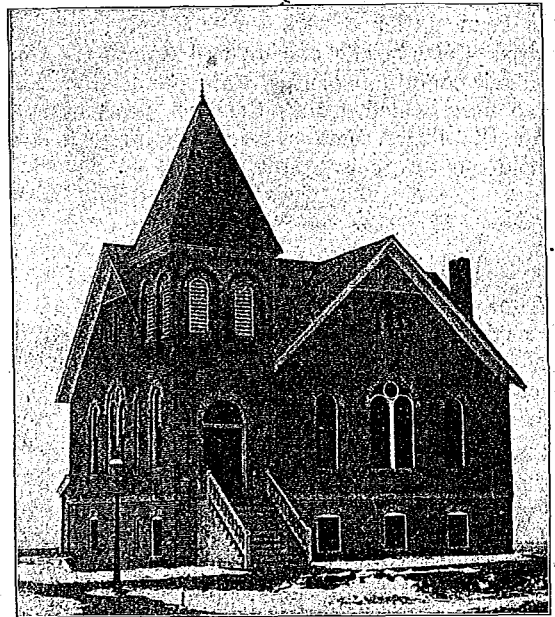
The report of the branch for 1869 showed a membership of twenty-six; in 1870 there were thirty-two; and in 1872 there were forty-six members. The work continued to grow spiritually and numerically until in 1883, when, under the ministry of Elder Z. H. Gurley a second branch was organized in Philadelphia, known as the Olive Branch. This branch was disorganized in 1884, the greater part of its members being enrolled again in the Philadelphia Branch. The branch made little progress from this time until the year 1890. In 1892 Elder A. H. Parsons was sent to labor in the city, and he has been followed in this work by Elders Robley, Pitt, George Smith, LaRue, and Walter Smith. The work has steadily grown under the ministry of these men, and God has watered the planting.

After meeting in hired halls and private houses for thirty-four years, the Saints were able, by dint of sacrifice and diligent labor, to open for public worship on December 1, 1901, the Saints' chapel, corner of Howard and Ontario Streets. The branch numbered at that time one hundred and five; the report for 1905 shows a membership of one hundred and forty-eight, with a flourishing Sunday-school, Religio, and Daughters of Zion organization.

Officers of the branch for 1905 are: Walter W. Smith, president; Archibald D. Angus, priest; Ogden T. Christy, teacher; Edward A. Lewis and Walter H. Lewis, deacons; Elsworth B. Hull, clerk; Orrin K. Fry, chorister; Miss Clara Zimmermann, organist.

KEWANEE BRANCH, ILLINOIS.

In the year 1863 Elders Shippy and Gillen came to the little village of Kewanee and found a few of the old Saints who had received the gospel in their native land, and still remained faithful to the same. This membership the elders organized into a branch, April 19, 1863. The branch had no permanent place of worship, the services being held in various homes, until 1868, when the first church-building was erected. It was known as the "Old Ship Zion," and located one mile north of the village. In this they continued to worship until 1878, when the Methodist



KEWANEE CHAPEL.

Episcopal Church building in the village was purchased. In this they worshiped until 1885 or 1886, when the Primitive Methodist Church building was purchased, in which services were held until June, 1897, when it was sold. Steps were immediately taken to build, which resulted in the erection of the brick church-building in which they are now worshipping. The success of this enterprise was due largely to the untiring efforts of the trustees upon whom was placed the responsibility. They were untiring in their work; and, cheered by the hearty co-operation of the Saints who made great sacrifices, and assisted by nonmembers who admired the persistence of the Saints, the trustees culminated their work when the building was dedicated on December 15, 1901, and placed in the hands of the Bishop, free from all indebtedness. The present valuation of the building is estimated at five thousand dollars.

At the commencement of the work here much opposition was encountered, which years has gradually changed to indifference. The prejudice which

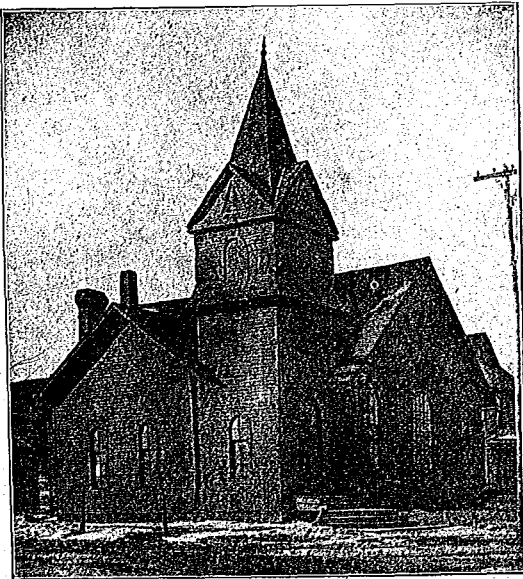
existed has been removed by the consistent lives of the Saints. The spiritual growth of the branch is due to the efficient work of the officials, assisted by frequent visits from those of the missionary force, the latter becoming less frequent as the work has developed and demands elsewhere increased.

From the organization of the branch to the present there has been enrolled three hundred and eight names. Of these thirty-five have died, forty have been expelled, and ninety-four have been granted letters of removal, leaving a present membership of one hundred and thirty-nine. These are endeavoring to bear aloft the banner of King Immanuel. The branch is now in a fully organized condition. A missionary has been stationed here the past year, and by the united efforts of the officers and Saints the work is in a fair condition spiritually and financially. Twelve have been added during the past year, others are near the door, some are investigating, and as a whole the future is bright.

AMOS BERVE.

THE CHURCH IN DES MOINES.

The work of the Reorganized Church of Jesus Christ of Latter Day Saints in Des Moines, Iowa, was begun soon after 1860. At the General Conference of October, 1862, Ebenezer Page and John



THE DES MOINES CHURCH.

Swain were appointed to labor in Guthrie, Dallas, and Polk Counties, and in this year C. G. Lanphear labored in this part of the State. At the October conference of 1863 Elder J. A. McIntosh was appointed to labor in seven counties in Central Iowa, one of which was Polk County. At a special con-

ference held the same year William Stevens was appointed to labor in Des Moines and vicinity.

On July 11, 1864, a branch was organized at Fort Des Moines, called the Polk County Branch. There were seven members. One member, Sr. Elizabeth Sayer, now Sr. Elizabeth Sheeler, is still a member of the Des Moines Branch. Eber Benedict united with the church in Des Moines, in 1863, and later united with this first organization, and is yet a member of the Des Moines Branch.

In 1866 and for several years subsequently Gorden E. Duell was the general missionary to this part. The first organization of the church in the city lasted but four or five years. Since that first organization there have been members living here, and the church has been known in the capital city of Iowa all these years. All meetings of the church were held in private houses and hired halls for a number of years.

A second organization of the branch in Des Moines was effected in 1875, with John Watkins as president, and at the June conference of 1882 the branch reported forty-nine members. In 1882 a church-building was erected on East Sixteenth Street, the home of the church for twenty-two years. The general missionaries assigned to the district have all labored much in the city, and the local branch has furnished some men for the general mission field.

In 1890 the branch was disorganized by act of the district conference, and on June 8, 1891, J. R. Lambert, minister in charge in the district, effected a reorganization, with James McKiernan president. The December report of that year showed eighty-eight members. During the ten succeeding years the growth was steady, and for the past four years the growth has been very rapid. Since 1900 all have seen the necessity of a larger house of worship and near the close of the year 1903 steps were taken towards securing such place, the result being the purchase of the present church-building, shown in the accompanying cut. The building was occupied by the Saints April 3, 1904. It is a frame structure, with seating capacity of three hundred and fifty, located at the corner of East Fourteenth and Lyon Streets, and is valued at about four thousand dollars.

A Sunday-school organization has been in active working order in the church for over twenty years, and has an enrollment of over one hundred at the present time. The Religio took up the work here at the time it was first organized in the church, and has now forty members enrolled. The Ladies' Aid Society was organized several years ago, and has been in active working order most of the time since. In the past year the society has paid a total of two hundred and sixty-seven dollars and twenty cents on the church debt.

The General Conference of 1904 appointed J. F. Mintun, of the seventy, to labor in the city and surrounding suburbs.

In the past two years a special effort has been made through the press of the city to call the attention of the people of the city and of the State to our work as a church, and in every instance the utmost kindness has been shown by the city editors.

The present membership of the branch is two hundred and sixty-eight, with one hundred and fifty members living in the city. The officers serving the branch in 1904 were: President, Elder E. O. Clark; priest, J. R. Epperson; assistant priest, T. P. Cook; teacher, C. F. Merrill; deacon, F. Chandler.

THE POET WHITTIER ON MORMONISM.

[Recently in reading on the subject of "Mormonism" or Latter Day Saintism at the Iowa State Library, a library quite strong in periodical literature, we found the following article in a volume of *Littell's Living Age*, published in the fore part of the year 1848. We feel sure our readers will be interested in learning at least a little of what Mr. Whittier thought of "Mormonism."—F. M. S.]

A MORMON CONVENTICLE.

BY JOHN G. WHITTIER.

Passing up Merrimack Street, the other day, my attention was arrested by a loud, earnest voice, apparently engaged in preaching, or rather "holding forth," in the second story of the building opposite. I was in the mood to welcome anything of a novel character, and following the sound, I passed up a flight of steps, leading to a long, narrow, and somewhat shabby room, dignified by the appellation of Classic Hall.

Seating myself, I looked about me. There were from fifty to one hundred persons in the audience, in which nearly all classes of this heterogeneous community seemed pretty fairly represented, all listening with more or less attention to the speaker.

He was a young man with dark, enthusiastic complexion, black eyes and hair; with his collar thrown back, and his coat cuffs turned over, revealing a somewhat undue quantity of "fine linen," bending over his coarse board pulpit, and gesticulating with the vehemence of Hamlet's player, "tearing his passion to rags." A band of mourning crape, fluttering with the spasmodic action of his left arm, and an allusion to "our late beloved brother Joseph Smith," sufficiently indicated the sect of the speaker. He was a *Mormon*—a saint of the latter days.

His theme was the power of faith. Although evidently unlearned and innocent enough of dealing in such "abominable matters as a verb or a noun, which no Christian ear can endure," to have satisfied Jack Cade himself, there was a straightforward vehemence and intense earnestness in his manner, which at once disarmed my criticism. He spoke of Adam, in Paradise, as the Lord of this lower world—"For," said he, "water couldn't drown him, fire couldn't burn him, cold couldn't freeze him—nothing could harm

him, for he had all the elements under his feet. And what, my hearers, was the secret of this power! His faith in God: that was it. Well, the Devil wanted this power. He behaved in a mean, *ungentlemanly* way, and deceived Eve, and lied to her, he did. And so Adam lost his faith. And all this power over the elements that Adam had, the Devil got, and has it now. He is the prince and power of the air, *consequently*, he is master of the elements and lord of this world. He has filled it with unbelief, and robbed man of his birthright, and will do so until the hour of the power of darkness is ended, and the mighty angel comes down with the chain in his hand to bind the old serpent and dragon."

Another speaker, a stout, black-browed "son of thunder," gave an interesting account of his experience. He had been one of the apostles of the Mormon Evangel, and had visited Europe. He went in faith. He had "but three cents in his pocket" when he reached England. He went to the high professors of all sects, and they would not receive him; they pronounced him "damned already." He was reduced to great poverty and hunger; alone in a strange land; with no one to bid him welcome. He was on the very verge of starvation. "Then," said he, "I knelt down and I prayed in earnest faith, 'Lord, give me this day my daily bread.' Oh, I tell ye, I *prayed with a good appetite*; and I rose up, and was moved to go to a house at hand. I knocked at the door, and when the owner came, I said to him, 'I am a minister of the Lord Jesus Christ from America, I am starving—will you give me some food?' 'Why, bless you, yes,' said the man, 'sit down and eat as much as you please.' And I did sit down at his table, blessed be God; but, my hearers, he was not a professor; he was not a Christian, but one of Robert Owen's infidels. The Lord reward him for his kindness."

In listening to these modern prophets, I discovered, as I think, the great secret of their success in making converts. They speak to a common feeling; they minister to a universal want. They contrast strongly the miraculous power of the gospel in the apostolic time with the present state of our nominal Christianity. They ask for the signs of divine power; the faith, overcoming all things, which opened the prison doors of the apostles, gave them power over the elements, which rebuked disease and death itself, and made visible to all the presence of the living God. They ask for any declaration in the Scriptures that this miraculous power of faith was to be confined to the first confessors of Christianity. They speak a language of hope and promise to weak, weary hearts, tossed and troubled, who have wandered from sect to sect, seeking in vain for the primal manifestations of the divine power.

In speaking of Mormonism as a delusion, I refer more particularly to the apocryphal Book of Mor-

mon. That the great majority of the "Latter Day Saints" are honest and sincere fanatics, I have no reason to doubt. They have made great sacrifices and endured severe and protracted persecution for their faith. The reports circulated against them by their unprincipled enemies in the West are in the main destitute of foundation. I place no dependence upon charges made against them by the ruffian mob of the Mississippi Valley, and the reckless slave-drivers, who, at the point of the bayonet and bowie-knife, expelled them from Missouri, and signalized their Christian crusade against unbelievers by murdering old men, and violating their innocent wives and daughters. It is natural that the wrong-doers should hate those whom they have so foully injured.

The Prophet himself, the master-spirit of this extraordinary religious movement, is no more. He died by the hands of wicked and barbarous men, a martyr—unwilling doubtless, but still a martyr—of his faith. For after all, Joe Smith could not have been wholly insincere. Or, if so in the outset, it is more than probable, that his extraordinary success, his wonderful power over the minds of men, caused him to seem a miracle and a marvel to himself; and, like Mahommed and Napoleon, to consider himself a chosen instrument of the eternal power.

In the "Narrative of an eye witness of the Mormon Massacre," published in a Western paper, I was a good deal impressed by the writer's account of the departure of the Prophet from "the holy city" to deliver himself up to the State authorities at Warsaw. It was well understood, that in so doing, he was about to subject himself to extreme hazard. The whole country round about was swarming with armed men, eager to imbrue their hands in his blood. The city was in a fearful state of alarm and excitement. The great Nauvoo legion, with its two thousand strong of armed fanatics, was drawn up in the principal square. A word from the Prophet would have converted that dark silent mass into desperate and unsparing defenders of their leader, and the holy places of their faith. Mounted on his favorite black horse, he rode through the glittering files, and with words of cheer and encouragement, exhorted them to obey the laws of the State, and give their enemies no excuse for persecution and outrage. "Well," said he, as he left them, "they are good boys, if I never see them again." Taking leave of his family, and his more intimate friends, he turned his horse, and rode up in front of the great temple, as if to take a final look at the proudest trophy of his power. After contemplating it for a while in silence, he put spurs to his horse, in company with his brother, who, it will be recollected, shared his fate in the prison, dashed away towards Warsaw, and the prairie horizon shut down between him and the city of the Saints for the last time.

Once in the world's history we were to have a

Yankee prophet, and we have had him in Joe Smith. For good or for evil, he has left his track on the great pathway of life; or, to use the words of Horne, "knocked out for himself a window in the wall of the nineteenth century," whence his rude, bold, good-humored face will peer out upon the generations to come. But the Prophet has not trusted his fame merely to the keeping of the spiritual. He has incorporated himself with the enduring stone of the great Nauvoo temple, which, when completed, will be the most splendid and imposing architectural monument in the new world. With its huge walls of hewn stone—its thirty gigantic pillars, loftier than those of Baalbec—their massive caps carved into the likeness of enormous human faces, themselves resting upon crescent moons, with a giant profile of a face within the curve—it stands upon the highest elevation of the most beautiful city site of the West, overlooking the "Father of Waters";—a temple unique and wonderful as the faith of its builder, embodying in its singular and mysterious architecture, the Titan idea of the Pyramids, and the solemn and awe-inspiring thought which speaks from the Gothic piles of the Middle Ages.—*Howitt's Journal*.

LIGHTS ON THE OTHER SHORE.

"The lights on the other shore are getting nearer and nearer; they do not look far away now."—Uncle William B. Smith.

An aged man stood where the world-ways met
The incoming tide of Eternity's years,
His steps had grown slow and his eyes were wet
With the dew of humanity's tears;
But his heart was strong and his hope secure,
And he sang with a confidence steady and sure;
"O, the beautiful lights, on the other shore,
Out on my path they are shining so bright;
The beautiful lights that now beckon me o'er,
They do not seem far from me here to-night!"

His gaze grew more fixed as he raised his hand
To shadow his eyes as he looked again;
For it seemed to his soul that the far-away strand
Shone free from the sadness of sorrow and pain.
Near and more near seemed the lights on the shore,
Brighter and clearer than shining of yore:
"O, the beautiful lights shining out from th' shore,
Over my pathway so shimmering bright;
The beautiful lights inviting me o'er,
So bright, they are nearer than ever to-night."

So this aged man sang, as lifting his head,
His feet still fixed on the shores of time,
He gazed on the glow the distant lights shed,
Hearing th' music of the far-away chime;
His heart grew light, he was cheerful and strong,
Knowing the summons was coming ere long:
"O, the beautiful lights on the sands far away,
Shining across from Eternity's shore—
The beautiful lights still cheering the way—
O, beautiful bells still calling me o'er!"

JOSEPH SMITH.

LAMONI, Iowa, November 6, 1903.

THE CHURCH AND EDUCATION.

The history of the idea of a school or an institution of higher learning in the church is almost as old as the church itself, as may be gathered from the revelations as given to the church since its foundation in 1830, the necessity for study and development along the lines of education being repeatedly set forth. In 1831 W. W. Phelps and Oliver Cowdery were directed by revelation to print and select and write books for schools in the church. In 1832 the elders in this church were instructed to "teach one another in all things pertaining unto the kingdom of God"; and



E. R. DEWSNUP, M. A.
President of Graceland College.

the enumeration of these things which "pertain unto the kingdom of God" shows that there is no limit to the research which must be made to fulfill the instruction.

In the early days of the church there was an effort made to found a university at Nauvoo, the necessary charter for which was granted to the city of Nauvoo by the state of Illinois. Section 24 of the charter of Nauvoo reads as follows:

The City Council may establish and organize an institution of learning within the limits of the city, for the teaching of the arts, sciences, and learned professions, to be called the "University of the City of Nauvoo," which institution shall be under the control and management of a Board of Trustees, consisting of a chancellor, a registrar, and twenty-three regents, which board shall thereafter be a body corporate and politic with per-

petual succession by the name of the "Chancellor and Regents of the University of the City of Nauvoo," and shall have full power to pass, ordain, establish, and execute all such laws and ordinances as they may consider necessary for the welfare and prosperity of said university, its officers, and students; provided, that the said laws and ordinances shall not be repugnant to the Constitution of the United States, or of this State; and provided, also, that the trustees shall at all times be appointed by the City Council, and shall have all the powers and privileges for the advancement of the cause of education which appertain to the trustees of any other college or university of this State.

The charter was dated December 16, 1840, and on the 3rd of February, 1841, the council met and in accordance with the privileges granted in the charter authorized the organization of the University of Nauvoo.

In the biography of Joseph Smith for Tuesday, August 10, as recorded in Church History, volume 2, page 541, we find mention made of the University of the City of Nauvoo, as follows: "The department of English Literature and Mathematics of the University of the city of Nauvoo is in operation under the tuition of Professor Orson Pratt."

Subsequently to the establishment of the University of Nauvoo, the Presidency issued the following call, which will be read with interest in this connection.

TO THE SAINTS ABROAD.

The First Presidency of the Church of Jesus Christ of Latter Day Saints, anxious to promote the prosperity of said church, feel it their duty to call upon the Saints who reside out of this county, to make preparations to come in, without delay. This is important, and should be attended to by all who feel an interest in the prosperity of this the corner stone of Zion. Here the Temple must be raised, the University built, and other edifices erected which are necessary for the great work of the last days; and which can only be done by a concentration of energy, and enterprise. Let it therefore be understood, that all the stakes, excepting those in this county, and in Lee County, Iowa, are discontinued, and the saints instructed to settle in this county as soon as circumstances will permit.

JOSEPH SMITH.

CITY OF NAUVOO, Hancock Co., Ill., May 24th 1841.

—*Times and Seasons*, vol. 2, no. 15, June 1, 1841.

The first effort that we know of in the Reorganized Church looking toward the organization of a church school was made in 1869 at the annual conference which convened at St. Louis, Missouri, April 6, when the following preamble and resolution was presented and passed:

The need for an educated, intelligent, sincerely devoted body of seventies to promulgate the gospel, and high priests to preside over the churches, has been, and now is, felt very sensibly by very many who have the salvation of souls and the prosperity of the church at heart.

Etiquette is not taught in the camp, nor the art of war in the nursery, neither are priests educated at Oxford, nor rabbis with the Jesuits; nor can we reasonably expect a plentiful supply of genuine Latter Day Saint elders to be furnished by the schools of the Gentiles; as well might we look for the sturdy oak in the hothouse and the orange in Lapland as for thorough, devout, self-abnegating elders from the popular schools of fiction and fashion; 'tis contrary to the common course of nature—the

child clings to the breast from whence it derives its nourishment, and the faith of the pupil is tinged with the mind of his professor.

Church property contributes to the stability of the work, and we need a school wherein to educate our own young men.

As discipline detracts not from the courage of the soldier, neither would a proper ministerial education detract from the piety and earnestness of the ambassadors of truth; but on the contrary would give confidence, couple wisdom with their knowledge, and judgment with their zeal.

Following this preamble and resolution we have the following suggestion:

A quarter section of land could be purchased, and building erected, and the land fenced and broken, professors elected, and the land worked conjointly by professors and students. Four or five hours a day of close study is sufficient, six or eight



PROFESSOR R. M. STEWART.
Vice-President of Graceland College.

hours a day of farm labor would contribute to the health of body, and by this means a school could be made both efficient and self-sustaining.

In keeping with the above, I respectfully offer the following: Resolved that this conference recommend for the consideration of the Twelve and the general church authorities, the feasibility and advisability of establishing a school for the education of our own young men, with a view to the ministry; and that the question be brought up at the next sitting of the General Conference.—Church History, vol. 3, pp. 520, 521.

It will thus be discovered that early in the history of the Reorganized Church there was an effort made to establish a school of learning wherein the young men of the church might be better prepared for the active work of the ministry. It is noteworthy that whoever the one was who made this suggestion, his foresight is really remarkable; for he briefly outlined a policy by which a school might have been made to a goodly extent self-sustaining. In each of our States to-day we have our agricultural colleges

which are following lines similar to the one suggested at the conference in 1869. Farm work is carried on by the pupils of the school, and in a large measure the school is self-sustaining; though in our State schools the extent to which science and other branches in which large laboratories are required are taught requires the expenses to be considerable more than they would be along the lines of theology and allied subjects.

Nothing further was done toward looking to the establishment of the school to be sustained by the Reorganized Church until 1890, at the spring conference of that year, when there was a resolution adopted to the effect that in the opinion of the conference the time had arrived when it was expedient to establish an institution of learning under the influence or control of the church, and a committee was appointed and empowered to receive proposals and make arrangements for the establishment of such an institution. This committee was continued for several years, there being some changes made in the personnel of the committee at subsequent conferences.

In 1894 there was a joint council of the First Presidency, the Twelve, and the Bishopric held in the editorial rooms of the HERALD Office on Friday, April 20. There were present Joseph Smith, W. W. Blair of the Presidency; Alexander H. Smith, E. C. Briggs, James Caffall, W. H. Kelley, J. H. Lake, J. R. Lambert, Heman C. Smith, Joseph Luff, and Gomer T. Griffiths of the Twelve; and E. L. Kelley, G. H. Hilliard, and E. A. Blakeslee of the Bishopric. It was reported that by unanimous vote the following was adopted by that joint council:

Resolved that we look with favor upon the effort to build a college at Lamoni to be controlled by the church. Resolved further, that we believe it should be a purely educational institution and free from sectarian influence or bias. Resolved further, that we give our hearty support to the present movement looking in the above direction.

In the minutes of the conference of 1895 we find that on April 8 the college committee reported that ground had been donated by Bro. W. A. Hopkins and Srs. M. Walker and M. A. Wickes, and that some twenty-six acres had been purchased from Bro. Hopkins, making sixty-six acres in all devoted to college purposes; and that steps had been taken looking to the erection of the college building.

At the session of April 9, the same year, it was resolved that the conference "authorize and instruct the college committee to incorporate as provided by the laws of Iowa for institutions of learning." And two days subsequently a board of directors was created looking to the running of a school after same had been duly incorporated.

At the conference of 1896, on the 9th of April, the Graceland Board of Trustees made report, from which we extract the following:

Since last conference work on the new college has progressed quite favorably. About eight hundred shade-trees, of various kinds, were purchased and planted. . . .

After considering various names it was decided to call the college grounds, "Graceland Addition to Lamoni," and the building, "Graceland College." The streets were renamed, . . . and Articles of Incorporation adopted and filed. . . .

It was hoped the sale of lots would build and equip the college; but being disappointed in this so far, your committee have been obliged to borrow some, which has been expended in material and labor.

was chosen chairman, William Anderson treasurer, and D. F. Nicholson secretary.

The same year the Board of Directors reported in part as follows:

Our first meeting was held on June 6, 1895, in Lamoni, Iowa, at which time the board was organized by the selection of Joseph Smith as president, and D. F. Lambert as secretary. In pursuance of the provision in the Articles of Incorporation, the following assignments were made by lot: P. P. Kelley, E. L. Kelley, and J. H. Hansen, for the three years' term;

A GROUP OF STUDENTS FROM SEVERAL STATES NOW IN GRACELAND.



Minnesota Iowa Arizona Ohio Oregon Michigan Nebraska New York West Virginia Illinois North Dakota Missouri Massachusetts Canada Michigan Texas Arizona Illinois

November 12 the corner-stone was laid with appropriate ceremonies, before a large concourse of people.

The estimated cost of the building is ten thousand dollars. It is insured for three thousand dollars, which amount will be increased as the work progresses.

Cold weather and lack of funds stopped work early in December. The basement is completed, the walls are up to the second floor, and it is the expectation of the committee to have Graceland College completed ready for occupancy next September. . . . The lots [laid out in the addition] have been appraised by competent judges of real estate and their prices set at from two to three hundred dollars each, on easy terms of payment. Only a few lots have yet been sold, and your committee earnestly request that fifty members of the church who want to aid the cause of education will each purchase one lot. . . .

At a meeting of the committee held May 2, 1895, the members were chosen by ballot to serve terms as follows: E. L. Kelley, Dan Anderson, and Robert Winning, one year each; Joseph Smith and William Anderson, two years each; Ellis Short and E. A. Blakeslee, three years each. Joseph Smith

J. R. Smith, A. H. Smith, and D. F. Lambert, for the two years' term; and Joseph Smith, W. W. Blair, and E. A. Blakeslee, for the one year term.

At this meeting committees on scholarships, course of study, and teachers were appointed; and a resolution adopted providing that the college should open September 16, 1895. A faculty was afterwards secured, consisting of T. J. Fitzpatrick, professor of sciences and mathematics; J. T. Pence, professor of languages; J. A. Gunsolley in charge of the commercial and shorthand departments; and Miss Nellie Davis in charge of instrumental music; and the college began its work September 17, 1895, in rented rooms provided by the trustees.

The total enrollment for the year is thirty-five, which, all things considered, is a fair showing. . . . We wish to further report that in order to properly and efficiently conduct the work of the college the coming year, it will be necessary to secure a professor of German and French, and also a professor of English literature, in addition to the faculty now employed.

The board also respectfully urges upon the attention of conference, that in order to make the college work a success, a

strong united effort must be made in securing students. This effort can be made very largely by the traveling ministry, to whom we must look for loyal and persistent work in this respect. Enterprises of this kind can not be sustained without substantial aid; and the aid which the directors expect and need, is in securing a wide circulation of college literature, especially the forthcoming catalogue; and also in securing students for the college. For both these we must largely look to those whose constant and wide travel gives them the best opportunity therefor;—that is, the traveling ministry. The interests of general education and the interests of the church are identical; and hence an earnest effort made by the traveling ministry in behalf of Graceland College, can be made with the most complete and commendable consistency. We respectfully ask that the conference properly instruct the ministry upon this important matter.

We have made arrangements for issuing at an early day, blanks for scholarships, by the use of which all will be given an opportunity to assist in maintaining the college. A circular letter will also be issued, explanatory of various matters of interest connected with the college work.

At the conference of 1897, at the business session of April 11, the Board of Trustees reported that in the past year Graceland College had been completed, and that on January 1, 1897, the new building had been dedicated with appropriate ceremonies. Since that date the school had been held in the new building with about fifty students in attendance. The suggestion was made that more students were needed. They reported that in building the institution of learning the Board had been compelled to run in debt, but that they expected to pay the debt from the sale of lots and from private donations.

The Board of Directors the same year reported in detail the personnel of the faculty, the enrollments in each department, cost for running, etc.

At the conference of 1898, session of April 14, some proposed amendments to the by-laws of Graceland College were considered, discussed, and afterwards adopted, which provided for merging the two boards into one. After being adopted the following resolution was carried:

Resolved, that we proceed to the choosing of successors to the retiring members of the college boards, with the understanding that at the convening of the next General Conference we desire all the members of both boards to resign, with the view to the choosing of but one board thereafter.

On the 16th of April, 1898, the following was adopted:

Whereas, the financial report of the Board of Trustees of Graceland College shows a large indebtedness, to the proper payment of which the church is morally in honor bound; and believing that the church should use that department of its working forces which the law creates to be the financial agents for the accomplishment of its financial ends; therefore, be it

Resolved that the Bishopric be hereby authorized and instructed to devise and make such arrangements for the collection of means as may be adequate, and out of such means so collected, and such funds of the church as are not otherwise appropriated, liquidate the indebtedness, and provide for the further carrying out of the desires of the church heretofore expressed in conference enactments directing the establishment of an institution of learning to be maintained by the church.

At the conference of 1900, session of April 11, the Board of Trustees of Graceland College reported, offering the resignation of all the members of the board. The Board of Directors made report in part as follows, covering two years:

The board fully organized consisted of nine members: viz., Joseph Smith, E. L. Kelley, William Anderson, I. W. Allender, G. H. Hilliard, P. P. Kelley, O. H. Riggs, J. H. Hansen, R. S. Salyards. A vacancy occurred, and has since existed, by the death of P. P. Kelley.

The board organized by making choice of Joseph Smith, president; R. S. Salyards, secretary. Joseph Smith resigned as president of the board in July, 1899, and J. H. Hansen was appointed to fill the vacancy.

In June, 1898, a college faculty was employed for the year, as follows: E. R. Dewsnup, president and professor of history and literature; T. J. Fitzpatrick, professor of natural sciences and mathematics; M. F. L. Fitzpatrick, professor of French and German; J. T. Pence, professor of Latin and Greek; J. A. Gunsolley, principal of commercial department; Ella F. Rieh, instructor in shorthand and typewriting; Ruth Lyman Smith, instructor in elocution and physical culture; A. H. Mills, instructor in instrumental music; Viola Blair, instructor in vocal music.

Later in the year, and to decrease expenses, Professors T. J. Fitzpatrick and J. T. Pence were released, and Miss Eleanor Hatch appointed professor of classics, and J. A. Gunsolley, librarian.

E. R. Dewsnup continued until the close of the year's work, June, 1899.

The faculty for the year 1900 consists of Professor R. A. Harkness, president; Eleanore Hatch, professor of classics; F. M. Smith, professor of natural sciences and mathematics; J. A. Gunsolley, principal of commercial department; Alida Logan, instructor in shorthand and typewriting; Ruth Lyman Smith, instructor in elocution and physical culture; A. H. Mills, instructor in instrumental music; Viola Blair, instructor in vocal music; J. A. Gunsolley, librarian. Ruth L. Smith resigned before the opening of the year.

In 1898-99 E. R. Dewsnup as president made several trips, soliciting students and contributions for the college. J. H. Hansen, president of the board, and Professor G. N. Briggs, of Lamoni public schools, did considerable canvassing in the interests of college work during the summer of 1899. Professor Harkness has done effective work in the same line since his connection with the college.

Several worthy young people, in the church and out of it, have been furnished free tuition, on account of the scholarships donated by subscription; some have also been admitted on partial payment of tuition. It has been the policy of the board to favor worthy students so far as necessary. . . .

At the last meeting of the board a resolution was adopted indorsing the proposed amendments to the Articles of Incorporation providing for but one board of management.

Said meeting also authorized the president and secretary to tender the General Conference the resignations of the members of the board in harmony with the action of last conference requesting both boards to resign with a view to choosing one board.

On April 17, 1900, the Articles of Incorporation of Graceland College were so amended as to provide for the handling of the business of the college by one board of trustees; and according to such provisions a new board was elected.

It is interesting to note that on the same day that this college board was elected the following resolution was discussed and lost:

Whereas there is a large and increasing indebtedness now against Graceland College, as shown by the treasurer's report for this current year, 1900; and whereas there is no prospect before us as a church of anything save a constantly accumulating debt if its doors are to be kept open; therefore be it resolved that at the expiration of the present term the college be closed until this debt be cancelled or provided for.

The vote on this was 51 in favor, 167 against. We make the following extracts from the report of the Board of Trustees made to the conference of 1901, April 12 session:

On April 24, 1900, the board organized with seven members as follows: William Anderson, chairman; I. W. Allender, secretary; Daniel Anderson, treasurer; J. H. Hansen, R. M. Elvin, J. A. Gunsolley, and William Leeka. The term of office of the following will terminate at this conference and the vacancies thus caused will need to be filled: William Anderson, William Leeka, and J. H. Hansen. The term is three years.

The faculty for the past year consists of R. A. Harkness, president; Miss Emma Le M. Reppert, Fred M. Smith, and Eleanore Hatch, in the collegiate department. Fred M. Smith resigned May 9, 1900, and Miss Hatch resigned before the opening of school in September. Miss Reppert assumed her duties September 11. J. A. Gunsolley is in charge of commercial department. Miss Alida Logan was in charge of shorthand and typewriting department until close of winter term, at which time she resigned, and Miss Esther Reimers was engaged to succeed her. Mrs. Audentia Anderson in charge of instrumental music, and Mrs. Ruth Lyman Smith in charge of elocution and physical culture.

The contemplated amendments to the Articles of Incorporation have been prepared and are referred to the conference for its action thereupon.

If the treasurer is made solely responsible for money, donations, etc., received, we take this opportunity to request that all persons remitting or paying same will do so direct to the treasurer.

At the conference of 1902, the Board of Trustees reported in part as follows:

The faculty for the school year 1901-1902 consists of H. S. Salisbury acting president; Mrs. Mina Cook Hart for the year, and Miss Mabel Horner for the winter term in the college department; D. L. Callison in the business department; Esther Reimers teacher of shorthand and typewriting; Mabel Horner of elocution; and Mrs. Audentia Anderson for the first part of the year in instrumental music and Mrs. Delia B. Davies for the latter in vocal and instrumental music. . . .

The board is hopeful that sometime there will be provided by endowments, bequests, or some such effectual means, funds by which the general expenses in connection with running the college may be met, and its perpetuity assured. Meanwhile we feel compelled to impress upon the church the fact, that until that time arrives they may expect an annual deficit. It is folly to entertain for one moment the thought that the mere matter of tuition will at any time provide for necessary running expenses, and the idea is not encouraged by the common experience in connection with the higher institutions of learning.

We feel it our duty to arrange salaries on a "ministerial basis" as advocated by the church when competent persons can be engaged who are willing to make the necessary sacrifice. But when such is not the case we should not be thus limited. The first consideration, it seems to us, should be an able and efficient corps of teachers, a successful school, and an educational system in connection with the institution which will make it worthy the name of college.

We excerpt from the report of the Board of Trustees made to conference on April 8, 1903, the following:

The board organized on April 22, 1902, as follows: Daniel Anderson, chairman; I. W. Allender, secretary; R. M. Elvin, John Smith, F. M. Smith, J. A. Gunsolley, W. A. Hopkins. Bishop E. L. Kelley was elected treasurer. There will be two vacancies on the board to be filled at this conference, R. M. Elvin and I. W. Allender retiring.

The faculty for the school year 1902-1903 consists of C. O. Taylor, acting president, to January, 1903, and C. M. Barber for remainder of the year in that office, and Mrs. Mina Cook Hart and J. P. Anderson (with Mrs. Evelyn Gurley Kane and L. F. Affhauser assisting) in the college department; L. F. Affhauser in charge of the business department; Miss Esther Reimers in charge of the shorthand and typewriting department; Mrs. E. G. Kane teacher of elocution, and Mrs. Delia B. Davies teacher of vocal and instrumental music.

The board believed that there should be some action taken at this conference to put some one in the field in the interest of the college that the church and the public may become better acquainted with the necessities and the affairs generally of the college, and that the work may be carried on continuously and more systematically, and respectfully request that this matter be given serious consideration.

On April 9, 1904, the Board of Trustees again made report to General Conference, which consisted very largely of the report of President Ernest R. Dewsnup to the Board itself. We make extracts as follows from this report:

Undoubtedly, so far as Graceland College is concerned, its *raison d'être* must be found in its collegiate or university work—the ultimate success of this alone justifies the sacrifices made to develop the institution. At present the college department, as will be gathered from the previous statistics, is in a semi-moribund condition, due to the general indisposition of both parents and young people in the church to see the advantages of higher education. It is to be hoped that this condition will not last, and that the majority of our students will take regular four year courses, leading to a degree.

A comprehensive scholarship scheme has been inaugurated which should help the institution both financially and numerically. Still, I can not help but feel the desirability and necessity even of the church recognizing its own offspring in a more complete way than it has done heretofore. I refer now to the church as a body and not individually. An annual endowment of two thousand dollars per annum, added to the amounts accruing from scholarship and tuition fees, would enable the college to offer suitable facilities of instruction in all branches of educational work, to provide itself with useful equipment, and would afford it an opportunity of rising to a more respectable (educational) position among the collegiate institutions of the land. Scientific equipment and apparatus, large additions to the library, further facilities for the commercial school, and many other improvements are absolutely needed, and unless the church faces the matter squarely in the face and realizes that, in catering for the higher education and better moral training of its young men and women, it must incur financial responsibilities that should be openly recognized and provided for by the annual setting apart of at least such a sum as I have named, the college may drift aimlessly along for another decade as it has largely done during the decade it has almost completed.

The Board added the following:

The report of the Bishopric to January 10, 1904, will show still unpaid on the college debt eight thousand five hundred, and thirty-nine dollars and thirty-nine cents. This includes interest, insurance, and miscellaneous expenses.

The report of the treasurer of the Board of Trustees will show to same date a deficit in running expenses of six thousand, three hundred and thirty-six dollars and seventy-six cents.

By arrangement with the Bishopric as authorized by the last General Conference, Elder Joseph Luff was selected to enter the field in the interests of the college. The board understands, however, that he confined his efforts solely to the liquidation of the so-called "original debt."

There seems to be room for a misunderstanding with regard to this debt, for many seem to have accepted the idea that because a sum equal to or greater than twenty-five thousand dollars has been paid, with which it was designed to cancel the debt by means of the twenty-five dollar subscriptions, that therefore there is no farther obligation resting upon the church.

While it is true that the debt, including the running expenses, has been and is continuously being reduced, still the deficit is yearly being added to the debt which also carries with it, interest.

The actual debt, then, to January 10, 1904, according to Bishop Kelley's reports in his dual official capacity, was fourteen thousand, eight hundred and seventy-six dollars and fifteen cents.

The board desires to see some provision made for regular running expenses, so that there will not be a deficit to be added every year to the debt, and approve President Dewsnup's scheme for five-year scholarships, which is now under way, and believe it to be good policy for the church to appropriate two thousand dollars per annum as recommended by him.

The board also asks that action be taken at this conference, that through the Bishopric, the ministry (each member in his respective field) may be authorized to keep the church informed concerning college matters as far as practicable, and that each elder be requested to secure if possible, at least one student for the college (preferably for a four year term), this being in line with President Dewsnup's desire that the attendance of students should be with the idea of preparing for a degree.

We also respectfully request that necessary time be granted that a representative of the board may present certain matters to the conference.

Whatever steps the Board of Trustees may deem it advisable to take with regard to this college work, there can be but little accomplished if any apathy exists concerning it generally throughout the church, and whether it is to be sustained, commended, or condemned, we fervently hope the church will give the affairs pertaining to the college greater and more serious attention.

At the session of April 12, 1904, the following preambles and resolution were presented from the Quorum of Twelve:

Whereas the maintenance of Graceland College is proving to be a serious burden in a financial way and is likely to so continue; and,

Whereas there seems to be but a minority of the members of the church who favor its continuance; and,

Whereas the operation of a college of its character does not lie within the direct line of our appointed work as a church; therefore,

Resolved that we favor a discontinuance of Graceland College after the close of its present term, and recommend that the property be turned over to other uses such as may be agreed upon by the Bishopric of the church and such other councils or persons as may be chosen by the General Conference until such time as the General Conference decides to reopen the college.

This provoked considerable discussion, and the vote was not taken until the afternoon of April 14. A yea and nay vote was called, resulting in the adoption of the resolution by a vote of 851 for, and 826 against. On April 14 members of the Board were elected to fill the place of those retiring. Subse-

quently to conference the Bishopric and Board of Trustees as a joint council took under advisement the question of carrying out the resolution, and, according to the SAINTS' HERALD for May 18, 1904, took the following action:

On May 12, 1904, the Bishopric of the church and the Board of Trustees of Graceland College, to whom was referred the matter of the use and disposition of the property of Graceland College by resolution of the General Conference at Kirtland, held a joint meeting in the rooms of the Herald Publishing House, Lamoni, and after due and careful consideration of their powers and duties in the premises adopted the following as a basis of work:

First: That the Board of Trustees of Graceland College was by the General Conference at its last session appointed a committee to act with the Bishopric in caring for the property of Graceland College as shown by minutes of said conference, pages 705 and 706, and following the passage of a resolution of said conference, page 698 of minutes, to wit:

"Resolved that we favor a discontinuance of Graceland College after the close of its present term, and recommend that the property be turned over to other uses such as may be agreed upon by the Bishopric of the church and such other councils or persons as may be chosen by the General Conference until such time as the General Conference decides to reopen the college."

Second: That the resolution favoring the discontinuance of Graceland College was acted upon without any notice whatever having been given that the same would be presented for action, as is required by the Articles of Incorporation of Graceland College which reads as follows:

"These articles may be amended at any General Conference of said Reorganized Church, or at any meeting of the Board of Trustees herein named, providing sixty days' published notice of said amendment and the nature of the same be given through the SAINTS' HERALD prior to the time of such annual conference or meeting."—Article 15 of Incorporation Act.

Third: That the resolution referred to of the General Conference can not properly be considered an order for the closing of Graceland College, for the same would be contrary to the Articles of Incorporation, and the former action of General Conference requiring sixty days' published notice before action upon such a resolution, and therefore absolutely void; but, that it was simply the expression of the sentiment of those present at the conference upon the question, without the authority of an action to close the college.

Fourth: That this council, after due consideration of the question of closing the college and diverting the property to other uses than that of a college, which is duly provided for in the Articles of Incorporation, believe that it will actually cost less to run the college the ensuing year than to discontinue the running of the same; besides, it will so disturb the educational work, already in operation at great sacrifice and expense, as to make it doubtful if the college could ever recover from the effects of so stopping it.

Therefore after a full and respectful consideration of the feeling and sentiment expressed in the resolution by the General Conference, it is the sense of this council that its members in their respective capacities and duties as members of the Bishopric of the Reorganized Church, and as trustees of Graceland College, use every legitimate effort practicable to solicit and collect the means to liquidate the full indebtedness now against the college, and, should the means be furnished, continue the running of the college according to its Articles of Incorporation, and the trust reposed by the church.

E. L. KELLEY, Chairman of Council.
FRED'K M. SMITH, Secretary of Council.

Concluded on page 269.

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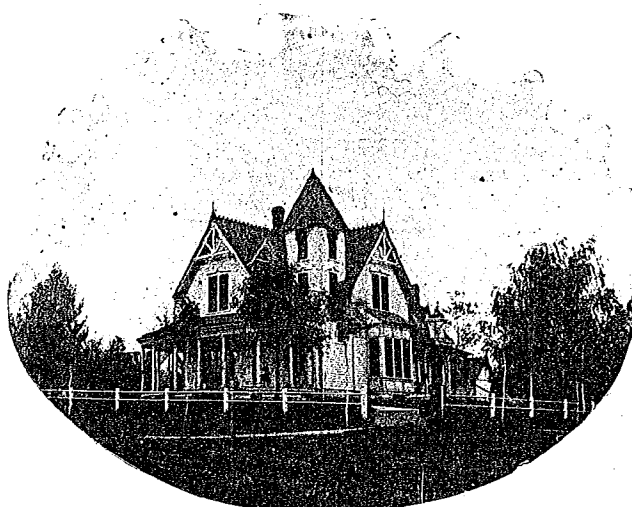
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 "There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 6

Volume 52

Lamoni, Iowa, March 29, 1905

Number 13

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

JOSEPH SMITH - - - - - EDITOR
 LEON A. GOULD - - - - - ASSISTANT EDITOR
 FRED'K M. SMITH - - - - - CORRESPONDING EDITOR
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ONE of the amusing things we notice from time to time is to see a person pick up a late issue of his paper which contains an article written by himself, read that particular article with an expression of unmixed pleasure, possibly turn and reread it, then throw the paper aside with an air that seems to say: "That's the only thing in the paper worth reading; the best thing that's been in print for some time, — since I wrote my preceding article, in fact."

If those who have a talent for writing would exercise it as they may be led, they would see how hard it is to resist the temptation to do that very thing. The HERALD will welcome short articles upon gospel topics.

Editorial.

THE MINISTER SHOULD CONTINUE HIS WORK.

"Many interested, and if the work is followed up a good work will be done here."

This is the burden of quite a number of the letters and reports from elders in the local and ministerial fields, after laboring in certain localities where they have secured openings, either in branches or near to them.

It is not our intention in this writing to throw doubt upon, or discredit the faith or the labor performed by the elders who thus write; as the good will of coworkers demands that all are to stand equally fair in the esteem of each other in regard to devotion to the Lord's work. However, we desire to present a few thoughts in regard to the statement itself and its possible results.

We take it for granted that the closing sentence is correct and that the elder who writes this way has been faithfully engaged in his duty to present the gospel while he has been laboring in the place of which he makes the statement that a *good* work can be done if his labors are followed up. He had been blessed of the Spirit in obtaining an opening, and in presenting the word of God as given in the Scriptures afterwards, and this gave him comfort and joy. That he is qualified to estimate the degree of interest manifested in his services is conceded, or confidence in him as a minister is misplaced; hence we must take what he writes as a proper basis upon which to judge the propriety of following up his effort.

Here arises the difficulty in some, if not all the cases occurring and which come to our notice by letter and report. Why does the elder leave the place where so good an interest has been awakened? How does it happen that just as it begins to appear that the labor is to be followed by accessions to the church the elder declines to make further appointments, closes up his books and goes away, finishing his work by writing to us, either before he leaves or soon after he reaches a new place, that there is a good interest and prospects fair for a "good work" if his labor is followed up?

Again, two or three queries applicable to such a situation of things as suggested by the sentence quoted are unavoidably presented to one who will think about it. The first of these is, Was the elder qualified to make the opening and to arouse the

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interest which he represents as existing? This must be answered, Yes. Is he capable to judge of the conditions under which he labored, the temper of the people, and whether they would be willing that the work should be followed up? Already this is conceded. Is the forecasting of the situation by the elder the result of his reasoning upon it, thus reaching conviction, or is it the result of a manifestation of the Spirit, of intuition, or revelation? These queries answered, the last in either way, then another follows. If the elder was qualified to secure the opening, to excite the interest until the situation is ripe for fruition, and to judge that a good result would follow if the work was continued, why is he not qualified to keep the work going and why does he forsake an opening so promising to an uncertainty—that of one being sent to complete the work?

Is the responsibility of the elder discharged when he writes to the Editor that he has prepared an opening and it should be followed up or loss may occur? Or is he free of blame when he writes in like manner to the president of district, the missionary in charge, or the Presidency? We are strongly inclined to think not. For these reasons: The elder who is qualified to secure an opening, create an interest warranting a continuation of labor, is also qualified to know that the chances are that neither the president of the district, the missionary in charge, nor the Presidency has any fellow laborer available to drop his own work in his immediate field to follow up the work left undone by the elder, however willing either of these authorities might be to send one. We are of the opinion that there is not one elder in fifty laboring in the field, who is qualified to do as is suggested, but who knows pretty nearly all the laborers in the field in which he is at work, and is acquainted by reputation and the general reports with all who are at the disposal of the general officers of the church; and hence must likewise know that there is no probability that any one will, or can, be sent to take up the work abandoned by him and thus do the "good work" referred to. Why, then, should he impliedly ask what he upon reflection would know could not in the nature of the case be granted, and by writing to president of district, missionary in charge, or the Presidency throw the burden of loss to the work upon one or the other of these several authorities?

The deduction almost is inevitable, that the elder who has created the situation by his labor, and is satisfied by his conviction, or the evidence of the Spirit to him, that the following up of the work done would be productive of good, and that it ought to be done, really is the minister who should follow up his own work. Our advice then would be that an elder should not make so extended a list of appointments as would result in his having to leave a prospect for doing good of the nature mentioned in the quotation.

We have advised this heretofore, but almost it seems that some of the letter-writers either have forgotten the advice, find it not consonant with their wisdom, or have dropped into the rut of stereotyped repetition of a wise saying which they can not expect to have immediate or lasting effect.

CONVICTION—CONVERSION.

In a late sermon an elder discoursing on conversion, suggested by the text, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven," said: "Conviction is one thing, conversion is quite another." Conviction is a result of reason and judgment: conversion is the result of a change of purpose and intention carried into a change of conduct. A man may be convinced of his need of reform, change of personal conduct from the pursuit of the unfruitful and evil to that which is better and nobler, but unless such change occurs he is not converted.

The gospel is intended to produce both conviction and conversion; to inform the judgment and to move the heart; both are necessary to a godly life.

"WHO MAKE AND LOVE A LIE."

If President Joseph F. Smith has stated in public what it is currently reported he has, that in the statements made by him when a witness before the Senatorial Committee, whose sittings for inquiry have lately been finished, the report of which in regard to the unseating of Senator Smoot is awaited, he testified to that which was not true, he has done an unfortunate and an unwise thing. There may have been some moral bravery in doing as he did in stating that he was breaking the law of the State, the law of the United States, and the law of God by continuing to live with his five wives; and such boldness may have made some admirers of the President of the Utah church; but, when that president publicly states that he lied when he gave his evidence before the Senatorial Committee, those who may have admired him for his avowal of his guilt will not, can not admire him as a confessed perjurer. It may be said that President Joseph F. Smith did not make oath to what was false, as he was not sworn, that is, no judicial oath was administered to him, but, when a witness chooses to affirm that privilege is granted by the courts; the form of the affirmation is much like this: "I do solemnly affirm subject to the pains and penalties of perjury, that the testimony I shall give in the case now pending . . . shall be the truth, the whole truth, and nothing but the truth." If President Joseph F. Smith faced the committee on such an affirmation, and gave false testimony, can it be called anything but perjury? We think not.

We were surprised when he testified as he did; we

now are more surprised to learn that he has said that he affirmed what was not true. What can honorable men in or out of the church think of such a man? What reliance can be placed on what such a man declares? If he sought by falsehood to avoid falling into a "trap" set for him before the committee, by confessing that he did so falsify he has assuredly fallen into a more open and dangerous one.

THE CAUSE WHY FRANK J. CANNON WAS DISFELLOWSHIPPED BY MORMON CHURCH IN UTAH.

The two editorials written for the *Salt Lake Tribune* which formed the cause why the church in Utah disfellowshipped Elder Frank J. Cannon, and to which we referred in a former *HERALD* we give below:

"ANALYSIS OF CHURCH."

The exclusive character of the Mormon faith and practice—as exemplified by the utterances and acts of the hierarchy—is such as that most observers are extremely puzzled in their efforts to make any accurate description.

The result is that one phase of the matter, which probably attracts first attention and becomes understood, is taken as a type of the whole, and is so treated. Hence the many partial apprehensions, which are really misapprehensions, of the subject; and hence the almost violent antagonism between two commentators, each of whom may have reason for his view, while both stand in direct opposition to each other.

This difficulty arises initially; and it must be the *Tribune's* work, in the brief space of this article, to attempt to establish some landmarks to aid thinking men in making an accurate boundary line.

First, let us get the personal element out of the way. The Mormon leaders are like other men. Some of them have been magnetic, auto-hypnotic; some of them have persuaded themselves and others that they were inspired; some of them have been brave, simple souls, willing to live and die for a chosen faith; some of them have been large-minded men, natural founders of empires, natural social leaders and philosophers; some of them have been cruel, arrogant, bigoted; some of them have been narrow, avaricious, lustful of power. In the main, all of the leaders have been men of strict character; sober, honest, and—with the exception of the peculiar offenses associated with polygamy—careful in their relations with the other sex. Of the mass of the Mormon people it can truthfully be said that no more thrifty, industrious, and useful lot of people ever came into any one community; they have practiced all the virtues as they have understood them; and with the exception noted above with regard to the leaders—the teaching and living of plural marriage, polygamous cohabitation, and their inevitable attendants—their lives have been pure.

With all these affirmative virtues, it is easy to see how they have derived, as they deserved, so much of praise from the world. But the religion was founded, and is now operated, upon an entirely archaic and utterly impossible proposition. As it is of less value to describe the past than to deal with the present (and assuming that the leader of to-day, Joseph F. Smith, is seeking to re-establish in exactitude the rule of his uncle and father, who founded and died for the faith), let us view the religion as he would have it in theory and practice if he could.

This is the dispensation of the fullness of times. It is a preparatory period for the second coming of Christ, who is to return to earth and rule in glory over all nations, kindreds,

tongues, and peoples. There having been universal apostasy from the simple truth as he left it, it is necessary to restore that truth by revelation, that men may be imbued with it, and be prepared by it, for the advent of their divine ruler. All sects of the earth, while possessing and living possibly some truth, are acting without authority. Thus we have a prophet, into whose hands is committed the authority of God to prepare the world for the glorious return of his Son. Naturally, no other government, by church or by state, is legal. Through the prophet, God has declared that the powers of this world shall crumble and that his kingdom is set up, never more to be thrown down nor its power given to another people. Under these circumstances, it is impossible to divide the spiritual from the temporal, since all the commands of God through the prophet are spiritual, and since his decree to his followers must be both spiritual and temporal; the first for their spiritual enlightenment and preparation; the second that they may so develop their temporalities as to be fit subjects of and princes in the kingdom of God until and when his son shall come.

To warn the world and to aid in preparation, the president has two associates, who, with him, constitute the first presidency. Then there is the quorum of the apostles—the twelve—and this quorum holds, when it is unanimous, co-ordinate authority with the first presidency. Minor officials, who need not be mentioned, are ordained to various callings.

The president is the only man authorized to deliver God's word to the world, and his declaration is absolute.

These men, some of them, expect to live to see the coming of the Savior, and to take part in his rule of righteousness upon the earth—so soon shall be the day of his coming.

The authority is boundless and eternal. Even after the termination of their earthly career, they are to have certain celestial power and place as the apostles of the Son of God.

With such faith, how little must seem all the mere earthly authorities; how contemptible and paltry, as well as false, must seem all earthly denominations!

This president, and his two counselors, with the apostolic quorum and subordinate officials, followed by hundreds of thousands, are merely making preparation for that great and awful day of the Lord when he shall come in his splendor; when the wicked and unbelieving shall fall or flee in terror from his face; and when these, his elect, shall stand with him to judge and govern the whole world under the rule of the kingdom of God which they have established.

In the meantime, the prophet and his subordinates receive one tenth of all the annual increase of all the faithful members of the church, being a slight return to the work of God for his blessings upon them. All that they possess is a part of his kingdom, and he leaves to their stewardship nine tenths of what their industry produces each year; and takes but one tenth for the purposes of his kingdom, under the direction of his prophet.

Taking the foregoing as the basis, it is easy to discern how an avaricious bigot not controlled by high intellectualities, not controlled by delicacies, having several wives and many children, and holding an old grudge against the government of the United States, could, with the power of a State at his command, set up and maintain an alien government within and against the republic of the United States.

And that is exactly what Joseph F. Smith, prophet of the Mormon church, has done and is doing.—*Salt Lake Tribune*, January 22, 1905.

AN ADDRESS TO THE EARTHLY KING OF THE KINGDOMS OF GOD.

When there is committed supreme rulership to the hands of a king, and when he brings to his companionship and support a set of ministers—any one of whom may be called, on occasion, to deliver his will to subjects, either residing within the monarchy or elsewhere—it becomes of vital importance to the sub-

ject that the prince be both wise and tender toward his people, and that his ministries shall emulate, even if reverence will not permit them to excel in, these high qualities.

You, sir, are a sovereign of absolute authority. The written constitution under which your predecessors reigned has, by steady avoidance, disuse, and misconstruction by the courts of your appointment, been so changed and so weakened as that it has no longer either definite provision or binding force. Your predecessors were required to adhere to the word of God, whose kingdom they administered as earthly kings. Your prelates have so mystified that constitution, upon which the people depended for their protection, as that the mere subject dare no longer quote it lest he be deemed guilty of treason to the crown; and you have so definitely declared that the God whose kingdom you rule as earthly monarch does not announce any will to you, that your own personal purpose becomes both the law and the constitution.

This would be a most dangerous state for a kingdom where the ruler is both a good and a wise man; it becomes doubly menacing when the ruler is not known to possess intellect of a high order, and when he has not been renowned for any other goodness than that of announcing his own personal purpose and then living accordingly.

Even this situation, bad as it is, becomes worse if the ministry, selected to aid the purposes of the crown, is composed of men who repose themselves entirely within the favor of the throne and forget the rights of the people of whom they should be at least defenders, if not advocates.

In a monarchy such as this, the ministry should be the connecting link between the throne and the subject. It is indeed unfortunate when, with no constitution to protect the mass and a ruler with no deference to God to guide him in the performance of his duty to his subjects, the ministry is either so corrupted by favor or so weakened by fear that it inclines entirely toward the throne and leaves the subjects utterly at the mercy of royal whim. A careful scrutiny of the history of peoples demonstrates that under such sad combination of circumstances the king, unless he be an especially good man, amenable to the softer influences of humanity (and neither the friends nor the enemies of your majesty have ever charged this kind of weakness upon you), is certain to make wider and wider demands upon the life and property of his subjects and to grow more and more impatient of any resistance to his will. And, too, under such circumstances, it has been noted by patriots of all times that the ministry serving under a monarch who is unrestrained, and over a people who are rendered supine or helpless, take their advantage in still more complete aggression upon the subject's rights.

It is with no ill will toward your majesty that this address is directed to you. Your rule is absolute; I wish it might be glorious. You are the highest of earthly potentates, in that you hold the authority of the creator of the world, and rule in his name; I would that your reign might be so filled with the excellencies which we ascribe to him as that all your subjects might be safe and free and happy, and that all the rest of the world, gazing on the splendor of this kingdom, might desire to join its prosperous and contented people. But unfortunately, and even at the cost of my favor in your court, I must address to you these words of reproach. Having cast aside the constitution, you have cast aside the principles which it represented; having selected a servile ministry, you have not permitted the voice of your subjects to reach your ears; having been gluttonous of power and impatient of any assertion of claim against your sovereign will, you rule by affrighting the courage and conscience of all. As earthly king of the kingdom of God you have loosed yourself, and at your pleasure you have loosed your ministers, from all bonds.

I charge you with these acts, which are violative of the written constitution of the kingdom of which you are the ruler:

1. That you have disdained the laws which your predecessors

established, and which you interpreted. And there can come no greater disaster to a kingdom than that its chief citizen (its ruler) shall refuse to obey the law which has been decreed from the throne. For if he will not obey, how can he presume that others will heed?

2. I charge you with the selection of ministers who are merely the creatures of your own favor, possessing neither the ability to administer nor the confidence of the people to justly strengthen their power. Some of these were unknown when you designated them for places in your cabinet. Some of them were known and detested. And yet you forced them upon the kingdom.

3. I charge you with having made treaties upon which the safety of your subjects depended; and with having ruthlessly violated, and with having directed your ministers to violate, these treaties, leaving us to danger of war with powers better equipped for earthly struggle.

4. I charge you with having taken the bodies of daughters of your subjects and having bestowed them upon your favorites. And you have done this, sometimes by the secret method which left you free to deny your part in the tragedy; and sometimes by the open method when you could cajole the fathers and brothers into silence by some offer, or frighten them by some threat.

5. I charge you with having taken the property which belonged to the widow and the orphan and having absorbed it into the possessions of the crown. And you have done this, not only by your personal autocracy directly, but by referring cases to your ministry who, because of previous instruction, have determined the controversies against all justice and in your behalf.

6. I charge you with having departed from the constitution, which provided for a tax which your subjects were able to bear; and having instituted in lieu thereof a system of elaborate exactions so appalling in their total as that your subjects are going into poverty in order that the crown lands, palaces, jewels, and vestments may become richer and more sumptuous.

7. I charge you with having provided, at the public cost, for worthless and indolent, if not dissolute, princes of your house, and with having added such emoluments to their positions as that they have been thrice paid for services; and with having uttered your edict of protection, so that no misconduct could remove them.

Can you deem it a happy and fortunate lot for a kingdom when the ruler's highest ideals are the gain of mere earthly wealth to contribute to the magnificence of the crown's possessions; the maintenance of a ministry servile in all things; the living of a life of luxury with many wives in many palaces; the multiplication of many children, who, as princes of your house, are to be maintained (judged by the examples so far afforded) at the public charge; and the steady retrogression of the hope and ambition of the subject? Do these things make a prosperous and a happy kingdom? Or do they make hell on earth and indicate the decay and the ruin of the kingdom of God, over which you rule with bigotry, with gluttony of power, with insensate self-esteem?

History will answer, if you will not, the questions of
THE WRITER.

—Salt Lake Tribune, February 1, 1905.

CENSUS CURIOSITIES OF UNITED STATES, 1900.

Total population 75,994,575. Of these, male, 38,816,448; female, 37,178,127; excess of males over females, 1,638,321.—Abstract of Twelfth Census, 1900; p. 7. Iowa, males, 1,156,849; females, 1,075,004; excess of males, 81,845. Utah, males, 141,687; females, 135,062; excess of males, 6,625.—Ibid., p. 39. Utah, native white, total, 219,661; males, 112,195; females, 107,466; excess of males, 4,729.

HAZING IN THE SCHOOLS.

A brother sends us the following clipping from the *Chicago Tribune* of March 11, 1905.

Some time ago an attempt was made at hazing Kingdon Gould, son of the railway magnate and financier, which attempt failed because of resistance on the part of the young man in self-defense.

At first it was thought that young Gould would not return to the school, but from the clipping we give it appears that he did, and incidentally submitted to the hazing process.

NEW YORK, March 10.—[Special.]—Kingdon Gould has been hazed.

Since his return to the Columbia campus after his trouble before the Christmas recess young Gould has been regarded by students as a protege of the faculty. There exists a sophomore class organization known as the "Black Avengers," constituted for settling just such problems as young Gould's case presented.

Not many nights ago when it became known Doctor Butler was about to leave for Montana, Gould was accosted by a young man as he was going from the university grounds to his fraternity house. The young man asked him some questions about the next day's lectures and the two walked on, two other students joining them.

The newcomers did not bother to ask questions. One told Gould he was "pinched." Gould was informed he had his choice of accompanying them then or of giving his parole to meet them at a stated place and hour that night. He accepted the latter and kept his agreement.

A lecture on the proper conduct for freshmen was administered to Gould. Then he was asked to spell "money," after which he was forced to relate the genealogy of the Gould family and expound the police regulations as to the carrying of concealed weapons.

After these preliminaries, it is said, Gould was blindfolded and set astride a barrel with a broom in his hand and told to give an exhibition pony polo ride. A sudden kick sent the barrel from under its rider, and he was declared unhorsed.

With two toothpicks in his hand and a shingle to sit on Gould was compelled to play varsity oarsman. There were a few other things, all of which he did.

The campus report to-day has it that the young man took his medicine well.

SAN FRANCISCO, California, March 10.—Made a cripple by hazing, Albert De Rome entered Police Judge Morgan's court on crutches to-day and secured warrants for the arrest of the Hopkins Art Institute students who made him the victim of their sport. The accused are Jackson Hatch, Jr., A. P. Hunt, and Curran C. Herrison. The hazing was done on November 19, 1904.

WASHINGTON, Pennsylvania, March 10.—[Special.]—A score of hazers are to be expelled from Bethany College to-morrow for their course in initiating Wade H. Stewart of Parkersburg, West Virginia, into a Bethany College fraternity. They took him to an abandoned coal-mine, beat him, and dragged him through mud. He is in a serious condition from pneumonia.

Hazing is not a relic of barbarism, but is a vicious outgrowth of scholastic and class exclusiveness, a sort of physical barnacle fastened on the curriculum of the schools of the country, including the military schools at West Point and Annapolis. Some of its evil results are seen from the two instances which follow the notice of the hazing of young Gould. Of course if it is necessary that any shall be subjected to the ungentlemanly and senseless indignity of hazing, the

son of the rich and notable man in community as well as the son of the poor and unnoted should be victims.

No self-respecting board of directors, or managers of any public school, college, seminary, or university should encourage, tolerate, or submit to the unmanly, senseless, and humiliating practice of hazing. The entree into college life is hard enough for a sensitive, high-minded, and bashful boy without his being subjected to the irritating and disgraceful humiliation of rough horseplay, from already installed students, the result of which is so often fatal to mind or body of the victim.

EDITORIAL ITEMS.

The Boston Evening *Herald* for March 6, 1905, contained the following editorial paragraph: "N. B.—For Boston churches, chronic complainers of small congregations. The Latter Day Saints, or anti-polygamous Mormons, have from the neglected and unchurched families of Somerville gathered together a happy and large religious society, and in a few months' time dedicated a new and substantial house of worship. Had not the evangelical missionary bodies previously condemned the field as barren and unpromising?"

"The library has lately received from the Reorganized Church of Latter Day Saints four volumes of the official Church History. These are of special interest at the present time, as they are written, so far as can be judged by an outsider, in a fair and impartial spirit. The story of this church in its early days, the troubles in Missouri and at Nauvoo, Illinois, the murders of Joseph and Hiram [Hyrum] Smith, and the subsequent movements, all make matter well worth careful reading by others than members of the organization. The history of the Grand Lodge of Iowa, in its first volume, will show that the Mormons had much influence at about the time of organization. There were two Mormon lodges in the Territory—at Montrose and Keokuk. And while these were not admitted to take part in forming the Grand Body, yet the presence of their representatives at Iowa City was responsible for some very peculiar actions. These Mormon Masons were the victims of unreasoning prejudice and popular passion and it is hoped that our historian may search out the real truth. For a number of years brethren hailing from the disrupted lodges at Montrose and Keokuk, and even from Nauvoo, were freely admitted into Iowa lodges. In fact a number of those from Nauvoo were petitioners for dispensation and established a lodge at Augusta, being most heartily recommended by No. 1, at Burlington. Our historian has found much in these volumes of Church History directly to his purpose."—*Quarterly Bulletin* of the Iowa Masonic Library, for February, 1905.

Report of Missionaries to the Conference or Church

NAME.	Whole No. of services attended	Times preached	Number baptized	Number confirmed	Number ordained	Patriarchal blessings	Branches organized	Districts organized	Marriages	Children blessed	Administered to sick	FIELD OF LABOR.
Peter Anderson	153	91	9	7	3						15	Scandinavia
Gomer T. Griffiths	402	180	2	7	5		1			9		Northwestern Mission
Wm. H. Kelley	150	85							2			Rocky Mountain Mission
John W. Rushton	290	175	2	3	3		1			9	42	Great Britain
Frederick A. Smith	530	167	3	9	6		1			6	105	Iowa, Minnesota, Nebraska, and Dakotas
I. N. White	130			10	4					8		Missouri, Kansas, and Illinois
J. W. Wight	422	141	10	10	3		2		2	3	95	Michigan, Indiana, Wisconsin, and Northern Illinois
J. J. Bailey	293	120	5	6		150			1	20	25	Eastern and Northern Michigan Districts
Charles E. Butterworth	343	198	9	9	2	41			1	7	24	Gallands Grove District, Iowa
Charles Derry	239	89		2	1	82				3	22	Little Sioux and Pottawattamie Districts
Henry Kemp	265	162		8		386			2	18	175	Independence Stake
John H. Lake	88	68		3	2	247				3	97	Indiana, Michigan, Northern Illinois, and Wisconsin
J. R. Lambert	313	53	1	2		202				5	68	Southern Iowa and Northern Missouri
J. M. Baker	385	98	9	3	1				4	4	58	Little Sioux District, Sioux City objective
M. H. Bond	206	94	4	20	2				2	7	74	Chicago and Northern Illinois District.
Richard Bullard	311	135	11	18	2				3	6	75	Massachusetts
Joseph F. Burton	257	65	19	19	2					2	1	South Sea Islands Mission
James Caffall	182	123			1					2	17	Western Iowa, etc.
Duncan Campbell	275	125		1					2	2	17	Lamoni Stake
Albert Carmichael	326	88	8	8	1				1	4	37	Southern California
A. V. Closson	235	96	1	1					1	5	161	Wisconsin
A. S. Cochran	187	54		2	1					2	116	Southern Michigan and Northern Indiana
M. H. Cook	233	100	6	5					3	56	7	Tri-cities and Iowa
J. C. Crabb	335	177		1	2						7	Portland District, Oregon
Robert M. Elvin	343	93	3	8						3	129	Pittsburg District
G. H. Godbey	50	150	5	5	3					2	50	West Virginia
V. M. Goodrich	217	88	12	11	3				2	8	74	Kirtland District
J. A. Grant	394	164	5	8	2					10	24	Northern Michigan
George Green	216	115		1			1		2	2	13	Chatham District, Canada
Charles J. Hunt	295	137	1	2	1					3	50	Gallands Grove, Iowa, District
Samuel J. Jeffers	207	72	3	3	3				1	3	24	Ohio District
A. E. Jones	187	53	4	4						5	55	Southern California
Arthur Leverton	60	30	1	1						4	25	Canada
W. A. McDowell	245	115	5	9	2		1		2	8	42	Wisconsin
James Moler	422	210	16	15	1				1	3	97	Clinton, Missouri, District
A. E. Mortimer	236	150	2	4					2	4	64	Ontario, Canada
E. W. Nunley	150	75	2						2	5	25	Texas
A. H. Parsons	304	130		4					2	4	43	Independence Stake
F. G. Pitt	240	81	7	19					3	3	24	New York and Philadelphia District
Elbert A. Smith	82	4	4	1					2	2	20	Burlington, Iowa
George A. Smith	92	64	2	2					2	2	14	Northwestern Ohio
John Smith	386	68		4						11	254	Lamoni Stake
E. A. Stedman	256	113	3	3	2		1		3	3		Minnesota
J. A. Tanner	371	193	7	7					2	5		Northeastern Missouri
Thomas Taylor	332	148	6	4						4	25	Leeds District, England
J. M. Terry	337	158	9	7					2	5	181	N. Cal. Dis., San Francisco and Oakland obj. point
M. M. Turpen	299	109		4	2					2	56	Pottawattamie and Fremont Districts
J. W. Waldsmith	269	43		4	3		1		2	2	60	Southern Nebraska
Alfred White	313	67		4						5		Independence Stake
T. W. Williams	200	85		1					1			Southern California
Arthur Allen	362	141	8	7					2	9	52	St. Louis District
W. M. Aylor	333	171	17	20						6	51	Oklahoma and Indian Territory
I. P. Baggerly	100	1	3	1						2	24	Southern Indiana
O. H. Bailey	277	123	20	11					3	4	18	Kewanee District
A. M. Baker	273	160	9	13	2					2	52	Southern Missouri District
Richard Baldwin	319	129	8	11					3	2	37	Pittsburg District and Western Pennsylvania
T. J. Beatty	252	125	21	18					2	12	15	Ohio District
Amos Berve	289	89	18	4	1				2	5	61	Kewanee
Charles H. Burr	202	110	2	6					2	1	40	Eastern Iowa District
Hubert Case	257	116	10	5	1				1	4	30	Oklahoma
Oscar Case	258	167	9	8						1	14	Eastern Iowa District
D. R. Chambers	249	167	8	6	1				4	3	68	Pottawattamie and Fremont Districts
A. M. Chase	389	204	1	2						3	30	Rocky Mountain Mission
Frank J. Chatburn	251	91	4	4	4				2	2	32	Spokane District, Washington
T. W. Chatburn	134	3	2	4						10	51	Washington
J. C. Clapp	77	1	2							2		Southern California
S. D. Condit	200	106	5	9					1	7	31	Rocky Mountain Mission, labor done in Idaho, Neb., Io.
F. M. Cooper	373	150		1					2		51	Northeastern Illinois and Wisconsin
J. J. Cornish	294	130	12	11	2					33	76	Northern and Eastern Michigan
J. F. Curtis	294	159	14	14	1				3	11	77	Colorado
John Davis	310	127		3						3	29	Far West District, Missouri
L. R. Devore	242	10									65	Kirtland and Ohio Districts

NAME	Whole No. of ser- vices attended	Times preached	Number baptized	Number confirmed	Number ordained	Patriarchal blessings	Branches organized	Districts organized	Marriages	Children blessed	Administered to sick	FIELD OF LABOR
F. J. Ebeling	403	190	19	20	3					14	58	Southern Ohio
Wellington D. Ellis	252	195	10	9					1	2	94	Southern Michigan
N. C. Enge	279	144									7	Far West and Nodaway Districts, Missouri
E. A. Erwin	225	49	4	4						10	54	Indian Territory
J. D. Erwin	190	137	3	5							8	Indian Territory
R. Etzenhouser	280	137	8	8					1	3	3	St. Louis District
J. C. Foss	77	51								4	137	Central California
S. O. Foss	200	148	7	7	1					18	76	Ohio and West Virginia
Charles Fry	401	103	17	11					2	2	103	Omaha and vicinity
Frederick Gregory	361	176	16	14	1		2			4		Canada
M. F. Gowell	336	121		4						2		Northeastern Kansas
J. F. Grimes	310	97	2	9						2	19	Northeastern Texas and Oklahoma
H. N. Hansen	294	116	20	14						7	18	Rocky Mountain Mission
W. J. Haworth	183	107	5	8	1					3	20	Australasia
Eli Hayer	315	104		2						5	74	South Dakota
E. L. Henson	258	90	8	8					2	3	23	Northeastern Texas
R. B. Howlett	408	137	13	12	2				4	18	21	Canada
J. W. Jackson	179	130	12	12						3	10	Arkansas
George Jenkins	155	84		3							20	Southern Indiana
John Kaler	348	146	6	16						2		Northeastern Missouri
F. C. Keck	365	275	35	23						13		Spring River District
T. C. Kelley	285	183	1	2			1		2	6	42	Southeastern Mission
W. H. Kephart	306	216	10	10						3	62	Lamoni Stake
A. J. Layland	147	72	12	12						7	22	Utah, Idaho, and Western Wyoming
J. B. Lentz	267	124	2	2						3	9	New York and Fremont and Pottawattamie Districts.
H. A. McCoy	228	127	3	5	1							Minnesota
J. F. McDowell	281	137		2	1					1	20	Little Sioux, Iowa, District
James McKiernan	346	117	2	2	3				4	3	39	Eastern Iowa and Nauvoo Districts
W. S. Macrae	313	91	4	1					1			Independence Stake
W. C. Marshall	180	80	4	2					1			Southern Indiana
J. W. Metcalf	274	146	5	14	1				2	10	32	Kentucky
J. F. Mintun	499	158	3	7	4				2	18	103	Des Moines City Mission
H. E. Moler	356	157	1	2						3	75	Southern Mission
J. W. Morgan	222	130	22	22	1					8	56	Colorado, New Mexico, and Wyoming
Peter Muceus	233	211	16	17	1					1	7	Norway
W. E. Peak	298	91		8	1							Rocky Mountain Mission
Will S. Pender	201	110	8	3								Rocky Mountain Mission
J. W. Peterson	338	151	4	7	2				1	6	18	Nauvoo District
Levi Phelps	232	150	8	1	1					6	58	Northern Michigan District
Arthur B. Phillips	257	160	8	8	1					1	8	New York
C. H. Porter	281	153							1	13	60	Southern Nebraska
B. F. Renfroe	187	139							4		21	Southwestern Oklahoma and Northwestern Texas
Calvin H. Rich		95		5	1				1	2		Maritime Provinces and Maine
J. T. Riley	432	119	18	6					3	7		Spring River District
J. W. Roberts	183	59									44	Virginia
J. S. Roth	365	125	7	7					1	6	64	Des Moines District
D. M. Rudd	408	162	9	3	2					6	30	Gallands Grove and Little Sioux Districts
F. A. Russell	242	90	5	3					2	5	48	Kewanee District, Illinois
R. C. Russell	371	167	19	11						6	64	Canada
B. St. John	420	200	23	18						3	29	Canada
Columbus Scott	327	122		5						1	3	Southern California and Northern Illinois
M. R. Scott, Jr.	148	101							1	2	22	Northern Indiana and Southern Michigan
S. W. L. Scott	164	129	2	2					1		25	Western Iowa, Michigan, and Indiana
R. O. Self	261	106	11	6						5		Western Nebraska and Black Hills
Walter M. Self	284	143	11	8					3	8	92	Northern and Central Nebraska
N. V. Sheldon	341	152	6	9						11	90	Des Moines District
John Shields	311	222	25	27	1					12	68	Manitoulin Island, etc., Canada
S. W. Simmons	230	150	12	12						1	60	Indian Territory
F. M. Slover	423	192		3					2	7		Spring River District
David Smith	222	170	3	8					4	10	17	Northern Michigan
H. O. Smith	260	120		2								Southwestern Mission
Isaac M. Smith	306	134	1						1	5	25	Northern Indiana and Southern Michigan District
Samuel S. Smith	216	94	3	2						5	13	Oklahoma
Walter W. Smith	348	100	14	9	3					5	63	Philadelphia, Pennsylvania
W. J. Smith	293	112	7	5			1		2	5		St. Louis District
W. A. Smith	168	55	18	1						1	7	Little Sioux District
W. R. Smith	256	96	14	11	1				1	5	74	Southeastern Mission
C. L. Snow	218	142	12	9						2	45	Kentucky and Tennessee
S. K. Sorensen	321	158	3	2						7	48	Des Moines District
Henry Sparling	339	247	4	5					1	10	68	Southern Missouri
C. J. Spurlock	219	179	1	4						1		Southeastern Illinois
J. D. Stead	255	138	4	2					2	5	32	Montana District
J. M. Stubbart	339	126	4	10						2	86	Fremont and Pottawattamie Districts, Iowa
J. R. Sutton	276	158	11	8	1					6	63	Southern Nebraska District
Swen Swenson	215	148	9	8						9	31	Rocky Mountain Mission
G. W. Thorburn	305	187	1	1						1	72	So. Michigan and Nor. Indiana and Kewanee Districts

NAME	Whole No. of ser- vices attended	Times preached	Number baptized	Number confirmed	Number ordained	Patriarchal blessings	Branches organized	Districts organized	Marriages	Children blessed	Administered to sick	FIELD OF LABOR
O. B. Thomas		180	12	11	1				1	8		Seattle and British Columbia Districts
G. C. Tomlinson	300	110	6	4	2				1	8		Canada
D. E. Tucker	104	67			1							New Zealand and Northeastern Missouri District
R. T. Walters	312	151	10	5					1			Central Illinois District
D. C. White	257	130	6	3						1	100	Lamoni Stake
A. L. Whiteaker	75	125	10	3					3	3	39	Wisconsin
Roman Wight	215	70	2							1	57	Northern and Central Nebraska Districts
Eli M. Wildermuth	185	61								2	12	Wisconsin and Northeastern Illinois
L. G. Wood	243	46		1					1	2	19	Minnesota and Northern Nebraska
D. A. Anderson	399	34	6	3					2	1	106	Kirtland District
A. A. Baker	194	76	1							3	10	Colorado Mission
D. R. Baldwin	286	245	3	3						8	29	Arkansas
Andrew Barr	209	119		3					1	6	59	Eastern Michigan District
John A. Becker	330	91	4	4						3		Pittsburg and Kirtland District
G. W. Beebe, Sr.	264	78								2	31	Clinton District
T. J. Bell	240	160	13	11					1	6	134	Washington and British Columbia
W. L. Bennett	330	97								2		Dominion of Canada
W. J. Booker	118	84	9	4					1	2	5	Mississippi
W. L. Booker	179	121	9	11					3	6	7	Southeastern Mission
George J. Brookover	261	108	7								19	Wisconsin
George W. Burt	233	192	19	25					10	73		Northern Michigan
W. Christy	384	142	3	3					1	2	62	Des Moines District
F. E. Cohrt	537	222	11	13						2	63	Gallands Grove District
J. H. Condit		65	6	5						2	8	Idaho
James Craig	197	180	2	2					6	3	17	Pittsburg and West Virginia Districts
D. S. Crawley	150	100										Oklahoma
S. F. Cushman	192	117		1						2	25	Far West District
James T. Davis	352	187	12	12	3		1			1	18	Southern Missouri
J. W. Davis	238	48							1			Eastern Michigan District
William Davis	328	129	24	18	5				1	9	85	Eastern Michigan District
H. J. Davison	147	274								1	10	Maritime Provinces
Jasper O. Dutton	220	107	4	5	1					1	51	Wisconsin
Ralph W. Farrell	234	100	4	3						3	10	Maine
P. A. Flinn	138	125	2	2					4		9	Southern Indiana
Levi Gamet	228	92	10	4						8	31	Central and Northern Nebraska Districts
William M. Gibson	62	14							1	3		Southern California
E. J. Goodenough	354	201	11	12						7	50	Eastern Michigan
E. A. Goodwin	237	100			3				2		35	Northern Michigan
Francis Granger	259	42		2						3	30	Southern Michigan
G. H. Graves	484	291	1	1					16	50		Kentucky and Tennessee
W. E. Haden	205	124	1	1	2				2	20		Nodaway District
George Hampshire	29	26	1	1						5		Rainy River, Canada
John H. Hanson	143	117	15	15	1					2	25	Scandinavia
H. R. Harder	201	91	2	5					3	3	33	Indian Territory
John Harp		189	9	7					4	12		Central Texas
Osro J. Hawn	342	173	24	28	1				3	16	78	Eastern Michigan
Leonard Houghton	130	103	13	7						4	4	North Dakota
James Huff	262	64	1	1						3	96	Northern Nebraska District
Charles E. Irwin	313	159	1	3	2					3	89	Lamoni Stake and Indian Territory
E. Keeler	228	115	16	18					1	4	43	Southwestern Oregon
Kehauri		6								4		Rairoa
W. H. Kelley	198	129	9	5					1	1	17	Kentucky and Tennessee
James Kemp	146	78		2						7	38	Colorado
Alvin Knisley	217	174	28	28						20	49	Canada
W. E. LaRue	154	108	4	2					1	3	38	Eastern Maine
C. G. Lewis	191	45	2	2						5	33	Michigan
S. E. Livingston	100	49							1	1	55	Wisconsin
E. E. Long	300	98	3							24		Ohio District
S. J. Madden	195	135	7	6	1				11	77		Northwestern Kansas District
Adolph E. Madison	313	141	11	11						3	53	Southern Nebraska District
William H. Mannering	388	133		4						1		Central Illinois
J. L. Mortimer	226	137	21	22						14	24	Rainey River, Manitoba, and the Northwest Territory
William Newton		159	9	15	1		1			12	72	Southwestern England
C. J. Peters	185	81	3	3						2	11	Des Moines District, Iowa
T. A. Phillips	338	160	9	10	2				1	3	58	Canada
W. P. Pickering	352	209	12	12	1				2	18	33	Arkansas
F. J. Pierce	254	52								23		England
William Place	130	63	18	13	1				1	4		Niagara Falls, Ontario
Pori		20	2	1						1	10	Kaukura
C. W. Prettyman	166	117	4	4						3	2	Western Nebraska and Black Hills
Edward Rannie	231	80									13	Eastern Iowa and Nauvoo Districts
Rere		21									6	Fakarava
W. P. Robinson	193	100	3	10	2					8	61	Wisconsin
F. L. Sawley	328	192	21	21					2	7	58	Southeastern Illinois District
E. P. Schmidt	210	72	1	2						1	38	Ohio and Kirtland Districts
John Schreur	244	167	2	3	1				2	12	73	Northern Michigan District

NAME	Whole No. of ser- vices attended	Times preached	Number baptized	Number confirmed	Number ordained	Patriarchal blessings	Branches organized	Districts organized	Marriages	Children blessed	Administered to sick	FIELD OF LABOR
George M. Shippy	348	120	28	27					4	8	164	Detroit, Michigan
A. C. Silvers	320	123	1	2						4	31	Clinton District, Missouri
George H. Smith	294	118	5	5	1					4	131	Massachusetts District
William Sparling	136	101	7	11	2				3	7	15	North Dakota
Wm. E. Summerfield	298	122								4	29	Far West District, Missouri
Tapuni Aporo	39	27	7	4	3				5	2	28	Tubuai
S. W. Tomlinson	227	139	12	13	3		1		2	3	30	Manitoba
Warren E. Turner	215	159	3	3					1	8	46	Eastern Iowa District
Tuteirihia a Tamano		36			1				1	4	4	Tikahau
Tuteirihia a Tehoepa		23			1						7	Kaukura.
Samuel Twombly	352	132	13	8	2				2	5	62	Northeastern Kansas
L. D. Ullom	132	111								9	126	Pittsburg District
J. E. Vanderwood	161	88	1	4					1	1	10	Rocky Mountain Mission
Varoa a Moo		20								1	13	Island of Tahiti
George D. Washburn	227	87							2	2	150	Southern Michigan
Ammon White	363	105	7	6					2	2	46	Independence Stake, Kansas City object point.
T. R. White	281	54		1	1				1	1	34	Clinton, Missouri, District
L. L. Wight		26										Texas
Jerome E. Wildermuth	434	131							1	3		Central Illinois
J. B. Wildermuth		133		6						4		Nauvoo District
Charles E. Willey	227	112	10	5						1		Minnesota
J. L. Williams	31	137	2	2							15	West Virginia
James M. Baggerly	155	145										Eastern Michigan
J. J. Boswell	102	18							1			Southern Indiana
Amos T. Higdon	340	64	13						1			Southern Kansas and Southeastern Illinois
Peter Jessen		23										Denmark
B. S. Lambkin	308	116	7									Northern Michigan
Jesse W. Paxton	228	131	1	2								Clinton, Missouri, District
J. A. Tectors	160	65	2									Northwestern Kansas
Myron E. Thomas	84	25	1									Southern Ohio District
Titi		18		9								Rairoa District
C. A. Butterworth	148	55	4	4	1				1	3	16	Australasia
W. H. Greenwood	175	86								3	5	Sheffield District
Charles E. Harp	223	180	6	15	2				1	2	51	Southern Indiana
C. C. Joehnk	46	9										Northern Germany
E. B. Morgan	191	92		5	2				2		18	Wales
Henry Southwick	123	43	8	2					1		47	Northeastern Illinois
N. Kronberg	125	92	1								2	Denmark
D. L. Shinn	35	12								1	4	West Virginia
William Mackie	209	59	9	9						6	46	Melbourne, Australia
C. E. Crumley	237	92	12	7					1	2	51	Southern California
G. H. Hulmes	247	78	6	2	1				1	5	105	Independence Stake
G. J. Waller	291	50	1	1					9	1	12	Hawaiian Territory
A. C. Barmore	281	65	2	6					2		9	Australia
J. H. N. Jones	220	127	5	5						1	19	Southern Australia
Roderick May		20		3	1							Independence Stake
James H. Baker	223	133	10	7						6	18	Northwestern Oklahoma
R. C. Evans	406	251	44	19	5		2		2	19	239	Dominion of Canada
Alexander McMullen	115	59	2	3						1		Canada

Original Articles.

PROBATION AFTER DEATH.

Probation after death may be a true doctrine, but discussed by unskillful minds I am of the opinion that it does the cause of Christ more harm than good. Nearly every one that preaches that doctrine carries it so far as to advocate universal salvation, and I have known some who, being satisfied that doctrine was correct, were satisfied to remain outside the church and take their chance in the world to come. The people at large do not need the encouragement that such preaching affords them; for they already are too prone to procrastinate the day of their repentance; and I am fully satisfied that the cause of Christ can be much better served by urging

the people to obey the gospel now and here and not to take chances as to what may be on the other side of this mortal sphere. These things are out of our jurisdiction and in the hands of a just God. We are among the living. Our mission is to the living. And we have here enough to engage our attention without going into the precincts of the dead, or the living who live after death.

The people now are very much like they were in Book of Mormon times, and need to be reminded continually of the judgments of God, of death and endless duration to keep them in the fear of the Lord. (See Book of Mormon p. 117, par. 28, large edition.) Alma could see no way to reclaim the people but by bearing down in pure testimony. (See

p. 190, par. 15.) All Book of Mormon citations are from large edition.

I once heard of a pious old lady saying to a man that had stolen one of her turkeys that he would have it to pay for in the day of judgment, to which the culprit replied, "Madam if you are going to credit me that long, I believe I'll take another one."

There are a number of texts used to prove the doctrine of probation after death, which at first glance seem strong and quite convincing; but there are so many just as strong to be used on the other side that it should convince us of one of two things: that is, that there is a conflict in the texts or that we do not properly understand them. I can scarcely believe that there is a conflict in the word, but rather concede that the fault is with us.

We are watched by a host of unscrupulous critics that desire to make us "offenders for a word," and to lay a snare for us, because we "reprove within the gates." We already have been accused of repudiating the Book of Mormon, because we teach probation after death, which is to say that they do not believe that the book teaches such a doctrine. No longer ago than last week I heard an Advent elder say that one of our elders had told him that we believe that even the Devil will be saved. It seems reckless for an elder to offer his private opinion as the faith of the people he is associated with. If the elder said that, he was wrong, for "we" as a church have never taken action upon the subject and do not teach it: nor do I as an individual believe it, neither do our books teach it, according to my understanding.

I repeat that if we all understood the texts that seem to favor or disfavor that doctrine we would see much more harmony in them than now appears. I believe that God foreseeing that inharmony and misunderstanding would arise among his ministry, in order to forestall it in giving the precious gift of the Book of Mormon, said, "In it is the fullness of the gospel."—Doctrine and Covenants, p. 93. Also that it should go with the writing of Judah (the Bible), "unto the confounding of false doctrines, and laying down of contentions and establishing peace." (Book of Mormon, p. 52, par. 16.)

I believe that we as a people are guilty of almost criminal negligence because we do not study more carefully the Book of Mormon. (See Doctrine and Covenants p. 226, par. 8.) I heartily commend the Religio in their study of the book but believe that when they finish archæology and turn their minds to the study of the doctrine and precepts more, their work will be more profitable and more acceptable to God. For we might learn the location of every camping-ground and of every battle-field, the name of all the kings and how long each one reigned, all about the Hill Cumorah and yet be under condemna-

tion for not knowing and obeying the doctrines and commands of God contained in the book. In comparing the doctrines and teachings of the Book of Mormon with those of the Bible we find a greater plainness in the former than in the latter. This is just as God said it would be—it should speak in a familiar voice. (See Isaiah 29:4.)

A number of the texts quoted from the Bible, and made to do duty to prove probation after death—I might say universal salvation, for that is what it tends to—are greatly modified if not altogether changed in their meaning when compared with similar texts in the Book of Mormon; and yet in the main sense in which they are used there is no conflict in them, only the Book of Mormon throws more light on the subject. For instance, Jesus says, "I, if I be lifted up from the earth, will draw all men unto me."—John 12: 32. This is one of the strong texts used by universal salvationists to prove that Christ was lifted upon the cross, and crucified to save all men. But the Book of Mormon in speaking upon the same subject puts it in plainer language: "For this cause have I been lifted up; therefore according to the power of the Father I will draw all men unto me that they may be judged according to their works."—Page 419.

This does not conflict with the text quoted from the Bible. That simply states Jesus as saying that he would draw all men unto him; while the Book of Mormon makes it plain why he will draw them unto him—to be judged.

Again. Paul in quoting from the prophet Isaiah says in Philippians 2: 10-14: "That at the name of Jesus every knee should bow, . . . and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." This is also considered a strong proof of the doctrine of probation after death; but it is spoiled of all its power for such use when compared with the similar text in the Book of Mormon: "I rejected my Redeemer; . . . but own that they may foresee and that he will come, and that he remembereth every creature of his creating, he will make himself manifest unto all; yea, every knee shall bow, and every tongue shall confess before him. Yea, even at the last day, when all men shall stand to be judged of him, then shall they confess that he is God; then shall they confess who live without God in the world, that the judgment of an everlasting punishment is just upon them."—Page 175.

Here is a confession that is truly to the glory of God; for it acknowledges that his judgments are just and that he is God. It does not conflict with the Bible. It is in harmony with what David said: "Thy judgments are just and righteous altogether." But the confession is not unto the salvation of the confessor by any means.

We have claimed and do claim that our books all harmonize in their teaching and that the Book of

Mormon and Doctrine and Covenants are auxiliaries to the Bible; but it is plain to my mind that if we interpret the Bible to make it support that doctrine we make it conflict with the Book of Mormon; for that book can not be so interpreted without doing great violence to it.

Some of our writers who try to maintain the doctrine of universal salvation, or probation after death, exhibit skill in playing upon the words *eternal* and *everlasting* as found in Doctrine and Covenants, page 100. But in so doing they not only show bad taste but violate a positive commandment, for the Lord said we were not to preach those things to the world; to preach naught but repentance. I find more than forty texts in the Book of Mormon that teach endless or eternal punishment. Now, what shall we do with them? Shall, or do we believe them? Why so anxious to do away with hell? It suggests that we are a little bit afraid that there is too much truth in it. It is like the boy whistling while going through the graveyard. Not afraid? Oh, no!

I suppose that every Latter Day Saint believes that every son and daughter of Adam must have an opportunity of hearing and accepting or rejecting the gospel, as all are to be judged by it (see Romans 2:16); and if they have no opportunity of so doing in this life, they will in the hereafter, but that is a matter we have nothing to do with. God is the judge as to whether they have had a fair chance here, and it seems a waste of time to speculate in regard to those things. There is one thing sure, that is, if the Book of Mormon teaches any one thing in greater plainness than another it is that those who willfully reject the gospel in this life will have no further opportunity in the life to come.

In the Book of Mormon, page 210, we read of certain ones being chained down to everlasting destruction, and they shall be as though there was no redemption made.

What would be the condition of the world if there had been no redemption made? Compare with what is written in Hebrews 9:22: "Without the shedding of blood there is no remission." As God can not look favorably upon sin, would they not be in a state of eternal banishment from his holy presence? Could language more explicit be chosen to convey the idea of eternal punishment? I believe Alma said just what he meant and meant just what he said.

Nephi tells us that the doctrine that all are to be saved is "false and vain and foolish doctrine," but that many shall teach it. (See page 91.)

In Book of Mormon we read of one Nehor making quite a stir by preaching that doctrine, and that when Nehor was executed for killing Gideon, who was contending with him against the doctrine, while he was hanging between the heavens and the earth; he confessed that what he had taught was contrary to the word of God. (See p. 181.)

Here is another text that is indispensable to universal salvationists and a great favorite with those that preach probation after death: "Thou shalt by no means come out thence, till thou hast paid the uttermost farthing."—Matthew 5:26. It is claimed this text tacitly says they shall come out some time, and of course that will be when they have paid all or "atoned for their sin," as it is put by some writers. This at first glance, or taken alone, looks all right; but I think a better understanding may be had of that passage by comparing it with the Book of Mormon where Jesus, speaking on the same subject, uses the same illustration; except that he puts it in plainer language or enlarges on the other. He says, "While ye are in prison can ye pay even one senine? Verily, I say unto you nay."—Page 396.

Now, will some one expert in mathematics tell us how long it will take an unfortunate one to get out of prison if he can not get out until he pays and while he is in he can not pay? Does not the language shut off the possibility of their ever getting out? If not, will some one tell us what words could have been used to convey that thought?

How can we make the following agree with some of our very liberal writers? "To reap eternal happiness or eternal misery according to the spirit which they listed to obey."—Book of Mormon, p. 188. Eternal means for ever when it refers to man's happiness. Oh, yes, but what does it mean when it refers to his unhappiness or misery? Does not the word mean as much in one case as in the other? If not, why not?

Again, "Now repentance could not come unto men, except there were a punishment, as eternal as the life of the soul should be, affixed opposite to the plan of happiness, which was as eternal also as the life of the soul."—Page 278.

Please tell us what is the length of the life of a soul.

I have only given a very few of the many evidences I find in the Book of Mormon that I consider are against probation after death as it is being taught by some of our writers; and if the passages quoted and others do not mean what the words so plainly imply and what we think they mean, will some one be kind enough to explain them and set us right?

Not long ago some one wrote, and it was published in one of our papers, that Judas Iscariot would be saved, and that it was ignorance of the teachings of our books that caused any one to teach otherwise. I have not given the exact words but the substance of what was written. When that brother reads the books sufficiently to learn that it was ignorance of the books that caused him to write as he did, he will be in a fair way to eventually learn what the books do actually teach.

There are some who at the bare mention of hell and future punishment will fly to the sayings of such

men as Baxter, Beza, Jonathan Edwards, Doctor Trisse, and John Calvin, for the meaning they give of the words *hell* and *future punishment*, and as these men all believed in a literal lake of fire and brimstone in which the ungodly must for ever burn—they will pour out their eloquence in comparing that doctrine with the idea of a just and merciful God. They will do just as Bro. Blair used to say—set up their men of straw and kick them over, then applaud themselves for victory. I can not see the necessity of all this blowing of horns and beating of drums and marshaling of hosts to meet an imaginary foe; for when they have shown their skill in criticism they have accomplished nothing for the cause of Christ.

I had once quite a number of infidel works and read them a great deal and I find many of the same arguments in their writings that are used by some of our elders in trying to sustain the doctrine of probation after death or its doing away with hell, and I am sorry to see it.

After reading all about the lake of fire and brimstone, and Hades and Sheol and the fires of Moloch in the valley of Hinnom it would not be amiss to turn to the Book of Mormon, page 63, and read: "And their torment is as a lake of fire and brimstone, whose flames ascendeth up for ever and ever; and has no end." As a lake of fire, not a literal fire. All great men, and even God, use natural things to illustrate spiritual things. Jesus employed familiar images of heaven and hell to impress on man the supreme bliss and happiness of the righteous and the awful misery and suffering of the ungodly. (See Encyclopedia Britannica, vol. 8, p. 536.)

I find in studying the methods of some of the most successful evangelists of the world such as John Wesley, George Whitfield, Jonathan Edwards, Charles Spurgeon, and Dwight Moody, that their success lay largely in the fact that they held out to sinners punishment after death if they failed to secure salvation in this life.

I should think the torment of the damned is as great as if it were a literal fire, for it is the awakening of "the immortal soul to a lively sense of his own guilt, which doth cause him to shrink from the presence of the Lord, and doth fill his breast with guilt, and pain, and anguish, which is like a lake of fire," etc. (Book of Mormon, p. 129.) This is certainly hell enough.

We may speculate as much as we will about hell, the meaning of the word and its duration, but we can never change the fact that justice demands the punishment of the wicked as much as the rewarding of the righteous. And if the amount of good accomplished by the righteous determines the degree of their reward, it follows that the amount of evil done by the ungodly will determine the amount of the punishment they will receive, and of course, in both

cases God will be the judge. No one can preach the gospel without preaching the blessedness that is to accrue to man as a reward for his obedience and the suffering and loss to the disobedient, for as we read in the Book of Mormon, "All things have their opposites." It is just as much the duty of the ministry to teach a future punishment as it is to preach a future reward. Both belong together and both conditions are to be realized in the world to come.

There may be comfort in the thought that "death and hell having served their purpose and God having no further use for them will be cast into the lake of fire," but how about those whose names are not found written in the Book of Life being cast into the same lake? What will be the chances for their redemption? Or will it be with them "as though no redemption had been made"?

That this article may not be too long and thus encroach upon your valuable space I will close by urging that probation after death is limited to those that have not had an opportunity in this life and is so taught in the Book of Mormon; and to carry it further than this is to strike at the Book of Mormon and is a violation of its teachings. To say that a certain class of sinners can not be forgiven, but will have to atone for their sins and when they have paid the uttermost farthing will then be redeemed—by their own suffering—is to belittle the atonement of the Son of God; and I am fully aware that it is a stepping-stone to the doctrine of blood-atonement. The blood of bulls and goats, neither of sinful man, could ever take away sins. If so, why was it necessary for the stainless son of God to suffer death? No! no! It must needs be an infinite atonement. (See Book of Mormon.)

Only desiring God's word to be maintained in truth, and having a deep and anxious regard for the welfare of the souls of men, I undertake this brief answer to the doctrine that I have opposed.

Your brother,

J. C. CLAPP.

"A PLEA FOR CONSISTENCY."

Under the above caption an article appeared in HERALD of March 15, in which this statement is made: "To the degree that a man severs all ties that connect him with temporal labors, and consecrates his services to his Creator, to that degree is he entitled to greater guidance, protection, aid, and counsel from on high."

Such a thought is too foreign to the teachings of the gospel to claim "consistency." Had the writer of the article qualified it, and made it apply only to the "chosen disciples" who are to go "into all the world" with the message of life, it would, I believe, be nearer in harmony with the law, but to take the position that the blessings of God are not to be

equally enjoyed by those engaged in the "temporal affairs" is inconsistent.

Doctrine and Covenants 119:8: "All are called according to the gifts of God unto them; and to the intent that all may labor together, let him that labor-eth in the ministry and him that toileth in the affairs of the men of business and of work labor together with God for the accomplishment of the work intrusted to all." It is possible for an individual who engages in "temporal affairs," at the same time remembering the duty he owes to the church, to accomplish a work just as acceptable to God as that done by the general missionary; and to say that he can not receive to so great a degree the blessing of "guidance, protection, aid, and counsel" is not consistent with the teachings of God. We are taught that we should be coworkers together, every man in his own calling and office, and we are given the assurance that as we perform the duties pertaining to our line of work so shall we be blessed. No one can say to the other, "We have no need of thee."

Should the thought advanced by the brother be a correct one, how discouraging it would be to all the local ministry, and officers of branches. If they must feel that so long as they engage in manual labor they can not share equally the blessings of "guidance, protection, aid, and counsel," then for what purpose have they been called and set apart?

In Book of Mormon, page 207, we read of the priests leaving their labor to impart the word of God unto the people and when they had done so they returned again to their work. God recognized their efforts and blessed them to a marked degree, neither was it necessary for them to "sever all ties that connect them with temporal labors," in order to secure God's blessings.

It is consistent to believe that whoever and wherever the individual may be, whatever his work is, if in righteousness he complies with what God has for him to do, the blessings of heaven will not be withheld because he is engaged in "temporal labors."

The apostle Paul engaged in manual labor in order that he might not be a burden unto those among whom he was laboring, neither were the blessings of "direction, protection, aid, and counsel" withheld from him.

Let us be consistent in all things.

JOHN A. HANSEN.

COUNCIL BLUFFS, IOWA.

"When you see a fellow mortal
Without fixed and fearless views;
Hanging on the skirts of others;
Walking in their cast-off shoes,
Why, walk yourself with firmer bearing;
Throw your moral shoulders back;
Show your spine has nerve and marrow,
Just the things which his must lack."
—Selected.

Mothers' Home Column.

EDITED BY FRANCES.

Too Late.

The old farmer died suddenly; so when Judge Gilroy, his only son, received the telegram, he could do nothing but go to the farm for the funeral. It was difficult to do even that, for the judge was the leading lawyer in X—and every hour was worth many dollars to him.

As he sat with bent head in the grimy little train which lumbered through the farms, he could not keep the details of his cases out of his mind.

He had never given his father a heartache and the old man died full of years and virtues, "a shock of corn fully ripe." The phrase pleased him.

"I wish to tell you," said the doctor, gravely, "that your father's thoughts were all of you. He was ill but an hour, but his cry was for 'John! John!' unceasingly."

"If I could have been with him!" said the judge.

"He was greatly disappointed that you missed your half-yearly visit last spring. Your visits were the events of his life," said the doctor.

"Last spring? Oh, yes; I took my family then to California.

"I urged him to run down and see you on your return, but he would not go."

"No, he never felt at home in the city."

The judge remembered that he had not asked his father to come down. Ted was ashamed of his grandfather's wide collars and Jessie, who was a fine musician, scowled when she was asked to sing the "Portuguese hymn" every night. The judge humored his children and had ceased to ask his father into his house.

The farmhouse was in order and scrupulously clean, but its bareness gave a chill to the judge, whose own home was luxurious. The deaf old woman who had been his father's servant sat grim and tearless by the side of the coffin.

"Martha was faithful," whispered the doctor, "but she's deaf. His life was very solitary. The neighbors are young. He belonged to another generation."

He reverently uncovered the coffin and then with Martha went out and closed the door. The judge was alone with his dead.

Strangely enough, his thought was still of the cold bareness of the room. Those hacked wooden chairs were there when he was a boy. It would have been so easy for him to have made the house comfortable—to have hung some pictures on the wall! How his father had delighted in his engravings and pored over them!

Looking now into the kind old face, with the white hair lying motionless on it, he found something in it which he had never taken time to notice—a sagacity, a nature fine and sensitive. He was the friend, the comrade, whom he had needed so often! He had left him with deaf old Martha for his sole companion!

There hung upon the wall the photograph of a young man with an eager, strong face, looking proudly at a chubby boy on his knee. The judge saw the strength in the face.

"My father should have played a high part in life," he thought. "There is more promise in his face than in mine."

In the desk was a bundle of old account-books with the records of years of hard drudgery on the farm; of work in winter and summer and often late at night, to pay John's school-bills and to send him to Harvard. One patch of ground after another was sold while he waited for practice, to give him clothes and luxuries which other young men in town had, until but a meager portion of the farm was left.

John Gilroy suddenly closed the book. "And this is the end!" he said. "The boy for whom he lived and worked won fortune and position—and how did he repay him?"

The man knelt on the bare floor and shed bitter tears on the quiet old face. "O father! father!" he cried. But there was no smile on the quiet face. He was too late.—*Youth's Companion*.

How the Father Cares.

"I grew up in a family where there were several children and never a superabundance of money," said a gentleman, speaking of his boyhood. "I knew my father loved me, of course, but those last two words might pretty nearly have expressed my view of the tie between us if I had considered it at all. He was kind, but he was naturally rather reserved and he was a very busy man.

"When I was a lad of eighteen, I went away from home and among strangers for the first time. I had obtained a situation in a town some two hundred miles distant, and I was greatly surprised one day to see my father come walking into my boarding-place. He had managed to leave his business for two or three days and had come to spend his brief holiday with me. The surprise of it grew upon me. I knew how he must have planned for it, have counted the money the journey would cost, and have given up other things for the sake of being with me, and suddenly I understood as never before my place in my father's heart. He visited the shop where I was employed, shared my plain little lodging-room and, when I was free, we had one long happy day together wandering about the little old town. I went with him to his train and walked back through the streets alone, saying to myself—'I didn't know father cared for me like that!'

"He never knew what a revelation that visit was, nor how from that day to the latest of my life it has put new meaning into the words, 'Our Father in heaven.'"—Selected.

In the Morning.

A dangerous time is the morning!
There is nothing to fear at night;
Calm are the eyes in closing,
Tired of the urgent light;
The body is healed in sleeping,
Trouble and labor cease,
The soul is in God's safe keeping,
The heart is in perfect peace.

But who can say in the morning
How fierce will the trials be?
What difficult paths may be trodden,
What griefs may encompass me?
The great, wide world is sunlit,
But I see not an hour before
What new, strange sorrows or dangers
The future may have in store.

Oh, speak to me in the morning,
Lord of my every day!
Thou art my great director
As I pass to the hidden way;
If I hear thy voice in the morning,
I open the day with song,
Forth shall I go to conquer;
Thy presence shall make me strong.

I think of another morning,
After long, long sleep—
But why should I fear the awaking
Since thou wilt my spirit keep?
Oh, speak to me in that morning,
Jesus, in thy sweet grace,
And I shall have found my heaven
In the light of my Savior's face.

May there be no cloud on that morning;
The clouds are for mornings here;
In the brightness of that great glory
All darkness will disappear.
O sunrise that has no setting,
O day of supreme delight—
God, give me the joy of that morning,
After a restful night.

—Marianne Farningham.

Helps for Every-day Living.

Failure will hurt but not hinder us. Disillusion will pain but not dishearten us. Sorrows will shake us but not break us. Hope will set the music ringing and quicken our lagging pace. We need hope for living far more than for dying. Dying is easy work compared with living. Dying is a moment's transition; living, a transaction of years. It is the length of the rope that puts the sag in it. Hope tightens the cords and tunes up the heart-strings. Work well, then; suffer patiently, rejoicing in hope. God knows all and yet is the God of Hope. And when we have hoped to the end here, he will give us something to look forward to, for all eternity. For "hope abideth."

Prayer Union.

BRECKENRIDGE, Missouri, March 9, 1905.

Dear Herald: I desire the prayers of the Prayer Union in my behalf, that if it be God's will I may be restored to health and strength. I have a family of three children, and I greatly desire to live to raise them. I have been very sick, and it has left me feeling very poorly. The doctor told me he feared consumption. I earnestly ask an interest in the prayers of the Saints.

Your sister in the gospel,

ALMIRA SESSIONS.

Letter Department.

SALT LAKE CITY, Utah, March 15, 1905.

Editors Herald: Our district conference, held in this city on the 11th and 12th of this month, was quite well attended and a cordial feeling prevailed throughout. The business was transacted with excellent feeling, and the social and preaching-services were edifying and instructive, enjoyed by all present. Some of the local Saints were debarred of the privilege of attending on account of sickness. The city has been pretty well inoculated with contagious diseases this winter; measles, small-pox, chicken-pox, diphtheria, etc. Friday, the 10th, was taken up with Sunday-school and Religio work, closing with an interesting program in the evening. Altogether the meetings were very successful and encouraging.

On the 5th and 6th inst. the Idaho district conference was held at Blackfoot. The conference was quite animated, the Saints manifesting faith, contentment, and happiness in the faith. The meeting was successful every way. There are some enterprising, substantial workers in that field, notwithstanding the opposition and discouragements to be met.

The dominant church here is having its troubles, as you will see by papers sent, by influential persons, rising up in her communion and attacking the procedure and doings of the church, together with the conflict of long standing between Gentile and Mormon, and the end not yet. The general agitation and criticisms no doubt will make for good.

I should have mentioned before the marriage of J. E. Vanderwood, of Malad City, Idaho, and Sr. Bertha Radmall, of Pleasant Grove, Utah. Bro. Vanderwood is a promising young worker in the ministry, and Sr. Bertha a well-favored young worker in the Sunday-school of the Saints.

Things are putting on the appearance of spring here.

WM. H. KELLEY.

SALT LAKE CITY, Utah, March 14, 1905.

Editors Herald: This finds us at this place at the home of Bro. and Sr. Wilson, who are treating us very courteously.

We have just closed our district conference and feel that the Master was present with his Holy Spirit. All seemed to enjoy themselves, and the business seemed to move in an orderly manner, and a feeling of unity seemed to prevail throughout.

In company of Elder H. N. Hansen we spent a very pleasant month in Southern Utah, preaching at Nephi, Oasis, Deseret, Melford, Minersville, Adamsville, Greenville, and Beaver; and am pleased to say that we had houses to preach in, in all those towns, and that was not all. We also had fair-sized audiences to greet us. At Beaver we were to furnish the light ourselves, but in all the other places above named all was furnished by the people living in the respective places. At Deseret the choir rendered us service in singing for us, which of course was greatly appreciated.

Returning from our trip to the southern counties I reached Pleasant Grove on the 1st inst. and found all well, where on the 8th inst., at the home of my wife's parents, Bro. and Sr. H. J. Radmall, I had the pleasure of saying the words that made their oldest son, Bro. John H. Radmall and Miss Jennie Deveraux one; and we blend our voices with their many friends in wishing them a long and happy, as well as peaceful life.

Well, it will be kind of lonesome here all alone in the district until the new missionary force for the ensuing year arrives.

Our prayer to God is that he will assist us with his Holy Spirit and make us equal to every task, that we might defend his cause manfully. Hoping for the best, and ever looking forward for the redemption of Zion,

J. E. VANDERWOOD.

BROCKTON, Massachusetts, March 21, 1905.

Editors Herald: This city has within the past twenty-four hours experienced the most appalling disaster its history has ever recorded. While sitting in the home of Sr. Ada Chase, 88 West Elm Street, yesterday at eight o'clock in the morning, answering some of my correspondents, the fire-whistle gave a shrill, prolonged sound and then the number of the fire-box, 7. This was followed in a few minutes by the second alarm. This with the clatter of horses' hoofs and the heavy rumble of fire-engines told us plainly that a serious fire had started.

Soon the third alarm sounded, which is the general alarm and signifies the seriousness of the calamity. I then put on my coat and rubbers, etc., and hastened to the scene, which was almost a mile away. There I saw a seething furnace of flame, heat, and smoke. One of Brockton's finest shoe factories was in flames, the shop where the famous Emmerson shoe was manufactured. The whole building had collapsed and everything was aflame. But this was as nothing to the scene around the burning ruins; for it was the belief that at least two hundred souls had perished in the flames. Mothers, fathers, husbands, wives, sisters, brothers, relatives, were frantically rushing hither and thither in agony of mind, wringing their hands, calling alternately on God and their fellow man to rescue their loved ones from cremation. Nothing could be done to help or save those in the ruins. After the first few minutes of heart-rending cries nothing but the roar of flame, the crackling of consuming board, and the roar of fire-engines was heard; the terrible crash of the collapsed building and its heavy machinery, with the awful heat and smoke, had brought the silence of the tomb to its human prey. Doctors, many, were on hand to assist in making as comfortable as possible the injured ones, of whom there were many.

The cause of the terrible disaster was the blowing up of the large boiler. The real cause will never be known as no trace of the engineer has been found. He must have been blown to atoms.

The boiler crashed through two floors and the roof, and then

took a sail of more than two hundred feet through the air in a slanting direction, crashing entirely through one house, demolishing it, one of the household dying. Then it crashed into another house, moving it off its base and doing considerable damage.

Many residences were destroyed but the loss of life is what has cast a gloom over the city. Up to time of writing sixty-eight bodies have been recovered. In most instances a few charred bones only were recovered. It is estimated that fifty more bodies lie under the debris, and it may be some days before they are found. None of the Saints were among the dead or injured. An uncle of Sr. Eva Young, of Providence, was among the dead.

So war, fire, and other agencies of destruction are filling up our day of judgment and the end is not yet. With all these lessons the worldly are hardening their hearts against God and his work and shutting up the avenues of safety provided by our Father for those who obey his law. Zion is the Saint's city of refuge. Who will go up and possess the land? "The pure in heart, for this is Zion."

RICHARD BULLARD.

INDEPENDENCE, Missouri.

Editors Herald: In your issue of February 8 I see an article from Bro. Henry Sparling on equality, consecration, etc. In that article it is asked: "By what law does an elder, after coming to Zion, and supposed to have consecrated all his surplus, still have another surplus left which he may invest in bank-stock, mercantile business, or build houses for rent, and receive interest, or a profit therefrom, in addition to the allowance his family receives from the church?"

Part of this I am prepared to answer. This is done by the same law that a man starts in business anywhere else without capital in cash. He may have capital in the form of credit! Consecrating, or turning over a man's surplus, is not supposed to destroy his standing among men, or destroy his credit. He is supposed to be as honest after he consecrates as he was before. Neither is it supposed to take away his business capacity that he had before. If this be true, what is there to prevent any man from borrowing money (if his credit is good) and investing it in "bank-stock, mercantile business, or building houses to rent"? I confess I can see nothing to hinder him. I hope the idea does not prevail in the church, that a man, after he turns over his surplus, must not try to make more money, and create another surplus if he can? It is every man's duty to make all he can in righteousness, pay his tithing on all his interest, after turning over his surplus; and if he makes more than he needs for himself and dependents, consecrate all he can spare for the Lord's work. This applies to all alike.

It may not always be wise for a man to go in debt, and invest in those enterprises. Each man must judge for himself in those things. If some get their allowance from the church for their family, then make some money in some other way, without taking their time from their ministerial work, could they not consecrate any excess they might have, or give an inheritance to a child that was in a condition to need it (see section 82 Doctrine and Covenants) and still be in harmony with the law of consecration? I think every man that can should do something to help himself; and help the church all he can, too. As to living in houses of different size, this is a matter of choice, each one having his own ideas on those things.

Extravagance and waste of means should be avoided by all Saints. Comfort and convenience should be sought, and had by all if possible. Education along those lines may be necessary. The family that has "only two rooms" should want, and try to have, more. The one with "ten rooms" may have more than is needed. I could not judge in the matter, until I would have the case before me in proper shape. Hoping to be finally found in harmony with the perfect law, I am trying to understand it.

G. H. HILLARD.

NEW PARK, Pennsylvania, February 6, 1905.

Dear Herald: With gladness I relate my visit to the brethren in Philadelphia to attend district conference. I found them in good spirits; the Lord is with them in all their works. I had a great desire to meet with the Saints in Philadelphia and to attend the district conference, but fate seemed to be against me. My leg was very badly afflicted, and my daughter was very low as the time approached. Also a very heavy snow-storm came at that time, blocking the roads with snow; we having fifteen miles to go by team before reaching the station. I called upon the Lord and also asked the Saints of Philadelphia to pray with us and fast for our affliction and also Baldwin Branch to which I belong, although I am isolated from the branch. The Lord heard our supplications, healing my leg and raising my daughter from her bed of affliction, and opened the way and made me a very pleasant trip. The Saints of Philadelphia received me with gladness and I felt at home among my nearest and dearest friends. I met with the Saints at Baldwin and also other branches. For years I have been studying and praying for understanding concerning the law of tithing, and the Lord blessed me with the privilege of meeting E. L. Kelley, the Bishop, and on the stand he opened that subject, in which not only I but the whole branch was edified. After the sermon he gave permission to ask any questions on the subject of tithing, and questions were asked and answered satisfactorily. Ever praying for the advancement of the Lord's work,

Your brother in gospel bonds,

M. O. MATTHEWS.

WALLSEND, New South Wales, Australia,
January 17, 1904.

Editors Herald: The annual conference of the New South Wales District convened in Wallsend, December 31, 1904, and after being in session three days, adjourned to meet in Balmain, December 30, 1905. A commendable interest was taken in all the business transacted. Questions before the assembly were discussed freely, fully, and dispassionately; and though all the speakers were devoted to their principles, respect was shown to the opinions of those holding different views. It is a pleasure to be in an assembly where order prevails; time is not wasted, bitter feelings are not created, and the legislation is likely to be better. There was a large attendance and it consisted, in part, of many Saints and delegates from various parts of the district.

While assembled we experienced some of the warmest winds we have had this summer, the warmest or hottest I ever felt. They were like blasts from a furnace. But soon a breeze from the ocean swept over the land. When Australia masks the heat waves she will have a fine climate. The state of the weather did not prevent the Saints from having a good time. The services were well attended and the countenances of all were bright.

Australians, wisely or unwisely, showed their respect for American missionaries when they tabled a motion which favored the "lessening if not cessation of importation" of missionaries. The motion providing for the lessening of imported help was moved by members who were desirous that the local talent here should be developed and utilized. A resolution was passed in which Bro. G. R. Wells was "respectfully requested to reconsider" his intended soon departure for America.

Elders John Jones of Dudley, G. R. Wells, and Alma C. Barmore attended to the preaching, and their sermons were inspiring and edifying. In the prayer-meetings the time was well occupied, many testimonies being given and very little or no preaching indulged in. Nearly all who spoke acquitted themselves acceptably, having spoken calmly, not excitedly, and to edification. This is as it should be. No one has a right to allow his conduct to be such as to cause others to feel their time was wasted to some extent in attending the meeting.

Elders Barmore and Charles Avery tarried for a short time

after conference here in the Newcastle District; and during their sojourn, the former preached in Hamilton, the latter in Wallsend.

Wallsend is in a coal-mining district and just now the coal trade is about at a standstill. At the beginning of the new year the mine owners made a reduction in the wages of the miners and wheelers. The latter will not for the reduced wage return to work. Owing to many of them not belonging to a union, the arbitration court seems powerless to settle the matter. Boats are leaving the Newcastle port and going elsewhere for their coal cargo; and many foreign boats which would have come here have been directed to other ports. When it is considered that the prosperity of this district depends on the mines being in active operation it will be seen that the dispute is causing a serious, very serious depression in all the lines of trade.

Three years will soon have elapsed since I was appointed to labor in Australasia. Varied have been my experiences and many my blessings. Disadvantages are met with here in carrying on mission work as in all other lands, but the work we are engaged in is to all appearances slowly gaining ground. We have a few "Saints" sleeping, and it is a question with me if Gabriel's horn would awaken them. On the other hand we have a band of many noble Saints who live consistent with their profession and are diligent in performing what God has allotted to them as duties. The latter class are truly Zion's children.

I trust that in the coming General Conference all questions will be considered with an "eye single to the glory of God."

PAUL M. HANSON.

FULTON, Kentucky, March 9, 1905.

Editors Herald: One month ago Bro. G. H. Hilliard and the writer started on a tour of the Kentucky and Tennessee District, although the ground was covered with snow and ice, and the thermometer registering occasionally six to ten degrees below zero. We visited Foundry Hill Branch first, arriving there Friday the 10th, held forth with good interest and very good attendance notwithstanding the severe cold, until Wednesday, thence we went to Eagle Creek Branch, and Saturday to Oakland in Sedalia Branch. The weather was moderating some, so we preached each day and at night until Friday. Elders W. R. Smith and S. H. Field were with us at Oakland. Saturday, the 25th, district conference convened at New Bethel, which is twelve miles from Oakland, but in the same branch.

Bro. Hilliard and I came over Friday eve and put up at Sr. Lizzie Cook's. The roads were very muddy. A quiet spirit prevailed throughout the conference, the bright, warm sunshine reminding us that spring was coming. The sacrament-meeting Sunday morning and the prayer- and testimony-meeting that followed were enjoyable, as well as the preaching-services.

After conference we had another branch to visit, viz., High Hill Branch. We began meetings there the following Thursday night and continued over Sunday. I feel that much good was accomplished. Bro. Hilliard is a rousing preacher and has stirred the Saints up (to my mind) as they never were before. Bro. Hilliard is very plain in his manner of teaching. We have long needed just such preaching as he gave us here. I am thankful that the Lord directed him to visit the Kentucky and Tennessee District. His teaching with regard to the temporal law was very instructive, especially consecration and the gathering. I am sure a better understanding will be had along these lines as they have not been very well understood before.

I am hopeful of the work, and desire to see the Saints move out and pay heed to the instructions given. Jesus said, "He that receiveth whomsoever I send receiveth me."—John 13:20.

Dear Saints, let us awaken to our duties. Truly the hastening time is here. Then let us hasten and get in line. I hope to see the name of every true Latter Day Saint enrolled this year on the tithing list, in the interests of the great work which is

"intrusted to all." Send your contributions to me at Fulton, Kentucky, and I will receipt for same at once. May the Lord bless each and every one is my prayer.

Your brother in Christ,
J. R. McCLAIN.

MANCHESTER, England, March 1, 1905.

Dear Herald: Seeing there are quite a few in America who were acquainted with our little school at East Manchester, I should like through the medium of your columns to let them know how we are progressing. We have sixty-one scholars and a full staff of officers. The husband of the writer is still the superintendent; he was elected when the school was organized in 1899, and has been sustained ever since. The teacher of the Bible class is Bro. W. R. Armstrong, who is a very able man; the lessons he gives are instructive and bright; he allows no one to get drowsy. Our middle class, composed of little girls and boys from nine to thirteen years of age, is taught by Sr. Lottie Davies; she is a very devoted teacher, and visits her scholars every week, which is a very good thing in our work. Our primary class is taught by Sr. Sarah Davies, who also visits her little ones' homes, and by so doing wins the confidence of their parents, and at times they come to our evening service through her visiting them.

I am also glad to report that we are in a fair condition financially, having nearly two pounds in the treasury.

Trusting that God will still continue to bless us, in this little corner of his vineyard,

Your sister in the one faith,

ADA GREEN.

125 Stockport Road, Ardwick.

Extracts from Letters.

Rilla Moore, Necedah, Wisconsin: "We have seen the manifestation of the Lord's power and goodness among us. Two of us who were given up to die by the doctor still live and are gaining in health. And in January, when Bro. Closson was with us, a dear little babe was dying, when by administration it was instantly healed, and we were made to rejoice."

Peter Jessen, Ribe, Denmark: "When Bro. Peter Anderson left here he said, 'The best that you can do is to scatter reading-matter, and not to concern yourself about preaching and baptizing, but get people well instructed in our faith and religion, then you can preach afterwards.' I have distributed much literature, and have talked our doctrine in many houses. I have the life of Joseph Smith translated into Danish. This I have read in many places where I thought it was suitable, and in many places it has awakened great interest, and caused them to marvel. I have been sick with fever and ague which lasted over four months, and I shake a little yet, but am getting better day by day. Otherwise I never felt better in my life. I am often scolded. Lately a man said that he would see that I was banished from the country; but he can not do that."

C. C. Joehnk, Hamburg, Germany: "The German people in general are a pleasure-seeking people, and it is nothing but theaters, concerts, dancing, and many other worldly pleasures. But I hope the Lord will open the way in due time that we may be able to reach them. Halls or places of meeting are difficult to obtain. Preaching on the street is not permitted. The only way is to go from house to house. I realize that it will be slow work, and will require patience. There are a few who are reading our tracts, and are interested in the gospel. I would like to see the Book of Mormon published in the German language. I am sure many copies could be sold, not only in Germany, but in the United States among the German Saints, and German-speaking people. At the last General Religio Convention a resolution was introduced that the Religio publish the Book of Mormon in the German language, but it was laid on the table. Now if that could be taken up and carried, it would be a great

help to the church, I think, and it would help the missionary to a great extent here in preaching the gospel and spreading the truth. I am well and hopeful of accomplishing good."

Adolphus Edwards, Steubenville, Ohio: "We are still trying to prepare ourselves for a place in the kingdom glorified, and desire that whatever process the preparation calls for we may be able to endure with patience to the end. We have our Sunday-school, though we are but few. We also have our regular prayer-meetings, and preaching every Sunday evening. While we only have our own homes to hold our meetings in, we often have some not of the faith come in to hear our preaching, and we feel that it will not be long before we will gather some into the fold."

Flora Reesman, Kirksville, Missouri: "I think no one loses financially by taking the church papers; but I do think they gain spiritually. I thank the Lord for his tender mercies toward me; and know I have been blessed in many ways since taking the papers, and resolving to heed his teachings and instructions to come up higher. I often wonder why the elders do not try to open a new field in Kirksville. I give my papers to any who will read them. Pray for me that I may ever be faithful."

Fred Johnson, Independence, Missouri: "Will continue as a subscriber if those controversies do not appear too often. I consider it inconsistent for us to claim to be led by the Spirit which guides into the unity of the faith, and at the same time have elders dispute with one another through the church papers. Why do they not meet and discuss these differences, and keep it out of the papers till they can teach alike, and become 'joined together in one mind and one judgment'?"

G. L. Rathbun, Tulsa, Indian Territory: "In your issue for March 8, in an editorial I see mentioned some brethren who are very much grieved at some things they find in the HERALD. It reminds me of the story of the Deacon and the Parson. The Parson did not preach to suit the Deacon, so the latter proceeded to the parsonage and told the Parson that while he preached some things he liked, he also preached many things he did not like. The Parson after hearing the grievance of the Deacon, said, 'Brother, I have an old cow that can teach you philosophy.' He then took the Deacon to the stall where the cow was tied, and after feeding her some hay they watched her eat it. When she had finished, the Deacon said, 'I see no philosophy in that.' The Parson answered: 'Did you not see how she picked out all the hay and left the weeds?' Paul said, 'Prove all things, hold fast that which is good.'"

J. M. P. DeLancy, Quincy, Illinois: "I write to thank you and the brother for the article, in a late HERALD, page 245, 'A plea for consistency.' I think it a nail in a sure place and pray the Father that it may do us much good."

Mrs. C. D. Cook, Edgeley, North Dakota: "Any elder coming our way would be welcome at our home."

Alice Savage, Mt. Vernon, Washington: "I am one of the isolated ones, but my faith grows stronger in the work. I do not feel like turning back to the husks which do not satisfy the hungry soul. Pray for me. If the dear sisters who wrote to my daughter, Essie Smith, will kindly write again they will do us a great favor. After the request was made for fasting and prayer in behalf of my daughter who was afflicted with typhoid, these sisters wrote to her, but in some way the letters were lost, for which we feel sorry. Address Mrs. Essie Smith, Mt. Vernon, Washington."

P. B. Bussel, Bowden, Texas: "The Lord is in this work, and he will accomplish his purpose regardless of what we as individuals may or may not do. When I was ordained an elder I expected to be in the field devoting my entire time to the interests of this work, trying to carry the angel's message to benighted man. But, alas, things have not been as I expected. I am sorry that I can not write more favorably of the work in this part. At the time I came into the work there seemed to

be quite an interest all over the Red River country, which continued for a time; but for the last two years, for some cause, I know not what, the interest seems almost dead. There has been considerable preaching in these parts, and good preaching too; but only once in a while would one step into the ranks."

John R. Allen, Cincinnati, Iowa: "The church publications are among our best preachers, for we sometimes feel lonely so far from branch association. I have tried to help the cause in a financial way, but am now shut off from that avenue by the closing down of the mines for the summer. I was employed as hoisting engineer, but am laid off with the rest. I would like to get work where there is a branch of the church, or some family of Saints near, as engineer or mine foreman, as I have a State license for both of these occupations."

C. E. Guinand, Atchison, Kansas: "Will you say for the benefit of the Saints who wish to gather into the regions near Independence, Missouri, that we are located sixty miles from Independence in a town of twenty thousand inhabitants. We have a coal-mine recently opened which works between two and three hundred men. New mines will be opened soon. Property now is quite reasonable, but is advancing in price. If any of the brethren who are miners wish me to I will make application for them for a place in the mines. We have our own church, and will welcome worthy brethren."

Miscellaneous Department.

Oklahoma.—Conference called to order by Bro. James Yates, February 18, 1905. Branches reporting: Oklahoma, Canadian Center, and Clear Creek. Reports from other branches have since been handed in. Reports of elders: James Yates, C. H. Blakesley, D. S. Crawley, Jephtha Scott, S. S. Smith, S. J. Hinkle; Priest L. A. Hall; Teacher Grant M. Moore; Deacon George Steele. Delegates to General Conference: H. O. Smith, William Aylor, Hubert Case, S. S. Smith. Officers elected: S. A. Hinkle, district president; D. S. Crawley, assistant president; Mrs. A. F. Lincoln, clerk. Conference met with Canadian Center Branch in sacrament-meeting, February 19, and adjourned to meet with the Redmoon Branch at the time of the next reunion. Sr. A. F. Lincoln, clerk.

Mobile.—Conference convened with Three Rivers, Mississippi, Branch, 10 a. m., Saturday, February 18, 1905. W. L. Booker called the house to order; T. C. Kelley was chosen to preside over the conference. F. P. Searcliff was chosen clerk pro. tem. Theodore and Perseverance, Alabama, Branches reported. Ministerial reports: Elders T. C. Kelley, W. L. Booker, G. W. Sherman, Jesse Reader, Sr., F. P. Searcliff, and W. J. Booker; Priest Louis Le Pre; Teacher James Cooper. Bishop's agent, W. L. Booker, reported: Balance on hand last report, \$4.96; received, \$18; paid out, \$33.35. Delegates to General Conference: T. C. Kelley, G. W. Sherman, W. L. Booker and F. P. Searcliff. Instructed to cast the full vote of the district. A resolution was carried to request the General Conference to establish a mission in Mobile, Alabama. It was resolved that after this conference the district officers be appointed for one year. President, W. L. Booker; vice-president, G. W. Sherman; treasurer, Frank Hoover; and secretary, Edna Cochran were sustained for the next three months. President of the district was authorized to make provisions for two-day meetings. Committee appointed to audit the Bishop's agent's books reported finding an additional \$4 due the agent, a total of \$14.39 due him. A colored brother, Mark Antony, after the conference had so instructed, was ordained to the office of priest under the hands of F. P. Searcliff and W. L. Booker. Conference adjourned to meet with the Bay Minnette Branch, 10 a. m., Saturday, May 20, 1905.

Clinton.—The fortieth conference convened at Richhill, Missouri, March 4, 1905. President James Moler was chosen to preside and Elder R. T. Walters was associated with him. District treasurer reported a balance on hand of \$19.68. District recorder reported having finished transcribing and correcting records. The committee on auditing Bishop's agent's books reported a balance on hand March 4, in property, of \$83.36. Branches reporting: Eldorado Springs 136, Veve 99, Wheatland 81, Walker 26, Lowry City 83, Nevada 87, Fort Scott 47,

Taberville 47, Coalhill 71, Richhill 161. Ministry reporting: High priest James Moler; Elders S. C. Andes, A. Lloyd, A. I. Roberts, J. A. Wagoner, T. R. White, G. W. Beebe, Sr., C. P. Welsh, J. T. Higdon, A. C. Silvers, W. H. Mannering, William Waterman; Priests Samuel Rusaw, G. W. Breeze, Harry Paxton, C. H. Athey, S. C. Williams, A. S. Leeper, W. E. Reynolds, G. W. Beebe, Jr., C. W. Keck, J. W. Paxton; Teachers T. C. Welch, William Chapman, Joshua Sandage. Delegates to General Conference: Iva Keck, James Moler, J. W. and Gertie Paxton, Sadie and Pearl Dempsey, R. T. Walters, T. R. White, L. A. Lyons, W. H. Mannering, H. E. Moler, A. C. Silvers. Next conference will be held at Veve chapel June 17, 1905. A. C. Silvers, secretary.

Northern California.—Convened at San Francisco, California, February 25, 1905, at 10 a. m., J. M. Terry elected to preside, Charles E. Crumley assistant, E. S. Chase secretary, Sr. M. A. Saxe assistant. Statistical reports: Alma 24, Berkeley 21, Chico 49, Humboldt 54, Lower Lake 22, Oakland 166, San Francisco 220, Sacramento 194, Santa Rosa 152. Elders reporting: J. M. Terry, C. A. Parkin, Charles E. Crumley, J. C. Crabb, J. A. Saxe, George S. Lincoln, J. A. Anthony, J. S. Hommes, and Samuel Wyatt; Priests T. J. Lawn, James Peat, A. M. Starkey, Sr., and W. N. Dawson. Bishop Parkin reported: Due church December 31, 1903, \$923.97; received during year, \$3,192.57; paid out, \$2,898.64. District officers elected, J. M. Terry, president; Charles E. Crumley, vice-president; E. S. Chase, secretary; C. A. Parkin, treasurer; J. A. Anthony, tract agent; E. S. Chase, historian. Delegates to General Conference: C. A. Parkin, J. M. Terry, J. C. Crabb, Charles E. Crumley, Joseph Luff, and Sr. C. A. Parkin. Delegates instructed to cast majority and minority vote, and privileged to vote according to their convictions on any questions presented to conference.

Pottawattamie.—Conference met at Council Bluffs, February 25 and 26, 1905, Elders M. M. Turpen and Fred A. Smith presiding, the secretary J. Charles Jensen assisted by J. A. Hansen. Branch reports: Boomer 53, Carson 25, Council Bluffs 269, Crescent 160, Fontanelle 35, Hazel Dell 58, North Star 133, Wheeler 51. Reports from ministry: Elders Joshua Carlile, James Calfall, M. M. Turpen, C. G. McIntosh, J. P. Carlile, M. H. Cook baptized 4, J. M. Stubbart, J. B. Lentz, S. Butler, C. B. Bardsley, M. W. Culbertson, William J. Cook, D. K. Dodson, M. F. Elswick, R. McKenzie, D. Parish; Priests J. O. Booth, J. P. Christensen, S. C. Foote, F. G. Hough, S. Harding, C. C. Larson, J. Laytham, J. C. Lapworth, S. J. Roberts, S. W. Underwood; Teachers P. T. Anderson, P. W. Frederickson, J. A. Hansen, H. M. Liles, Peter Olsen, Jr.; Deacon Thomas Altrap. Delegates to General Conference: D. R. Chambers, M. H. Cook, M. M. Turpen, J. M. Stubbart, J. B. Lentz, Joshua Carlile, R. McKenzie, D. Parish, S. Harding, J. A. Hansen, J. P. Carlile, C. B. Bardsley, H. N. Hansen, F. G. Hough, Thomas Scott, Fred A. Smith, D. P. Cooper, Agnes Hansen, Peter T. Anderson. Authorized to cast a majority and minority vote. It was resolved to ask the branches to take collection to help pay expense of the missionary delegates and forward to the district secretary. J. P. Carlile, Bishop's agent, reported: Balance on hand last report, \$37.84; received, \$403.82; paid out, \$422.50. Officers elected: D. Parish, president; R. McKenzie and C. B. Bardsley, associates; J. Charles Jensen, secretary. A report from Hazel Dell in the Carlile-Peterson case was referred to a committee: M. M. Turpen, D. Parish, and R. McKenzie. It was ordered that a committee be appointed to examine the accounts of the Bishop's agent annually at the close of the fiscal year. Council Bluffs having recommended Samuel Harding for ordination to the office of elder and Hazel Dell Brn. Peter T. Anderson and John A. Hansen to the same office, their ordinations were provided for, and on Sunday afternoon at an open priesthood meeting they were ordained by Apostle F. A. Smith, Patriarch Joshua Carlile, and High Priest M. M. Turpen. Adjourned to meet at Carson, Iowa, Saturday, 10 a. m., May 27, 1905.

Northeastern Kansas.—Convened with the Topeka Saints in their new chapel, at 10.30 a. m. Samuel Twombly in the chair, assisted by M. F. Gowell. Branches reporting: Atchison 80, Fanning 74, Topeka 31. Bishop's agent, John Cairns, reported: Due church last report, \$47.20; receipts, \$221; expenditures, \$210; balance on hand, \$58.20. Resolution adopted requesting the Bishop's agent to bring or send books and receipts to the first conference after the first of January of each year that they may be audited. Priesthood reporting: Elders M. F. Gowell, Samuel Twombly, Alma-Booker, Harry Thomas, A. L. Gurwell, C. E. Tillinghast, L. G. Gurwell, S. P. Cox, Mahlon Smith,

Frank G. Hedrick; Priests W. H. Murphy, B. F. Tigner, John Cairns, J. W. Burns, W. B. Thatcher, A. C. Ingle, John McDougall; Teachers B. F. Thomas, G. W. Shay, George Davis, George Ketchum, George Johnston; Deacons J. S. Robinson, C. M. Lonestine, H. U. Bratt. District officers reelected; and the following delegates elected to General Conference: Samuel Twombly, M. F. Gowell, Frank G. Hedrick, Bettie Twombly, Lena McNutt, Emma Hedrick, Lillie Gowell, W. H. Murphy, Sr. Murphy, James Buckley, Harry Thomas, Sr. Thomas, J. W. Burns, J. C. Foss, S. P. Cox, John Cairns, James Baillie, C. E. Tillinghast, G. W. Shay, and Alma Booker. Atchison was chosen as next place of meeting, time to be in May at call of district president. Frank G. Hedrick, secretary.

Lamoni Stake.—Twelfth conference of the Lamoni Stake convened at Lamoni, Iowa, February 18, 1905; called to order at 10.07 a. m. by John Smith. Stake presidency chosen to preside. Ministry reports: Elders John Smith, J. A. Gunsolley, F. B. Blair, R. S. Salyards, Duncan Campbell, J. R. Lambert, William Anderson, J. S. Snively, David Keown, T. F. Jones, James Allen, A. M. Chase, D. C. White, H. A. Stebbins, Moroni Traxler, W. H. Kephart, J. R. Evans, W. E. Williams, and George T. Angell; Priests Edward McHarness, A. B. Young, James Johnson, Nephi Lovell, E. E. Marshall, L. G. Holloway, A. C. Anderson, S. D. Shippy, and J. P. Anderson; Teacher F. N. Harp. Motion prevailed that all members of the Melchisedec priesthood be known in our minutes simply by the term of *elder*. Chair ruled that this did not apply to the reading of branch reports. Index committee reported and were authorized to purchase index from district funds when the means was in their hands. Cleveland Branch recommended ordination of Edward J. Giles to office of priest, and David L. Morgan to office of elder. Referred to missionary in charge and stake presidency. Recommendation from J. R. Evans that Jacob Cackler be ordained deacon and Joseph Box deacon was referred to stake presidency. Branches reporting: Lamoni, Davis City, Lone Rock, Lucas, Pleasanton, Pawnee, Cleveland, Centerville, Leon, and Evergreen. J. S. Snively made verbal report concerning new church-building at Oland. Delegates to General Conference: Joseph Smith, F. M. Smith, E. L. Kelley, F. B. Blair, W. A. Hopkins, J. F. Garver, E. Sparks, John Weedmark, O. Midgorden, Sr. Fred Blair, Minnie Nicholson, Sr. Will Mather, J. A. Gunsolley, John Smith, A. H. Smith, J. W. Peterson, Sr. J. W. Peterson, D. D. Young, A. K. Anderson, Andrew Anderson, Oscar Anderson, J. W. Wight, J. R. Lambert, F. M. Weld, Sr. Emma Greenwood, Sr. Ada Hopkins, J. P. Anderson, L. G. Holloway, C. W. Dillon, William Shakespeare, F. A. Smith, A. M. Chase, Sr. Eliza Chase, David Keown, Heman C. Smith, Samuel Shakespeare, John Lovell, Nephi Lovell, Albert Bell, W. H. Kephart, Joseph Snively, Nephi Snively, Calla Langworthy, Israel Smith, Vaughn Bailey, Sr. Cobb, Sr. W. W. Blair, Sr. Carrie Silsby, Charles Lent, Bro. Morse, Albert Bailey, Charles H. Jones, May White, Sr. E. L. Kelley, Daniel Anderson, D. F. Lambert, L. A. Gould, R. J. Lambert, R. S. Salyards, Sr. R. S. Salyards, H. A. Stebbins, John R. Evans, John Watkins, William Wilson, Price McPeck, F. P. Hitchcock, E. E. Marshall, LaJune Howard, Sr. J. W. Wight, Sr. Ward Christy, William France, Sr. Kate Smith, Letha Tilton, Roy Haskins, Charles Christensen, Joseph Braby, Myron E. Thomas, A. B. Young, Albert Whorlow, W. W. Pitkin, Sr. W. W. Pitkin, Thomas Jones, Duncan Campbell, Sr. Callie Stebbins, Dorothy Blair, Anna Dancer, Flora Scott, Ada Smith, I. P. Baggerly, C. E. Harp, John Harp, William Anderson, Sr. J. R. Lambert, Sr. Vida Smith, Sr. Margaret Baguley, Eli Stedman, M. J. Danielson, Frank Cochran, and James Johnson. Delegates present empowered to cast full vote, and in case of division a majority and minority vote. Sunday-school and Religio associations reported. A motion prevailed requesting branches to take a collection once each month to meet stake expenses. Stake bishop reported. The resolution of 1901 concerning stake expenses and the action of the Lone Rock conference were both rescinded. The following were sustained: John Smith, president of Lamoni Stake, and his counselors, J. A. Gunsolley and F. B. Blair; the stake bishopric; the high council of the stake, C. I. Carpenter, recorder; D. J. Krahl, secretary; and L. A. Gould, assistant secretary. Collection for stake funds, \$24.01. Conference adjourned to meet at Lucas, time left to stake presidency.

St. Louis.—Conference held at Saints' Church, Saturday and Sunday, March 11 and 12, 1905, Arthur Allen presiding, Charles J. Remington secretary. Branches reporting: St. Louis, Belleville, Chestenham, Whereao, and Nebo. Ministry reporting: High Priest A. Archibald; Seventies A. Allen and R. Etzenhouser; Elders N. N. Cook, T. J. Elliott, J. J. Billinsky, John Baird, William Jacques, William Guthrie, H.

Roberts; Priests J. W. Banks, W. R. Weidman; Teachers F. Wiley, I. A. Burgess, C. J. Remington. Bishop's agent's report: Received with balance, \$416.63; paid out, \$354.26. Delegates to General Conference: A. Allen, R. Etzenhouser, R. Archibald, S. A. Burgess, John Baird, Louis Joardt, W. C. Carl, E. M. Hitchcock, E. Burgess, F. Morrison, Sr. A. Smith, Sr. P. Archibald, Sr. M. Whiting, Sr. J. Krahl. Conference adjourned to meet at Belleville, Illinois, June 17 and 18, 1905.

Eastern Colorado.—Semiannual conference convened at Denver, March 4 and 5, 1905. Ministry reporting: High Priest E. F. Shupe; Seventies J. W. Morgan and J. F. Curtis; Elders John W. Kent; A. A. Baker, J. F. Petre, J. D. Curtis, W. C. Duncan, J. E. LaLonde, A. B. Hanson, James Kemp; Teachers R. E. Crawford; Deacon I. C. Edwards. Branches reporting: Denver, Colorado Springs, Pueblo, Fairview, Valley, Durango, Alva, Wray, Enterprise, Rocky Mountain, and Rocky Ford. Delegates to General Conference: J. W. Morgan, J. F. Curtis, James Kemp, A. A. Baker, W. B. Farley, Daniel B. Brolihar, Mike Wagner, Sr. Jessie Powers, Sr. L. A. Schmutz, Sr. Sadie Wolf, Bro. and Sr. D. H. Bellrose, Bro. and Sr. J. V. Woolsey, and Bro. and Sr. J. N. Duncan. Officers elected: J. W. Morgan, president; J. F. Curtis, vice-president; J. D. Curtis, secretary. Adjourned to meet at Colorado Springs, September 2 and 3, 1905.

Eastern Wales.—Convened at Cardiff, February 18 and 19, 1905. E. B. Morgan and Thomas Gould presided. Moved and seconded that the reported speech on page 72 of minute-book be eradicated. Five for and five against. Ministry reports: Seventy E. B. Morgan; Elders T. Gould, T. Jones, and L. Griffiths. Branch reports: Cardiff 27, Nantyglo 13, Lydney 31. Bishop's agent, T. Gould, reported: Receipts, £4 8s. 6d. (\$17.61); balance in hand, eight pence. Secretary's report: Balance in hand, £1 15s. 8d. Treasurer's report: Balance in hand, same as secretary. Rule No. 4 was suspended in order to hear from Lydney brethren; Lydney Branch reports supposed to have gone astray through the post. Letter from Lydney Branch being read, it was resolved that the matter in relation thereto be referred to the next British Isles conference, and the secretary was instructed to prepare and forward a report of same to said conference. J. W. Rushton was appointed delegate to General Conference, and by resolution a petition for further missionary help was also made. The recommendations to ordain Priest J. Evans to office of elder and Bro. A. Jones to office of teacher were accepted, and during the Sabbath afternoon the said brethren were ordained under the hands of Elders E. B. Morgan, T. Griffiths, and T. Gould. Pastoral letter from J. W. Rushton was read, also circular letter from HERALD, the discussion of which was deferred till the next conference. By motion the authorities of the church were sustained. Resolved that when adjourned we do so to meet again at Whitsuntide.

Independence Stake.—Eighth semiannual conference of the Independence Stake convened with the Independence Branch March 11 and 12, 1905, stake presidency, G. H. Hulmes, W. H. Garrett, and J. D. White presiding, W. S. Brown and Marie Morgan secretaries. Bishop R. May reported: Balance due bishop last report, \$65.96; collected since, \$6479.62; balance on hand, \$243.36. Ministry reporting: High Priests G. H. Hulmes, W. H. Garrett, A. H. Parsons, G. H. Hilliard, B. J. Scott, Alfred White, W. H. Williamson, G. E. Harrington, R. May, W. R. Pickering, W. H. Pease, Robert Winning, Charles F. Scardiff; Patriarch Henry Kemp; Seventies F. M. Slover, W. S. Macrae, J. C. Foss; Elders J. J. Emmett, John Justice, C. Dupuy, Henry Resch, Josiah Curtis, Henry Ashbaugh, Joseph Arber, J. A. Gillen, Robert Warnock, E. H. Osborn, W. O. Skinner, D. F. Winn, T. J. Smith, Earl Corthell, W. O. Hands, N. Abrahams, H. B. Sterrett, S. O. Waddell, Ellis Short, W. A. Blom, F. C. Warny, D. D. Babcock, Ammon White, W. R. Odell, L. M. McFadden, P. C. Anderson, and J. J. Harvey; Priests W. H. Deam, T. Newton, A. Morgan, R. G. Smith, J. E. Matthews, F. G. Dungee, J. C. Nunn, J. W. Gunsolley, J. Tankard, J. W. Layton, A. Kenworthy, H. W. Hatley, W. Pooler, A. Van Brunt, H. Loosmore, J. W. A. Bailey, T. Grabske, G. F. Weston, H. G. Cresse, W. P. Buckley, C. Barmore, G. H. Wells, Ed Burrows, J. M. Money-maker, L. L. Bierly, Neri Conklin, Martin Cain, J. M. Curtis, B. E. Monroe, J. Atkinson, J. Sears, C. S. Barron, J. R. Lewis, J. W. Hancock, F. O. Thomson, Alma Houts, J. A. Burnham, B. F. Resch, A. Milotte, J. E. Smith, J. Carlson; Teachers M. M. Leaton, L. Brackenbury, J. B. Price, Harvey Sandy; Deacons R. Clow, W. S. Brown. Branches reporting: Post Oak, Lees Summit, Pleasant View, Knobnoster, Chelsea Park, Independence, Northeastern Kansas City, Second Kansas City,

First Kansas City, Argentine, Holden, Armstrong. Delegates to General Conference: G. H. Hilliard, A. H. Parsons, I. N. White, Henry Kemp, G. H. Hulmes, Sr., W. H. Garrett, Maggie Blair, J. D. White, R. Winning, W. Crick, W. Aylor, R. Etzenhouser, R. Self and wife, W. H. Deam and wife, Fred Cleveland and wife, F. C. Warnky and wife, Sr. A. H. Mills, Nettie Madden, Cora Money-maker, Minerva Edwards, Jane Edwards, Alma Hawkins, W. E. Peak, J. A. Gillen, R. Trowbridge, Sr. M. A. Etzenhouser, Margaret Chatburn, Sr. M. E. Hulmes, Sr. B. C. Smith, Eva Bailey, F. Chatburn, F. M. Slover, Bert Trask, Ammon White, B. J. Scott, Charlotte Cleveland, J. C. Grainger, Amelia Good, Sr. R. G. Smith, Flo McNichols, J. W. Gunsolley, Arthur Allen, John Kaler, W. S. Macrae, H. H. Robinson, T. W. Chatburn and wife, Ellis Short and wife, R. May and wife, J. R. Sutton, G. Jenkins, J. E. Smith, Estella Wight, M. M. Leaton, H. Hattey, J. Moler, A. Kœhler, G. Sherman and wife, Bina Nesbitt, G. Hathaway and wife, J. W. Layton, Sr. W. A. Blair, W. R. Smith, Minerva Smith, Monnie White, Abbie Horton, Sr. Whitehead, Harold Bullard, Madge Craig, Sr. T. Grabske, Della Criley, Alice Criley, I. N. White, Jr., P. Peterson and wife, Lulu Geisch, Pauline Cooper, Sr. F. Mills, Grace Palmer, W. A. Bushnell and wife, H. Mills, A. White, H. O. Smith, W. R. Pickering and wife, Joseph Luff, Tessie Gillespie, M. H. Bond and wife, Sallie Spangler, L. R. Devore and wife, L. Harrington, A. McCallum and wife, Tycho Gerdine, F. Criley and wife, J. W. Gunsolley. Those present to cast full delegate vote, and in case of division they be authorized to cast a majority and minority vote. Officers sustained: G. H. Hulmes, W. H. Garrett, J. D. White constituting the presidency; W. S. Brown, secretary; R. May, bishop. Committee on reunion made verbal report that a site for our next reunion had been selected at Purtle Springs, near Warrensburg, Missouri, and that the reunion would be held September 1 to 10 inclusive. Arthur Kœhler, of the Second Kansas City Branch was ordained to the office of elder. It was moved that reports of the ministry throughout the stake should hereafter be printed and submitted to the delegates at conference, thus doing away with the reading, the reports to be in the hands of the secretary not later than eight days before the ensuing conference. Carried. Matter relative to the conduct of church trials was submitted but referred to the stake high council and bishopric, they to report at the next conference. Resolution relative to Graceland College presented in printed form, and action taken. The Bishop was requested to reimburse the secretary for expenses incurred in mailing blank reports, etc. It was also, by motion, arranged that the stake secretary should receive \$50 each year for his services. Adjourned to meet at Purtle Springs September 9 and 10.

Convention Minutes.

Ohio.—Sunday-school convened at Saints' hall, 2532 North High Street, Columbus, Ohio, February 17, at 3 p. m., F. J. Ebeling presiding. E. E. Long was chosen secretary pro tem. Reports were received from the following schools: North Columbus, Sand Run, Creola, Pine, Dayton, Middletown, Sinking Springs, Limerick, and Vales Mills. Elder F. J. Ebeling was reelected superintendent. Sr. Edith Wren was elected secretary and treasurer, and Sr. Mattie Kirkendall reelected librarian. Delegates to General Convention: F. J. Ebeling, U. W. Greene, E. E. Long, J. W. Roberts, H. E. French, E. H. Durand, S. J. Jeffers, T. M. Goodrich, J. E. Matthews, T. J. Beatty, and J. L. Goodrich. Time and place of next convention was left to the district superintendent. At the close of the business session, an interesting program was rendered by the local school, which was greatly enjoyed by those present, reflecting credit upon each of the participants.

Southern Wisconsin.—Sunday-school convention met February 11, 1905, at 3.30 p. m., at Soldiers Grove, Wisconsin. J. W. Wight was chosen to preside, and J. O. Dutton secretary pro tem. Reports of district officers were received. Whereas there had been some dissatisfaction regarding the organization of the district Sunday-school association the following resolution was offered: Resolved that we now proceed to disorganize and reorganize the district Sunday-school association. Lost. After some discussion by several and in accordance with the instruction given by the General Superintendent, it was decided that the previous organization was properly effected, and should remain. The same officers were sustained for the coming year, and six delegates chosen to represent the district in General Convention. Resolved that this convention request those in charge of the district reunion to grant one half day for Sunday-school work this fall. Resolved that we request the several schools of the district to set apart one collection of each quarter for district expenses. Adjourned subject to previous resolution. Mrs. F. A. Ball, secretary.

Des Moines.—Convention met at Runnells, Iowa, February 17, 1905. At 9.00 a. m. a joint Religio and Sunday-school prayer-service was held, at 2.00 p. m. the regular business-meeting, in charge of W. Christy. Sr. Hattie Clarke acted as secretary pro tem. The summarized report of the locals in the district for past nine months was read, showing ten schools to be in a reporting condition and two more that we trust may soon be. Total enrollment of district, 393. Delegates to General Convention: W. Christy, Lenore Christy, S. M. Reiste, Anna Reiste, S. K. Sorensen, M. V. Sheldon, J. F. Mintun, F. B. Miller, Sara Rodgers, Anson Freels, Henry Castings, Miss Emma Park, J. M. Park, Mrs. Emma Park, Joseph Ridgway, John Hall, A. A. Reams, Sanford Weaver, J. S. Roth, William Griffin, Sr. W. Griffin, C. J. Teeters, F. D. Farrar, W. Park, Hattie Clarke, Sr. A. Laughlin, Mary Park, H. A. McCoy, Fred Moser, D. H. Witsel, George Schimmel, Elsie Russell, Lizzie Casting, Jennie Clarke, Mary Davis, Mae Huffaker, Florence Hayer, Sr. Miller, Mattie Hughes, Martha Young. Election of officers: W. Christy, superintendent; R. Epperson, assistant; Elsie Russell, secretary; Bro. Casting, treasurer. Adjourned to meet at place and one day previous to next conference.

Eastern Iowa.—Sunday-school association convened at Muscatine, Iowa, February 10, 1905, Oscar Case in charge, James McKiernan secretary pro tem. Schools reporting: Muscatine, Waterloo, Zion's Hope of Clinton, Zion's Hope of Fulton, and Green Valley near Onslow. Delegates to General Convention, chosen and officers elected for the ensuing year. Oscar Case, superintendent; John P. Weir, assistant superintendent; Cora E. Weir, secretary; Mary E. Green, Treasurer; Amos Heide, librarian. A part of the afternoon session was taken up with a Question Box. In the evening a literary program was rendered. Convention adjourned to meet one day previous to next district conference.

Nodaway.—Sunday-school met with the Bedison School, Saturday, January 21, 1905. Schools reported: Guilford 48, Sweet Home 58, Pleasant Hope 35. Bedison no report. Officers elected: W. B. Torrance, superintendent; E. S. Fannon, assistant superintendent; Eliza Byergo, secretary; Ras Lorrison, treasurer; E. S. Fannon, librarian. Delegates to General Convention: John Ford, E. S. Fannon, W. B. Torrance, Joe Powell, Ike Ross, Eliza Byergo, C. C. Nelson. Adjourned to meet Friday, 2 o'clock, before our next conference in June. Eliza Byergo, secretary.

Alabama.—The Sunday-school convention convened at Lone Star Branch on Sunday, March 5, 1905, at 4 p. m. A motion prevailed to turn convention into mass meeting. Officers reporting: Bertha D. Harper, superintendent; J. S. Wiggins, assistant superintendent; M. S. Wiggins, secretary. H. C. Smith and W. R. Smith elected as delegates to General Convention. Delegates instructed to cast entire vote of district (eight votes). Adjourned to meet at Flat Rock, June 10, 1905, at 3 p. m.

Clinton.—Sunday-school association convened at Richhill, Missouri, March 3, 1905. Business in charge of assistant superintendent, Sr. Iva Keck. Seven schools reported: Eldorado Springs, Coalhill, Ft. Scott, Walker, Veve, Richhill, and Nevada. Election of officers: Sr. Iva Keck, superintendent; Sr. Sadie Dempsey, assistant superintendent; Sr. Martha Cool, secretary; Sr. Pearl Dempsey, treasurer; Sr. Minnie Andes, librarian; Sr. Belle Wright, home class superintendent. Delegates to General Convention: J. W. Paxton, R. T. Walters, W. H. Mannering, F. C. Keck, A. C. Silvers, Sadie Dempsey, Iva Keck, Pearl Dempsey, Gertie Paxton, Minnie Andes, and Viola Mannering. The evening session was much enjoyed by all; a short program was rendered on the subject of "Education." Adjourned to meet at same place and day previous to the next district conference.

Eastern Colorado.—Sunday-school association convened at Denver, Friday morning, March 3, 10.10 a. m., district superintendent, Mrs. L. A. Schmutz, in the chair. Delegates to the General Convention: J. W. Morgan, J. F. Curtis, James Kemp, A. A. Baker, C. E. Willey, Sadie Wolfe, Sr. L. A. Schmutz. Resolutions prevailed that hereafter an entire day be devoted to Sunday-school work and that the district officers make arrangements for a program and provide as a part thereof some instruction for Sunday-school teachers by outlining methods, etc. Officers elected: Superintendent, J. F. Curtis; assistant superintendent, L. A. Schmutz; secretary, Louisa Fishburn.

Northern California.—Sunday-school association convened at Guerrero Hall, San Francisco, at 2 p. m., February 24, 1905, with Sr. M. A. Saxe in the chair. Minutes of last convention read and approved. Reports of officers read and after the report from the auditing committee were accepted. Sacramento, San Francisco, Oakland, Berkeley, and Chico school reports were read. J. M. Terry, Joseph Pressley, and Sr. Terry were appointed as committee to correct some mistakes. The secretary was ordered to obtain a new record book for the district and draw from the treasurer for the amount needed. Moved that district home class superintendent be privileged to draw from district treasurer for home class needs without having to write for an order from district superintendent. Moved as a substitute that the district home class superintendent be privileged to draw such money from district treasurer as she may need to the extent of the money she receives from home class contributions. Substitute prevailed. A communication on good literature was presented to the convention from the Berkeley delegation and laid on the table. Election of officers: Sr. M. A. Saxe, superintendent; J. M. Terry, assistant superintendent; Sr. Lizzie Day, secretary; Sr. Maud Cook, treasurer; A. H. Merkens, librarian. A motion that the communication presented to the convention be referred to librarian carried. The question of a circulating library was discussed and left to the consideration of the librarian. Delegates to General Convention: Bro. Crab, J. M. Terry, and Joseph Luff. Adjourned to meet at such time and place as the district officers and reunion committee may decide. Lizzie Day, secretary.

banded—that of Livermore. Delegates to General Convention Joseph Luff and J. M. Terry, and any other members of Religio present, empowered to cast full vote of district. It was decided to send and get a special form of exercises to be used at our next convention. Pauline O. Napier, secretary.

The Bishopric.

APPOINTMENT OF BISHOP'S AGENTS.

The Saints and friends of the Northeastern Missouri District, Reorganized Church of Jesus Christ of Latter Day Saints, will please take notice that upon the resignation of Elder J. T. Williams, Bishop's agent in and for said district, Bro. W. B. Richards has been duly recommended and is now appointed Bishop's agent to act in and for said Northeastern Missouri District in the interest of and in behalf of the Bishopric of said church.

The Bishopric regret to part with the services of former agent, Bro. John T. Williams, who has been faithful and industrious in his office for the past number of years, and who has filled the office to the satisfaction and confidence of the Bishopric of the church. Since he retires from the work by reason of age and infirmities, we trust he may be blessed and favored in whatever special work it is possible and practicable for him to engage in, and thus continue his usefulness. We also take pleasure in commending Bro. W. B. Richards to the consideration and confidence of the Saints and we bespeak for him a united and hearty cooperation on the part of all.

In behalf of the Bishopric,

E. L. KELLEY, Presiding Bishop.

LAMONI, Iowa, March 18, 1905.

Saints of the Montana District please take notice that at the February conference of said district, Elder Gomer Reese, Bishop's agent, submitted his letter of resignation, and said district thereupon recommended the appointment of Bro. John Eliason as the new agent. Later Bro. Eliason has thought proper to decline to undertake the work of agency in said district. This will notify the Saints that Bro. Gomer Reese has consented to continue for the present year at least as Bishop's agent for said district, and we ask for him and in his behalf, an earnest and hearty cooperation on the part of each and every member in the district, in the interest of the district and general church-work.

Very respectfully,

E. L. KELLEY, Presiding Bishop.

LAMONI, Iowa, March 18, 1905.

General Convention Program.

ZION'S RELIGIO-LITERARY SOCIETY.

Monday, April 3.

- 8.30: Prayer-meeting preceded by fasting from morning meal.
- 10.00: Routine business. Reports of officers, editors, superintendents, committees, etc.
- 2.30: Business. Election of officers; constitutional amendments.
- 7.30: Business. Consideration of report of merger committee. Introduction of new business limited to close of this session.

Tuesday, April 4.

- 9.00: Unfinished business.
- Program subject to such changes as the convention may order. All credentials should be in the hands of the secretary by April 1, or earlier.

J. A. GUNSOLLEY, President.

SUNDAY-SCHOOL ASSOCIATION.

Tuesday, April 4.

- 2.00: Organization; reports of officers, editors, committees, etc.
- 7.30: Continuation of routine business. New business.

Wednesday, April 5.

- 8.00 to 9.15: Prayer-meeting.
- 9.30: Business.
- 2.00: Business. Election of officers; special order. Limit for new business, 3 p. m.
- 7.30: Conclusion of business.

The above program subject to any necessary changes and also subject to the will of the convention. It is formed simply as a guide to facilitate work. All credentials should be in the hands of the general secretary, D. J. Krahl, Lamoni, Iowa, before the convention assembles in order that the credentials report may be previously prepared. If you have not yet sent in your cre-

Idaho.—Convention met March 3, 1905, at Blackfoot, Idaho, 10 a. m., Sr. J. A. Condit, superintendent, presiding, assisted by Elder S. D. Condit, A. J. Layland secretary pro tem. Superintendent of home class department reported an enrollment of one hundred and seventy-five. Financial statement: Collected from all sources, \$11.13; expenditures, \$11.34; balance due superintendent, 21 cents. Reports of the Badger and Hagerman Sunday-schools were read. Treasurer's report: Received \$5.43; no expenditures. Election of officers: Sr. J. A. Condit, superintendent; Sr. Florence McKnight, assistant superintendent; Sr. Francelle Grimmert, secretary; Bro. S. P. Larson, treasurer. J. H. Condit, S. D. Condit, A. J. Layland, and J. D. Stead were elected delegates to General Convention. A program was rendered. Adjourned to meet the day previous to next district conference. Francelle Grimmert, secretary.

Northwestern Kansas.—The Sunday-school of the Northwestern Kansas District met near Osborne, Kansas, March 11, 1905, at 4 p. m., S. J. Madden chairman. Secretary reported. Reports received from Zion's Hope and Rural Dale Sunday-schools. Treasurer's report: Amount on hands, \$1.88. Election of officers: F. E. Taylor, superintendent; G. W. Anderson, assistant superintendent; Myrtle Coop, secretary; Ida Nonamaker, assistant secretary; Cora Cook, treasurer; Maud E. Nonamaker, librarian. Brn. S. J. Madden, G. W. Anderson, and J. F. McClure elected delegates to General Convention. Adjourned to meet the day before next conference at same place as conference. Myrtle Coop, secretary.

Northern Wisconsin.—Convened at Porcupine, Wisconsin, February 20, 1905, A. V. Closson presiding, Laura B. Lafferty secretary pro tem. Election of officers: A. V. Closson, superintendent; Sr. Ivy Fisher, assistant superintendent; Sr. Rillie Moore, secretary and treasurer; Sr. Ivy Fisher, librarian. Reports from schools: Searles Prairie, Appleton, Prince of Peace, Twin Lakes. Adjourned to meet Monday following next district conference at Twin Lakes, Wisconsin.

Central California.—Sunday-school association convened in San Jose, Friday evening, March 3, 1905. J. B. Carmichael was chosen to preside, Eli Etzenhouser to assist, Sr. Evie Carmichael secretary. District officers all reported. T. Hougas, J. C. Crabb, J. M. Terry, A. Carmichael, elected delegates to General Convention. Officers elected: J. C. Carmichael, superintendent; Sarah Hedrick, assistant superintendent; Evie Carmichael, secretary; Minnie Bates, treasurer; Sr. R. Morse, librarian. Adjourned to meet with the next district conference.

Northern California.—Zion's Religio Literary Society met in Guerrero Hall, San Francisco, February 24, 1905, at 10.50 a. m. Bro. J. M. Terry was chosen to preside. Delegates' reports were accepted as were also the reports of the officers. Every local and home class reported, and the reports show that the Religio work is progressing in this district. One local has dis-

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dentials you should do so at once. We hope to see a full representation of the districts at the convention. Prospects are good for a very large convention. Will you be there? We hope you may.

Yours for the work,

T. A. HOUHAS, General Superintendent.

Daughters of Zion.

Several reports from local societies have been received, but I must call to the attention of others that it is their duty to send me addresses of officers, list of members, together with reports of societies, as per request of March 1 in HERALD. We would be glad to hear from the following locals: Maysville, Arkansas; Inman, Nebraska; Fayette City, Pennsylvania; Denver, Colorado; San Francisco, California; Wheeling, West Virginia; Stratford, Ontario; also from those desiring to be recorded on the scattered list. Please be prompt, that you may be favorably represented at the coming annual meeting to be held at Lamoni, during conference.

In the interests of the Daughters of Zion,

MRS. ABBIE HORTON, Recording Secretary.

217 South River Boulevard, INDEPENDENCE, MISSOURI.

General Conference Visitors.

All visitors to the coming General Conference will please take notice that the price for board and lodging has been fixed by the Lamoni Branch at three dollars and fifty cents per week. A boarding-house where a large number can be fed has been arranged for close to the church, not more than one hundred steps from the church corner; it is in the hands of efficient cooks.

Those who wish to be provided with board and lodging, those who wish board only, and those who wish lodging only should write to Bishop William Anderson, Lamoni, Iowa, at the earliest moment possible. State clearly just what you want, and do not becloud your statement with unnecessary explanations.

WM. ANDERSON, Chairman.

Married.

WINEGAR—STEELE.—At the home of the bride's parents, Nelson, Kansas, at 1 p. m., March 12, 1905, Elder G. W. Winegar and Sr. Margaret Steele were united in marriage, Elder E. A. Davis officiating. Members of the family and a few friends were present, and a very pleasant evening was enjoyed. After the ceremony dinner was served. We wish them much happiness and a long and useful life.

Died.

CONNELL.—Dorothy M., infant daughter of Mr. James F. and Sr. Carrie H. Connell at Camden, New Jersey, November 18, 1904. She was born May 23, 1904. A little bud of promise has been plucked. God knows why. Funeral from the home of her parents, 134 North Twenty-third Street, Camden, New Jersey. Sermon by Elder Walter W. Smith.

HUMES.—At Elk Mills, Maryland, January 30, 1905, William J. Humes. He was born in Lancaster County, Pennsylvania, March 2, 1835. He married in Cecil County, Maryland, Mrs. Margaret Pugh Hammers. To them were born four children, William A. deceased, Margaret (Mrs. D. Warpole), Oscar Pugh,

and Bro. Ira W. Mr. Humes was a firm believer in the latter-day work and will get the reward commensurate with his labors. He was buried from the Saints' chapel, Elk Mills, Maryland. Sermon by Elder Walter W. Smith.

CHRISTMAS.—At Kansas City, Missouri, February 24, 1905, Sr. Elizabeth Christmas, aged 70 years and 9 months. She united with the church in 1878; was a very faithful and energetic member of the church, beloved by all who knew her. She leaves to mourn, eight children, twenty-three grandchildren, and three great-grandchildren. Funeral-sermon at Independence, Missouri, by F. C. Warnky, assisted by B. J. Scott. Buried in the Saints' new cemetery. Her spirit rests in the paradise of God.

WALTER.—Bro. John Walter was born near Cincinnati, Ohio. Died by accident, on the railroad crossing in Chelsea, Iowa, March 1, 1905. His age was 55 years. He came to the vicinity with his parents in the early day, and shared much of the hardship attached to frontier life in those days. He married Mary Campbell, and to them were born eleven children, of whom two sons preceded him. He obeyed the gospel on the fourteenth day of June, 1884. In his departure from this life the family sustain an irreparable loss. Funeral-service in charge of William C. Nirk.

JENSEN.—James Peter Jensen, son of Mr. and Sr. J. P. Jensen, was born June 6, 1904, at Blair, Nebraska. He was blessed when two months old by Elders W. M. Self and Charles Fry, and died March 2, 1905, and was buried from the home at Blair, Nebraska, March 4. Sermon by Elder James Huff.

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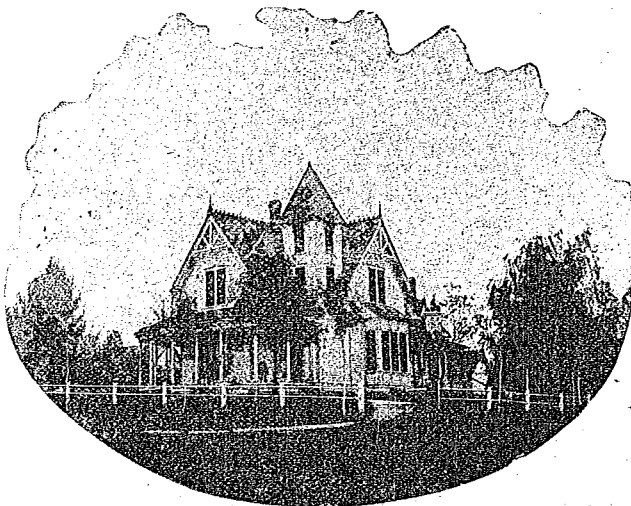
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 "There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2:6

Volume 52

Lamoni, Iowa, April 5, 1905

Number 14

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

JOSEPH SMITH - - - - - EDITOR
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Religio Convention

The delegates and officers of the tenth annual convention of Zion's Religio-Literary Society met in the lower auditorium of the Brick Church in Lamoni, at half past eight in the morning of April 3, 1905, for prayer-service, Brn. J. A. Gunsolley and Ammon White in charge.

At ten o'clock the business-session was called to order by President J. A. Gunsolley. After the usual opening exercises, the committee on credentials, (D. A. Anderson, Louis Joerndt, and W. W. Smith,) submitted report, which was read by the secretary, Etta M. Hitchcock.

Districts and locals reporting show a present membership as follows: Northern California 178, Southern California 90, London, Canada, 753, Chatham 216, Central Illinois 78, Nauvoo 117, Southwestern Illinois 79, Southeastern Illinois 162, Des

Moines, Iowa, 114, Gallands Grove 125, Little Sioux 298, Lamoni Stake 521, Massachusetts 275, Eastern District 134, Southeastern Michigan and Northern Indiana 30, Clinton, Missouri, 163, Far West 488, Independence Stake 585, St. Louis 139, Spring River 117, South Sea Islands 530, Northern Michigan 8 delegates, Utah 91, Northern Wisconsin 31, Sault Ste. Marie, Canada, 22, Hawaii 31, Stonington, Maine, 19, Clitherall, Minnesota, 23, Bevier, Missouri, 53, Cleveland, Ohio, 24, Philadelphia, Pennsylvania, 56, Birmingham, England, 42, Massachusetts 1 delegate, Omaha 55, Eastern Colorado 150.

Organization was completed by choosing Sr. May White-chorister, authorizing her to choose assistant and organist. The local janitor was asked to serve the convention. The chair was authorized to appoint ushers and a press committee. The courtesy of the floor was extended to all present.

At the suggestion of the chair, a committee was appointed to notify the First Presidency and the Twelve that the Religio, in convention, was ready to receive such suggestions or communication as they might desire to submit to the convention. Ammon White and S. A. Burgess were so appointed.

The reports of President J. A. Gunsolley, Vice-president Ammon White, and Secretary Etta M. Hitchcock, bespoke a healthy and sure growth of the society for the past year, and indicated that the general feeling throughout the church concerning the work of the Religio was good; that the work was well planted, and that the omens for future development were such as to cause a feeling of rejoicing. The president's report was prolific with good suggestions. The secretary's report showed one new district and seventeen new locals organized, and a gain in membership of 398.

W. J. Mather, treasurer, reported: Total receipts, \$536.50; total expenditures, \$419.37; balance, \$117.19, with a working balance of somewhat over \$300. The *Religio Quarterly* did not make quite so good a showing this year as last. Starting with a balance on hand of over \$100, the total receipts have been \$999.27, and the total expenditures \$1,018.79, leaving a deficit of \$19.52.

S. A. Burgess, general librarian, reported distribution of literature throughout the various districts as follows: HERALDS 6,479, *Ensigns* 3,539, *Hopes* 3,526, *Quarterlies* 309, other pieces 931, total 38,147, with 224 books, and 44 subscriptions taken. His

general assistants during the year were Sr. Floralice Miller and John C. Grainger in America, and Alma C. Barmore in Australia.

Sr. Louise Palfrey reported as editor of *Arena*, expressing her appreciation of the work of her successor, Bro. Elbert A. Smith, who also reported.

Superintendent of the home department, Catharine Haines, reports a gain in membership of 56.

President Gunsolley announced as auditing committee, Mark Seigfreid, E. A. Davis, and Myron Thomas; and as press committee, Etta M. Hitchcock and D. A. Anderson. Meeting adjourned until half past two in the afternoon.

At half past two convention reassembled in business capacity. After reading of minutes, and additional report from credentials committee, a communication from a missionary was read suggesting the propriety of having missionaries for Religio work, both male and female, and having the same set apart by ordination by authority of General Conference.

A communication from C. C. Joehnk, now in Germany, was read suggesting that the Religio take steps to have published a German edition of the Book of Mormon.

A communication was read from Sr. Emma Burton, superintendent of the Religio of the South Sea Islands, stating that the introduction of the Religio work there was premature, and, for cogent reasons, had been suspended.

A communication was read signed by four hundred and thirty-five citizens of Nauvoo and vicinity asking that the Religio and Sunday-school hold convention in Nauvoo. This petition was submitted by the mayor of Nauvoo, and is as follows:

The following named citizens and residents of the city of Nauvoo, Illinois, and vicinity, do hereby petition the delegates and members of Zion's Religio-Literary Society in General Convention at Lamoni, Iowa, and also the delegates and members of the General Sunday-school Association of the Reorganized Church of Jesus Christ of Latter Day Saints assembled at the above named place to convene your general gatherings in the city of Nauvoo in the autumn of 1905 or 1906. The city council of our city has freely granted you the use of our city park and made such arrangements as deemed necessary to your comfort and pleasure. We extend to you a hearty welcome.

The special order of the session, the election of officers for ensuing year, was taken up. The following were elected: President, J. A. Gunsolley; vice-president, Walter W. Smith; secretary, Etta M. Hitchcock; treasurer, Will J. Mather; librarian, S. A. Burgess.

The proposed constitutional amendments were then considered. The proposed amendment from the Northeastern Illinois District as published in *Autumn Leaves* for March, 1905, was read. The first part, changing the word *matter* to *manner* was adopted. Motion to adopt the balance was lost.

The proposed amendment from St. Louis local as

published in February *Autumn Leaves* which contemplated a change from annual to semi-annual election of officers in locals, was voted down.

Adjourned to meet at half past seven in the evening.

At the evening session Vice-president Ammon White presided. Minutes of afternoon session were read. Credential committee presented additional report. Auditing committee reported all financial statements correct except an error of six cents in balance on hand of general treasurer's report. Correct balance is \$117.13.

The question of merging Sunday-school and Religio was the special order for the session. Report of merger committee, as published in *Autumn Leaves* for December, 1904, was read and adopted without discussion.

The matter of the publication of the Book of Mormon in the German language was taken up, and, after some discussion, disposed of by resolving to establish a translation fund having for its object the accumulation of means to be placed in the hands of the Bishop to aid in translating and publishing the Book of Mormon in foreign languages as soon as the Presidency and Bishopric shall deem wise.

A resolution to the effect that it is the opinion of the body that instructing the president and secretary to cast the entire vote of the assembly for a candidate is lawful and in harmony with the constitution was adopted. A resolution was adopted reaffirming the action taken two years ago at Independence requesting the president of the Religio, if his circumstances would permit, to put in two months each year traveling in the interests of the Religio, etc.

The communication suggesting the propriety of setting apart laborers in the Religio, whether male or female, by the laying on hands by the authority of the General Conference, was called up and referred to a committee consisting of J. W. Wight, John Davis, and F. M. Sheehy, they to report at the next session.

A request from the Gallands Grove District for the publication of a Primary *Religio Quarterly* was read, also the invitation from the mayor of Nauvoo, and adjournment had until nine o'clock, April 4.

APRIL 4.

Convention reassembled at nine o'clock, Bro. Gunsolley in chair. Minutes read and additional credential committee reports received. Question of Book of Mormon in foreign languages again taken up and it was ordered that the executive committee be authorized to act in harmony with the suggestion that means be appropriated for the purchasing of a number of copies of Book of Mormon in the Scandinavian languages for use in those countries by missionaries; and, if considered favorable, that not to exceed the amount of fifty dollars be donated to this line of work.

The committee to whom was referred the request that action be taken in regard to setting apart male and female missionaries to labor in Religio work, reported that they were of the opinion that the communication should be referred to the First Presidency for definite and final action, which was subsequently amended to read General Conference instead of First Presidency. Report adopted as amended.

A communication was read from Sr. J. W. Peterson touching the character of the Religio work done in the islands.

A communication from the First Presidency, expressing appreciation of the work which the Religio has accomplished, their good will toward the society, and their wishes for the future welfare of the Religio work, was received.

The request from Gallands Grove for a Primary *Religio Quarterly* was brought up, and the matter referred to the executive committee, they being authorized to act as they deem best.

Concerning the petition from the mayor of the city of Nauvoo, it was moved that the president and secretary of this association be appointed a committee to extend to the people of Nauvoo through their mayor our appreciation of the kind and courteous invitation extended to us to go there and hold this convention, after which a motion prevailed to the effect that this convention favors holding a convention in Nauvoo in September, 1906; and it was also ordered that this matter be presented to the Sunday-school convention, with a request that they take similar action.

The matter of a revision of leaflet No. 3, and the report blanks, was referred to the executive board, and they authorized to act.

The minutes of the morning session were read, and the convention adjourned until next year.

Sunday-School Convention.

The Sunday-school Association convened at half past two in the afternoon with general superintendent, T. A. Hougas, presiding. James Pycock and Carolyn Jarvis of the credential committee reported. The schools sending in reports, with the votes to which they are entitled, are as follows:

Alabama 7, Central California 12, Northern California 23, Southern California 22, Honolulu 4, Wai-kiki 2, Central Illinois 19, Nauvoo 24, Northeastern Illinois 33, Southern Illinois 15, Kewanee 24, Des Moines 39, Eastern Iowa 11, Fremont 36, Gallands Grove 32, Lamoni 114, Little Sioux 84, Pottawattamie 42, Northeastern Kansas 22, Northwestern Kansas 14, Massachusetts 68, Southern Michigan and Northern Indiana 17, Northern Michigan 84, Clinton, Missouri, 29, Far West 70, Independence 151, Nodaway 11, Northeastern Missouri 22, St. Louis 33, Montana 12, Central Nebraska 15, Northern Nebraska

20, Southern Nebraska 18, Western Nebraska and Black Hills 6, New York and Philadelphia 24, Ohio 20, Kirtland 38, Chatham, Ontario, 39, London, Ontario, 139, Pittsburg 22, Northeastern Texas and Choctaw 26, Utah 17, Spokane 13, Northern Wisconsin 14, Southern Wisconsin 5.

Report as amended adopted.

D. J. Krahl, general secretary, was authorized to choose his assistants. He selected J. F. Mintun and Sr. Stella Wight. F. G. Pitt was chosen chorister, authorized to choose organist. The appointment of ushers was left to the chair. Visiting members and workers given the privilege of the floor. The order of meetings and time of adjournment were left to the presiding officer.

The chair was requested to appoint a committee of two to convey official notice to the quorums of the First Presidency and Twelve, notifying them that the Sunday-school convention was in business session, and was ready to receive any communications or suggestions they might have to offer. W. W. Smith and David Anderson were appointed such committee.

Reports were read from the general superintendent, T. A. Hougas; first assistant superintendent, J. A. Gunsolley; general librarian, Sr. L. Etzenhouser; treasurer, John Smith; home class superintendent, Sr. T. A. Hougas; editor *Gospel Quarterly* Anna Salyards; the revising committee, Duncan Campbell, R. S. Salyards, and John Smith; Emma Burton, superintendent of the South Sea Islands District; and G. J. Waller of Honolulu. The association is now fourteen years old. At the close of the first year there were fifteen districts, and eight schools not in districts. Now there are more than fifty districts, with a membership of about 20,000 as against 3,915 thirteen years ago. Reports from all parts of the country are encouraging. Circulation of *Quarterlies* is increasing. This year has been one of unusual activity in the library department; and the majority of the sixty-three districts are making an effort to establish libraries, the most of them adopting the circulating system. The treasurer's report showed a total receipt of \$3,317.40, and a total expenditure of \$2,514.16, with a balance of \$2,034.08 as compared with a balance last year of \$1,230.84. *Quarterly* lessons are prepared up to October, and in the hands of the printers.

Committee on sunshine work reported, also the officers of Zion's Hope Sunshine Band, Sr. S. R. Burgess, president; Fannie I. Morrison, secretary and treasurer. The Sunshine Band in America has a membership of one hundred thousand, and Zion's Hope Sunshine Band a membership of one thousand. It was moved to approve the report of the committee and adopt the recommendations. Discussion was in progress when meeting was adjourned till half past seven in the evening.

Editorial

PRESIDENT JOSEPH F. SMITH ON REVELATION.

It is right that a man should be judged upon his own words rather than upon what others say that he said. Especially is this true if those reporting what a man says are opposed to him, or are at enmity towards him. We have given the HERALD readers what Joseph F. Smith, president of the church in Utah, testified to before the Senatorial Committee upon the subject of revelation; and also what has been said by some in regard to his denial of that testimony. We now give his own statement as the same was published in the *Deseret Evening News* for Monday, March 20, 1905, the day after the sitting of the Salt Lake Stake conference, at which the speech of President Smith was made.

The subject of revelation was introduced by Charles W. Penrose, who was the first speaker at the afternoon session, thus:

Referring to the misrepresentations of President Joseph F. Smith's testimony at Washington concerning revelation, the speaker showed that the question put to President Smith as to whether he had received a revelation from God, to which he gave a qualified negative, was predicated on the interpretation placed on the term by the attorney. What the interrogator called "revelation" as he defined it himself, in his argument, was "personal contact with God," speaking with him "mouth to mouth," hearing God's voice "as one man speaks to another." To this President Smith answered, No. But he said he had received revelation that Joseph Smith was a prophet of God, and testified that he himself was guided by the Spirit of God.

What President Joseph F. Smith is reported to have said is:

Now with reference to the principle and doctrine of revelation, it may be proper for me to say a few words on this subject while I am on my feet. For me to say, which was the very end that my critics and inquisitors were endeavoring to get me to say, in order that I might be led into that trap which they had made for me, to say that God had given to me a revelation upon some new doctrine, or theory, or principle, or precept, or anything to be written, to be observed, or handed down as a guide to the church, would have been untrue. I could not have said that, for he has not done this. But has God revealed to me his mind and his will? Has he made manifest to me a knowledge of his truth by and through the spirit of revelation? Did you ever hear of my denying that? No; no man has ever heard me deny that. . . .

The Lord Almighty has revealed to me many things for my own guidance, to assist me in the discharge of my duty, as an elder in the church, as a high priest in the church, as an apostle, one of the twelve apostles in the Church of Jesus Christ of Latter-day Saints. And I fervently believe that God has manifested to me in my present capacity, many glorious things, many principles and oftentimes much more wisdom than is inherent in myself; and I believe he will continue to do so as long as I am receptive, as long as I am in a position to hear when he speaks, to listen when he calls, and to receive when he gives to me that which he desires.

We give these extracts from President Joseph F. Smith's talk on the afternoon of March 19, 1905, on the subject of revelation, as they contain the statements on which the charge is based that he contra-

dicted and denied what he testified to before the Territorial Committee, offering no comment upon them, leaving those who read them to judge of them without the bias of an expression from us.

CARDINAL GIBBONS ON DIVORCE.

There is some reason to believe that the attitude of the Catholic Church in regard to divorce and remarriage is not clearly understood. The following from Cardinal Gibbons, an eminent prelate of the church, is in point and will materially aid to an understanding, if he is authorized to speak for the Catholic Church in America, which is to be presumed from the position he holds.

Whatever may be said of the Catholic faith and mode of worship it must be conceded that in this matter of the effect that divorces and the ease with which they are procured in our courts has upon society and the state, Cardinal Gibbons is in the right. Read and judge ye:

BALTIMORE, Maryland, March 20.—Cardinal Gibbons is taking a keen interest in the anti-divorce movement and hopes and believes a reaction is at hand against the trend toward making the separation of man and wife easier. In an interview to-day His Grace said:

"The first reason upon which the rejection of divorce by all Catholics is based is that the church, acting upon the word of God, does not recognize its existence. The Lord has decreed that the marriage bond shall be indestructible and he alone can sever it by taking from this life one or the other of the contracting parties. Marriage from the dawn of life on this earth be made holy and indissoluble. He established its law of unity when he gave Eve to Adam in the Garden of Eden, and this ideal of marriage remains to-day as it was in the beginning.

"The greater laxity of conscience which came with the years, however, soon caused alleged reformers to discard the sacramental view of marriage and to frame a new doctrine of marriage and divorce. Appealing as it did to the low and sensual passions of man, the new doctrine soon gained adherents, and marriage, which had been hedged in sacredness, began to be more and more openly trespassed upon.

"No matter in what light men look upon marriage and its attributes and obligations, all must admit that in the last analysis it is upon this institution that the entire structure of society rests. Statistics recently compiled show what inroads into the family have already been made by divorce in this country. The minds of legislators and jurists are kept busy devising new means for obtaining divorces. The facility with which they can be secured has served as an encouragement to hasty marriages and to equally hasty separations.

"We cry out in virtuous indignation against Mormonism. The press and pulpit denounce it as a national disgrace and demand its suppression. But is Christian polygamy less reprehensible than Mormon polygamy? Is simultaneous polygamy worse than successive polygamy? Why then is the one tolerated and the other denounced?

"We know that as a class the Mormons care for their wives and children, while Christian polygamists but too often leave wretched wives to starve, slave, or sin, and abandon miserable children to the care of the state. For which of these then shall be felt the greatest contempt, the divorced and much-married Christian or the much-married but undivorced Mormon?

"To every sober-minded moralist who has given the matter appreciable thought and study it must appear that the only sat-

isfactory solution would be to stop all divorce. The doctrine of the Catholic Church, which offers this redress, also disposes of the problem of remarriage after divorce. No one, even though divorced by a civil power, can be allowed by the church to take another consort during the lifetime of the true wife or husband. Even, however, if the divine law did not prohibit divorce and remarriage after divorce, how poor a remedy it would be for the evils for which so many deem it panacea. There is no valid reason why divorced parties remated would be happier in this new connection than in the old. Does not experience, on the contrary, teach that unhappiness among married people frequently arises from causes inherent in one or both of the parties—causes that would as likely make a new union as wretched as the old—and not from mutual incompatibility?

"To those that think that absolute prohibition of divorce does not contribute to the purity of society, the example of ancient Rome offers a striking refutation. Does not the increase of every form of offense against charity point out a great moral? Can it be advanced that the increase in concubinage, prostitution, illegitimate births, abortions, and the disinclination of family life, concurring as it does with the increase in divorce, is a commentary upon the beneficial value of divorce on society?"

"That the argument I wish to make is a strong one is made evident by statistics, which conclusively establish that it is in those parts of the United States where loose divorce laws prevail that crimes of this sort flourish most.

"While opposing divorce, and more particularly marriage after divorce, I concede that there are occasions where for grave causes separation of husband and wife should be permitted. The Catholic Church recognizes this, and adultery, grave peril of soul or body, or even mutual consent, are accepted by it as justification of this separation. I can not admit, however, that for the benefit of the few, for whom no relief can come short of divorce, with permission to remarry, the morality of an entire community or nation should be lowered and society endangered.

"While waiting for the day when divorce shall be abolished altogether something might be done to lessen the ravages it occasions daily. The laws of the United States regarding it should be made more strict and altogether uniform in every State. The number of direct recognized legalized grounds should be lessened, and 'noiseless' divorces, divorces where a decree can be obtained without the knowledge of the defendant, should be abolished. The plaintiff should be a bona-fide resident of the State and judicial district in which his petition is filed, and in every case the legal representative of the State should appear for the defendant. If divorce can not be legislated out of existence let at least its power for evil be diminished."—*Cincinnati Enquirer*.

DOMINION GOVERNMENT AGAINST POLYGAMY.

The following is going the rounds of the newspapers, and if correct shows that the Canadian provinces are not to be made auxiliaries to the "menace of Mormonism," as the would-be religiously wise ones of the nation call it:

WINNIPEG, Manitoba, March 15.—The wholesale prosecution of Mormons on the charge of polygamy has begun at Raymond, Alberta Province. Mounted police have taken up the campaign against the Mormons, who number several thousand, having moved from the United States and Europe in the last five years.

The first action was taken against a well-known resident of MacGrath, who recently brought two wives from the United States, whom he is said to have married in Utah. He declared he was not living in a polygamous state, but was given his choice of leaving the country or being prosecuted.

Similar notices have been served on many others known to have more than one wife.

COUNTER STROKE AGAINST FRANK J. CANNON.

Truth, a paper published in Salt Lake City, Utah, in its issue for March 25, has a sharp counter stroke against Frank J. Cannon and Mr. Smurthwaite. It accounts for the motive of Mr. Cannon in the following:

Now, Mr. Cannon, to be frank, is it not a fact that your sole animosity towards Joseph F. Smith, and the great change that has come over you in regard to commercialism in the church is due to the following circumstances? When the church was in financial straits and compelled to issue bonds, that you went to President Lorenzo Snow and your father and wanted them to let you float the bonds at seventy-five cents on the dollar. That Joseph F. Smith objected and induced a number of local and influential men, some of whom were not members of the Mormon church, to take the bonds at par. By Mr. Smith's interference you were knocked out of over a quarter million of dollars that you were trying to make out of the financial distress of your own church.

Truth offers to give Mr. Cannon space in that journal to answer the arraignment, provided he will not do it in his own paper, the *Tribune*.

Truth alleges that Mr. Smurthwaite's statement that President Joseph F. Smith threatened to ruin him if he engaged in the salt business in opposition to the Inland Crystal Salt Company, is denied by President Smith, which raises the question of veracity between the two men, and there it rests. *Truth* further states that the "salt trust," so called by Mr. Smurthwaite, is not controlled by President Smith.

Closing this editorial *Truth* states:

Gentiles have no confidence in the stability of either Cannon or Smurthwaite in the positions they have taken. Smurthwaite "broke out" once before and later took it all back. Cannon, not so very long ago, was sick, very sick. He then sent for the officers of the church to administer to him by the laying on of hands and anointing with oil. He received these ministrations from the hands of the church and the men he now so bitterly attacks. When the proper time comes Mr. Cannon will go down on his knees and take it all back, just as B. H. Roberts did.

Truth, the journal, may be in the right of it, but what interests those out of the zone of conflict is, What is the truth of the matter in dispute? Let that be brought into the light no matter who it may affect; the innocent and true can not seriously suffer.

QUESTION. THE ANCIENT OF DAYS.

Who is the Ancient of Days mentioned in Daniel 7:9, 13, 23? Please let us know with references where to be found as we are having a great discussion about the same.

The only means we have of answering this query is section 26, paragraph 2, of Doctrine and Covenants, which we give entire, that the connection may be seen. The information sought is in the closing sentence of the paragraph. The marginal note refers to Psalm 96:2, which seems to apply to God, the author of all.

Daniel 7:9, 13, 23, point out that one like the Son of man came to the Ancient of Days, and that to him (the one like the Son of man) was given dominion

and power; which agrees with other passages; although the description given in Habakkuk 3:3-5, applying to the Lord, is like that of the Ancient of Days referred to.

We have always understood the term Ancient of Days to refer to Adam, the human father of the race.

Behold, this is wisdom in me; wherefore marvel not, for the hour cometh that I will drink of the fruit of the vine with you on the earth, and with Moroni, whom I have sent unto you to reveal the Book of Mormon, containing the fullness of my everlasting gospel; to whom I have committed the keys of the record of the stick of Ephraim; and also with Elias, to whom I have committed the keys of bringing to pass the restoration of all things, or the restorer of all things spoken by the mouth of all the holy prophets since the world began, concerning the last days; and also John the son of Zacharias, which Zacharias he (Elias) visited and gave promise that he should have a son, and his name should be John, and he should be filled with the spirit of Elias; which John I have sent unto you, my servants, Joseph Smith, Jr., and Oliver Cowdery, to ordain you unto this first priesthood which you have received, that you might be called and ordained even as Aaron; and also Elijah, unto whom I have committed the keys of the power of turning the hearts of the fathers to the children and the hearts of the children to the fathers, that the whole earth may not be smitten with a curse; and also, with Joseph, and Jacob, and Isaac, and Abraham, your fathers; by whom the promises remain; and also with Michael, or Adam, the father of all, the prince of all, the ancient of days.—Doctrine and Covenants 26:2.

END OF THE WORLD—SPRING OF 1905.

A certain prophetess, Mrs. Catharine Hyden Haworth, wife of Doctor Haworth, of MacGregor, Manitoba, is out in a prophecy that the end of the world, or the advent of the millennium, will take place this spring. In this she disagrees with Benjamin and many of Benton Harbor, Michigan, who put it off till 1906 and later in the season. We think we have seen another that puts it for 1916.

MRS. MARIA WEED AND HER ATTITUDE TOWARD US.

No doubt many of our readers have heard of Mrs. Maria Weed, who for some time past has been lecturing in the interests of the Interdenominational Council of Women in their efforts to bring influences to bear to unseat Senator Reed Smoot and to have Congress make an anti-polygamy amendment to the Constitution. Possibly many of our men have heard Mrs. Weed lecture, and doubtless some have had occasion to attempt to offset some of the statements that Mrs. Weed makes concerning the history of the church.

While at Washington last December we had the opportunity of meeting Mrs. Weed and others of the Interdenominational Council of Women; and in the course of several conversations with Mrs. Weed on the subject we discovered that she felt quite bitter toward our men because of the efforts, as she believed, made by them to offset her work. She

seemed to feel that our men were hindering her in her work against polygamy instead of helping her.

Bro. Sheehy and the writer had a number of conversations with her with the result, as we believe, of a better understanding on her part of our attitude on the matter.

After returning to our desk at Lamoni we wrote Mrs. Weed asking her to make a statement of her attitude toward our people for the purpose of publishing same in the HERALD, that our people might know exactly her position. At the time we wrote we sent books and papers indicating our attitude on the question, as to whether or not Joseph Smith was a polygamist, and wished her success in her efforts at offsetting the effects of the promulgation of the doctrine of polygamy and spiritual wifery. In reply to our inquiry we received the following letter:

1220 Connecticut Avenue, WASHINGTON, District of Columbia,
January 25, 1905.

MR. FRED. M. SMITH, Lamoni, Iowa.

My dear Mr. Smith:—

Your favor, together with books and papers, have been received, and for these and your kindly interest in my work, permit me to thank you.

If denial would *destroy* conviction and affirmation *create* desirable conditions, I should have little difficulty in meeting your demands. Under the circumstances, believing as I must, I *can not* assert that Joseph Smith was *not* a polygamist. I have, however, many times said, that your organization claimed and believed that Brigham Young introduced this offensive feature and fostered it, even to the present hour and that you did not affiliate with them.

The attitude of your people toward me has been one of deepest and most bitter resentment, and this spirit has emphasized the worst elements credited to the sect. Of this, however, it is useless to speak, and perhaps they think themselves warranted; yet, this very thing has been a strong argument to my mind, that your organization, aside from polygamy, was essentially the same in belief. You remember the first morning of the "Investigation," you yourself said to Mrs. Hamlin and me, that you had "no idea that the churches *differed so widely*." All this is certainly in your favor, and, believe me, there is no one in all the land, who so desires to discover that our fears concerning your branch of the church are groundless, as myself. Whatever may have been the life of your grandfather, or my belief in it, I am glad to concede every *known* virtue to his present day followers. Therefore, while I can not disclaim the proofs of such evidence as I possess of the practice of polygamy in Nauvoo before Joseph Smith's death, I am willing and anxious to award to the Reorganized Church every just claim which is their due.

Trusting that this position is an amicable one and at least partially satisfactory, I am,

Most cordially yours,

MARIA WEED.

We regret that anything in the attitude assumed by any of our ministers should have given Mrs. Weed the idea that the attitude of our people toward her had been one of "deepest and most bitter resentment," a feeling which we can not afford to foster towards any one. Of course it is to be expected that our men will resent the statement that Joseph Smith was a polygamist, and that he had eighty wives, as Mrs. Weed insists, but this resentment

should be made in such a way as not to give Mrs. Weed the impression that we have the spirit of "bitter resentment." For surely after years and years of persistent fighting against the contaminating influences of the doctrine of polygamy we can strike hands with any who are putting forth efforts to stop the practice and bring about the institution of such constitutional enactments as will bring the control of this matter directly under the influence of the general Government.

On the other hand, as we told Mrs. Weed, we do not believe that an organization attempting to effect such constitutional amendment can afford to antagonize the Reorganized Church, which has as an organization been tireless in its efforts in combating polygamy and concomitant evils.

We feel sure that as Mrs. Weed continues to investigate her subject more thoroughly she will find the claims of the Reorganized Church fully substantiated, and we trust that in the meantime her attitude as a public speaker will be such as not to unnecessarily arouse the antagonism of our ministers. On the other hand, we trust that our men, when they shall have occasion to meet Mrs. Weed, will deport themselves in such manner as to eradicate the idea that there exists toward her and her work a spirit of "deepest and most bitter resentment." Our men will naturally resent the statement that Joseph Smith was a polygamist, but this can be done in a way which ought not to be offensive to any one; and indeed, we feel that when this is done in a spirit of

bitterness and anger the good we desire to accomplish is to a large extent marred, if not hindered entirely.

We can second and heartily support the efforts of the Interdenominational Council of Women to secure the enactment of a constitutional amendment which will enable the Government to master the situation so far as polygamy is concerned; but we can not second and support the efforts of their public speakers to besmirch the character of Joseph Smith. In fact, so far as the present situation is concerned, we can not see what bearing the question of whether or not Joseph Smith was a polygamist has on the subject. Surely there is enough in present conditions to justify every effort the Interdenominational Council of Women is making against the propagation of the doctrine of polygamy.

FRED'K M. SMITH.

AGE OF CONSENT IN ILLINOIS.

The Illinois legislature has enacted two important items of law for which that body of lawmakers should be commended. One is, raising the age at which a woman may consent to her own ruin from fourteen to sixteen years; the other now pending provides that the age at which persons may legally marry by consent of parents shall be eighteen for the boy and sixteen for the girl.

There also is a bill passed to second reading prohibiting common-law marriages. Surely the world moves—in Illinois.

SUMMARY STATEMENT

BISHOP'S ANNUAL REPORT.

Of Receipts and Expenditures of the Reorganized Church of Jesus Christ of Latter Day Saints.

From January 10, 1904, to January 10, 1905.

Receipts by Bishop.	
On hand last report.....	\$ 519 28
Bills receivable.....	13,440 25
Real estate contracts.....	1,224 00
Abstracts of Evidence.....	10 00
Deposits and notes.....	42,635 19
G. H. Hilliard, counselor.....	507 41
Local bishops and agents.....	13,287 31
Real estate improvements, (lumber sold) Kirtland.....	6 41
Real estate, (sales).....	2,575 00
Real estate, repairs and expense refund.....	8 00
Live stock, (sales).....	50 00
Far West Farm, insurance.....	6 50
Scandinavian Mission Fund.....	11 50
Independence Mfg. & Mer. Co., dividend.....	153 50
<i>Sandhedens Banner</i>	3 00
Christmas offerings.....	2,515 98
Graceland College offerings.....	12,688 46
Independence Temple, (Consecration Fund).....	124 20
Saints' Home, receipts.....	5,773 03
Olive Oil, (sales).....	112 31
Rents, (real estate).....	781 00
Church-buildings, (receipts from sales).....	623 50
Postage, (sales).....	7 20
Danish Book of Mormon, (sales).....	12 87
Tract Fund, (offerings).....	60 37
Surplus tithing.....	8,001 00
Tithes and offerings.....	26,826 29

Interest, (collected).....	956 86
Consecrations.....	6,745 56
Aid, (help returned).....	94 15
Kirtland Temple, repair fund offerings.....	1,154 99
Taxes returned.....	53 51
Kirtland Hotel, Conference receipts.....	1,486 88
Kirtland Hotel, Furniture and Fixtures account.....	35 97
Elders' expenses, (returned and corrections).....	98 61
Kirtland Hotel, (sales produce).....	15 25
Elders' families account, (returned).....	29 30
Orphans' Home, (offerings).....	13 46
Expense, Auditing, (returned).....	26 74
Expense, Bishop's Office, (returned).....	8 75
Expense, First Presidency's Office, (returned).....	2 30
Expense, General Church, (returned).....	17 00
Expense, Secretary's Office, (returned).....	35
Accounts, (collections).....	16,044 17
Accounts, State Savings Bank.....	1,231 96
Total.....	\$159,979 37

Expenditures.	
Loans and Tithing notes.....	12,318 23
Real estate contracts.....	600 00
Bills payable, (notes paid).....	35,728 70
G. H. Hilliard, counselor.....	59 93
Local bishops and agents.....	11,385 72
Real estate improvements, Lamoni, Iowa.....	290 90
Real estate improvements, Far West Farm.....	19 05
Real estate improvements, Kirtland Hotel.....	621 21

Real estate improvements, Independence, Missouri	343 29
Real estate (tithes and purchases)	19,124 89
Real estate repairs and expenses	703 97
Collection account	135 00
Live stock	73 30
Independence Mfg. & Mer. Co.	360 00
Sandhedens Banner	5 40
Jackson County Bank stock, (consecrations)	1,000 00
Tent account	3 00
Graceland College	11,590 78
Saints' Home	10,269 19
Olive oil	138 95
Furniture and fixtures	80 00
Kirtland Temple account	61 78
Rock Island Mission	20 00
On contract, J. B. R.	19 90
Church building account	175 00
Postage	197 35
Danish Book of Mormon, (returned)	1 00
Church Library	49 17
Insurance	83 58
Public libraries, (church books furnished)	54 62
Tract fund, (paid out for tracts for distribution)	249 33
Interest	2,420 23
Consecrations, (balance on uncollected certificate)	368 94
Stewardships, (to assist elders)	200 00
Aid, (paid to poor)	5,645 09
Exchange	5 37
Kirtland Temple repairs	1,528 13
Taxes, (paid on real estate)	633 02
Kirtland Hotel, account General Conference	1,419 87
Kirtland Hotel, expense	127 67
Kirtland Hotel, furniture and fixtures	1,537 62
Elders' expenses	8,616 55
Elders' families	13,317 59
Temple Lot fence, Independence, Missouri	100 00
Expense, Auditing	79 58
Expense, Bishop's office	1,489 95
Expense, First Presidency's office	332 01
Expense, General Church	511 57
Expense, Historian's Office	280 85
Expense, Patriarch's Office	36 75
Expense, Quorum of Twelve	17 38
Expense, Recorder's Office	731 28
Expense, Secretary's Office	641 53
Accounts paid	12,290 77
Accounts, State Savings Bank	821 23
Accounts, Commercial Bank	539 28
Balance on hand	573 87
Total	159,979 37

REPORT OF GEORGE H. HILLIARD, COUNSELOR.

Receipts.

From tithes and offerings	\$ 813 15
From consecrations	10 00
From Bishop	59 93
From agents	145 00
Due counselor	87 65
Total	\$ 1,115 73

Expenditures.

Due counselor last report	\$ 59 93
Paid elders' families	240 00
Paid elders' expenses	208 39
Paid agents	100 00
Paid Bishop	507 41
Total	\$ 1,115 73

REPORT OF EDWIN A. BLAKESLEE, COUNSELOR.

Receipts.

Due church last report	\$ 70 54
Received tithes	43 80
Total	\$ 114 34

Expenditures.

Paid elders' families	\$ 65 00
Paid elders' expenses	14 09
Due church	35 25
Total	\$ 114 34

ACCOUNTS WITH AGENTS.

Receipts.

Balance due church last report, \$15,697.37, less difference in balances, \$376.18	\$15,321 19
Received from Bishop	10,527 92

Received tithes, offerings, consecrations, surplus, etc.	86,297 63
Due agents	1,111 47
Total	113,258 21

Expenditures.

Due agents last report	\$ 1,711 93
Paid elders' families	62,216 63
Paid elders' expenses	7,908 24
Paid aid, (poor)	6,134 51
Paid other districts and agents	125 87
Paid miscellaneous	6,155 07
Paid Bishop	13,046 64
In hands of Agents	15,959 32
Total	\$113,258 21

REPORT OF ELDERS.

Receipts.

In hands of elders last report, less settled balances	\$ 1,292 13
Donation by Saints and friends	16,153 64
Received from Bishop and agents	13,657 42
Furnished by elders	2,779 18
Total	\$33,882 37

Expenditures.

Expenses, traveling etc	\$32,179 97
In hands of elders	1,702 40
Total	\$33,882 37

AVAILABLE ASSETS: TITHE AND OFFERING FUND.

January 10, 1905.

Cash, Bishop's account	\$ 573 87
Cash in hands of E. A. Blakeslee, Counselor	35 25
Cash in hands of agents	15,959 32
Accounts receivable	17,943 21
Bills receivable	10,591 54
Real estate contract	2,593 89
Stock, (Old People's Home, Fontanelle, Iowa)	25 00
Stock, Independence Mfg. & Mer. Co.	3,370 00
Stock, Jackson County Bank	1,000 00
Assets, Lamoni Stake	282 43
Assets, Independence Stake	359 50
Abstracts and Transcript of Evidence	86 00
Olive Oil	52 25
Book of Mormon Manuscript and History	2,450 00
Danish Book of Mormon	377 11
Tract Fund, (plates on hand)	137 75
Independence, Missouri, church loan	136 34
Live stock	204 80
Tent	3 00
Typewriters	80 00
Postage stamps	68 25
Kirtland Hotel, (furniture and fixtures)	1,501 65
Temple Lot fence	100 00
Saints' Home	4,514 80
Real estate last report, \$56,026.62, less sales \$2,575.00, and depreciations real estate \$2,475.00	50,976 62
Real estate, Lamoni, Iowa	25 00
Real estate, Lamoni, Iowa	625 00
Real estate, Lamoni, Iowa	25 00
Real estate, Lamoni, Iowa	50 00
Real estate, Lamoni, Iowa	199 89
Real estate, Independence, Missouri	1,700 00
Real estate, Independence, Missouri	2,800 00
Real estate, Independence, Missouri	700 00
Real estate, Independence, Missouri	1,000 00
Real estate, Kentwood, Louisiana	1,200 00
Real estate, Denver, Colorado	800 00
Real estate, Los Angeles County, California	10,000 00
Real estate, improvements, Lamoni, Iowa	290 90
Real estate, improvements, Independence, Missouri	343 29
Real estate, improvements, Kirtland, Ohio	614 80
Real estate, improvements, Far West, Missouri	19 05
Total	\$133,815 51

Liabilities.

Due Bishop's agents	1,111 47
Due G. H. Hilliard, counselor	87 65
Bills payable	46,710 89
Account payable	2,823 15
Account, State Savings Bank	1,231 96
Independence Temple Consecration Fund	1,343 20
Memorial Fund	269 38
New General Office Fund	2 75
Kirtland Temple Repair Fund	186 07

Graceland College.....	858 29
Church building account.....	360 40
Orphans' Home Fund.....	13 46
Net assets.....	78,816 84
Total.....	<u>\$133,815 51</u>

Net assets.....	\$78,816 84
Net assets last report.....	71,974 19
Gain.....	\$ 6,842 65

SAINTS' HOME AND RESERVE FUND.

Receipts.

Loan.....	\$ 848 00
Robert Johnston, superintendent.....	87 30
Pasturage.....	79 62
Care and board per list.....	4,151 57
Aid, returned.....	38 05
Offerings.....	192 49
Live stock sold.....	360 00
Hay sold.....	16 00
Due church.....	4,514 80
Total.....	<u>\$10,287 83</u>

Expenditures.

Due church last report.....	\$ 18 64
Bills payable.....	1,750 00
Insurance.....	8 53
Interest, including accounts not heretofore settled.....	904 33
Taxes.....	27 72
Lewis E. Anderson, (work).....	170 00
M. E. Ronat, estate.....	3,450 57
Pasturage.....	113 80
Running expense.....	2,682 77
Aid.....	106 95
Alice P. Dancer, account.....	664 78
Live Stock, grain, implements.....	103 47
Fixtures.....	54 20
T. F. Jones, (work).....	108 00
Repairs.....	124 07
Total.....	<u>\$10,287 83</u>

REPORT OF ROBERT JOHNSTON, SUPERINTENDENT.

Receipts.

Pasturage.....	\$ 47 45
Live stock.....	147 02
Produce and supplies sold.....	51 99
For use of team.....	1 70
Gas pipe sold.....	1 00
E. L. Kelley, Bishop.....	172 31
Total.....	<u>\$ 421 47</u>

Expenditures.

Running expenses.....	\$ 244 47
Repairs.....	66 08
Grain purchased.....	30 20
Pasturage.....	5 75
Lewis Anderson, (work).....	10 50
Labor.....	1 00
Total.....	408 00
Due church.....	13 47

HOME FUND.

Assets.

Real estate.....	\$ 14,949 51
Buildings and fixtures.....	19,209 41
Live stock.....	1,505 50
Grain and hay.....	420 00
Implements.....	223 00
Amount due from Independence, Missouri, church.....	1,291 74
Bills receivable.....	23 00
Robert Johnston, balance as report.....	13 47
Provisions on hand.....	197 60
Coal on hand.....	120 00
Total.....	<u>\$37,953 23</u>

Liabilities.

Bills payable.....	\$ 9,498 00
Due on church account.....	4,514 30
Net assets.....	23,940 43
Total.....	<u>\$37,953 23</u>

Net assets.....	23,940 43
Net assets last report.....	23,057 17
Gain.....	<u>883 26</u>

GRACELAND COLLEGE DEBT ACCOUNT.

SUMMARY STATEMENT OF RECEIPTS AND EXPENDITURES ON GRACELAND COLLEGE DEBT BY THE BISHOPRIC FROM MARCH 31, 1904, TO JANUARY 10, 1905.

Receipts.

Balance on hand.....	19 14
Notes, renewal.....	4,500 00
Offerings.....	11,384 88
Tuitions.....	37 00
Deposit running expense account.....	500 00
Total.....	<u>16,441 02</u>

Expenditures.

Due church.....	758 35
Due church.....	317 09
Bills payable.....	11,034 05
Notes, offering.....	50 00
Binding Exegesis of Priesthood (donated by G. T. Griffiths).....	6 00
Transfer of offerings to running account.....	315 00
Interest.....	903 67
Repairs.....	75
Insurance.....	28 80
Joseph Luff, expenses.....	11 35
Running expenses to June 15, 1904, (salaries).....	1,322 40
Expenses 1903-1904 year, fuel, printing, and repairs.....	335 27
Paid deposit running expenses.....	500 00
Balance on hand.....	858 29
Total.....	<u>\$16,441 02</u>

Assets.

Real estate, (lots for sale).....	\$13,000 00
Bills receivable.....	50 00
Building and Campus.....	23,155 35
Piano, chairs, desks, etc.....	500 00
Typewriters and Mimeograph.....	296 00
Library.....	5,016 00
Museum.....	245 00
Herbarium.....	415 00
Physics and Biological Apparatus, and Chemicals and Glassware.....	320 00
Cash on hand.....	858 29
Total.....	<u>\$43,855 64</u>

Liabilities.

Bills payable.....	\$ 7,000 00
Net assets.....	36,855 64
Total.....	<u>\$43,855 64</u>
Net assets.....	\$36,855 64
Net assets March 31, 1904.....	23,492 70
Gain.....	<u>\$13,362 94</u>

GRACELAND COLLEGE RUNNING EXPENSES.

SUMMARY STATEMENT OF RECEIPTS AND EXPENDITURES FROM SEPTEMBER 1, 1904, TO JANUARY 10, 1905.

Receipts by Treasurer.

Offerings.....	\$ 1,064 25
On scholarships.....	40 01
Tuitions.....	489 37
Sale of hay.....	50 00
Account State Savings Bank.....	53 19
Total.....	<u>\$ 1,696 82</u>

Expenditures.

Coal.....	\$ 243 43
Freight and drayage.....	9 47
Supplies.....	105 29
Repairs.....	3 40
Salaries.....	1,251 11
Postage.....	28 14
President's office expense.....	16 21
General expense.....	9 77
Cash in hand.....	30 00
Total.....	<u>\$ 1,696 82</u>

ANNUAL STATEMENT.

HERALD PUBLISHING HOUSE.

Cash on hand January 31, 1904.....	\$ 654 56	
Receipts January 31, 1904, to January 31, 1905.....	34,637 50	
		\$35,292 06

EXPENDITURES.

Wages.....	\$12,829 96	
Merchandise.....	467 27	
Postage.....	1,898 05	
Miscellaneous.....	8,852 95	
Interest.....	409 52	
Supplies.....	4,401 88	
Type, tools, etc.....	2,817 69	
Sundries.....	534 53	
Presiding Bishop.....	678 15	
Oil and fuel.....	637 41	
Expense, freight and drayage.....	592 82	\$34,120 23
Cash on hand January 31, 1905.....		\$ 1,171.83

Inventory, January 31, 1905.
Resources.

Cash on hand.....	\$ 1,171 83	
Real estate.....	11,125 00	
Accounts receivable.....	2,449 39	
Bills receivable.....	4,379 73	
Merchandise stock.....	3,998 77	
Supplies.....	372 91	
Tools and fixtures.....	565 00	
Coal and wood.....	97 21	
Historian's room.....	6 35	
Proof-readers' room.....	86 75	
Editorial room.....	161 35	
Pressroom, supplies.....	625 40	
Plates.....	8,608 50	
Pressroom, tools and fixtures.....	6,449 20	
Composing-room, fixtures.....	448 35	
Composing-room, type.....	1,318 00	
Bindery, tools and fixtures.....	1,731 25	
Bindery, supplies.....	4,903 94	
		\$48,498 93

Liabilities.

Accounts payable.....	\$ 1,119 62	
Bills payable.....	8,244 43	
Duebills outstanding.....	25 13	\$9,389 18
Present worth.....		\$39,109 75
Worth January 31, 1904.....		34,764 08
Gain.....		\$ 4,345 67

We wish to thank our patrons for their support during the past year. We expect to see the publishing interests more earnestly urged the coming year as our opportunities for good increase, and we ask for the hearty co-operation of all.
Respectfully submitted,
F. B. BLAIR, Manager.

REPORT OF

ENSIGN PUBLISHING HOUSE.

Cash on hand February 1, 1904.....	\$ 173 92	
Received from Feb. 1, 1904, to Feb. 1, 1905.....	5,963 45	\$6,137 37
Expended from Feb. 1, 1904, to Feb. 1, 1905.....	\$6,071 16	
Cash on hand, February 1, 1905.....	66 21	\$6,137 37

Assets.

Real estate and improvements.....	\$2,896 18	
Printing plant.....	2,104 52	
Fixtures.....	298 24	
Expense.....	41 91	
Plates and cuts.....	245 90	
Merchandise.....	898 35	
Cash on hand.....	66 21	
Printing and paper.....	140 31	
Ensign.....	12 25	
Postage.....	9 12	
Insurance and taxes.....	42 50	
Accounts receivable.....	535 41	\$7,290 90

Liabilities.

Bills payable.....	\$4,240 00
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Accounts payable.....	391 70	
	4,631 70	
Present worth.....	\$2,659 20	\$7,290 90
Present worth, February 1, 1904.....	\$3,255 73	
Present worth, February 1, 1905.....	2,659 20	
Net loss.....	\$ 596 53	

W. H. DEAM, Manager.

Mothers' Home Column

EDITED BY FRANCES.

Home and Mother.

"A great many homes are like the frame of a harp that stands without strings. In frame and outline they suggest music, but no melody rises from the empty spaces. And thus it happens that home is unattractive, dreary, and dull."—W. H. H. Murray.

God rather intended our homes to be as Henry Ware says: "To Adam paradise was home, to the good among his descendants home is paradise." There is probably no man or woman who does not feel that the sweetest joy and best reward of life is found in the love and memories of home; who does not feel that for whatever is good in his character he is indebted to his early home life and mother's influence. The men of the nation, to a large extent, are what their mothers make them. And it is truly a sad moment when the child suspects there is any place in the world that is better or dearer than home.

Reverend Doctor Hamilton defining a home says, "Six things are requisite to create a happy home. Integrity must be the architect, tidiness the upholsterer. It must be warmed by affection, and lighted by cheerfulness, and industry must be the ventilator, renewing the atmosphere in fresh salubrity day by day, while over all as a protecting canopy and glory, nothing will suffice except the blessing of God." And over this the mother may reign as queen, and if she is true, tender, loving, and womanly she unconsciously puts in operation an influence that does more to mold the destiny of the nation than all other powers or influences can. Let the child get wild and wayward as he does sometimes, but sometime in his wild career he will come to a halt, confronted by the old memories of a loving mother's prayer. He will feel the old home influence again to help lead him back to God. It may be years after the faithful mother is sleeping so calmly in the village churchyard, or it may be standing by the side of the new-made grave of mother when memory of her love and faithfulness may help the erring one, but truly the reward will come to the faithful mother. She is often unappreciated while she toils day by day in our midst, but "some day, somewhere," her reward is sure.

Mohammed spoke well when he said, "Paradise is at the feet of mother." There is one vision that never fades from the soul, that is the vision of mother and home. It seems that in view of all these great responsibilities and far-reaching effect, well may we ask, "Who is sufficient for all this?" But remember, He who has given us this duty has said, "My grace is sufficient for thee. Call upon me and I will supply all you need."

"A mother's love, how sweet the name!

What is a mother's love?

A noble, pure, and tender flame,

Enkindled from above.

To bless a heart of earthly mold,

The warmest love that can ne'er grow cold.

This is a mother's love."

AMBOY, Illinois.

A MOTHER.

LAMONI, Iowa, March 14, 1905.

Dear Reader: Did you ever in a vision see your own burial clothes, your own coffin? and be in a grave and see your own corpse?

I did. I was sick for eighteen days and nights with a terrible pain in my face, head, and one eye. It seemed to me I suffered all one could suffer, but in my agony I had sweet momentary visions in the night.

The first night I saw my burial clothes. I saw myself sick and knew I was going to die; and our family thought so, too; so they all consulted what to do. I say all, it was my son and myself. I was deeply interested in my burial outfit, and felt quite businesslike about it and so did my son. It seemed he had selected the clothes, come home, sat down; unwrapped them, and laid them on the carpet, seemingly with great satisfaction. He had made an effort and thought he had pleased his dying mother.

I saw the things he bought as plainly as I ever saw anything; black crepe, nun's-veiling, white lace, fine linen, and shoes. My son sat back tired, and with a look to please me, said, "I got everything right but the shoes; I had to take one white one and one tan." And I, wishing to have my burial outfit complete, said, "Oh, that won't do!" I never will forget that sad look on my son's face.

I made up my mind then that I would ever appear to be pleased with all that he did; for I knew he had done the best he could. This was the first night and only momentary. The second night we talked of a coffin. He said he could get one for ten dollars, but it was old and might not suit me, and he would go and fetch it so I could look at it. I said, "Yes, go." He soon came back walking and driving a two-horse team and wagon and on that wagon was something like an old, dirty canoe or boat bottom side to me. He asked me if it would do. I said, "Yes," with a smile, for I knew he had done the best he could.

He was my constant and only attendant so I said to him, "Last night I dreamed of my coffin, the night before of my burial clothes; I wonder what it will be to-night?"

He said, "Oh, the grave." And it was; I was in a grave that had a vault in it; I sat on the edge with my feet in the vault. I was not only peacefully content but enraptured. While I sat there a light came in at one side of the grave and darted to the other; showing the bright and shining sides of the clay-colored grave.

Deep down in that grave at the dead of night and in a lone cemetery. Do you think I felt lone or forsaken? No, I felt like victory was mine. I could sit there undisturbed. But in that grave was an old woman who looked to be seventy years old. I saw her plainly in the light. She was bent and wabbly like I am now. I was sixty-two then; am now in my seventieth year. The fourth night I passed through a room and in that room was a corpse, and that corpse was myself. Do you think I went and leaned over that cold, pale, still form? If it had been a mother or a daughter I would have lingered long, but I did not, for it was my own dead form, and with delight I hastened from it and up a stairway. When part way up I looked back, saw the old form and knew it was mine, but thought, I am not in it; I still ascended the stair which opened into the air. I felt great ecstasy of soul, and as fleet as a young girl.

Why this vision was given to me I do not know, but it has given me great peace of mind. I have no fear of death or the grave, and when I see others grieving over the dead, then a great calm comes over me and something says, "She is not there but among us."

A. A. GREENWOOD.

Prayer Union.

Sr. Lance, of Lanagan, Missouri, has been sick for some time, and fears are entertained for her recovery. There being no elders to administer to her there, she asks the prayers of the Prayer Union in her behalf.

Letter Department

HOPKINSVILLE, Kentucky, March 22, 1905.

Editors Herald: In a letter written by the inspired pen of Elder T. C. Kelley, McKenzie, Alabama, March 6, 1905, I see the name of Elder Perry Booker, a colored brother, and the only elder of the colored race we have in this mission. When I read this report about Bro. Perry Booker being quite active and diligent in his efforts to get this blessed gospel before our people, I was made to rejoice in the Spirit of God over him.

I first met Bro. Booker at Kempville, Alabama, and after I had met him God showed me that Bro. Booker was of the priesthood, and I was the first to lay on hands to ordain him to the office of teacher. Thanks be to our Lord and Savior, Jesus Christ, who is our great Leader, that he has kept our dear brother true and faithful to the gospel covenant. May God speed him in his active efforts in the gospel is my prayer. Others of the brethren I also ordained in Alabama, at Butler Springs. Should the brethren see this letter please write to

ELDER GEO. H. GRAVES.

INDEPENDENCE, Missouri.

Editors Herald: In the HERALD for March 1, 1905, is a letter by Bro. Stephen Drazey upon a subject which is very interesting to us, as parents, and I would like to offer a few thoughts; not that I could explain the passage in question (Doctrine and Covenants 28:13), but I feel that the attention of parents can not too often be directed along these lines. We read there that "power is not given unto Satan to tempt little children until they begin to become accountable before me." The scriptures also tell us that "their angels do always behold the face of my Father which is in heaven." That is, the guardian angels of little children always behold God's face, and this "that great things may be required at the hands of their fathers" (parents).

Fathers and mothers, do you see the great opportunity here given to us to get the start of the adversary by filling the minds of our little ones with the seeds of faith and the love of God? Before their fresh, pure minds have become contaminated with worldly thoughts and desires, our chance is given to fill them with the things of God, and it is marvelous almost to see how a little child loves these things. Many a time have I been deeply touched to see how the little ones will call for the Bible stories in preference to others. Surely a little child is naturally holy, and in endeavoring to teach them, we shall ourselves be brought nearer to our Father. Oh, let us not lose this God-given opportunity of sowing the precious seed in the appointed time. We are told in Doctrine and Covenants 68:4 that our children are to be instructed in the principles of the gospel that they may be ready for baptism at the age of eight years; so our work must be done before that time. Just think how much God has done to aid us in that work. Satan is restrained from tempting them, and they have the guardianship of holy angels that great things may be required of us.

I have heard that Pope Leo once said: "Give me control of a child until he is eight years old, and he will never be anything but a Catholic." Can not we do as well for our darlings, or do we sometimes allow our enemy to get the advantage by putting off the time of teaching—waiting for a more favorable or convenient time? That time comes but seldom, we must make use of the chances as they come, or even make them. It is not enough to see that the children attend Sunday-school regularly, for grand and far-reaching as the work of the school is, it can not do our work. Perhaps we do not know how to teach. Alas! Many of us do not know, but if our hearts are set to do the will of God, and we feel that we must bring up our children in light and truth as he has commanded, I know that he will bless our efforts even though they be weak and made in fear and trembling at thought of the great responsibility upon us.

One thing is important in teaching children; we should have our minds well stored with the incidents in the life of our Savior, as well as the sweet stories of the Old Testament, so that we may, by taking advantage of the universal love of childhood for stories, teach while we amuse them. Inspire their faith by telling of the nobleman who felt unworthy to ask the Savior to come to his house to heal his sick son, but pleaded: "Speak but the word," and it was done according to his faith. Also the stories of the woman who could not reach him for the press of the crowd, but managed to touch the hem of his garment, and was healed, Jesus walking on the water, feeding the five thousand, etc. Make them well acquainted with the many beautiful stories to be found in the Bible. Are there any sweeter ones? The children will not think so if you tell them such stories from the very dawn of their understanding, but as they grow older Satan begins to have power to draw their minds away from holy things if they have not been fortified against him. Does this suggest a possible reason why many of our young are not with us in the church? If, as Pope Leo (quoted above) implies, he can mold the mind of a child as he will, can we not do as well? If we are in earnest we can, for we have the cooperation of God himself and his angels, and

"Straight from the mighty bow this truth is driven:
They fail, and they alone, who have not striven."

God will not require more of us than we are able to perform, yet he declares in section 68:4 that if our children are not ready for baptism at eight years the condemnation rests upon the heads of the parents. We have something to do, have we not, to prepare them? Oh how I do wish that I had words to express and could realize myself all the time, the awful responsibility of parents as well as their precious privilege. How I wish that I never allowed anything to come between me and the work that has been given me to do which shall have an eternal influence. Which will give the best returns, to know that we have kept our household affairs in perfect order, or to work with all our energies to fit an immortal soul to adorn the celestial world? O God, our Father, help thou our weakness.

Your sister,
CLARA M. FRICK.

AKRON, Iowa.

Dear Herald: I am delighted with perusing your columns every week as that is all the preaching I get, as I do not have the companionship of Saints. Bro. Rushton's instructions admonishing us all to always be pure in all our doings, striving to be ready for every good word and work, were good. As Bro. I. N. White says, when we expect a friend we make great preparations for his coming, so if we expect to meet or commune with our heavenly Father we must fit ourselves for the occasion. Dear Saints, you who are permitted to meet with two or more, do you appreciate your privileges as you should?

If I go to the other churches, which I do when able, I get husks and go home hungry for the bread of life. I go alone to the secret closet. I sometimes think if these walls could speak and reveal my earnest prayers offered for my unsaved family and neighbors, and all the honest in heart, it would reveal my over-anxious desires for them; but is it a sin to be over anxious? I read in the Book of Mormon of some that were burdened for souls to be saved. Perhaps I am too anxious, but I try to say from the depths of my heart, "Thy will, O God, not mine, be done." I do enjoy a very great degree of God's Holy Spirit. If I did not I surely would faint by the way. But, thank God, I am strengthened day by day; yet I yearn to be with those of like precious faith and have my dear children and husband and neighbors saved in the kingdom of God. I also plead with my heavenly Father that if it be his will I may be restored to health, that I may spend the few allotted years working in his kingdom and vineyard.

I have always tried to be useful. I have spent many hours in

the sick-room. I have administered to the dying many, many times, and only plead very many with whom I have tried to serve shall be the better for the time I have spent among them, and that many spots on God's footstool will be the better for my having lived upon it.

I often think how grand it will be when we shall enjoy the thousand years of peace on the earth with our blessed Lord and Savior; yet I feel if Jesus would come now there would be some left out who would not be saved. Yet when the angel's message is brought so the people might hear it, so many turn a deaf ear and thus say, "We don't want Christ to reign over us." Yet God is in this work and he gives opportunity and time to all, that all may come to him if they will.

Bro. Charles Anway's family have all been sick and now their sixteen-month-old baby boy is hanging between life and death with pneumonia. Bro. J. M. Baker from Sioux City has been called here twice to administer to it but it is no better. Pray for them and all of us that if the Master calls for any of us we may be as pure as this sweet baby. Can we be as pure? Yes, Jesus says we must. "Be ye also perfect as your Father in heaven is perfect." We can be perfect by doing the commandments of God. That we all may be found so doing each day just as if it were the last day we were to have is the earnest prayer of
Your sister in the faith,

M. A. CHRISTY.

BURLINGTON, Iowa, March 29, 1905.

Editors Herald: Sunday, March 26, I had the pleasure of baptizing three people in the church font. That makes a total of seven baptized in the font since we installed it during the holiday season of the past winter. One of the three baptized was a member of the Utah church, having been born and raised in Utah. She said that it seemed hard when one had for years supposed herself a Latter Day Saint to find herself in error and have to be rebaptized; but with true courage she recognized the logic of our position and gladly embraced the opportunity to become a Latter Day Saint indeed. This lady began coming to our church several months ago. We treated her with courtesy and made no attack whatever on her or her people. We thus won her confidence and she finally requested us to explain the difference between our faith and that of the Utah church. We did so and it did not take long for her to decide.

From the 5th to the 14th of March Bro. Fred A. Smith held a series of meetings here that did considerable good. The attendance was good, partly the result of advertising in the daily papers, partly the result of attractive handbills, and largely the result of furnishing clear-pointed discourses when the people came out. The Saints here feel considerably encouraged over the outlook.

Mrs. Engstrom, of Oskaloosa, Iowa, recently lectured here at the First Presbyterian church on the subject of Mormonism. The audience was small, but larger than she deserved. Chapter one was a bitter and heartless attack upon the memory of Joseph Smith. And, like all the others, she was not content with attacking the man, she must vilify the very woman who bore him. Chapter two was a portrayal of the horrors of Utah Mormonism.

At the close we talked with her as long as she would listen, which was not long, and told her that chapter two did not concern us, while chapter one would have hurt worse had it been true. We endeavored to be polite, but she saw the point. She said that was a matter of opinion, which was a mistake; it was a matter of fact. One statement showed her opinion of fact. She said that the Nauvoo House was built by command of God for a boarding-house, and that any hour of the day Joseph Smith might have been seen in its barroom, drinking, and cracking vulgar jokes. The fact that that building was never completed during Joseph Smith's day, and that no man lived in it for a long time after his death, is probably a matter of opin-

ion. Not a single statement made during the lecture would she defend in private conversation, and in that she was right in line with the average lecturer on that subject. When the mud is thrown they want to get clear of the scene with all possible speed. Her one lone argument was that a great many people said that Joseph Smith was a bad man and it must be true. On the same ground she would have been found in the days of Christ lecturing against that man who was called a glutton and a wine-bibber. We are confident of that because the Devil uses similar tools in all ages,—poor tools some of them.

Sincerely,

ELBERT A. SMITH.

BEMIDJI, Minnesota, March 26, 1905.

Editors Herald: Perhaps a line from this Jack-pine country would not be amiss. We are still in the faith and trying to keep it, though we live scattered so far apart it is difficult to meet together very often. To-day, the Jack-pine Sunday-school was held at the North schoolhouse, and Elder E. B. Anderson was to preach; but, as I could not go, I thought I would write to the HERALD. I have been reading that splendid sermon by Bro. R. C. Evans, "Latter-day polygamy. Its origin," and I think it just right. I am glad there is so much proof of the innocence of Joseph Smith. Truly the Reorganized Church has had a great work to do in "pleading the cause of injured innocence." And what the true believers have had to suffer because of the departure of others from the faith ought to teach us the necessity of each Saint living close to the word of God. How much trouble might have been avoided in the past, if only each Saint had taken the "Word of God" as the man of his counsel instead of listening to their "file leaders," "spiritual advisers," "first counselors," or "father confessors," or whatever they chose to call them. Truly I think it is of great importance that we study the word of God, and learn to abide by it; not only to say, but to do. And I believe there is sufficient in the word to direct us as to our duties, whatever trial, temptation, or affliction may come upon us in this life. How careful ought we to be, that we bring no reproach upon the work we love, or the sacred name we bear; careful to love our enemies even and pray for those who persecute us as well as for the "children of the household of faith." There is no room for hate in our hearts towards any, "for none can assist in this work, except he be humble and full of love." No room there for petty jealousies or foolish quarreling, but plenty of room for exercising charity, judging leniently, rendering due respect for the opinions of those who differ from us; for the day of perfection has not yet come when all can see eye to eye.

But that ought not to discourage us. Some seem to think it is a terrible thing if our ministers do not all agree upon every subject, and are on the lookout for something awful to transpire, whenever they meet in General Conference. Now I think the Lord knew all this would be and provided a way to meet and overcome it. Hence the command to meet together to agree upon his word. He knew they would not reach perfection of understanding in this life, but were to assemble together; and by prayerful, careful study, and a sincere presentation of the views of each one, a better chance to come to a unity of the faith would be had. And where were the chance to exercise charity, and let patience have her perfect work, if we were all so perfect at once, in the very start of our Christian warfare, that there would be no need for charity or patience with each other? Oh, that we could all remember to be humble and full of love. It would help us over so many difficult places. And how great promises the Lord has made to the faithful; not that we should never be tried, or tempted, but that his Spirit should be given us according to our needs. In the world we may expect tribulation, hatred, opposition, and slander, because we shall be hated of all men for his name's sake. But if we are faithful,

"In him we shall have peace." "My peace I give unto you." Thus shall we be able to overcome all things by faith; not only little differences among the members, but little differences among the ministry. Truly it would be too bad for any to be moved out of the place to which God had called him because of differences of opinion upon any subject. The evil one would be only too glad to bring in discord and division in some way. But, dear Saints, let us not yield to him, no, not for a moment; but let us trust all things to him who ruleth all things, and whose word can not fail. Even when he covenants, as in Genesis 14: 30, 31, Inspired Translation, that "every one being ordained after this order and calling [Melchisedec priesthood] should have power, by faith, to break mountains, to divide the seas, to dry up waters, to turn them out of their course; . . . to do all things according to his will."

"All things" would include even agreeing upon subjects where there were great differences. All things are possible with God, so I pray that "his peace" may abide all through the General Conference and that he will help us all to keep the faith, and come to that perfection required of all Saints.

EMMA L. ANDERSON.

SOMERVILLE, Massachusetts, March 20, 1905.

Editors Herald: To-night as I reflect on the past and also look at the present, I wonder what the future will be, or as the poet has said, "Oh, what shall the harvest be?" I have just got the little ones asleep, and oh what a rest. It seems so hard at times, and other times easier to bring them up, but what a blessing if we do it acceptably to God. I believe there is no task that needs any more patience than to try to bring up a family aright, and especially for one like myself who is alone to do the praying. If I had a companion to kneel in prayer with me night and morning and ask God to direct us to bring up our little ones in a God-fearing way it would seem easier; but then I believe we must have tribulation in this world, but in Christ Jesus peace. But no, I made the sad mistake and must suffer the consequence. It is a very, very sad thing for young persons to marry outside of the church, and sooner or later they will find it out for themselves. I hope the unmarried sisters will take warning from one that has had the hard experience and go to God in prayer and ask his direction in this regard. You may think lightly of it now, but not so after a few years. I have prayed earnestly for my companion and can see the results now; but see what I have suffered; but thank God he has heard my prayers in his behalf. I had a dream before Christmas, and I thought I passed through some very dangerous places,—as fast as I got over one I went into another,—and so it has been with me this long winter; but still through it all the Lord brought me safely through them, and I was saved. I also saw my husband all alone far from me, yet I could see him with a sore foot. I did not understand the dream. I told it to a great many at the time and sure enough, if my husband did not come home from work with a fractured ankle. Well, he went to work to-day and during his stay at home he studied part of the Book of Mormon, also read the Life of John Bunyan and read many other books that he seemed very much interested in concerning the work previous to that. Now I often get him to study the Sunday-school lessons over with me and he seems quite interested.

I can sympathize with Sr. Mary Nash, also others in like condition. I also fully appreciate the letter written by Sr. Libbie Albertson. She wrote my very thoughts, for I can say with her my thoughts are ever on the gospel and God's chosen people. I also agree with her when she says, "I grow weary of my mistakes and failures, but never of the gospel." I can say that I look forward with the eye of faith when I can live with the Saints in that glorified earth where there will be no parting or sin.

I also agree with Bro. Mintun when he says that the intel-

lectuality of the Saints quite exceeds their spirituality. Yet this is not my desire, for if such was best God could have said so. I love this gospel more and more. I believe my whole heart and soul is in it. I pray God may grant me strength to thus continue to grow strong until the crown of life may be mine to enjoy.

MRS. HATTIE GENIEVIEVE SUTHERLAND.

17 Fiske Avenue.

ELDORADO, Missouri, March 8, 1905.

Editors Herald: In your issue of the 1st inst., the second editorial item, you state: "If any of the missionaries have formed the idea that their labor consists in being ministered unto, petted, pampered, and made much of, they have evidently mistaken their calling," etc. I thought it might not be out of place to send you a few extracts from letters which tell their own story. Under date of January 27, a brother writes: "I came here on the 18th, got out bills, posted them, visited from house to house as wisdom directed. After nine discourses one, a man of family (Smith by name) is to be baptized to-morrow night." Another, written February 17: "It is very cold and we have to walk in the snow up to our waists, yet we do it, and are out every day and preach every night in order to win souls for the kingdom of God." February 26: "Snow and wind have been much against us; visiting and pulpit work have done good. A Lamanite family became interested; we followed them up and for hours taught them the pure gospel from the three books. Mr. Green and his wife were convinced and asked for baptism. Ice eighteen inches thick was cut Sunday, February 19, and a large crowd gathered on the ice, where I preached to them. I went into the water and baptized both the candidates. Everything was lovely, and I felt it brought glory to God and good to the people. Under proper conditions the man (Lamanite) when confirmed was told that he should be enabled to do a good work among his own people. Am still in the best of health. I find it hard work, but we are told to work."

These extracts are from Canada. I thought it might be a hint to the Cutlerites that elders of the Reorganized Church are doing a little work among the Lamanites as well as to show that there are some good as well as poor workers. The joyful part to me came in these words: "So you see, beloved brother, that God is still blessing your converts. . . . I hope this will encourage you. Let us try to be faithful and not let anything draw us from the path of duty." For the good of the work, I am,

Yours truly,

WM. WATERMAN.

[The news contained in these extracts is cheering, and we thank the brother for sending them. We note the closing sentence in the extracts: "I find it hard work, but we are told to work." Thus prompted to diligent labor, success is certain. We wish to append an extract from a letter we received a short time ago. It is not so cheering as those above, but we give it, hoping it may stimulate thought and action that may result in good.—ED.]

"There is so much in HERALD letters lately about the membership not doing their duty, that it looks like they might as well give up and quit trying at all. It looks as if we could never do any good to amount to anything. Bro. — wrote us that he would come here again now if somebody could take his team and go around and give out appointments and go to and from every meeting. I do not know whether we can do so or not, or raise the money to pay car-fare, or anything else. It seems that if he had stayed longer when here last fall, or if Bro. — and — had stayed longer when here afterward, it would have been better than going away so soon, and paying so much for car-fare. When Bro. — left last summer he told us he felt as if he ought to stay but the missionary in charge had sent him word to go to the other end of the State so

he must obey. He went, but found no opportunity whatever to preach. No one would come out to hear at all. Then the missionary in charge sent for him to go several hundred miles to another part of the State; and he and another elder went and got to preach once apiece. It seems to me that something ought to be done to prevent so much hard-earned money being needlessly paid out to the railroad companies. My husband says it is the Gentiles sucking all the milk from the church till it will dry up pretty soon. One minister could spend more for car-fare in one year at that rate than three men could earn."

SAN BERNARDINO, California, March 14, 1905.

Editors Herald: I send you one of the tracts of the so-called Reverend Daniel Sault, (messenger, as he claims, to the seven churches in Israel,) and Reverend Erther Queen. While cooking for a bridge-gang on the Santa Fe Railroad, we were sidetracked in Santiago, about a week, so sometimes I would stroll up-town after I got my dishes washed to hear the Penal missionaries sing, or hear the Utah elders talk, or the base drum of the Salvation Army. One night this new man and new religion were presented to me in tract form as I was too late to hear his talk. He had got through and was handing out his tracts like the one I have sent to you. I heard him tell a man near me that there were not twelve tribes of Israel, but only seven; and in some way that I could not just understand, but so far as I could catch his way of explaining it, he was trying to harmonize the seven tribes with the seven churches in Asia. I did not ask any questions, and after reading his tract I supposed the rest would have been just as bad a mixture as that. I never heard of this new religion before. In fact, so many are being manufactured of late that it is hard to keep track of them. I suppose, though, you editors are aware of this new sect.

The woman (Queen) looked just about the same as other women and the man as other men, but had long hair down his back.

Santiago is the dumping-ground of a great many different grades of religion, as it is almost a perfect climate and is quite a resort for many people. The Utah elders have a hall rented there, and say they have a membership of thirty-nine. I wish we had some way to keep an elder there. It would need one well posted and up-to-date, as there is nearly everything to meet.

Your brother,

J. M. MILLER.

QUOTATIONS FROM REVEREND SAULT'S TRACT.

"Q.—What do you mean about the fullness of times or Gentiles?"

"A.—The second advent of Christ.

"Q.—When will that be?"

"A.—1906, May 29, comes due on Pentecost.

"Q.—How do you know?"

"A.—I have the message direct from God.

"Q.—When did he tell you and how long from the time he told you?"

"A.—On the 1st of September he said it would be one thousand days from the 2d of September, 1903.

"Q.—Where do you expect to be at his coming?"

"A.—With Christ at his appearing at the ingathering.

"Q.—Ingathering of what?"

"A.—Of his elect one hundred and forty-four thousand.

"Q.—Where will that be?"

"A.—Well, there will be twelve ingatherings of the holy city, New Jerusalem.

"Q.—Where is any of them?"

"A.—Three in Michigan, one in Texas, one in Florida, one in Illinois, and mine will be in the southern part of California.

"Q.—When will your ingathering begin?"

"A.—October 1, 1904, close to San Diego.

"Q.—How many members have you?"

"A.—Nine thousand, nine hundred and eighty-seven scattered all over the United States.

"Q.—And will they all be gathered together in one place?

"A.—In twelve different places, twelve thousand in each place.

"Q.—How must a man get in that great gathering?

"A.—By getting his name in the Lamb's Book of Life.

"Q.—How will he get his name on there?

"A.—By signing your name on the natural Book of Life, then you will see your name recorded in paradise in a vision.

"Q.—How do you know?

"A.—God said what I bind on earth is bound in heaven and what I loose on earth is loosed in heaven.

"Q.—At your ingathering, how will you fix yourselves for houses to live in?

"A.—There shall not be the sound of a hammer driving a nail in the city, they will all dwell in tents as of old.

"Q.—What church is this in Israel?

"A.—The seventh.

"Q.—Who is the messenger of the seventh church?

"A.—Reverend David Sault, of Ohio.

"Q.—What tribe is the seventh church?

"A.—Of the tribe of Joseph.

"Q.—What will you think if Christ does not come at that time?

"A.—There is no ifs or suppositions in our faith. He is coming at the appointed time as spoken. Peter says that which is spoken in the ear declare on the housetops. Get your names in the natural Book of Life that it may be found written in the Lamb's Book of Life. Come to Sault, who is the original Joseph."

[The tract referred to in the foregoing letter of Bro. Miller is a twelve-page one of small size, entitled *The Seventh Church in Israel*. All the "touch up" we need to give it, as suggested by Bro. Miller in a postscript at the head of his letter, is to call the attention of the reader to the fact that this Reverend David Sault, of Ohio, in his pamphlet has set the time of the coming of the Savior to take place May 29, 1906, one year and a month after the convening of our April conference of 1905, which he says comes on Pentecost day.

The quotations we have given are from pages 3 and 4 of the tract.

The second part of the tract is a number of answers to questions in regard to the creation, some of which are not fit for repetition.

A new religion is not a novelty in these last days when men are to wax worse and worse and deception is on the increase from the spirits which John saw go out upon the earth into the whole world.

Those who fix the time of the Savior's return forget what he said in Matthew 24:36: "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only."—EDITOR.]

SAND RUN, Ohio.

Editors Herald: The work of another conference year has passed into history, and it is but natural for those who have been interested in its progress to take a backward glance and see what we have done toward its advancement. With me, the year just ended has been one of much activity, and I have been blessed and prospered beyond any year of my ministerial life. We are pleased to report much improvement all along the line. Most all the branches have taken on new life and excellent prospects are discernible for subsequent additions. Our conference at the capital city was calculated to spur one upward and onward. Perfect peace and harmony characterized all our deliberations. The good Spirit was enjoyed by all, and especially those who delivered the message of life. A goodly number of strangers were in attendance. There is a flourishing branch there. Much credit is due to Bro. H. E. French and

J. E. Matthews for their persistent, discreet, and energetic labors. We have done what little we could to encourage them.

Bro. S. J. Jeffers and myself spent about ten days at Ironton, Ohio. Found splendid opportunities to do much good there. On Sunday, 5th inst, under the warming sunshine of spring, Bro. Jeffers buried three precious souls beneath the waves. All came forth rejoicing. Six or seven more are ready and will obey, I feel sure, on our return. Expect to take tent there this summer.

We experienced a remarkable case of healing there. A well-learned gentleman who had been a Methodist preacher for ten years, recently resigned his connection with them because he could no longer indorse their doctrine and went to work at the cement-plant. While thus engaged he met with a very painful accident. The doctors said he had cracked his spine. He had always been a close student of the New Testament and believed it just as it is. He was not long making the acquaintance of Bro. George Williams and to his surprise found there was a people who believed just about as he read the Scriptures. Hence, believing the signs would follow the believers, he sent for Bro. Jeffers and myself. We found him hardly able to rise from his bed. After a lengthy and friendly exchange of thought, I asked him if he believed the Lord would heal him and that we were the servants of God. His reply was, "I do with all my heart." We then anointed him and laid our hands on him and immediately while our hands were yet on him he was healed, and to test the matter arose from his chair and bent himself to the floor forward, then backward, several times. We expect him to be with us shortly, and he is well qualified to be a great help to us.

About all we see in the daily paper in this country for the past five or six months are war news and Mrs. Chadwick's affair. The former is plainly predicted in prophecy and admits of no comment; but the latter we think will bear a slight change from the utterance of Paul. He said many years ago, "For this sort are they which creep into houses, and lead captive silly women laden with sins." But here we have a woman boldly walking into banks and leading captive silly men, laden with infatuation, led away with diverse blandishments. A woman who has the power to induce cold-hearted business men to indorse notes involving millions of dollars, bankers to pour thousands of dollars into her lap beyond the capitalized stock, is a human enigma as hard to understand as the famed female warrior, Joan of Arc.

March 12, Bro. Charles Cooper and myself drove over to the little mining-town of Murray City, and at the house of Mr. and Mrs. Henry Hites, about eleven o'clock, I officiated in uniting Bro. Charles Foster and Sr. Sarah Weate of Manchester, England, in holy matrimony. The ring ceremony was used, which was quite pretty and impressive. Sr. Weate and her brother, Henry, had just arrived a day or two before from England. The invited guests were very much impressed with our ceremony, the lady of the house remarking she could not see how anybody could accuse us of polygamy with such language used in our marriage ceremony. Bro. and Sr. Foster have our hearty congratulations; and we believe they are well mated.

Have just closed a series of successful meetings. Saints encouraged to move onward. Some outsiders have become quite interested. The work here has taken on new life. I was ably assisted by Bro. Charles Cooper and Donald Hanna, and the excellent singing of the young people under the direction of Bro. Cooper gave additional life and attraction to the meetings. We are anxiously waiting for tent season. We have some good places awaiting us. This is the most potent way of getting the gospel before the people in new places. I trust the different branches or scattered members of the district will remember the resolution of our last conference, designating the last Sunday in April on which to take up a special collection for the purpose of more effectually prosecuting the tent-

work in the district the coming year. Here is an excellent opportunity to do something for the work which has done so much for us. Let us all be workers together with God for the glorious consummation of his purposes.

Hopefully in the conflict for life,

F. J. EBELING.

GEELONG, Victoria, Australia.

Editors Herald: The last word I sent you was upon my departure from Sydney, New South Wales, for Victoria, where I landed all safe after two days "rocking in the cradle of the deep."

The voyage was pleasant, and with the consent of the steward, I preached to a fine audience of about one hundred in the dining-saloon in the evening, and I was greatly pleased to learn through conversation with some of the audience after service, what marked effect "our gospel" has upon the people where it is not known what church we belong to. Prejudice seems to be an awful hindrance to one's spiritual and eternal welfare. Upon my arrival home I found Bro. W. J. Haworth had made steady and permanent progress with the work at our new church in Geelong, and the outlook is encouraging. A Sunday-school was organized by Bro. Haworth and now numbers about thirty-six, with a lively interest.

From some cause or other I took internal bleeding, and was taken to the hospital near by, where I remained two weeks, and then returned home where I have remained since, and have occupied my time in visiting, preaching, and other work which tends to build up the kingdom of God and establish his righteousness.

I do not think my few days spent in the hospital were in vain, for I talked and explained our faith to several who seemed anxious to learn about this marvelous work. They now have my Book of Mormon reading it, and I go in and chat or give tracts and papers when I choose.

The more I know of this latter-day work, the more I learn to love it. The first principles are so plain and easily defended; and then there is joy and peace, inexpressible and full of glory, to be obtained by all true and diligent seekers.

The Lord has brought me through many a rough and stormy sea, during my few years in Australia, which I deem to be a great blessing in preparing for the trying and testing time yet to come.

I want to be among those who willingly fall into line with the onward march of Zion, for the Lord loves the willing and obedient heart.

May peace and prosperity attend Zion is my earnest desire.

Still in the faith,

C. A. BUTTERWORTH.

CAMAS VALLEY, Oregon, March 11, 1905.

Editors Herald: Since our reunion at Lee last August I have been laboring alone. Previous to that Bro. H. L. Holt and I were together in tent-work. I find plenty of opportunities for preaching, and have met with a measure of success, having baptized twelve since the reunion. Seven of them were out of my present field of labor. The citizens of Fieldbrook, California, requested me to return to that place and preach for them again. Bro. Joehnk and I were there in 1903 with the tent for seven weeks, and baptized seven adults. This request was accompanied by the money to pay my expenses, and I felt it a duty to respond to their request. The elements were against me at first. We were four days and nights out on the ocean going from Coos Bay to Eureka, California, a distance that is usually made in sixteen hours, but the Father overruled for the best.

After my arrival at Fieldbrook the weather was fine. I began services the same evening of my arrival with a house full of earnest listeners and continued for four weeks. The smallest

audience was thirty-six. At the close of my meetings seven were baptized, all men and women of good report, who will be of benefit to the church. The baptisms were administered on Sunday afternoon. Many of the baser sort were there. Three men and one woman had guns, the woman a teacher in the public school. I presume they thought there might be some trouble, and they brought their guns along to see that I should have fair play. Otherwise my meetings were orderly and full of interest.

There are fourteen Saints there now and they ought to be looked after, and fed occasionally by the ministry. They said they would look after the expense side if an elder would visit them, and would take good care of him while there. I hope the church will see its way clear to send some live men into this field. For the gospel is aggressive, and it needs aggressive men to carry it to the world,—men that can go with the idea of the fatherhood of God and the brotherhood of man, men that have the love of divine truth in their hearts that will impel them to go to the world with the divine message that challenges earth and hell to meet it. God's truth is invincible and why should we handle it charily? I believe the men that are honored most of God are those that leave the beaten tracks of others, and go to the thousands of perishing souls who are hungering for the bread of life, and who have never heard a gospel sermon. Many times in my ministry have men come up to me after preaching-services, have shaken hands with me, and said, "That is just what I have believed all my life but have never heard it before." This kind of talk encourages me to try to reach others who are waiting for this blessed gospel.

Brethren of the missionary force, let us honor the calling that God has placed upon us, leaving the branches to the care of those that God has appointed over them and he will honor our labors by giving us sheaves for our hire, and comfort our hearts with the Spirit of peace and consolation that passeth understanding. My heart's desire and prayer to God is that the missionary spirit will be aroused, and the world be warned of its impending doom, and the final consummation of all things brought about in God's appointed way.

I am now at Camas Valley, Oregon, preaching every night. Am having very good audiences, and fair attention. The prospect is good for additions. My home address is Myrtle Point, Oregon.

Hopefully yours in the gospel of Christ,

E. KEELER.

WESTBRANCH, Michigan, March 16, 1905.

Editor Herald: The gospel seems to be progressing in this part.

On December 31, 1904, we were at Vienna. After preaching the evening of the 31st, we stopped at the hotel to talk to some people a short time, and when we went to the home of Mr. Welch, we found the house filled with young and old to watch the old year out and the new year in. And when the "happy new years" were exchanged they proposed that the preacher preach the first sermon of the new year. So, at ten minutes after twelve we opened meeting—no Saints present but the writer. At half past two the congregation was still there asking questions, and on the 20th of January I received a letter from Bro. Monroe of Sage, stating they wanted me to come there at once, as there was a Methodist minister there making onslaughts against the Saints and saying that we dare not meet them in debate on "baptism" and "laying on of hands." We went at once, but when he found that we were on the field and ready for action, he whistled "off brakes," and glided gently down the grade.

We preached at Sage for a week, then went to Rose City, where we found the Religio in a thriving condition, and here we held meetings for a week. On the 5th of February, although there was a driving snow-storm, we troubled the waters and buried three precious souls in baptism.

Later we went to Comins and opened meeting, and had a splendid interest, when on the 14th I received a card from West-branch stating that Bro. J. D. Duncan had broken his leg and wanted me to come at once. Reached him on the 15th at four o'clock, administered to him, and the pain left his leg at once, and in about five minutes he got out of bed himself and stood on his leg, and has not had any pain since, and is sitting up now, writing a letter. So the work goes on, the Lord working with his servants with signs following the believers as they did in times of old. Ever praying for the advancement of the gospel, I remain,

Your brother in-Christ,

GEO. W. BURT.

APPLEDORE, Ontario, March 24, 1905.

Editors Herald: We read so much about the college, but do not hear anything about where the boys and girls are to board. I have been thinking there is money in the West to build a boarding-house to accommodate one hundred students, the boys' rooms on one side and the girls' on the other, with dining-room, store-room and kitchen to the center, and other rooms in connection for comfort and convenience; if necessary, law and order to keep things in their place. And all could be done at one hundred dollars a week for board and twenty-five dollars a week for washing. With every good wish for the advancement of every good work, and a friend to the young and poor,

In gospel bonds,

KEZIA GREEN.

Editors Herald: I have been a reader of the HERALD about three years. I enjoy reading the letters of the Saints; have often been encouraged to try to live a more patient and humble life. We all have our trials; we must bear them patiently. My desire is to live so nearly perfect that when the Savior comes I may be able to meet him.

Let us not boast of helping our brother or sister who may be in need of help. It does not make them happy to have every one know they were in need of help. How nice it is to give; but do it in a quiet manner. The Lord knows who gives; it is not necessary to spread the news. Let us think of other's feelings.

May we always remember never to say anything about our brothers or sisters we would not like them to hear. We are commanded to love one another. If we are doing our duty there will not be time to waste telling of the mistakes our brothers or sisters make. Let us watch ourselves and live as near perfection as we can, then the Lord will bless us with the gifts he has promised.

AUNT SARAH.

OTWAY, Ohio, March 12, 1905.

Editors Herald: I wish to speak in regard to our duty as God's children. We should feel that we are brothers and sisters in Christ; in fact that we are of one family. Paul says, "By one Spirit are we all baptized into one body." In other words, into the church. We should live humbly before God, for all blessings, physical and spiritual, come from his bountiful hand. We are not thankful enough for what we receive. "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." We are rewarded according to our works. We receive just what we live for in this life. If we do not enjoy the love of God as we should, it is our fault. The writer truly desires to see the Saints grow in the cause of Christ and in knowledge of the truth.

Bro. T. J. Beatty is with us at present. We are having some good preaching, still the people will turn a deaf ear to the gospel. They are blind to the teachings of Christ and the apostles. The earnest desire of my heart is that all may come into the fold and be saved. Christ is the shepherd of the fold. By him we must enter the fold.

The writer desires to say to the Saints, if any lack wisdom, see what James says: "Ask of God, that giveth to all men liberally, and upbraideth not." We are taught in the word of God to ask and we shall receive. John says we "shall know of the doctrine." I am glad there are a few who know of the doctrine. Let us strive to do that which is right, and shun the wrong. Let us pray for each other. God forbid that any should stray from the fold.

Your brother in the one faith,

J. T. MITCHELL.

LEOTI, Kansas, March 29, 1905.

Editors Herald: I left Ness County yesterday, under pleadings of Sr. Gurwell, "Take more money with you." "No, I prefer not to." "You may get sick." "The Lord will care for me even though I have no money." Arrived at Scott City, and in fifteen minutes the Missouri Pacific train was there three hours late, otherwise I should have had to wait until one o'clock this morning. The agent was at supper. I asked the conductor if he would give me clergy rate without ticket. Said he would. The conductor began asking questions, and we talked religion all the while, until the train stopped at Leoti. Before leaving the car the conductor returned my fare. I thanked him and said, "I am traveling, preaching for the good of mankind, getting no salary." He said, "I thought perhaps you were; here is fifty cents more." He carried my large grip to the depot; then the brakeman came in and requested the agent to talk to me as I would interest him. Stopped at hotel. This morning I talked religion until after nine o'clock. The harness-maker now says for me to come to town ere I leave the county; he will rent the hall for me to preach, bearing the expense himself. I go to Sr. Mary Turner's this afternoon to fill appointment to-night, sixteen miles from here.

"Onward and upward,"

L. G. GURWELL.

SOUTH BRISBANE, Queensland, Australia,
February 22, 1905.

Editors Herald: The work here is moving on slowly. It takes much self-control to be patient. Some of the Saints, especially those who are novices in the work, become very impatient at times. It often takes years of experience to learn what to expect of the world in relation to this latter-day work. We can not build up by the methods or in the time that other churches do. If we tried it our efforts would end in misfortune. Our work is of an educational character and it takes time to understand and appreciate it. When we build up on a "spiritual" basis—a commendable thing in itself—the work does not always prosper. The reason is that new Saints—when left to themselves—usually "run amuck" in the exercise of spiritual gifts. Either false spirits enter in, "manifestations" (?) are created by undue zeal, or there is precipitation in the delivery of that which should be spoken "with care and by constraint of the Spirit." There is also, unfortunately, a disposition to reject caution and counsel and to assume that "we know." And that too in the presence of persons of much greater observation and experience. The result is that many Saints who are substantially spiritual are considered unspiritual just because they do not fall in with all the views of bigots and enthusiasts. It is in this as in everything else,—those who assume to know the most in reality know the least. Let us be careful, Saints, lest we "build castles in the air," weaken our faith, "come to grief," and thus become the means of our own undoing.

One reason why I like this mission is, I am absolutely safe from violence. Religious liberty is more carefully and securely guarded than in "Uncle Sam's" country. Liberty must be curtailed somewhere; otherwise it becomes license; in that case one man's actions infringe on those of another. This has occurred in "Yankee" land. The treatment the Saints have

received in America would not be possible anywhere in the British Empire. Even if it took place in miniature we would have no trouble about getting justice from the courts. Abusive language in preaching or debate is tolerated less here than in America.

Progress is possible here if the Saints, local officers, and missionaries will only work and keep at it. In this connection I am reminded of what Daniel Quorm (an English character) says on "Winning souls":

"Now seemin' to me that the first thing is to set ourselves to do it. 'Tis just like everything else,—it wants doin'. It won't do it to be always talkin' about it, an' desirin' it, an' prayin' that we may be useful. We must get up and do it. Simon said, 'I go a-fishin'.' And he might have talked about it, and prayed about it all his life—he never would have caught anything till he went. We keep sayin', 'Dear Brethren, let us go a-fishin';' or, 'You know we really must go a-fishin'.' We talk of how very right an' proper it is, an' how we desire to do it, an' we go prayin' that we may be stirred up to go a-fishin'. But Simon gets out his bait-box, an' his cross-lines, an' he shoulders the oars, an' he shoves off the boat, an' settlin' down he calls out to the rest of 'em, 'I go a-fishin'.' Then the rest, who perhaps had been talkin' about it, shoved off their boats too, an' said, 'We also go with thee.' An' that's the way in fishin' for souls, you must set about it. Why, we stand in on the shore loungin' about the quay with our hands in our pockets, thinkin' that if the fish are to be caught the Lord will send 'em to us. If we want them, we must go a fishing.

"There's something about Andrew, too, that is almost as good as what Peter said. 'He first findeth his own brother Simon.' Now I am sure it is a good plan to go looking after one soul. (All can do this; it requires no particular talent nor special calls). And then there's another thing I like about Simon—he didn't mind goin' alone. I want for every one of us to say, 'I go.' I do dearly love that 'I go': like as if he said, 'You others may please yourselves, but as for me, I'm off.'"—Reverend Mark Guy Pearse.

Glad to note that With the Church in an Early Day is printed and for sale again. Could we not have the lives of some of our experienced men? Such books would build up spirituality among our young people (and others) more rapidly than the novelistic matter some of our papers are printing. We have an excess of doctrinal matter, especially in view of the insipidity of part of it. We would be better off if some of our books and tracts were called in and cremated. They are too weak and indefinite.

In gospel bonds,

A. C. BARMORE.

BELLAIR, Illinois.

Editors Herald: I for one am not willing to see interest in this part die out. We would do our part by elders, should any come to preach for us, sending car-fare. We would like the gospel to be preached at Casey, Illinois, and wish an elder could come soon.

Is it well for Saints to attend the services of other denominations, being in a place where there is only one church, which is the United Brethren? Two can not walk lovingly together except they agree on so important a matter as the gospel of Christ. For Saints to neglect their own meetings to attend those of other churches is not right; but when a member is in a place where there are no Saints, and no chance to attend meetings of his own faith, do you not think that it is better to attend other churches than none?

One great hindrance to spiritual growth is a failure to observe our prayers in the season thereof. This is often very difficult to do in a family if one of the partners cares but little for spiritual things.

I have often been asked why I became a Latter Day Saint. I was led to inquire into the truth of the gospel as taught by

the Latter Day Saints, when Elder F. M. Slover came, with others, twenty-five years ago and preached the gospel. Although years passed before I became a member, I was baptized May 31, 1903, by F. M. Slover. I obeyed the gospel in its fullness, and feel to rejoice that the Lord in his mercy has spared my life to be numbered among his people. I hope and pray that I and others may be true and faithful to the gospel.

MRS. MARY A. FERGUSON.

WEST PLAINS, Missouri, March 19, 1905.

Dear Herald: Being a missionary's wife, I am alone with the exception of my sixteen-month-old babe, who is much company for me. I visited a sister this afternoon who is isolated, and has been ever since her baptism. She is firm in the faith, also quite a Bible student. She was baptized by Bro. H. Sparling at a place by the name of Egypt, and the last preaching she heard was by Bro. Joseph Ward. She walked several miles to hear him. There are only a few Saints in this town,—seven I believe, in number, at the present. May the prejudice be removed from the minds of the people so that they will be willing to hear the truth.

Brn. J. T. Davis and Joseph Ensley held a two weeks' meeting here last fall, of which some speak very highly, while others try to laugh it to scorn. There are about nine churches in town, the doors of which are closed against the Latter Day Saints. The visit by Brn. Baker and Brooner was appreciated by us. We are always glad to have the Saints come. I would like to be where I could meet with the Saints in meeting, yet we may perhaps be able some day, by the help of God, to have a branch in this little town.

I desire to live the life of a righteous Saint. Many times I go into by and forbidden paths; but, as my patriarchal blessing says, I must expect to have trials and disappointments to meet, yet if I only remain faithful God will come to my help. And each time as I read this over, it gives me strength and a greater desire to live to gain the eternal reward in the life to come.

Satan tries to destroy my peace of mind many times. He has told me that no church was right, that all were wrong, and if I had not received the blessings of God before no doubt I would have been shaken in faith. As I had been instantly healed, I could not deny my God.

May the Lord pour out his Spirit on those that gather at General Conference, and all like assemblies, and speed the time of building up Zion, is the prayer and desire of

Your sister in the one faith,

MRS. J. T. DAVIS.

OTWAY, Ohio, March 22, 1905.

Editors Herald: I was baptized November 5, 1904, and I can say that this is the only true church. I was a member of the German Baptist Brethren Church, or Dunkards as most people call them. I belonged to them over seventeen years, but can say that I never received a blessing, more than God blesses all of his people. I can say that he has blessed me in more ways than one since I came into this work.

My husband came into this work November 26, 1904. Bro. E. E. Long was here in February and gave us some good preaching, and Bro. T. J. Beatty is here now,—came on the 16th and has been here giving us some good sermons.

Your sister in the one true faith,

MRS. MARY F. CALVIN.

Independence Items.

Many changes have taken place within the past few weeks: the lawns and gardens have donned their green vestments, the lilacs and syringas are putting forth buds and the cereals and wild herbage are beginning to spring up for the good of man and the beasts of the field.

The whole face of nature seems to have suddenly changed. The late high winds which put out of commission some of the electric and telephone wires in many places have somewhat subsided and what with the late plentiful rains and fair weather there is much in the prospective to make the heart glad.

The feathered songsters too seem full of the general inspiration that spring has awakened, and the refreshing influences from above increase our joy.

The Saints here have been holding the fort as usual, and the increased activity in all departments has been apparent at the convention and conference meetings as well as at the every week gatherings of the church.

They all have been well attended; but the young people especially seem to be making more attractive both the services and other assemblies, and what has been said by Doctor S. A. Northrup recently is apparently quite true; that "young blood is in demand now more than at any time in the history of the world."

Speaking of the boys he says they have begun early to serve home, state, and church.

Of course the the captious critic and worried church deacon take a few exceptions to this broad view and would like some kind of means to be adopted whereby church etiquette might in certain cases be improved. In our city a week or two ago a rather stringent regime was instituted by which report comes to us from the east side that there was issued a warrant for the arrest of a young man for "disturbing a religious gathering"; but in ye olden time it was not so here in Missouri, and the disturbers did much worse than to throw hats during church service.

Two young men have lately been ordained. On the 12th inst. Bro. Arthur Koehler was set apart as an elder under the hands of Brn. A. H. Parsons, E. L. Kelley, and G. H. Hulmes, and also on the following Sunday a like impressive ceremony was performed in the presence of a large audience and Bro. Ammon White was ordained to the office of an evangelist by Brn. I. N. White, W. H. Garrett, and H. Kemp, several of the brethren and sisters by the aid of the Spirit attesting the true calling of the brother.

On last Tuesday evening the Sunshine Band held a social at which the president, a matronly maiden of fourteen, stated there were eight hundred and fifty Sunshiners in the United States and sixty in this city, many of whom represent the families of the ministry, and creditably too, as evidenced by their witty little dialogues and well-rendered vocal and instrumental music.

Attending funerals, carrying flowers, and visiting the sick and aged constitute a part of their work. "Do something for somebody quick" is their motto, and as one of the beneficiaries of this society we may mention Sr. Annie Bishop, now in her seventy-seventh year.

Our sister joined the church in her native town, Tun, Switzerland, in 1854, and she with her husband, Bro. Charles A. Bishop, passed through many trials and persecutions for the work's sake. They came to New York in 1859 where our brother was ordained an elder and laboring for the interest of the cause baptized one hundred and three persons. Their many hardships were added to by a long and tedious journey over the plains to Utah (having to walk nearly the entire distance), where they remained about two years. They subsequently joined the Reorganization in Provo City, having been initiated by Elder James Gillen, who had baptized seventy and organized a branch there. From Provo they went to Malad, thence to St. Joseph, Stewartsville, and finally to Independence, where eighteen years ago they came "to build up the church and to help bring forth Zion that it may rejoice upon the hills and flourish."

On last Monday afternoon there was a Union Prayer-meeting of the Book of Mormon home department classes held at the church, forty sisters being in attendance.

At the close of the devotional exercises twenty testimonies were borne. To some the teachings of the Book of Mormon

were dear because it had been read to them in childhood; to others also because having been isolated from the church they found in it great comfort and they had taught their children to love its plain and simple records. Marked interest was seen when a sister arose and related a vision in which a bright messenger presented to her a view of the sealed plates which were yet to come forth at a time when by faithful and pure lives the children of God will be prepared to receive it. The stake conference passed off acceptably and excellent interest was shown in all meetings. May the time come speedily when the gospel message shall reach the honest in heart of every kindred, tongue, and people, for

"One love, one hope, one duty theirs,
No matter the time or ken,
There never was separate heart-beat
In all the races of men."

ABBIE A. HORTON.

March 30, 1905.

Extracts from Letters.

In a personal letter to Bro. Joseph Smith, dated Los Angeles, California, March 19, Bro. T. W. Williams wrote: "I am truly gratified over developments in our branch and district. There is an unseen influence at work in every quarter and manifested in all of the ramifications of church-work drawing the workers together and cementing more compactly than ever before the ties of fellowship. We have had some excellent spiritual meetings here of late. The young men are taking hold and we are constrained to acknowledge the hand of God in it all. Have had good liberty in discoursing on simple (?) first principles of late with gratifying results to both Saint and sinner." The question mark in the text of this letter is suggestive that however "simple" some may think the principles of the gospel to be, it is a mistake to so view them as they are the massive and deeply-grounded foundations on which the whole superstructure of God's dealing with man and the salvation provided for in Christ is built. A man can no more understand, talk of, write of, or preach of the plan of salvation without the first principles of the gospel, than he can treat of the planetary system without the inch measure and the ounce weight; with these last he may tell the distances of the sun, moon, and stars, and weigh and measure their substances; with the principles of the gospel as the basis man may understand and apply all the spiritual phenomena attendant upon man's prior, present, and future existence—call them "first" principles but never "simple" in the sense of being foolish or immaterial.

Under date of March 2, Bro. G. J. Waller wrote from Honolulu that there was increased interest in our work there, both by Hawaiians and white people. He expected to baptize a Hawaiian woman on the 5th. On the 6th he wrote that the woman had been baptized; and concerning the work there he wrote: "Several of the members are doing better, and there is a better attendance at the meetings, and some old members who have absented themselves for a long time have come back to the church. The work in the different departments has been kept up, and in carrying on the same I have been ably assisted by Elder Ingham. In the Sunday-school work I have been assisted by my daughters, who have taught in the Honolulu Branch Sunday-school, as well as in the Waikiki Japanese and Hawaiian school. The work of the Zion's Religious Society has also been continued, and of late our Book of Mormon class has been fairly well attended by Hawaiians who seem much interested in studying the lessons as prepared in the *Religio Quarterly*."

Joseph Farnsworth, Idaho Falls, Idaho: "The Saints here all feel well in the work, and are enjoying good health. We are doing what we can to help the work along."

Sr. J. R. Clark renews for *Autumn Leaves* and writes: "I think the *Leaves* grows better each year, and I do love to read

the articles written by our own people, especially the experience of elders, and the articles by Sr. Emma Burton and by Bro. Parsons, lately published. These should be read aloud to our children, and this will give us an opportunity to explain passages of scripture to them which tell of like blessings being received through faith and obedience to the laws of God. Or if we have had like experiences in our lives since obeying the gospel we can relate them to our children and thereby increase their faith in the latter-day work, always explaining to them that we may all receive these blessings if we but live faithful lives. We do without all other papers and reading-matter so as to be able to take the church publications. While I do not have time to read all of them aloud, I always read the *Hope* and *Autumn Leaves* to them anyway. Children forget so quickly that we have to keep reading to them and relating experiences over and over to them or they soon lose interest and do not grow in the faith as they would if parents were more faithful in their duty in teaching them."

C. W. Hawkins, San Jose, California: "Elder J. C. Crabb has been sounding the gospel trump here in San Jose for the past week, and it is no uncertain sound either. He also attended our district conference, which was a peaceful one. Fine spring weather here. Cala lillies in bloom. Wild oats headed out the first day of February."

Miscellaneous Department

Conference Minutes.

New South Wales.—Convened at Wallsend, December 31, 1904, to January 2, 1905, C. Avery and P. M. Hanson presiding; James Donohue, secretary pro tem, A. A. Ferrett, assistant secretary. Ministry reporting: P. M. Hanson, A. C. Barmore, and G. R. Wells, of the Seventy; Elders C. Avery, E. J. Haworth, J. Jones, T. Gregory, A. Seaberg; Priests C. A. Davis, D. Lewis, J. W. Smith; Teachers J. Cornelius and W. C. Heinrich. Branch reports: Balmain 180, Tuncurry 113, Hamilton 92, Nambucca 63, Wallsend 49. Bishop Lewis' report: Net balance in hand from all sources, including the "United Building and Tent Fund," £77 11s. 11d. Apostle J. W. Wight reported as delegate to last General Conference. Regarding Graceland College, he expressed disapproval of the action of trustees continuing the college against the will of the body. In so doing the creature dominated the creator. The General Conference had not sought to "amend" the Articles of Incorporation; but had only suspended one part, which they had a right to do. This in no way conflicted with the law of the land. Determined to vote in harmony with convictions at the coming conference, he felt it his duty to inform this district of his views, requesting that we keep them in mind when choosing delegates. Elder G. R. Wells stated that owing to not having been provided with a proper room in which to do the clerical work belonging to the *Gospel Standard* and the Book and Tract Agency, he had fallen behind with his books. This explained why a full and auditable report was not forthcoming from the new manager of the *Standard* who received the books only a few days ago. This was followed by a formal report from Elder W. J. Haworth, the present manager, showing receipts of £34 16s. 5d., mostly from the former manager; and expenditure of £24 16s. 3d., some £12 being for the purchase of type, etc. The balance was therefore £10 2d. 5s 12s. had been expended for house rent. By the advice of the missionary in charge, 8s. per week was being paid for rent for the family residence of the editor and manager, who later on found that by adding some shillings per week extra he could buy the house on the rent purchase system. From his own private means he had paid a substantial deposit, and now asked the conference to pass an opinion on this item. A lengthy communication was then read, signed by the two members of the board in Victoria (W. J. Haworth and W. Mackie) and the mission president (who had been appointed to act for the three New South Wales members of the board re removal); explaining the circumstances of removal of the *Standard*, showing among other reasons, that the paper as now set up by the editor could be printed in Victoria cheaper and better than before by contract; urging that no rash action be taken but that the paper be controlled in a broad-minded spirit; and recommending that the editor, type, and paper be removed to Sydney (as soon as the present missionary moved away) where, rent free, the paper

could be printed still cheaper. The two above documents were read, some parts reread, questions asked and discussed informally, when it became apparent that the conference was not of the mind to either approve or disapprove without much amendment. An expression independent of either was arrived at and the foregoing were spread on the minutes as they stood. After much deliberation, occupying the greater part of two days' sessions, the following resolutions were unanimously adopted: "Whereas some dissatisfaction has arisen re the managing and editing of the *Gospel Standard*, we as a conference adopt the following: 1. We favor a fortnightly issue of the *Standard* if found practicable. 2. We object to the *Standard* as it now is. We believe, however, the present editor can make it more satisfactory to the mission. To aid him, we suggest the appointment of an assistant editor. 3. We object to the editor's rent being paid out of the *Standard* funds. Let it be paid in the ordinary way. 4. This district is not at present anxious to have the paper printed in New South Wales. We are aware of the honor and sacrifice connected with its publication,—that there is the former, all will admit; and there is the latter, too, since it detracts from the mission work of the editor. We are willing to bear our proportion of both these. 5. We consider the removal of the *Standard* and change of editors as being, under the circumstances, hasty and unwise. We do not, however, favor a change in either, now. 6. We are opposed to the present editor moving back to this State for the express purpose of editing the paper here. It will involve needless expense and is generally unnecessary. To bring the *Standard* back at this juncture would show a fickleness of purpose and management that would injure both the paper and the church. Let it remain in Victoria a reasonable length of time." Each of the above clauses received separate consideration.

Brn. C. Avery and Jones moved that Bro. G. R. Wells "be respectfully requested to reconsider his decision to, in the near future, leave these shores for America." This was carried and in response Elder Wells expressed appreciation of the spirit in which it was tendered and asked for time to consider the matter, promising a reply at the evening session. The decision of the High Council in America on the "Appeal of Henry Broadway versus New South Wales District" was now read. Decision of council was that "Action of Bishop's court and conference of 1903 be affirmed." It was decided to adopt this report and to regard it as final as far as this conference is concerned. A communication from Elders C. A. Butterworth and W. J. Haworth was received and read. Having a desire to see the above-mentioned case satisfactorily disposed of, they suggested that resolutions be formally moved, which, among other things, affirmed the decisions already given in the case; and considering the occurrence of many blunders and much misunderstanding proposed that the matter be now left to Bro. Broadway as a matter of conscience as between himself and God and that the disability under which he has been laboring be now removed. It was then resolved "That, inasmuch as we have already decided that the decision of the High Council shall be final, we can not entertain the resolutions." The following was moved by Elders Barmore and Wells: "Whereas the sending of missionaries to this country, especially for short periods, involves heavy expense; and whereas this mission has material suited to, and sufficient for its own work; therefore be it resolved that we suggest to the missionary in charge, and the Quorum of Twelve the appointment of local missionaries and the lessening if not the cessation of importations." This was given little encouragement, and after a brief discussion it was disposed of by the following: "That inasmuch as the proposal is premature, it be now laid on the table." Bishop George Lewis nominated the same members of the board of publication as were elected last year. Considering that as the missionary in charge has, ex officio, much to do with the appointment of the editor and manager, it was thought to be more consistent to place him on the board, and the nominations were so amended, upon the prior approval of the bishop. The board as now constituted is as follows: Bishop G. Lewis, president, Elders C. A. Butterworth, W. J. Haworth, J. Jones (of Newcastle) and G. R. Wells, the latter consenting to serve only on condition that the board be given power to fill the vacancy in case he were removed to America during the year. Such power was conferred to apply to all temporary vacancies as well. Elders Kaler, Luff, A. H. Smith, L. A. Gould, and J. W. Wight were elected to represent this district at the coming General Conference in America, with no instructions regarding Graceland. The next district reunion was set for Good Friday, 1905, at Bulahdelah. The rule requiring two months' notice of motion to alter matters of custom, etc., was rescinded. The next district conference will convene in Sydney, December 30, 1905. The election of officers resulted in choosing Elder P. M. Hanson for president, Elder J. Jones vice-president, and Brn. Donohue and Alfred Ferrett secretary and assistant secretary respec-

tively. Bro. McLaren was sustained as district recorder. The new book of rules was adopted. An entertainment consisting of new book solos, recitations, and short addresses on Sunday-school vocal solos, contributed to by visiting and local talent and Religio work contributed to by visiting and local talent occupied most of the last session on Monday evening, January 2. By motion the rule requiring the reading of the minutes at 2. By motion the rule requiring the reading of the minutes at close of conference was for the present suspended. Just before the final adjournment, Elder Wells made the statement previously promised. He greatly appreciated the implied confidence couched in the respectful request to reconsider his decision to soon leave for America. It would give him a stronger heart for the work he might be permitted to do before leaving. Having been informed that God had a work for him to do in his home land, he was not in a position to say positively that he would stay longer. However, he would convey the request to the proper appointing authorities at the coming April General Conference, and with it would go a statement that he is willing to remain as much longer as they in their wisdom should decide. Believing that God's Spirit would prevail in their deliberations in the matter, he believed all could abide by the decision. If God willed he was ready to serve the mission a few years longer. The conference then formally adjourned.

Alabama.—Conference met with the Lone Star Branch, March 4, 1905, at 2 p. m. T. C. Kelley was chosen to preside. Branches reporting: Pleasant Hill 161, Lone Star 142, Flat Rock 50, St. Joseph (colored) 16. Elders reporting: T. C. Kelley, P. W. Booker (colored) baptized 4; Priests A. G. Booker, T. N. Peacock, J. R. Harper; Teacher J. J. Hawkins. Tent committee reported: On hand last report, \$52.11; received, \$8. The following were appointed as music committee for the reunion: D. T. Parker, M. S. Wiggins, Bertha D. Harper. Delegates to General Conference: W. R. Smith and Heman C. Smith. Adjourned to meet with the Flat Rock Branch, June 10, 1905, at 10 a. m. J. R. Harper, secretary.

Nodaway.—Conference convened with the Sweet Home Branch, February 18, 1905, Peter Anderson in chair, William T. Ross secretary. Ministry reporting: Elders W. E. Peak, N. C. Enge, John Hawley, J. T. Ford, C. C. Nelson, Peter Anderson, E. S. Fannon, and Ras Sorensen; Priests William T. Ross, James Scofield, W. B. Torrance, and Jacob Hansen; Teacher Eber Hawley. Branches reporting: Bedison 63, Sweet Home 55, Guilford 97, Rising Hope 14. Bro. I. N. Roberts stated the object of his visit as being committeeman from Far West District to take under advisement the joining of the Rising Hope Branch to the Far West District. It was moved that the Rising Hope Branch be permitted to annex themselves to the Far West District if they so desire. Privileged motion carried to refer the matter of the Rising Hope Branch to a committee of two, composed of the presidents of the Nodaway and Far West Districts, to investigate the matter, and if considered wise, to unite them to the Far West District, and so recommend to the General Conference for its action. Delegates to General Conference: Peter Anderson, W. E. Peak, E. S. Fannon, A. Jensen, N. C. Enge, R. Sorensen, R. K. Ross, C. C. Nelson, R. F. Hill, W. T. Ross, and John Ford. Those present to be allowed to cast vote of district. Officers elected: E. S. Fannon, president; William T. Ross, secretary. Motion carried to sustain the Bishop's agent, Bro. R. K. Ross, also district church historian, Bro. E. S. Fannon. Moved to hold the next conference with the Guilford Branch, June 17 and 18.

Ohio.—Conference convened with the Columbus Branch, February 18, 1905. U. W. Greene chosen to preside, assisted by F. J. Ebeling and S. J. Jeffers. A. B. Kirkendall and Eben Miller were chosen as secretaries. Branches reported as follows: Hocking Valley 85, Creola 62, La Grange 73, Vinton 94, Liberty 58, Milton 45, Byers 66, Highland 74, North Columbus 57. Ministry reporting: Elders T. J. Beatty baptized 17, E. E. Long baptized 1, F. J. Ebeling baptized 9, H. E. French baptized 3, A. B. Kirkendall, S. J. Jeffers, and A. W. Kriebel. Bishop's agent, S. J. Jeffers, reported: Total collections, \$411.78; total expenditures, \$389.18; balance due church, \$12.60. Motion carried to favor the continuation of the college as an institution of learning. Motion to instruct the delegates to General Conference to cast their vote and influence against the proposed amendment in HERALD, February 8, 1905, lost. The setting apart for ordination of J. E. Matthews, elder; G. W. Paul, priest; A. H. Nieman, teacher; J. E. Knagie, deacon; by the Columbus Branch at a special meeting on February 12, and referred to the district conference for its approval, was accepted and the time for ordination set for Sunday, February 19. Delegates to General Conference, instructed to cast the full vote of the district: U. W. Greene, V. M. Goodrich, F. J.

Ebeling, T. J. Beatty, H. E. French, J. E. Matthews, S. J. Jeffers, E. E. Long, John E. Knagie, E. H. Durand, Myron Thomas, D. A. Anderson, J. W. Roberts, Sr. D. A. Anderson. Officers elected: A. B. Kirkendall, president; S. J. Jeffers and H. E. French placed as counselors to the district president; D. E. Fri, secretary; A. B. Kirkendall, treasurer; S. J. Jeffers sustained as Bishop's agent. Program rendered on Friday evening by Sunday-school and Religio association was fully appreciated, and those in attendance came away believing the conference one among the best ever held in the district.

Idaho.—Conference convened at Backfoot, Idaho, March 4, 1905. W. H. Kelley and S. D. Condit chosen to preside, A. J. Layland secretary pro tem. Elders reporting: S. D. Condit baptized 3, J. H. Condit baptized 3, A. J. Layland baptized 12, J. E. Vanderwood baptized 1, Charles Albertson, Adolphus Hendrickson, W. L. John, J. D. Stead; Priest B. L. Hendrickson. Branch reports: Teton 15, Malad referred back for correction. Bishop's agent, James Jennings, for the north half of the district reported: On hand at last report, \$5; received, \$183; expended, \$27. S. D. Condit was elected district president; A. J. Layland, vice-president; Hyrum Grimmett, secretary. Delegates to General Conference: W. H. Kelley, J. H. Condit, S. D. Condit, J. D. Stead, A. J. Layland, and Sr. J. H. Condit. Instructed to cast a majority and minority vote in case of division, and they were further instructed to sustain the committee for the continuance of Graceland College. All the authorities of the church were sustained. A vote of thanks was extended to the county officers for the use of the court-room during the conference. Adjourned to meet at the call of the district president.

Southwestern Texas.—Conference met at the Saints' church in San Antonio, February 4 and 5, 1905; David S. Palmer chairman, W. H. Davenport clerk. Branch reports: San Antonio 94. Ministry reporting: Elders H. E. Moler, David S. Palmer, T. J. Jett, and W. H. Davenport. D. S. Palmer, Bishop's agent, reported: Balance on hand at last report, \$2.85; collected, \$69.20; paid out, \$40. By motion and vote the revised edition of the Rules of Order and Debate was adopted by this district. Elders John Harp, H. O. and H. C. Smith, H. E. Moler, G. H. Hilliard, E. W. Nunley, and W. S. MacRae, were selected as delegates to General Conference. Adjourned to meet at Jet Crossing on Medina River, Friday, June 16, 1905.

Kirtland.—Conference convened with Youngstown Branch, Youngstown, Ohio, March 4, at 10 a. m. U. W. Greene was chosen to preside, assisted by V. M. Goodrich and G. A. Smith. Ministry reporting: D. A. Anderson, J. A. Becker, R. Baldwin, E. P. Schmidt, D. L. Allen, L. M. Solonberger, V. M. Goodrich, G. A. Smith, and, D. M. Strachan. Branches reporting: Sharon 65, Youngstown 31, Temple 70, New Philadelphia 93, Conneautville 31, Cleveland 88, Byesville 32, Akron 60, Washingtonville 22. Bishop's agent's report: Receipts, \$734.16; expenditures, \$798.84; balance due agent, \$64.68. District treasurer's report: Receipts, \$16.35; expenditures, \$13.35; cash on hand, \$300. The reunion committee reported favorably for holding a reunion at Gordon Park, Cleveland, sometime during the summer of 1905, which was appointed by conference. U. W. Greene was authorized to represent the interests of the Kirtland District in the High Council in the case in which the district is concerned. Delegates to General Conference: U. W. Greene, D. A. Anderson, V. M. Goodrich, R. Baldwin, G. A. Smith, J. A. Becker, E. P. Schmidt, Sr. D. A. Anderson, Sr. Annie Baldwin, Sr. G. T. Griffiths, Sr. U. W. Greene, G. T. Griffiths, F. T. Haynes, T. H. Darst, Sr. Etta Darst, Sr. Nellie Russell, L. W. Powell, W. C. George, J. H. Lake, Sr. L. W. Powell, Frank Steffee, and Sr. Mary Omans. Officers elected: President, V. M. Goodrich, with Eben Miller and T. U. Thomas, for counselors; E. E. Cozadd, secretary and treasurer. Eben Miller was sustained as Bishop's agent. Adjourned to meet at Cleveland, Ohio, time to be fixed by district officials and minister in charge.

Spring River.—Conference convened at Pittsburg, Kansas, February 17, 1905, I. N. White and district president presiding; T. S. Hayton and Elmer Severine secretaries. Bishop Short read from his annual amounts received, tithes and offerings, and disbursements for the Spring River District for year 1904. Ministers reporting: Elders F. C. Keck, F. M. Slover, J. T. Riley, W. S. Taylor, H. J. Thurman, A. H. Herke, J. W. Thorpe, F. G. Christie, G. A. Graves, T. S. Hayton, J. M. Richards; Priests W. B. Hillen, M. T. Beck, M. A. Love, R. E. Martin; Teacher George M. Rhonemus. Branch reports:

Webb City, Columbus, Weir City, Galena, Fairland, Pittsburg, Joplin. It was ordered that missionary and district president attend to ordination of W. S. Hankins to office of elder, (as early as possible,) in harmony with petition from Traverse Branch. The district incidental fund showed \$7.08 on hand. The reunion committee report accepted and committee discharged. The present district officers were sustained for the incoming term. Resolved to have a reunion this year and following appointed committee on location: W. S. Taylor, F. C. Keck, J. T. Riley. Delegates to General Conference: Ellis Short, J. T. Riley, E. Depue, Bro. and Sr. Pender, Sr. Snider, W. M. Christensen, Meddie M. Jones, F. G. Christie, F. M. Slover, H. J. Thurman, W. S. Taylor, I. N. White, F. C. Keck, T. S. Hayton, Sr. Belle James, Bro. W. N. Robinson, E. B. Bailey, Henry Smart. Next conference at Weir City, Kansas, June 16 and 17, 1905.

Kentucky and Tennessee.—Conference convened with the Sedalia Branch at New Bethel, February 25, 1905, J. R. McClain president, G. H. Hilliard assistant, J. J. Adair secretary. Elders reporting: J. R. McClain, S. Reed, J. H. Scott, G. H. Hilliard, and W. R. Smith; Priest R. Warren. Bishop's agent's report: Received since last report, \$241.39; paid out, \$244.74; balance due agent, \$3.35. Branches reporting: High Hill 33, Sedalia 137, Haley's Creek 67. Delegates to General Conference: T. C. Kelley, W. R. Smith, and J. R. McClain. Eagle Creek Branch declared disorganized. District officers elected: J. R. McClain, president; J. J. Adair, secretary; N. Ella Adair's appointment as historian ratified; Bishop's agent sustained. Secretary was authorized to give letters of removal to members of Eagle Creek Branch. Adjourned to meet with the Sedalia Branch at Oakland, May 27, 1905, at 10.45 a. m.

Northwestern Texas.—Conference met with the Oklaunion Branch, March 11, 1905, at 2 p. m. A. J. Moore was chosen chairman, pro tem, E. B. Stafford, secretary pro tem, report of Oklaunion Branch read and adopted. A. J. Moore, T. J. Norwood were chosen delegates to General Conference. Officers elected: J. H. Amend, president; E. B. Stafford, secretary. Adjourned to meet at call of president.

Northwestern Kansas.—Conference was held in the Baker School-house, near Osborne, Kansas, March 11 and 12, 1905. S. J. Madden chairman, Sr. Myrtle Cook secretary pro tem. Branches reporting: Scandia, Twin Creek, Hill City, and Homestead. Ministry reporting: Elders F. S. Ward, T. E. Thompson, S. J. Madden, and Fernando E. Taylor; Priests S. A. Madden, Arthur C. Boyd, and E. H. Ebert; teachers Jacob Cole and G. W. Anderson. Bishop's agent, Fred S. Ward, reported: On hand last report, \$437.71; received, \$122.87; paid out, \$374.93. District treasurer reported: Received from ex-treasurer, \$1.60; received since, \$3.39; paid out, 70 cents. The Goodland Branch was declared disorganized. Delegates to General Conference: S. J. Madden, G. W. Anderson, and J. F. McClure. Fernando E. Taylor, secretary.

Central California.—Conference was held at San Jose, California, March 3 to 5, 1905, J. B. Carmichael and J. C. Crabb presiding, May E. Lawn secretary. Bishop's agent, Albert Page reported: February 27, 1904, due church, \$93.05; received, \$581.81; expenditures, \$610. Ministry reporting: Elders J. C. Foss, J. B. Carmichael, Joseph Flory, C. W. Hawkins, S. Weldon; Priest F. H. Lawn; Teacher N. Carmichael; Deacon A. Page. Branch reports: Santa Cruz 71, San Jose 98, Lone 82. Delegates to General Conference: J. C. Foss, A. Carmichael, Joseph Luff, E. L. Kelley, R. Etzenhouser, G. T. Griffiths, J. M. Terry, and J. C. Crabb. Graceland College resolution: Resolved that the delegates from the Central California District to the General Conference to be held at Lamon, Iowa, beginning April 6, 1905, be instructed to cast their vote for the Articles of Incorporation of said college as they now are; and be it further resolved that the said delegates of said district to said General Conference be instructed to cast their ballot in favor of the continuance of said college terms without interruption. Carried. Motion carried that the delegates present from the Central California District to the General Conference be empowered to cast the whole vote of the district, and on matters in which they are uninstructed, to cast the majority and minority vote. Time and place of holding next conference was left to the missionary in charge and presidency of the district. Officers elected for the ensuing year: President, J. B. Carmichael; assistant president, Samuel Weldon; secretary, Mary E. Lawn; treasurer, Mary E. Range.

Northwestern Wisconsin.—Convened with Frankfort Branch, Porcupine, Wisconsin, February 18, 1905, at 10.30 a. m., A. V. Closson presiding, assisted by J. W. Wight; Minnie Lampan chosen secretary pro tem. Ministry reporting: Elders A. V. Closson, A. L. Whiteaker baptized 6, Lester Wildermuth, P. L. Richardson, S. E. Livingston; Priests J. W. Hooker, O. A. Monson, A. J. Fisher, E. L. Mason; Teachers L. L. Cook, W. M. Livingston, Joseph Smart, Austin Johnson; Deacon William Mair; Bishop's agent, Lester Wildermuth, reported: On hand last report, \$5.80; receipts, \$69.42; paid out, \$66.92. Branches reporting: Frankfort, Searles Prairie, Fox River, Reed, and Ono. The committee appointed last conference to take charge of matters at Valley Junction reported. Met at church, according to notice given in HERALD and *Ensign*, on February 16, 1905; W. A. McDowell chosen chairman. Resolution passed that we now organize a branch to be called Evergreen Branch. W. A. McDowell chosen president; J. H. Thompson, priest; Austin Johnson, teacher; George Rose, deacon; Sylvia Thompson, clerk; committee, W. A. McDowell, A. V. Closson. Delegates to General Conference: W. A. McDowell, J. W. Wight, A. V. Closson, S. E. Livingston, P. L. Richardson, M. O. Shedd, J. W. Hooker, A. L. Whiteaker, William Livingston, Lester Wildermuth, O. A. Monson, O. D. Gano, O. Knapp, John Longsdorf. Conference adjourned to meet with Reed Branch, June 10 and 11, 1905.

Notice of Postponement.

Notice is hereby given that on account of failure of crops, and in harmony with the advice of the missionary in charge and district president, the place for holding the Minnesota reunion has been changed from Henning to Clitherall, Minnesota, and reunion will commence June 10, 1905, and hold over two Sundays. Board will be three dollars per week, and those desiring board should notify the committee beforehand. Barn room and hay, also wood for those wishing to camp, will be furnished free of charge.

A. W. WHITING, Chairman,
W. W. GOULD, Secretary,
O. E. MURDOCK, Treasurer,
Reunion Committee.

Tent for Australia.

To All Whom it May Concern: All Saints have or should have an interest in foreign mission work. In view of this fact this appeal is written. As a missionary in Australia I see the need of a tent. The climate and habits of the people are suited to tent-work. The mission is carrying a heavy burden and times are very hard. The country is suffering from a drought of nearly ten years duration. I therefore kindly request Saints everywhere, and especially in the United States and Canada, to assist us in securing a tent. As an individual I would especially appeal to my old associates in gospel work. When I think of their faithfulness in sustaining my past efforts I am persuaded this request will not be in vain.

Please send your contributions to the address given below. The Religio especially will please take notice. Here is a chance to do mission work. What is sent will be reported to Bishop Lewis and credited either to the New South Wales or Australasian tent fund.

In gospel bonds,
ALMA C. BARMORE.
Emperor Street, SOUTH BRISBANE, Queensland, Australia.

The foregoing appeal has been submitted to me for approval, and as a compliance with the appeal will doubtless enable some to assist in a good work who otherwise might not have opportunity, the effort is therefore commended. This notice I understand was not first placed before Bishop Lewis of Australia for the reason that time could be gained by forwarding direct for publication. Notices of this character, however, from that country would first properly be submitted to the bishop in Australia. This appeal for a tent to help in the missionary work in Australia is for the general good in a sense as well as special to Australia and doubtless will be approved and appreciated by all. Let all who can help. Saints in America when more convenient may send to the undersigned at Lamon, and it will be forwarded direct to Bishop George Lewis, Wallsend, Australia, or to Bro. Barmore.

Trusting that all who can, will improve every opportunity within their reach and circumstances to assist in opening the way for the preaching of the gospel "in all the world," I am,
Very respectfully,

LAMONI, IOWA.

E. L. KELLEY.

Notices.

To the Saints in the Branches and the Scattered Members of the Northeastern Illinois District: By vote of the district conference held at Plano, September 24, 1904, it was decided to raise the sum of \$175 for the purchase of a district tent, said tent to be in readiness for use by the district during the summer of 1905. At this date only about one half the sum named has been raised; some have pledged who have not yet paid. We hope that each Saint in the district will have sufficient interest in this matter to do his individual share so that the committee may be fully prepared to purchase the tent in time to meet the requirements of the district. Please send your remittances to Joseph Blakely, Plano, Illinois. Chas. H. Burr, chairman of committee; J. M. Blakely, secretary.

Died.

COX.—Youngest child of William and Sr. Bessie Cox died February 16, 1905. He was born July 21, 1904. Blessed by Elders J. W. Rushton and William Newton. When born the darling babe weighed fourteen pounds and continued in robust health until some six weeks before his demise, when he began to pine away, his sickness terminating in water on the brain. His grandmother was greatly attached to him. Nothing which kind and loving hearts could suggest was left undone. Laid to rest February 19 by sympathizing friends, Elder F. J. Pierce officiating.

BARR.—At Lamoni, Iowa, March 23, 1905, Sr. Hattie I., wife of Mr. Lester J. Barr, and daughter of Bro. and Sr. Henry C. Smith, aged 45 years, 10 months, and 28 days. A tumor was the cause of death, after a brief illness. A great sorrow has fallen upon the husband and three daughters, and many friends

mourn with them. She was a good wife and a devoted mother. Was baptized by her father in Oregon in 1889. Bro. J. W. Wight had charge of the funeral-service, and sermon by Bro. H. A. Stebbins.

LOVELL.—At Lamoni, Iowa, March 25, 1905, Sr. Ida B., daughter of Bro. and Sr. Alfred Lovell, aged 30 years, 4 months, and 2 days; disease, appendicitis. She was a loving daughter and sister, and faithful in attendance at Sunday-school and the prayer- and preaching-services. She was baptized by Bro. James McDiffitt April 26, 1891. Her sufferings were borne patiently and she met the destroyer without fear. At the funeral-service Bro. A. S. Cochran had charge and Bro. H. A. Stebbins preached the sermon. Her parents, three sisters, and her brother grieve over the loss.

MELTON.—Bro. Henry Melton was born October 9, 1864, in Washington County, Nebraska; died March 5, 1905, at Valley, Nebraska. Our brother was married to Sr. Sadie Brown, March 1, 1886, at Council Bluffs, Iowa, and leaves wife and five children, four boys and one girl. He accepted Christ and was baptized September 29, 1891. He was noted for his honest, upright conduct, and his absence will be greatly felt by his many friends; and in the home circle there will be a vacant chair. The funeral-service was conducted by Elder W. M. Self.

MCLEOD.—At Pelican, Ottertail County, Minnesota, March 19, 1905, Sr. M. Matilda McLeod. She was born July 12, 1863; married to W. B. McLeod October 3, 1883. Was baptized June 21, 1885 at Cormorant, Becker County, Minnesota, by Elder Henry Way and confirmed by Elders Way and Martin. She was a good Saint and lived her religion; was respected by all. Fifty-nine carriages followed the hearse to the grave. The casket was covered with flowers. She leaves a husband and daughter to mourn their loss, besides a large circle of relatives and friends. Funeral-sermon by Elder T. J. Martin.

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Removed from Walker, Missouri, to 100, South Willis Avenue, Independence, Missouri.

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6

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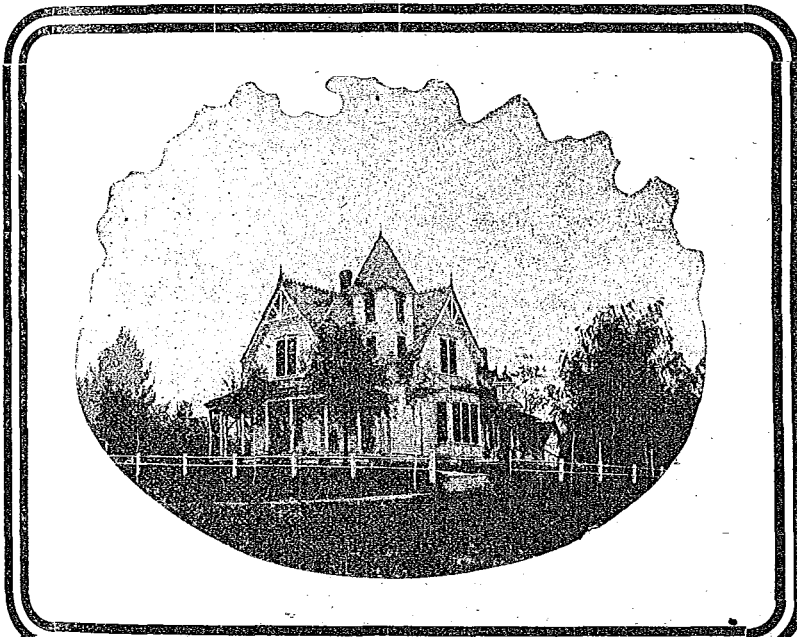
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Having sold my business in Lamoni, and expecting to soon locate elsewhere, I now offer to sell, at a sacrifice, in order to make a quick sale, my beautiful home and grounds. (See cut.)

To any one desiring such a home, please write me at once for full description of the buildings and grounds. Also state in same letter the sum you can pay in cash, and how long time you desire to pay balance. This is an opportunity to secure a fine home in Lamoni, that may never occur again. I might consider a small farm as part payment.

Write at once to

D. F. NICHOLSON, Lamoni, Iowa

10

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Mountain Home, Arkansas.

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No says Bro. I. M. Dungan of Woodbine, Iowa. Writing July 3, 1904, says: "After having used tobacco for 30 years I feel that I am thoroughly cured of the habit by the use of your 'Quit-to-bac.' I commenced using 'Quit-to-bac' March 8, 1904, and used two and one half boxes, and have had no desire for the past two months, my health is better every way and I feel like a new man. I feel that I can not speak too highly of the merits of 'Quit-to-bac,' for I believe 'Quit-to-bac' to be a God-given remedy, that it will cure one of the most filthy and useless habits Satan ever invented; therefore I unqualifiedly recommend it to all addicted to the use of tobacco in any form, and will cheerfully answer inquiries from any one as to my case—how I treated myself, etc., if a stamp is inclosed. You are at liberty to use this recommendation as seems best to you. . . . I close with a heartfelt 'God bless you.'" Three boxes Quit-to-bac postpaid only \$1.50 guaranteed to cure or money refunded for the asking. Address, (Bro.) B. F. ORDWAY, Peoria, Illinois.

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The Saints' Herald

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

Volume 52

Lamoni, Iowa, April 12, 1905

Number 15

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

JOSEPH SMITH - - - - - EDITOR
 LEON A. GOULD - - - - - ASSISTANT EDITOR
 FRED'K M. SMITH - - - - - CORRESPONDING EDITOR
 Entered as Second-class Mail Matter at Lamoni Post-office.

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AN article of five hundred or ten hundred words, with one or two points made plain, will attract the reader when a longer one would be passed over. Practice brevity, and do not try to cover too many points of law and doctrine in one article.

OUR readers will doubtless notice that the HERALD comes to them now in a new dress. We trust that this will be acceptable to her readers, as it doubtless will be. Our business manager and the mechanical force feel that the new dress is a beautiful one, and we think they are right.

IN a letter to the Editor dated March 24, Bro. Robert Winning wrote as follows concerning the historical HERALD: "In article on St. Joseph, hastily written, I regret very much my omission of the arduous, trying, and assiduous labors of Hyrum O. Smith, and of the good, wide-awake, active Sr. Burr, and of William Hawkins, Russell Archibald, Sr., Srs. Burgoyne, Holden, Gardener, and others of old-time, faithful Saints. Would be glad to have you name them." We are glad to make the correction noted in Bro. Winning's letter.

Sunday-School Convention

(Continued from last week.)

At the evening session, after reading the minutes and adopting further report from the credential committee, a report from the committee on normal work was read. Discussion of the report of the sunshine committee was then resumed, and continued at length, and on being put to vote the motion to adopt the report was lost; but it was moved and carried that we look with favor upon the work that has been done by Zion's Hope Sunshine Band of St. Louis, Missouri. Meeting adjourned till eight o'clock the next morning.

APRIL 5.

At eight o'clock the prayer-meeting was in charge of T. A. Hougas and J. M. Baker, and the time was profitably occupied.

Shortly after half past nine the convention reassembled in business capacity.

A report was read from the First Primary committee: Anna Salyards, Eva M. Bailey, Ruth L. Smith, Mrs. David H. Blair, and Mrs. W. A. Blair.

The secretary's report was then read. His comprehensive statistical report of districts and schools we believe will be of interest to our readers. (See next page.)

A resolution concerning the printing of texts other than King James' Translation in *Quarterlies* was read, also a report from the committee on normal work: J. A. Gunsolley, Roxanna E. Anderson, and Louise Palfrey.

The recommendations in the reports of the superintendent, home class superintendent, and secretary, that steps should be taken to revive the work in localities where it is lagging, and that field-workers for certain fields should be appointed, and that a plan might be formulated to enable missionaries to aid in the Sunday-school and home class work, was referred to a committee of three to report to the afternoon session. Charles Fry, A. Carmichael, and F. G. Pitt were appointed to act upon this committee.

The report of the committee on normal work was taken up. This report recommended that a committee of three be appointed to whom shall be intrusted the work of providing matter to meet the demand for normal instruction, and matter associated with such

principles and laws of teaching as may be applied in the teaching of the lessons, supplemented by such Bible study lessons as may be found to be desirable and practicable. The following resolution prevailed: "Resolved that we believe the time has arrived to publish a teachers' quarterly, the nature of which to

be determined by the judgment of the executive committee and the *Quarterly* editor."

The following resolution was presented concerning other texts than those from the King James Translation in *Quarterlies*: "Whereas the needs of the home department and Sunday-school require all quotations

General Sunday-School Association. Report of Districts and Schools, 1904

DISTRICTS AND SCHOOLS	Number of Schools				Membership				Classes	Officers	Superintendent	Secretary
	Last Report	1904	Loss	Gain	Last Report	1904	Loss	Gain				
DISTRICTS.												
Alabama	2				99	75	24				Bertha D. Harper	M. S. Wiggins
Alabama, Mobile	2				90						John Mizelle	W. L. Booker
Australia, New South Wales	3	5		2	213	240	27	17	32		G. R. Wells	Albert H. Ford
California, Central	7	4	3		160	128	32	18	28		J. B. Carmichael	Evie Carmichael
California, Northern	7	5	2		259	234	25	29	35		M. A. Saxe	Lizzie Day
California, Southern	5	4	1		259	229	30	28	23		T. W. Williams	Pearl Pankey
Colorado, Eastern	6	9		3	255	284		29	33	49	Mrs. L. A. Schmutz	Mrs. L. Fishburn
Idaho	8				278						Julia A. Condit	Elias E. Richard
Illinois, Central	3	3			157	192		35	17	20	M. R. Shoemaker	J. G. Ettinger
Illinois, Kewanee	9	7	2		258	248	10	27	49		O. E. Sade	Mrs. Ed Lamb
Illinois, Nauvoo	7	7			207	247		40	25	45	George P. Lambert	Jessie J. Ward
Illinois, Northeastern	8	8			337	332	5	32	59		James C. Page	Mary Anderson
Illinois, Southeastern	6	5	1		160	152	8	26	35		F. L. Sawley	J. E. Bozarth
Iowa, Des Moines	10	13		3	364	393		29	43	62	Wardell Christy	Elsie E. Russell
Iowa, Eastern	6	6			127	112	15	21	33		Oscar Case	Mrs. Cora E. Weir
Iowa, Fremont	8	8			397	363	34	46	46		Mrs. Emma Hougas	Agnes McClenahan
Iowa, Gallands Grove	8	10		2	299	329		30	32	47	J. L. Butterworth	Mrs. Floy Holcomb
Iowa, Lamoni Stake	13	13			1106	1147		41	119	97	J. A. Gunsolley	Jessie Campbell
Iowa, Little Sioux	16	17		1	766	847		81	58	69	Sidney Pitt, Sr.	Annie Stuart
Iowa, Pottawatamie	8	9		1	411	429		18	44	60	Frank G. Hough	E. H. Carlile
Kansas, Northeastern	6	7		1	200	221		21	22	43	James W. Burns	Mrs. Lillian Gowell
Kansas, Northwestern	3	3			140	140			9	15	John Teeter	Myrtle Coop
Kansas, Spring River	11				428						Mollie Davis	Maude Einstein
Maine, Western	5				847						Mrs. Abbie Colby	
Massachusetts	8	11		3	461	684		223	73	77	W. A. Sinclair	Mrs. Ora H. Whipple
Michigan, Eastern	13	14		1	455	595		140	41	57	O. J. Hawin	Lewis B. Shippy
Michigan, Northern	29	33		4	799	841		42	90	194	E. A. Goodwin	H. A. Doty
Mich., Southern, and Nor. Ind.	9	5	4		345	179	166	16	38		Mrs. J. H. Royce	Mrs. Elsie Lockerly
Minnesota	6	5	1		230	237		7	28	28	Thomas J. Martin	P. W. Martin
Missouri, Clinton	10	10			358	296	62	38	48		C. W. Keck	Sadie Dempsey
Missouri, Far West	13	13			619	705		86	68	87	Carric M. Lewis	Madge E. Head
Missouri, Independence	13	14		1	1245	1514		269	120	89	Mrs. D. H. Blair	Mrs. J. A. Gardner
Missouri, Nodaway	4	4			168	118	50				W. B. Torrance	Eliza Byergo
Missouri, Northeastern	4	3	1		235	220	15	17	23	23	W. B. Richards	Hattie Williams
Missouri, St. Louis	6	8		2	338	338	50	35	34		W. R. Weidman	D. W. DeJong
Missouri, Southern	4	4			145						D. W. Thomas	G. W. Winegar
Montana	4	3	1		134	128	6	11	24	24	Arthur Q. Reese	Mrs. Amy D. Wells
New York and Philadelphia	4	4			211	243		32	25	27	O. T. Christy	E. B. Hull
Nebraska, Central	3				110						Muriel Moon	May Ek
Nebraska, Northern	5	5			182	203		21	20	26	Hale W. Smith	LeRoy Wood
Nebraska, Southern	5				182	350		168			Adolph E. Madison	Gertie Broliar
Neb., Western, and B. Hills		4		4	60			60	8	14	S. D. Payne	Grace E. Kipp
Ohio	6	6			213	203	10				F. J. Ebeling	Edith Wren
Ohio, Kirtland	8	8			374	387		13	32	53	E. P. Schmidt	V. D. Schaar
Oklahoma	5				199							Mrs. Alice M. Case
Ontario, Chatham	12	11	1		498	390	108	36	69		John Wesley Badder	Mary M. Green
Ontario, London	32	36		4	1089	1394		305	138	193	George Buschlen	Jennie Morrison
Pennsylvania, Pittsburg	4	5		1	280	224	56	21	22	22	J. E. Ebeling	Louis A. Serig
South Sea Islands	19	21		2	850	850						Emma Burton
Texas, Northeastern and Choc.	7	6	1		235	263		28	87	109	Peter Adamson, Jr.	A. Z. Rudd
Utah	5	5			169	177		8	18	31	John Hall	Martha Proctor
Washington, Seattle, and B. C.		6		6	139			139	17	32	J. S. Rainey	Bertha E. McCulloch
Wisconsin, Northern	4	5		1	143	149		6	25	22	A. V. Closson	Mrs. Rillie Moore
Wisconsin, Southern		3		2	59			59	7	14	Ava E. Dutton	Mrs. F. A. Ball
SCHOOLS NOT IN DISTRICTS.												
Arizona, Bisbee School		1			15							
Hawaiian Territory, Honolulu					48			48	5	6	G. J. Waller	Mrs. Alice Kanui
Hawaiian Territory, Waikiki					27			27	3	5	G. J. Waller	Lee Miki
Indiana, Birdseye					20			20	4	3	Lizzie Baggerly	Willard Sigler
Maine, Beals					21			21	4	5	Fred G. Beale	Miss Mary Merchant
New York, Greenwood		1			27							
Texas, Oklaunion		1			30							
Texas, Cookes Point		1			24			24				
Washington, Spokane		1			51			51	5	5	Mrs. B. A. Nunley	May Pressley
Oregon, Bandon		1		1	45			45	4	9	Mrs. E. M. Bell	Mrs. Jessie Smith
Oregon, Myrtle Point		1			27			27	3	3	Mrs. Laura Boyd	Frances Corson
West Virginia, Goose Creek	1				42						Mrs. Frances Keeler	Maude Buell

other than those from the King James Translation be printed in the *Quarterlies* with each lesson, therefore be it resolved that we request the executive committee to so provide." Resolution was adopted. Convention adjourned until half past two in the afternoon.

At the afternoon session the auditing committee reported all financial statements correct.

The following communications from the First Presidency and Quorum of Twelve were read and ordered published in minutes:

To the General Sunday-school Association in Convention: The Presidency has been notified by your committee in an official way that the General Sunday-school Association is now in annual convention and ready to receive any communications or suggestions which the Presidency might have to offer. This courtesy is duly appreciated by the Presidency.

We are quite fully cognizant, we think, of the good that is being accomplished by the Sunday-school work, and our sincere wish is that such good work may be continued without interruption, but we feel to issue a note of warning to beware of undue complications.

We trust that there will, at no time, be an interference in Sunday-school work on behalf of the ministers in the field. We should deplore any disposition on the part of the ministers in this direction.

We sympathize with the convention in the amount of "extra help" which is had in connection from those who, while in the ministry, are not ordinarily characterized by activity in the Sunday-school work. We trust that such freely proffered "help" (?) will grow less each year.

May the Spirit of the Master ever be with the Sunday-school workers, with its guiding, directing influence, and may the development of the Sunday-school be sure, steady, and safe.

Fraternally yours,

FREDERICK M. SMITH, Secretary Presidency.

LAMONI, Iowa, April 5, 1905.

LAMONI, Iowa, April 5, 1905.

To the Superintendent and Officers and Delegates of the Sunday-school Convention; Greeting: We are in receipt of your communication, and while we do not have any official instruction or counsel to offer, we take this opportunity of expressing to you our appreciation of the work done by the Sunday-school, and trust that this convention may prove beneficial in creating increased good feeling and greater efficiency in executive work.

Praying God's blessing to attend each and all who participate in your sessions,

Yours very sincerely, in behalf of the Quorum of Twelve,
PETER ANDERSON.
U. W. GREENE.
JOHN W. RUSHTON.

A resolution on *Hope* enlargement was read requesting the present session to take some steps toward appointing a committee to wait on the board of publication, to ask that measures be taken to enlarge the *Hope* to eight pages instead of four as at present. Signed by Mrs. T. A. Hougas and Fannie I. Morrison. The resolution was adopted.

The committee appointed to consider the recommendations in the reports of the superintendent, home class superintendent, and secretary reported, advising that a personal or circular letter be addressed to each missionary in his field requesting his personal assistance, and upon receiving favorable

reply from said missionary he should be furnished with such Sunday-school literature and other help as may be needed in that particular field as seen by him and reported to the local Sunday-school authorities. With reference to field workers for certain localities it was recommended that the executive committee be authorized to engage the services of competent workers for limited periods. These recommendations were adopted.

A provision was carried appropriating two hundred and twenty-five dollars for contingent expenses of the association.

A request signed by P. I. Rogers and Mary A. White was read, asking that this convention of the Sunday-school now in session take up the advisability of issuing leaflets for smaller children of the Sunday-school and especially of the missions.

The election of officers resulted as follows: T. A. Hougas, general superintendent; J. A. Gunsolley, first assistant superintendent; Albert Carmichael, second assistant superintendent; D. J. Krahl, secretary; John Smith, treasurer; Sr. L. Etzenhouser, librarian; John Smith, R. S. Salyards, and Duncan Campbell, revising committee. The convention also expressed itself as favoring the reappointment of Sr. T. A. Hougas as home class superintendent.

A motion to entertain the petition from the mayor of Nauvoo at the evening session prevailed, and meeting adjourned till half past seven.

At the evening session the advisability of issuing leaflets for smaller children of the Sunday-school, etc., was taken up and it was moved and carried that the convention look with favor upon this request and that it be provided for if found practicable, and that it be referred to the superintendent and editor of the *Quarterly* for final action. Resolution adopted.

The committee appointed to present the matter of the enlargement of the *Hope* to the board of publication is Evelyn Burgess, Fannie I. Morrison, and Sr. M. Walker. Minutes of the evening session were read and approved.

Frederick M. Smith of the Presidency being present, he was invited by the chair to explain, if he so desired, certain portions of the communication from the Presidency read at the afternoon session, to avoid if possible any misunderstanding upon the part of members or delegates of the convention.

The secretary read the portions referred to, as follows:

We trust that there will, at no time, be an interference in Sunday-school work on behalf of the ministers in the field. We should deplore any disposition on the part of the ministers in this direction.

We sympathize with the convention in the amount of "extra help" which is had in connection from those who, while in the ministry, are not ordinarily characterized by activity in the Sunday-school work. We trust that such freely proffered "help" (?) will grow less each year.

Bro. Smith offered the following explanation:

I am sure that was plain enough to the minds of the Presidency. And I am sure a good many of you will remember that the time has not been very long since we had a great deal of opposition to the Sunday-school work by ministers in the field. I wonder if any of you do remember such as that? I wonder if you are cognizant of the fact that even yet the Presidency is made aware that there are people in the church who are opposing the Sunday-school and the Religio, and that some of these are ministers, too?

Now so far as I am concerned, as one of the Presidency, I understand it to mean that we deplore any disposition upon the part of the minister in the field to throw sprags in the wheels of progress of either the Sunday-school or Religio. [Applause.]

So far as that part about "extra help" to the convention is concerned, that is clear, I think. And I really think that one of the difficulties is that it has come pretty close home to some of those men, and they are trying to pick flaws with it. [Applause.] I look upon that matter something like this: There was a time when the Sunday-school and Religio might be considered infants; and there was a time when those infants had to be carried in the arms of the ministry; at least some of the ministers were progressive enough to extend the help that was needed before the child could walk. And I am disposed to think that some of these men have forgotten the fact that the child is able to walk largely by itself now, and they feel that unless they are holding the child in their arms it is liable to stumble and fall, when the fact is that the youngsters have both become quite capable to run by their sides and hang to their hands. [Applause.]

Last evening I was here (one of the few sessions—the only one in fact that I have been able to attend until to-night) and if I had not seen Bro. Hougas in the chair I would scarcely have known but what it was a General Conference; for nearly every speech and motion made, were made by men whom we recognize as being of the active ministry; and I was quite convinced by some of the speeches, that the speakers knew little if any more about their subjects than I do, and that is not very much.

Now, why is it that these men must come into these conventions and take the time that is necessarily short, and hence important and valuable, and simply bar out some of our active Sunday-school workers? A man who is in the active ministry in the field has so much to do in church-work that he can not be overly zealous in active Sunday-school and Religio work. I do not mean by that that he must withhold his influence; but when he is district Sunday-school superintendent, or president of a local, or other things of that kind, it is just sure to hamper his work as a church man—just sure to.

We have many Sunday-school officers, many district officers, and how many have we heard from in the last two evening sessions? Most of your work on the floor to-night was done by men who have been in the field. What has become of our district presidents and superintendents? We have not heard from them.

Last night I was very anxious to hear from some of those people concerning this sunshine work, and I simply had to listen to some of these elders talk, and we heard about almost everything under the sun except sunshine work. I believe there are plenty of people in the Sunday-school and in the Religio who are perfectly competent to take care of this business without we men of the church thinking we must hold this infant in our arms any longer.

I do not mean by that that there ought to be a separation of the auxiliaries from the church, for the closest affiliation that exists between son and father is when that son has reached the age of accountability and is able to respect and honor the integrity and the intelligence of the parent who has guided him along the pathway of life. I believe we ought to have reached

that affiliation between the auxiliaries and the church, as should exist between a father and a mature child.

I look with favor upon the movement made to-night looking forward to the holding of a convention outside of the immediate influence of the General Conference. I believe that the time is not very far distant when these children will be big enough so they can hold their own conventions.

If there is anything ambiguous about these statements I would like to have you tell me now, and not go away from here and say, "Bro. Fred did not make his statements clear." I have tried to do so.

It was moved and carried that this speech be published in the minutes.

Bro. H. O. Smith made a few remarks, which were ordered incorporated as written up by himself in the published minutes. They are as follows:

Mr. President: I was one who objected to the language used in the communication from the Presidency, and that objection was not prompted by the fact that I had been guilty of consuming the time of this convention, as insinuated by the last speaker. I have not made a speech since I came here. I objected to the language because it implied that the ministry were hindering the progress of the Sunday-school and Religio work.

Complaint is made that the ministry are taking up the time of this convention to the exclusion of the Sunday-school workers. The facts are that the ministry have been sent from every part of the country as delegates to this convention. I am a delegate from at least two district associations, and am the only delegate present chosen by one of the largest districts in the Southwestern mission and I consider that that gives me a right to the floor here and I want to give notice right here, and now, that as long as I am a delegate to the various conventions of the different organizations of this church I shall have something to say when measures are introduced that I consider wrong, and shall consider it my duty by voice and vote to sustain that which in my estimation may be right. I object to the insinuation in the language used that the ministry are opposed to these two organizations and that they interfere in the good work to its detriment. I have yet to find the first man, in my sixteen years of ministerial work among the active ministry, who opposes the work. I consider it a part of my work as a minister to foster and spread this work as far and as widely as I can. When these organizations first started the cry was made that the ministry were not doing all they could to help them along and were in opposition to them in some cases. We were congratulating ourselves that this was a thing of the past, but now comes a note of warning from the Presidency that there is "grave danger" ahead for these institutions if something is not done to cool off the interest of these men. One of the most ardent Sunday-school workers we have come to me to-day at the close of our afternoon session and stated that she thanked God for the encouragement and help the Sunday-school had received from the ministry, not only in the fields, but in the conventions, and gave it as her opinion that the Sunday-school organization had been able to steer clear of many a shoal and breaker because of the wise counsel that it had received from the traveling ministry. I gladly welcome the era of good feeling that now exists and has existed between the Sunday-school and Religio workers and the traveling ministry for some time past as shown by the testimony of this sister, and I deplore the fact that anything should occur, occasioned either by the acts of the ministry or by the statements of others, that would destroy or have a tendency to disturb that good feeling and confidence.

Bro. T. A. Hougas called the attention of Sunday-school workers to the fact that change of officers in districts was not regularly reported as it should be, which caused considerable extra work and trouble.

There was but one district secretary in the whole association who had sent notice of every change for several years; that one was at Little Sioux, Iowa. Attention was called to the fact that the publication of a teachers' quarterly would inevitably be delayed for some time, and probably would not appear before the first of next year.

Bro. Gunsolley stated that an effort would be made to supply missionaries with the *Religio Quarterly*, and with leaflets, constitutions, etc., if they would but make their wants known. Bro. Hougas stated the Sunday-school Association would endeavor to do the same in the matter of Sunday-school supplies. Convention adjourned until next year.

General Conference

APRIL 6.

The fifty-second General Conference was called to order at ten o'clock by President Joseph Smith, and it was moved and carried that he act as temporary chairman of the meeting. "Redeemer of Israel" was sung; prayer by Patriarch Alexander H. Smith.

The chair was authorized to appoint a committee of three to report on permanent organization and on credentials. M. H. Bond, O. H. Bailey, and T. J. Sheldon were appointed as such committee.

Pending the report of this committee speeches were listened to from several of the ministry. President Joseph Smith spoke as follows:

It is somewhat difficult to enter in upon an occasion of this kind with a speech. Some are more ready than others. But we are met under pleasant auspices, and for a work in which we are all engaged and all intensely interested. What may be accomplished by our thus assembling together remains to be seen; and if any have met under the impression that lowering clouds are over us and round about us, the experiences of the past ought to have taught us and we ought now to remember that the work we have engaged in we have been pleased to recognize as the work of God, and there can be but very few of us who have not in the past experienced those things that clearly teach us that it has been under the supervising power of God, and that his Spirit has wrought upon the hearts of men, fashioning them in their purposes for good.

The fight, so far, has been a long and a tedious one. It has taken us a long while to secure an open arena in which we have been recognized; but our experience now teaches us that those things through which we have passed have been productive of good to us as individuals. And while it has taught us this it has also taught us that there is no one of us so peculiarly essential to God's work that the work must necessarily come to a standstill if he drops out of it.

I am reminded this morning of the experience of a certain celebrated minister who was desirous of crossing from one portion of the continent to another in the Eastern world, and it was very tempestuous. The officers of the vessel would not strike out upon the voyage, and the minister was very restless and could not sleep. He was mourning and feeling bad; and the servant who was with him asked him if he might be allowed to ask two or three questions. He was answered, "Yes." He asked him if God had not ruled the world well before he came into it. The minister said, "Yes." "Will he not rule it well when you have gone out of it?" "Yes."

"Well," he says, "do you not think it would be wise to trust him to rule it while you are in it?" The bishop turned over and went to sleep. Now it strikes me that that ought to be a present consideration with us all.

I should be very loath to think—and those of you who have been with the church for a long time will remember that I have called attention to it more than once—I should be very loath indeed to think that if I should be taken out of the work that it would necessarily go to pieces, become a prey to ambitious men or ambitious spirits; and if it has been properly grounded this can not possibly occur.

The prophets before us have fallen asleep, and so have the apostles. Man after man has been raised up to take their places, one by one, as they have fallen. And I believe that this will continue to be so long as we remain within the charter of our liberties, our spiritual liberties. And I can not think of the work, so far as I myself am personally concerned, without feeling a restful assurance that no matter what may be my fate, if I keep the faith, the work will be cared for by Him who instituted it, and my place will be amply supplied so far as human agency may supply it, and the work will still go on.

Some ten years ago I called the attention of the people, at a conference at Independence, to the fact, when they were proposing to choose me for a certain work, that they must remember that according to the limit of human time, only about ten years would be granted to me. During that time I might work. It was supposed by some that it was a sort of a prophecy that I would not live ten years, but I have, and two more to the good. How much longer I may live I do not know; but I am willing to confess this morning that if I have as hard a job to keep sweet for the next ten years as I have the past ten I will age pretty rapidly. You know what I mean by that expression. These Western men know anyway. It means to retain complacency of spirit under disadvantageous circumstances, to bear the continual fret and wear and tear of everyday life, the meaner and minor things that try the temper and ingenuity of every man, and I guess some women.

I congratulate you this morning upon one thing; that is this: I called the attention of people some years ago, and stated prophetically that the time would come when it would require that the representatives of the Reorganization should be qualified men for exalted positions, to stand between the church and the world. And you know that that time has been put upon us, and is now. Exigencies have risen which it has been our province to note. Men have been found who have thus stood between the organization and the world. So far I was a true prophet, anyway.

You will remember, also, that I have predicted that sooner or later what was known as the Reorganization and what was supposed to be its chiefest disputant in the theological field must stand face to face, or would stand face to face before the great American jury, and the people of the world. Well, that prophecy has come true. And what we had for years urged, and for which had been charged with making statements that were false, and maliciously stating that that was untrue, has been presented in the open before a tribunal, the superior of which among the governments of men does not exist; and the very things which we stated have been openly confessed by those who were capable and qualified, and from whom it must have been expected that they should have stated just the position they occupied.

We are to be congratulated this morning on standing where we did twenty-five, thirty, forty years ago, believing that within the law we had our supremest liberty, and upon the basis of honesty, uprightness, and truth the interests of the work must necessarily be conserved.

Personally, I have some charity for the hypocrite; for he has some reasons for being what he is. I have some charity for a man who is addicted to drink because he has had a hard job to

keep from his besetting sin. But, I confess before you this morning that I have small patience for a liar. A man who deliberately tells an untruth, who tells that which is false, there is no excuse for him, can be none. God is a God of truth; never authorized any man to lie. And when any man tells me that he speaks by virtue of the Holy Ghost and who makes a statement that is utterly false, and I know it to be false, I can safely challenge that he did not speak it by virtue of the direction of the Holy Spirit.

I know that it is within humanity to shelter one's acts by excuses. No man ought ever to utter an excuse to his fellow men that he does not believe to his own satisfaction would be received and accepted in the highest court. If he has a fault let him confess his fault, take the judgment that may be passed upon him by those who are competent of his compeers to pass that judgment, then bend like an obedient boy does to the correcting rod of his father or of his mother.

The work lying before us is a world-wide one. We are expected to stand as exponents of the truth, the New Testament scripture as we understand it. The higher criticism has brought before us an active field in this respect, and the faith of a great many, especially among the young, is being broken down and overcome by this disposition in the world to get rid of the consequences of the law by denying the validity of the law itself.

You and I who have confessed to the validity of the Scriptures, the voice of revelation, are not justified in attempting to get rid of the consequences of our actions, public or private, by attempting to destroy the law. That is bad policy always. It does not hold with the judge in any court, and wise lawyers do not use it.

There may be, and probably will be vexing questions raised during the sessions of this conference. We must approach those questions in calmness. We must approach them in quietude of demeanor. However earnest we may be we must avoid the charge of evil motives upon each other either by inference or by direct accusation. It will not do to—I was going to say fight in conference, but the word *fight* is now being used extensively to represent the conflict that may be going on between ideas and principles of men who are engaged in the maintenance of different positions, and looking at things from different viewpoints. While they grow earnest, such is the characteristic of the American organization that when the matter has been decided by competent authority those who have been overcome submit with whatever grace they can to what has been done. I hope this will be our case; that after we have contended earnestly for what we believe to be right within the rule of propriety and good-fellowship, and are overcome, we will let that decide the matter. My fellowship is too dear to me; my fellowship in the church and with my fellow men and with the association of the Spirit is far too dear to be rudely disturbed; nor can I afford to think of anything that shall separate me from the love of God and his work. Paul thought that principalities nor powers, things past nor things to come; things under the earth or over the earth, nothing of this character could separate him from the love of God.

I have lived so far without putting myself amenable to the laws of the church from offenses to my fellow men, my associates—personal offenses. I hope to continue to do so. If in the prosecution of my ministerial duties I should outrage any of the proprieties I propose to hold myself amenable to the proper officers of the church. And if I can so conduct myself morally as to leave a heritage of an untainted life in this respect to those who may follow after me I shall be satisfied.

I am sorry, but it sometimes occurs that the older a man grows the more foolish and careless, and the less guarded he is in regard to his moral conduct. Yet it seems to me the older a man grows the safer he should be everywhere in the intercourse with his fellow men, and the freer he should be from the condemnation of evil conduct.

I can not afford to be found, or to be guilty and then be found as having committed breaches of propriety and evil conduct that should leave a tainted heritage to my children or to my fellow associates in the Lord. What may have been in the past is a matter of course; but as I look forward I do so with a good deal of confidence, that having so reached the years that I have I shall be able to lay down the weapons of my earthly warfare in good fellowship with my fellow workers. I am going to try to do that, anyway.

The work comes to us from every part of the world, and will be represented here on the floors of this conference by somebody. We are not strangers although we may never have met before in the flesh. We have that common bond of brotherhood that binds us very closely together; and hence there are no strangers among us.

As I look back over the past year I find that several have dropped out of the active field. Some of them for cause, and some of them by death; some of them honorably discharged, and a few, unfortunately, lacking the honorable discharge. But they are gone. What the next year may bring, and the harvest of death may be we do not know. But we ought to be prepared for it, under every condition of life; let it come when it will, we ought to be prepared for the change.

The active ministry are here, many of them, from over all the country, from the far South, the far North, the far East, and the far West. We know something of the character of the work they have been doing, for the fields are so very nearly alike universally that the experience of one is almost the experience of another, varying only by temporary surroundings.

I hope we shall be able to possess our souls in patience during the continuance of the session; and that when we depart hence we will have the privilege of going home, not having been sorely wounded in the house of our friends, the house of God.

I thank you for the kindness with which you have treated me as your presiding officer during the year that is past, in my associations with you as men in the field. If I have neglected any one of you I am not aware of it. When I have been written to in regard to matters of importance, so far as I could answer them and commensurate with my duty, I tried to do so. If I have neglected any one of you I shall be quite willing to make reparation so far as lies in my power. I believe I have nothing further, but that I am at your further service.

The Presiding Bishop, E. L. Kelley, was called on by the chair, and responded as follows:

Mr. Chairman: I was trying to make my speech by moving resolutions which would call out others. I am certainly enough interested in this work to cast in my mite at most any time to help in anything that is possible for me to do, for the reason that I apprehend that I simply have an opportunity in this life to accomplish some good work. It depends upon me whether I shall improve the opportunity. I believe all of us have a like opportunity and that when we shall have filled the measure of this to the satisfaction of our heavenly Father, we will have reached the time and the condition when God's acceptance of us as a people will take place.

We are here this morning to enter upon conference—a work that I apprehend all are equally interested in, equally anxious to see forwarded, and equally desirous to see it make a triumph. If there are any who are not desirous of a triumph of our work, they should excuse themselves at once.

We are working for the accomplishment of something in this world, not simply to have a place. There is a hope in view on the part of the Saints that is as exalted as the divine promises of God to his people in the ages of the past. You and I are privileged to enter upon the work of trying to attain to the full fruition of this hope and these promises. We ought never to think that our calling is not a high and exalted one. There is none in this world that I know anything about that equals the calling of those who are present this morning, not in the halls

of legislation of the world, not in the places of authority are there to be found any who have a higher calling than those who have enlisted to do faithful work in the army of the Lord. We ought not to underrate our calling, neither our opportunities, but move forward in solid phalanx to accomplish our work, laying the foundation of Zion and building up according to the pattern that God has laid in his word. It is not simply that we are to send our elders abroad to preach the gospel in all the world, but it is also to so lay the foundation that we may retain with us those who are converted and those who are raised up as the children of the converts to the Zion of God.

I noticed a short time ago an inquiry passing through the papers as to why it was that the increase of the membership, has not been so great in the past few years as it was in the earlier days of the church. I have not seen, however, an adequate answer. If you will glance back over the records, you will notice that if we had but retained in our own ranks, those who have grown up in the church, the families of the membership of the church, retained them all to the present time, the increase would have been as great as it is had there never been any new converts. Did any of you ever think of that? It is not on account of the fact that the eldership have not been moving out in the world, that the per cent increase has diminished, but it has been on account of the fact that we have not cared sufficiently for those at home, and I have been pained time and again to see entire families who had simply gone over and out of our ranks because they were not properly trained and fed within the ranks. Jesus said, beware of the leaven [the doctrine] of the Pharisees; because we have not been aware as we should, our children have fed with the kind of food that has taken them out of our ranks instead of holding them in solid phalanx within, as they should have been held. There is where we have had a great loss.

In commercial business, it is well understood that it is not the individual who gathers in the most in this world who has the most. A man may be able, on account of his gifts, to gain for himself, so far as bringing into the hand of himself and family, thousands and even millions of dollars, and yet stand comparatively a poor man. If he brings in and does not take care of that that he brings in, and it gets away, there is little saved. He has made simply a passageway for others to gain. We must not make the same mistake with reference to our work as a church and a people. The same God that said, "Go into all the world and preach the gospel to every creature," said that he would gather his people, and lay the foundations of Zion and build it up. I believe in the work of the building as well as I believe in the work of carrying of the message abroad, and I have never seen the wisdom of an individual going abroad in order to teach others while he left his own family at home to go to destruction, and I do not believe that God approves of that kind of work. We must take care of those that are at home as well as going abroad to sound the tocsin to others. If we do not, the enemy will come in and divide us in our own ranks and overthrow us in the way that we are not looking for.

I do not urge one word to hinder the preaching of the gospel in all the world. I have never advised as yet the taking out of a single missionary from the field who could go out and perform that work as a missionary in the fullest sense of the word, never one; but I have said time and again that any who are not now in the missionary field, young man or otherwise, who can go out and preach the gospel and perform the work of a missionary in the full sense, we need not hesitate sending every one when God calls, so far as finances are concerned. An elder that will go into the field and perform his duty is worth more than his immediate expenses; but we want in connection with this to leave some of our men to help retain and preserve that which we have at home and not waste or lose at home as we scatter abroad. These are the lines that I believe that we should look after and be careful that we do not move out of the way.

I am hopeful of our work, hopeful of its triumph. I do not expect anything else than that by and by there will be a triumph and that Zion will arise and shine and the nations of this world will acknowledge her light. Let us help, then, to make it so and God will pass the commendation in his own time.

The Presiding Patriarch, Alexander H. Smith, spoke as follows:

Was in hopes the committee would come before Bro. Kelley got through that I might escape being called upon.

Our president made a remark that I think would be well enough for me to recall to your attention. It is the thought that we rest where we did forty years ago. Now so far as our faith and the doctrine is concerned, we stand right there. And I think that one of the most pertinent remarks that I heard while I was in Utah some years ago was when one of the leaders asked his son why he did not enter into the ministry and move forward with the church. The answer came that he was not satisfied. He could not bring his mind to accept the conditions. He says, "Father, while you and your brethren claim to have the oracles of God, and to be moved constantly by the revelations of God, and the 'boys' (referring to the Reorganization) have no authority, have no God with them, have been moving in their field of action, there is one thing that is very peculiar. While you have taken position after position, position after position in your work, you have had to retract and back down from them. But the 'boys' have taken a consistent position and they have never had to concede a single point. Now it is puzzling to me that if you are led of God constantly, by revelation, how it is that you take positions and back down from them? I am not satisfied with that."

I feel to rejoice because so far as our faith in the principles is concerned, and the organization as it is progressing, as made manifest, we have never had to make any concessions. We have been fighting, it is true, a peculiar fight. We have had peculiar conditions and adversaries to contend with; but with them all let me call your attention to the fact that something like forty years ago the Reorganization met in conference in Bro. Israel Rogers' barn in Northern Illinois, and at that time there was not a house of worship in all the United States that the Reorganization could call its own; not one.

Now while we stand upon the foundation, our feet fixed, and the building has been going on, the superstructure has been spreading abroad until from Maine to Florida, and from the Atlantic to the Pacific, over all this broad land, aye, and across the deep waters on each side have sprung up houses of worship that belong to the Reorganization, the people of God.

And this congregation that I see before me reminds me that during the past twelve months there have been peculiar influences at work, and it has been forcibly brought in upon my mind, the peculiar organization of the representatives of this work. Sometimes you hear men talking about "putty men." There are positives and negatives. Now in this body of representatives there are very few negatives in organization. Almost every one of the representatives of this church, so far as I am acquainted with them (and I have had my hands on the heads of a good many of them) are positive. And because of their peculiar, strenuous personality they move this work right along against all the opposition that is brought against it. And one of the peculiar reasons of their success (I say one of them) is the fact that every man of them, when they are out representing this work, stands, feeling that the weight of the work rests upon him, and he is ready to defend it under all circumstances and against all forces that are brought against him every one of them have that feeling.

Our brother made the remark, also, that we must not think that if things do not go just the way we want them to that they are going to stop. The feeling is with the representatives, a great many of them, that if things are not going just the way

they want them to go or just the way they think they should go, they are going wrong. Do you not know that principle has helped in the work? It has sustained these men when they were out in the field, put them in such a state of mind and condition that they have fought strenuously for every inch of the ground they have covered, and they are not willing to concede anything unless they have contended for it, and gone over and seen that that is before them from every point of view.

I like the work because it is a progressive work. I like the idea, the thought that church-buildings are springing up, being built over all the land, because it is in evidence to the world that we have come, and that we are here to stay. We are here to stay till Christ comes, and we are building for that purpose. And we can afford to put up with some inconveniences. Our brother touched upon the thought of maintaining and sustaining and building up our families, and taking care of our children; it is a good thought. I remember when the church sent me to Utah on a mission. When I went and talked with my mother, seeking all the counsel from her I could get, she said, "Alexander, you are going out West as a missionary ostensibly to save souls. There are souls right here at home that are just as precious in God's sight as those souls out West; and I want to tell you that you will never convert one of those leading men who have gone West. They have sinned away the day of grace." That was my mother's statement. My little children were growing up around me then. I feel to thank God that since then every one of their names has been enrolled on the church-books.

The work is spreading abroad. It is becoming more and more important. We can see the necessities that are before us better than we could twenty-five, thirty, or forty years ago. And yet there is not the same demand made upon the ministry that there was then. I remember my first visit through this country as a missionary, when I had to take my hand-satchel and walk across the prairies from place to place. And when I see the train coming in with car-load after car-load of representatives, coming here to this place that but a few years ago was a corn-field, why, I rejoice that my brethren of the ministry do not have to go through the same experiences that we had to go through forty or twenty-five or thirty years ago. The demand is not made of them to-day. It is not necessary to-day. I am glad of it. I only hope that every minister, that every soul shall feel the necessity of making sacrifice in this life, and not think to get everything that they can, get hold of it and make use of it for their own uses, but that they will be willing to make sacrifice for the work. It is a day of sacrifice. The Lord tells us it is a day of sacrifice until Christ comes. Do not think that you can sit down and get along in this work without making sacrifice. You can not do it and prosper in the sight of God. You must make the necessary sacrifice to make your calling and election sure before God.

It is hardly needful for me to call the attention of my brethren to the past. My brother has called their attention to the clouds that sometimes obscure the sun of prosperity and cause us to doubt. Do you not know that is the work of the adversary, to bring clouds in over us and hide us from our Father's face if he possibly can, and remove us from the influences that should bring us near to him? And again, do you not know that the adversities of life are calculated, when they are properly met, to bring the individual, in character, brighter, and better, and purer, and grander before God than if they were all the time prosperous? When they are all the time prosperous they depend upon their own strength and prosperity. They think it is their own wisdom that has brought it; and when adversity comes and they are called to suffer adversity, they call upon the Lord to help them, and when the Lord helps they feel it and know it and understand it. And if they are attuned aright it brings them nearer and nearer to God, under a better condition to enter right into the field of action. Whatever there is

threatening, whether the clouds are dark or bright, they are ready to stand firm in their position and meet all conditions as they come to them.

The Lord is working. He has forced the issues that have been between us, the world and our opponents in the West. He has forced them right to the front, as a brother said, so that the jury of the people of the United States, the world, has passed verdict upon those issues. God is moving in that direction. I once told the people in the West that whatsoever was sealed in darkness should be brought to light and revealed upon the housetops. They asked me where I found that. I told them I found it in the Book of Mormon. If they believe the Book of Mormon they must understand that what they had done and what was being done by them that was under cover in their sealings would be revealed upon the housetop. Take the action of the committee that has examined those witnesses from the West and pray tell me how much higher on the housetops could it be placed than it has been placed in the examinations of this national committee?

I am glad that we are in this work. I feel thankful that during the past year I have felt the inspiration of God with me to a great degree; and from the testimony of those that I have been instrumental in blessing they too have been blessed under my hands. I rejoice in that and am glad. I only pray that God may continue my life and prolong it so long as I am useful to him; and when that work shall have been accomplished and it is time, I hope he will just call me and take me right within the veil. I know that the work will go on when I shall have passed away. I have no fears whatever in that regard. May God bless you.

The chair then stated that they would listen to some who had been out on the firing line, and called upon Elder T. W. Chatburn, who responded as follows:

Mr. Chairman: It is hardly right to abuse a man when he is out in the field on the firing line, and then abuse him when he comes to the conference. However, I have certainly been edified in listening to the remarks of our brethren, and it brings to mind some things of the past and reminds me that we are moving on. I can remember in the very early sixties, when Bro. Joseph first came to Gallands Grove,—black beard, black hair, a young man; about the first sermon that he gave us, he told the people there to freeze to their land and stick their stakes and stick them deep. At that time we were looking forward to the near future when something would sweep Missouri with the besom of destruction, and the Saints would yoke up their cattle and strike out for the Zion land. And I heard old men, when the sermon was over, talking on the corners. "Well," they said, "the boy does not have the spirit of his father; that was not the spirit of the old prophet." And they thought perhaps he was mistaken, and so on. We had stuck our stakes then, many of us, and looking through they ranged just like a straight row of trees. We have had to pull up our stakes and plant them again; still the prophetic words that were given then surely have been fulfilled. I remember that in that sermon he said he did not know how long he would live; but, he says, "Brethren, I know that I shall live to see the time that the name of a Latter Day Saint will be made honorable." I have often thought of it and when assailed upon the outside and when we have been on the forefront and had to defend this work against such fearful odds, seemingly, I have often wondered, "O Lord, when will it be that this will be utterly and completely and entirely fulfilled?" I am thankful that in the main it is fulfilled to-day. While there may be some isolated places where perhaps it is not entirely fulfilled, yet in the main it is literally fulfilled, through the courts and otherwise, and as we have heard this morning, God is working, and the positions that we occupy to-day are easier, fairer, and brighter than they ever have been since I knew the church. We are better understood out in the

western country. We are better understood by those people, also by the world; and I am sure that we are moving on and moving upward. We are occupying higher ground and we stand fairer before the world than we ever did since I knew anything about the church.

And how oft have men risen up and tried to drive us into some kind of leading-strings; but as oft it has always been resolved that in the Bible, Book of Mormon, and Book of Doctrine and Covenants is our rule and guide to faith. And that is the reason I love this work—there are no leading-strings, no shafts in it. We have plenty of room in which to grow. I love the idea of expansion, I want plenty of room so that if we have to change about a little we can do it without doing detriment or violence to our position. And it seems to me the Almighty has made this provision, that we may grow in grace and in the knowledge of his truth.

I am thankful this morning that I can be numbered with you, grateful that I am a Latter Day Saint; and I hope by God's grace to still continue along the line. I am sure that my expectations, perhaps along with yours, have not been fully realized in some sense. We had thought years ago that the Lord would hasten his work more so than he has; but we are growing more patient as we get older, and we believe that God will work his own work in his own time, and that the final culmination will come. So this morning I feel grateful that God has been as merciful to me as he has; and I am thankful that this work ever saluted my ears. I am satisfied that it has done me good and made me what I am, and though we are sinking into the sear and yellow leaf and soon the last sunset gun will be fired, yet we hope that come what may, whether it is the palsied hand or the tottering feet, through all the changes that go to make up the last great change, whatever it may be, we hope to live and die a Latter Day Saint. And I am satisfied that the work has come to stay. I have seen the time in my early life when I thought perhaps it was a bubble or a splinter off of the old church, but I have grown out of that, and I can bear testimony this morning that just so long as the rivers flow, so long as the hills remain and have not been worn out or washed down, just so long as those angry clouds shall give their gushing rains, to enliven the babbling springs by the mountain-sides, this work will remain and it will yet cheer thousands unborn. And as we grow older and see the final culmination coming on, I feel to thank God that we have been so well grounded and so well fastened upon the eternal rocks that it shall remain.

My faith is still in the work, and I am satisfied that sooner or later it will triumph. Thank you.

Elder J. W. Metcalf, from Kentucky, spoke as follows:

Brothers and Sisters: I have been quite edified by listening to the brethren who have preceded me, and especially in listening to the brother who has just spoken. It has only been about six years since I met this brother in controversy; and I rather filled up in listening to him this morning, until I feel that I am hardly able to say anything. But I rejoice that my talk with him in controversy led me to examine into this work, to investigate it; and in my investigation I became convinced that this is the work of God. And entering into it I have been more and more convinced by the manifestations and evidences that have been given to me time and time again by the Spirit of God. My associations with the church have been pleasant; and I have enjoyed this work. And notwithstanding I have met with things that have been unpleasant, things that have risen that seemingly were going to bring about a crash, yet through all of that God's hand has been with us, and we have seen the work go out victorious, and I feel to rejoice this morning that we have that faith and confidence in this work which the brother has just expressed; that the work has come to stay, and it is

gathering in from the nations of the earth men who will be able to represent it, who will be able to stand and meet the adversary, that the name of the Lord Jesus will be honored through their work.

I am glad to say that in Kentucky, the parts of Kentucky where I have been laboring, we are gaining the confidence of the people, and I believe the time is coming that there will be a work done throughout our part of the moral vineyard. It has been a very hard place to introduce the work, and it is still a hard place; but its doors are more open to us now than they have been. I am glad to report that to you this morning, and I feel to rejoice in the work from the very depths of my heart. I am glad that I have entered into this work, and I feel that I want to remain, if the Lord will give me grace to bear the consequences that may arise. I desire to remain faithful and true to him like a man and like a servant of God. Thank you, brethren.

Elder F. G. Pitt, who has been laboring in the East, spoke as follows:

I feel a little like our brother who has just spoken, as it is termed in England when the cars are full, I feel "full up," and I do not know whether I shall be able to speak to you or not; but one thing I can say, I am glad that I am in the conflict, for a conflict it is; and while I have not altogether escaped the weapons of the enemy, I have not been seriously wounded that I know of, but still am strong in the faith.

My experience in the last year has not been altogether satisfactory to myself, as I have not done as much as I would like to have done. It may have been my own fault, perhaps it is, and perhaps it is not. In the East we have a little insect known as the mosquito. They are not dangerous but they are very annoying, and in the spiritual atmosphere down there we had something of the same sort to contend with, annoyances something like a spiritual mosquito, but as the cooler weather and the wind drives off these insects, so it seems they have disappeared, and conditions are better.

I have been very much edified with the remarks made, and especially with that part referring to the work as being a substantial one. It is substantial, and none of us need to be afraid of advocating it. When I was in England I found that I could stand on the street corner and throw out this truth without fear, because it was able to take care of itself. I wish I could see it make the progress that some claim, but during the last few years it seems to me that the work of reaching the people is more difficult than ever before. Why this is so I do not know; but there is one thing that is very consoling, and that is, the harder and more severe the conflict, the nearer we seem to get in touch with the Almighty; and though we have only been able sometimes to preach to a few, we have enjoyed as much liberty as when we were talking to hundreds.

I am pleased with what was said about taking care of our own. I fear we have been negligent along this line. We have been anxious to get people into the church, and have not been sufficiently careful of taking care of them when they were in. Now right here is where the work of the church is necessary. At the present time we need pastors to take care of the flock, men who are converted themselves, not only to first principles that have to do with the saving from sin, but men who are converted to those higher Christian graces, such as love, and joy, and peace, long-suffering, and gentleness, and charity.

I was greatly impressed with what was said about taking care of our own children. Years ago when I lived in Plano, a great deal was said about men leaving their families in the hands of God and striking out as missionaries, and I wondered whether this were my duty or not; and I made the matter a subject of prayer, and in answer I received a dream that satisfied me. I saw before me a beautiful wheat-field. In this field were men laboring, and it seemed to me I was walking along

the road, and there was a party in charge of the field, and I asked if I could go in and labor. The one in charge said, Yes, go in and labor for an hour or five minutes as you have opportunity, and your time will be kept, and you will receive a reward for all you are able to do. That was sufficient guidance for me, to take care of my own family, while I labored locally as my circumstances permitted until they were able, to some extent, to take care of themselves, and when they were thus able, or partly able, I entered the field to devote all my time to try to convert others. And I know when I have been far away from home, one of the greatest consolations to me and to my companion has been that our own children were safe in the fold. If I had to see them wandering about as lost sheep, it would be very hard for me to try to do my work successfully as a minister.

What I think we ought to do is to take care of our own; and you young men who have families, it seems to me you can do a work just as acceptable, at least some of you can, right at home, by taking care of your children while laboring locally in the branch rather than to go out as missionaries and leave your families to the mercy of the enemy, so to speak, where he has more control of them than we have. We need men in the branches—active, honest workers—men who will look after the young. And right here I believe a word will be in season to some of our older ones; the Lord has commanded us not to forget the gladness of our youth, and I think that we ought to so labor that we do not forget the little ones. I have felt the most blessed when I have been trying to teach these little ones the way of life. When I have seen their little faces looking up so earnestly into mine, as I taught them the truth, and they seemingly understood me, I have felt well repaid for the work I was doing with them. I think that we ought to try to preach so that the little ones can receive good from our preaching.

I remember in one place when I was in Northern Illinois District there was a camp-meeting being held. As I entered the tent I heard a mother say to her children, "Now children, you run away and play until meeting is over, and then you can come back." I think there is too much of this letting the children play while we are at worship. I asked them to give me the privilege of holding a meeting for the little ones, and the older ones need not come, but we would preach to the little ones. Well, the older ones became to the service too, and we had the tent full of both old and young, and all were blessed. I think we need to take more care of our little ones. God will hold us responsible for those that are given into our charge.

There is much to encourage us. Most of all, God is with us when we do right. We have the evidence that he is with us, and no matter whether it is storm or sunshine, dark or bright, if we can only know that God is with us we can afford to await the time when this glory shall be revealed and success attained.

May God help us to be faithful.

Elder Richard Baldwin, from Pennsylvania, spoke as follows:

Mr. President: I would sooner sit down and listen to my older brethren and those who are perhaps more capable of interesting you than I am, nevertheless there is one little maxim I have always tried to follow; that is, when I am called upon, do the best I can.

When I entered into the work, I entered into it with the feeling that no matter where I was, or what I was laboring in, I would try to do my duty. In the field where I have labored I believe I can report that the last year has been the most successful year of my experience in the work. In the places where I have labored, as I have gone into a community and opened up one place, two or three others have opened up before me. As I was telling a brother the other day, in the latter-day revelations the Lord has said for us to learn our duty and act in

our calling, and when we do so, if we move out, God will bless us. I have tried in the past year, and I have proved him, that his word is yea and amen. As I have moved out in my calling and tried to present the gospel of Jesus Christ to the people the divine influence of God's Holy Spirit has been with me, and I have been enabled to present this beautiful work to them, and they have sat with eager eyes and with listening ears to learn the truth as it is revealed in the gospel of Jesus Christ.

In our section of country, Pennsylvania and Ohio, I believe that the field is ripe. The only obstacle that we have had to meet the last year was the want of help. The cry was, "We want preaching," and there was nobody to send to occupy those places.

I am glad to report to-day that if we will all do our duty, thrust in our sickles and reap, that God will bless us, and the work will advance. I am interested in this work to-day, though perhaps I may not be able to give you the experiences of some who have traveled more. Nevertheless where I have labored I have been impressed with this one beautiful thought, that when we do our duty God is with us, and the thought is, Who can be against us? I am interested in the work and aim to go forward and do whatever little God may have in store for me to do. Thank you for your kindness.

Elder J. A. Grant of Michigan spoke as follows:

Mr. Chairman: I am truly glad to have the opportunity of meeting in this conference. I have longed to be here, yet I thought some weeks prior to coming that I could hardly afford the time when I saw the necessity of work all along the line. I thought, "Can I spare the time to go to conference?" But I am glad I am here and that we as workers together may meet together and receive the benefits to be derived from such meetings.

In the part of the world I have been laboring in, (Northern Michigan,) we feel the work is progressing nicely; while at times clouds seem to arise that will for the time obscure our spiritual horizon, yet we feel encouraged to continue on. But as the great train of God is moving on in this world once in a while it comes up against a landslide. You know the evil one is ever endeavoring to thwart the great plan of God; and while the train is moving along at a rapid rate sometimes there are collisions—we do not feel discouraged, though there may be a wheel broken once in a while. We simply just run in those gigantic levers and move off the rubbish and let the cars move on.

We are doing the best we can in Northern Michigan; the work is moving along nicely, and we have no complaints to offer. We are trying to work in harmony with each other. And I was much impressed with the remarks of the Bishop, that we must look after those that are already in the fold. Jesus said on one occasion, "He that gathereth not with me scattereth abroad." And while it is true that we are gathering in, we must look after those that have already been gathered in, and I was glad to hear the remark from other speakers here that we are sorely in need of pastors, sorely in need of those that feel the interest in the souls of those who have cast their lot with this people, that they need to be educated in the higher and nobler and grander principles that will ultimately bring us to inherit that realm of bliss when Jesus Christ comes to reign in glory.

Therefore I hope while God spares my life and while I am permitted to labor with you, dear brethren, that I may always be found laboring for the right, that we may be in that condition of mind, that our minds may be so elastic, as to grasp truth and righteousness and thus put into execution those principles that we love so much in the gospel of Jesus Christ.

Elder J. M. Terry, who has been laboring in California, spoke as follows:

Mr. President: I feel gratified in having the privilege of meeting with you at this conference; and I come, representing, I trust, in my feelings and soul something of the sunlight of the sunny State that I represent away over in the far West, and, as President Roosevelt termed it, "beyond the West."

I am glad to report that this glorious work of the kingdom is moving on. And while in some regards there may be a little too much of the "Pacific" feeling and disposition, yet we have over there a grand army for this truth. There are those there who love this work, and whose faces are turned Zion-ward, and as I hear talked among the dear Saints of that part the desire to gather together, I try to impress upon them this one principle: that it requires more than a mere residence in Zion to constitute the true gathering; there must be a preparation of heart. Zion is the pure in heart. And that preparation of heart and soul can be accomplished upon the Pacific slope largely before the gathering.

So far as my experience in that sunny region is concerned, I feel very grateful that the work is moving there, though it is usually reported that with that people, in that climate, a condition obtains peculiar largely to the climate, that the people are not inclined to hear the gospel. This is largely true. And while this may be true there are those there who are coming out from this condition, are listening to the truth, and are obeying it.

I am grateful for the privilege of being in this work. I consider myself fortunate in having had quite an experience in this gospel work. At one time in the history of the work I was acquainted with about all the missionaries in the church, but as I look upon this audience I see many young, bright faces of those who have grown up and have taken hold of this work, and have become too numerous for my personal acquaintance. I am glad that the work is moving on. I was pleased to hear the sentiment expressed by those upon whom the main burden of the work rests, that the work is here to stay. And I have that confidence in this work that I am willing to place all my trust, place my life-work in this glorious cause. And I have no reason to believe that I shall be disappointed.

I have this testimony to bear in conclusion in regard to the care that God has over his servants: that as he has told his servants to go out and preach the gospel and he would take care of them, I can testify that during the thirteen years of active work, and much more in local work, as I have put my trust in God, gone out in the work, God has ever stood by me. We have been cared for, and surrounded by kind friends. In time of trouble those dear ones have stood by us, and the Spirit of God has been with us, and we have been thus preserved, and trust to continue in this glorious work.

The committee reported on organization, offering in nomination as presiding officers the President of the church and his counselors, Joseph Smith, Frederick M. Smith, and R. C. Evans, to preside at all conference sessions and arrange time and nature of services, speakers, etc. They also recommended that the secretary of the church be chosen as secretary of the conference with power to select his assistants. Sr. May White was nominated as chorister, she to choose assistants. The matter of ushers was left to the presiding officers. Report was adopted.

Secretary, R. S. Salyards, selected F. A. Russell and W. E. LaRue to assist him.

Sr. Belle James was selected official stenographer. It was moved that the chair appoint a press committee.

The order of seating to be observed during the

business sessions was announced as follows: The Presidency, Twelve, Bishopric, and Patriarchs to occupy platform. High priests north section; elders at rear of high priests and at rear of seventies, who occupy the middle seats. Delegates to occupy south section, and visitors at rear of delegates and in gallery. Adjourned till two o'clock. Dismissed by Joseph Smith.

Promptly at two o'clock the assembly was called to order, Joseph Smith in chair. "God is marshaling his army" was sung; prayer by Elder R. C. Evans.

A press committee was appointed by the president, consisting of Walter W. Smith, J. M. Terry, and H. E. Moler.

The chorister, Sr. May White, selected as her assistant chorister, Bro. Orville James, and as organists, Laura Kelley and Roxanna Anderson. Sr. Belle James, stenographer, selected L. A. Gould and Sr. W. W. Smith as assistants.

Report from the credential committee was read. Districts and branches outside of districts, appointing delegates and sending credentials, together with the number of votes to which each is entitled are as follows: (Some branches within districts appointed delegates but these were ruled out.) New South Wales 23, Leeds, England, 6, London 6, Manchester 16, Sheffield 4, Glasgow, Scotland, 1, Eastern Wales 2, Western Wales 3, Chatham, Canada, 33, London 105, Nova Scotia 2, Alabama 20, Mobile 18, Arkansas, Martins Creek Branch 2, Central California 14, Northern California 42, Southern California 30, Eastern Colorado 26, Honolulu Branch 4, Idaho 9, Illinois Central 8, Kewanee 23, Nauvoo 23, Northeastern Illinois 39, Southeastern Illinois 32, Southern Indiana 12, Des Moines, Iowa, 33, Eastern Iowa 13, Fremont 29, Gallands Grove 39, Lamoni Stake 99, Little Sioux 66, Pottawattamie 35, Northeastern Kansas 20, Northwestern Kansas 7, Spring River 48, Kentucky and Tennessee 13, Eastern Maine 9, Western Maine 11, Northern Michigan 77, Southern Michigan and Northern Indiana 34, Minnesota 14, Clinton, Missouri, 35, Far West 62, Independence Stake 107, Nodaway 11, Northeastern 18, St. Louis 28, Southern Missouri 23, Montana 10, Central Nebraska 11, Northern Nebraska 24, Southern Nebraska 24, New York and Philadelphia 17, North Dakota 8, Kirtland 22, Ohio 34, Oklahoma 11, Pittsburg 20, Central Texas 8, Northeastern Texas and Choctaw 20, Northwestern Texas 4, Southwestern Texas 7, Utah 25, Washington, Seattle, and British Columbia 9, Spokane 5, West Virginia 16, Northern 13, Southern 15.

Report of general church recorder, H. A. Stebbins, and C. I. Carpenter, assistant, was read, showing a fair growth in numerical strength, the net gain being but little less than one year ago. There are seventy-five districts, and six hundred and fifty branches. Twenty-two new branches have been organized.

There have been 2,503 baptisms—seventy less than for the previous year. The gross gain is 4,165; gross loss, 2,642; net increase, 1,523. Iowa leads in the number of baptisms (359); Missouri leads in net gain (419), resulting from so many removing to Missouri.

Reports were also read from the church secretary, R. S. Salyards; C. A. Butterworth, missionary in charge of Australian mission; and the committee on revision of church history. Bishop E. L. Kelley reported that the committee on incorporation in Canada had not been able to finish its work. Reports from the Seventh Quorum of Elders, in England, and from the Sixth Quorum of Priests were read.

A request from Graceland College Choral Society asking the use of the auditorium for Friday night to give a musical entertainment, a collection to be taken up for the purpose of purchasing a piano for the college, was granted.

Announcements were made as follows: E. H. Durand to speak at the Home at seven o'clock with S. W. Simmons to assist; W. E. Peak in the church, assisted by Richard Coburn; the prayer-meeting Friday morning at nine o'clock to be in charge of Walter Taylor and W. Pickering; preaching-service at fifteen minutes to eleven by A. B. Phillips, assisted by S. K. Sorensen.

Daniel Anderson, H. E. French, and Will J. Mather were appointed ushers with power to choose such assistants as they might need.

A petition from New South Wales requesting the return of Bro. Gomer R. Wells was referred to the Presidency and Twelve.

C. I. Carpenter's resignation as church librarian was read and it was stated by the President that the resignation had been accepted by the Presidency, and F. M. Sprague had been appointed to act until the present conference. It was moved and carried that the acceptance of the resignation and the appointment referred to be approved.

An invitation from Independence Stake to the General Conference and auxiliary societies to hold their next annual sessions there was read. Action upon the matter was deferred.

Petition from Mobile District was read requesting that Mobile, Alabama, be made a mission, and that a missionary be sent to labor there. This petition was referred to the Quorum of Twelve.

A request from Bro. Walter Haworth, of Australia, asking instruction as to whether he, being a Seventy, should accept an ordination as counselor to Bishop George Lewis, was referred to a committee consisting of one of the Presidency, one of the Twelve, one of the Bishopric, and one of the Seventy. Joseph Smith, F. A. Smith, G. H. Hilliard, and H. O. Smith were designated by their quorums to act on this committee.

The matter of the boundary line of the Pittsburg District was referred to a committee of three to be

appointed by the chair. The chair appointed G. T. Griffiths, Bro. Baldwin, and U. W. Greene. Song 145. Benediction by F. M. Smith.

APRIL 7.

Meeting called to order by President Smith. After singing No. 101 and prayer by W. H. Kelley, R. C. Evans acted as chairman.

The question was raised as to the legality of the resolution of the day previous in providing for the use of the church Friday night by Graceland Choral Society, and the resolution of the conference of 1902 in reference to the subject was called for and read.

The committee on the boundary line of Pittsburg District reported that in their judgment the boundary lines should remain as adopted April 10, 1897, with the addition of Brooks and Hancock Counties, in what is known as the pan handle of West Virginia. Report was adopted.

Credential committee made additional report.

The committee to whom was referred the petition from Walter J. Haworth, of Richmond, Victoria, Australia, reported that they deemed it inexpedient to take an active minister of the Seventy from that service to that of the Bishopric, and recommended that if on inquiry from those present the necessities of the case require that Bro. Haworth should act as counsel to Bishop Lewis, he should resign the office of seventy or be ordained a high priest, thus preventing any friction or cause of complaint. After a motion to adopt, and considerable discussion, followed by a substitute to the effect that the matter be left to the discretion of the seventy and the missionary in charge, the whole matter after further discussion was referred back to the committee.

It was moved that the action of the body in granting privilege to Graceland Choral Society to use the evening hour for entertainment be reconsidered. Motion lost. It was then moved to rescind the resolution of 1902 regarding entertainments. Motion carried.

Report from the church librarian, F. M. Sprague, was read; also report from Fourth Quorum of Deacons recommending that quorum be disorganized and then reorganized. Report of Heman C. Smith, historian, and D. F. Lambert, assistant historian, was also read.

Announcements: Prayer-meeting Saturday morning in charge of William Lewis and H. R. Mills; preaching by J. W. Roberts, assisted by James Pycock. Song 158; dismissal by Joseph Smith.

APRIL 8.

Conference convened at the usual time, Fred M. Smith in chair. Hymn 190 was sung; prayer by J. R. Lambert.

President Joseph Smith announced four vacancies

in the High Council to be filled temporarily, and offered the names of Marcus H. Cook, John A. Grant, John M. Terry, and George A. Smith. The nominations were approved. There are two vacancies for permanent occupation that will be arranged for later.

A report from Zion's Religio-Literary Society was read.

The matter of ordaining male and female workers in the Religio which was referred to the conference for final action, came up. Motion to lay on the table was lost, and the matter was referred to a joint council of the First Presidency and Twelve.

The committee to whom was recommitted the matter pertaining to Bro. Haworth's request reported: "Resolved that the said Bro. Walter J. Haworth may accept the position of counselor, providing the missionary in charge concurs in the necessity for the appointment." Report adopted.

A report from the Bishopric was read showing total receipts during the year of \$308,350.02; total receipts for the previous year, \$281,821.60; an increase of \$26,528.42. Total expenditures during the year, \$290,098.98; for the previous year, \$264,048.52; an increase in expenditures of \$26,050.46. Total offerings received for college, \$12,930.43; paid on debt and interest, \$11,550.12; cash on hand, \$1,247.53; amount of debt above cash in hand, \$4,752.47. Other items will appear in published minutes.

The following report was read from the joint council of the First Presidency, Twelve, and Bishopric:

To the General Conference; Greeting: At a joint council of the First Presidency, Twelve, and Bishopric held this morning, the following was adopted and ordered presented to the conference:

First, that after due consideration of the question of continuing the running of the college, and the importance of the same in giving proper training and educational facilities to the youth of the church, and such others as may care to avail themselves of its benefits, together with the present status of the financial condition of the same, we are of the opinion that the college should continue; and whatever minor changes as to courses of study and methods of development, if any, be left as provided by its articles of incorporation with the board of trustees, and such changes as may be made directly by the conference.

Second. We favor recommending to the conference that the expenses of running the college be met by voluntary contributions for the purposes, and that one day in each year be set apart, to be known as college day, upon which offerings, in the manner of collections, shall be taken up in all districts and branches of the church, to aid the college work, the same to be forwarded to the Bishop of the church to be devoted to such purposes.

Respectfully submitted,

HEMAN C. SMITH,

FREDERICK M. SMITH,

Secretaries of the joint council.

LAMONI, Iowa, April 7.

The adoption of the report was moved, and very thoroughly discussed. The motion carried, the vote being quite unanimous, only a few voting in the

negative, and a few more refraining from voting. It was apparently the most unanimous action upon matters pertaining to the college that has been had for some years.

Elder H. A. McCoy was appointed to preach in the evening, assisted by C. P. Faul. Announcements were made for Sunday's services. Song, 110. Benediction by Alexander H. Smith.

APRIL 9.

Sunday was bright and very warm. At nine o'clock the regular session of the Sunday-school was held. At eleven o'clock three preaching-services were held. In the upper auditorium President Joseph Smith was the speaker, assisted by T. J. Sheldon. In the lower auditorium Elder U. W. Greene was the speaker, assisted by A. M. Chase. At the college chapel Elder J. W. Rushton spoke, assisted by D. A. Anderson.

After the morning service three were baptized at the Saints' Home. They were confirmed at the afternoon session by H. A. Stebbins and W. C. Earhart.

At a quarter past two in the afternoon the sacrament was tendered to the conference by the branch officers. The stake presidency presided in the upper auditorium, and the stake bishopric in the lower.

At the evening hour, Elder R. C. Evans addressed the assembly in the upper auditorium, assisted by A. Carmichael; and Elder F. M. Sheehy in the lower, assisted by F. G. Pitt. At the Saints' Home Elder Charles Derry was the speaker, assisted by O. H. Bailey.

APRIL 10.

Prayer-meeting at nine o'clock in charge of C. G. Lewis and Amos Berve. Preaching at a quarter to eleven by V. M. Goodrich, assisted by E. W. Nunley.

At two o'clock conference reassembled for business. Hymn 184 was sung, prayer by C. E. Butterworth. Fred M. Smith in the chair. After reading the minutes and a list of ex-officio members, a report from the board of trustees of Graceland College was read, showing enrollment of pupils as follows: Fall term 84, winter term 87, spring term 76. Report of the committee composed of the Bishopric and board of trustees appointed last year to carry out conference instructions looking to closing the college, was read. The report was in two parts, a majority report signed by E. L. Kelley, chairman, F. M. Smith, secretary; and a minority report signed by J. W. Wight.

A motion was made to adopt the majority report, and a substitute was offered to adopt the minority report. A motion to lay the whole matter on the table was lost. The balance of the session was devoted to a discussion of the adoption of these reports, the speakers being T. J. Sheldon, F. B. Blair, J. W. Wight, R. M. Elvin, and E. L. Kelley. It was then moved and carried that further discus-

(Continued on page 383.)

Original Articles

BAPTISMS.—LOSSES IN. WHY?

In your issue of February 8, 1905, Bro. Edward Rannie, by statistics gleaned from the Church Recorder's reports for the years 1891 to 1904 inclusive, shows that for the last half of that time there were eight hundred and forty-one baptisms less than in the first half. This, too, notwithstanding the missionary force was being augmented every year until at the close of this period there were "about twice as many" as at the commencement; "and the increased number of local workers and the great number brought into the church through the influence of the Sunday-school and the Religio is also to be considered."

The brother further says: "These figures indicate that it takes more than double the work it did fourteen years ago to accomplish the same results in making converts." The caption of his article is, "What does it mean?" He does not attempt to answer, saying that he "does not possess sufficient knowledge of the forces that oppose the work to be able to give a satisfactory solution." Then he proceeds to give six reasons as suggested by others, neither approving nor disapproving them, as follows:

1. Exclusiveness and lack of sociability.
2. In methods of work, clinging to the past and not using present-day methods.
3. Lack of the true aggressive missionary spirit in the ministry and members.
4. The Smoot and Roberts cases in Washington causing a feeling of disgust to come over the public.
5. A need of a spiritual endowment to better fit the ministry for their work.
6. A trial of our faith, "The darkest just before the dawn."

Like Bro. Rannie, the writer does not pretend to possess wisdom enough to fully explain the matter, although he has been in the missionary field all these fourteen years. That the forces of evil are exerting themselves more actively and with greater power than formerly, I fully believe; but that the ministry or membership are less able to cope with the powers of darkness is not, with me, so certain. There may be "exclusiveness and lack of sociability" on the part of the minister and member, but I scarcely think there is more lack of sociability now, nor has there been for the last seven years, than in the seven preceding ones. Why, then, should that cause a falling off in the number of baptisms?

The writer believes that he is, because he knows how to be, much more sociable in a religious way, and proportionately less offensive in his manner of presenting the gospel to the world, than he was fourteen years ago. "Measuring other people's corn in our own half-bushel," we think that reason No. 1, is not well founded.

As for reason No. 2, I think it would have more force if turned squarely around so as to read: "Leav-

ing the past and clinging to present-day methods." We may not have done that; but if we should it could but prove fatal to our progress. Are worldly methods to be adopted by us in order that sinners may be more rapidly converted to the divine order of things? Hardly. If we have the heavenly order, the kingdom of God on earth, and others have it not, must we resort to "present-day," worldly methods, used to induce people to accept false doctrines of a worldly origin, in order to convert sinners to the true gospel and baptize them? Nay, verily. If the use of certain methods in the past resulted in a greater number of baptisms, why does anybody think that clinging to those same methods is responsible for a less number of baptisms later on? Supposing the Egyptian farmers to have used the same methods of farming during the seven years of famine that they did during the seven years of plenty, would they have concluded that the famine was the result of "clinging to methods of the past," when those same methods had produced abundant harvests for seven years before? No. If anything is wrong with our methods let us look for the remedy backward to the ministry of Christ and his apostles, and of "those to whom these commandments were given that they might have power to lay the foundation of this church," etc., (Doctrine and Covenants 1:5,) not forward to those who build by human wisdom alone. That will be the safer way.

No. 4. "The Smoot and Roberts cases." I do not believe these cases stand much in the way. Latter Day Saints should not measure other people's interest in such affairs by their own. Out in the rural districts, away from the railroads, both north and south, there are thousands of homes where the daily newspaper is an unknown quantity. (In some sense it is that everywhere.) In these homes very little or nothing is known about Roberts or Smoot. Saying nothing of the multitudes in the British Isles, South Sea Isles, and other foreign parts where we have representation, I believe we would be safe in assuming that there are in the United States to-day five millions of people that do not know whether B. H. Roberts was excluded from the House of Representatives for being a polygamist, or whether he was excluded from purgatory for being a "saint." Neither do they know whether it is Reed Smoot or Smutty Reed who has caused the more recent inquiry by the Senate Committee. And these millions will not be baptized either, any more than those who read up, and understand all about the "Roberts and Smoot cases." Why will they not? Too ignorant? No. In some respects they are equal, in other respects superior to some of those who read everything they can get on the cases referred to. Still they will not be baptized. "Clinging to past methods" fails to reach so many as in the past. Methods that were more potent from 1891 to 1897, are more impotent

from 1898 to 1904. Why is it so? Many of these people have had no chance to be baptized by us, but many have. And millions refuse to be baptized by any other ministers too.

I have passed over No. 3, but will now consider it with No. 5, as they have much the same characteristics. One says: "Lack of the true aggressive missionary spirit in ministry and members." The other: "A need of a spiritual endowment to better fit the ministry for their work."

If they had the endowment, they would, no doubt, have the "true aggressive missionary spirit." If they had the "true aggressive missionary spirit," would they not have the endowment also? Evidently so. And if they had this, baptisms would be more numerous than in the last seven years, or from 1898 to 1904 inclusive. All clear sailing, so far. But this drives us to the conclusion that during the preceding seven years, from 1891 to 1897 inclusive, both ministry and membership were more highly endowed with the "true aggressive missionary spirit," than they were during the corresponding period following. Is that true? If so, wherein have we lost ground? It can not be said that all the difficulty lies in the fact that the old veterans upon whom fell the burden of the work in the first period, and who were, to use the words of a brother (J. W. Williams of Kentucky) in a letter in HERALD of March 1, "zealous, persevering servants of God," have been succeeded by a new army of "slothful" ministers who do very little if any efficient work. We may have "slothful" ministers, and they may stand in the way; but that is not all the trouble.

As stated before, the writer has been in the missionary force during all the years for which Bro. Rannie gives statistics, and whichever end of this period presents the better showing, he is equally entitled to credit for work done, or deserving of censure for failure to work. I have no data at hand to determine precisely, but I believe that three fourths of the missionaries who were in the field from 1891 to 1897, were also in the field from 1898 to 1904. Now if in the latter period their number was increased till it was "about twice as many," surely out of an increase of one hundred per cent, twenty-five per cent were good, true soldiers of the cross, and this gives us the full quota of "zealous, persevering servants of God" engaged in the missionary work during the latter period that we had in the first period. Still they did not baptize as many, by eight hundred and forty-one, in the second series of seven years as in the first. Why then can we not count from "these figures"? Bro. Williams' reason, if good, may account for the failure of the missionaries to baptize a number as much larger in proportion as their own number was, but it does not make it plain enough for "the most simple" to see why an equal number of "zealous, persevering servants of God"

together with an "increased number of local workers," supplemented by the more effectual work of the Sunday-school and Religio, should fall short to the number of nearly one thousand converts baptized in a given time.

But we are not the only ones who have been concerned about such questions. Away back in 1739 President Edwards wrote a series of sermons, which, in 1773, were committed by his son, the younger President Edwards, to Reverend Doctor John Erskine, who reduced these sermons to "a continued treatise," which was published in 1774, and again in 1808. Afterward the American Tract Society published a reprint of the 1808 edition, and from this I quote as further on. The work is entitled, History of the Work of Redemption. Mr. Edwards compares the work of the reformed churches at the time he wrote with the "first times of the Reformation," and gives three items showing things had changed for the worse. We pass the first and quote:

2. Another thing is the prevailing *licentiousness* in principles and opinions. There is not now that spirit of orthodoxy which then prevailed; there is very little appearance of zeal for the mysterious and spiritual doctrines of Christianity; and they never were so held in contempt as they are in the present age. . . . History gives no account of any age wherein there was so great an infidel apostasy of those who had been brought up under the light of the gospel; never was there such a disavowal of all revealed religion, never any age wherein there was so much scoffing and ridiculing of the gospel of Christ by those who have been brought up under its light.—Pages 422, 423.

Mr. Edwards accounts the work of the Reformation the gospel of Christ; and from that standpoint the above statement was made. And, if he was correct from his standpoint, as to those times, could we not say the same things of these days? Surely we can say with absolute truthfulness, "never was there such a disavowal of all *revealed* religion" by the masses; "never any age wherein there was so much scoffing and ridiculing of the gospel of Christ by those who have been brought up [professedly] under its light." Surely there never was a time when the spiritual doctrines of Christianity were held in more contempt than now, and with this condition prevailing among professors, what may we expect among the hosts who make up the ranks of "infidel apostasy"?

I quote further:

3. There is much less prevalence of the power of *godliness*, than there was at the beginning of the Reformation. A glorious outpouring of the Spirit of God accompanied the first Reformation, . . . to turn many to God and true godliness. But now there is a great decay of vital piety; yea, it seems to be despised, called *enthusiasm* and *fanaticism*. Those who are truly religious, are commonly looked upon to be beside themselves; and vice and profaneness dreadfully prevail, like a flood which threatens to bear down all before it.—Ibid., p. 423.

I would not be understood as applying these thoughts to the church of Jesus Christ to-day, as Mr. Edwards applied them to the Reformation. It

would not be true. But to the thoughtful it will present a partial reason at least, for the added difficulties that now confront the church and her ministry. According to Mr. Edwards the people, some of them, enjoyed "a glorious outpouring of the Spirit of God" at the beginning of the Reformation. At that time the "power of godliness" was much more prevalent among them than in later years when they ceased to have such "glorious outpourings" of the Lord's Spirit. In time those who really were religious—had the Spirit of the Lord—were believed "to be beside themselves." It became more and more unpopular to believe in God's Spirit as a necessary factor in true religion; and as a result, "vice and profaneness dreadfully prevailed." As God's Spirit was gradually withdrawn from the people, there was "a great decay in vital piety," as compared with the first part of the Reformation, or so Mr. Edwards thought, and so the young Seer of this dispensation was informed by a heavenly being that "their creeds are all wrong."

Bad as this condition may seem, it was not nearly so bad as now, and every succeeding year plunges the world deeper and deeper into the darkness that covers the earth. Even when it was said, "Their creeds are all wrong," there were thousands who, although they were more or less corrupted by their faulty creeds, not willfully so, as we believe, were zealous and earnest in their religion, and their minds were never clouded with even a suspicion that the creeds which they sustained and in which they believed with commendable devotion, were all wrong and that they were sowing seeds that would in a generation produce a bounteous harvest of distrust and doubt in the hearts of their children. The spirit of infidelity was then in the world, but not in the churches, to the extent it now is. "But since that time there's come an awful change." The spirit of infidelity has invaded the realms of professed Christendom, and sits as queen of professed church people and worldlings alike. The creeds have been tumbling to utter ruin, and many people, gazing on the shapeless form of a once lovely, but now demolished creed, have lost faith in all things religious and do not care to commence again. Call their attention to the gospel story and they answer, if not in words then in actions, "We have been deceived once; that is enough"; or, "It's only a form; we have held to a form all our lives. What need to change to another?" Repeat the words of God to ancient Israel, to them, "Return unto me, and I will return unto you, saith the Lord of hosts"; and as of old their answer is: "It is vain to serve God, and what profit is it that we have . . . walked mournfully before the Lord of hosts?" (Malachi 3:7, 14.)

The influences of the Spirit of truth are being withdrawn, because the attitude of those who profess to be religious has been such as to grieve the Holy

Spirit of God, and he says: "My Spirit shall not always strive with man."—Genesis 6:3. The small degree of spiritual light which was enjoyed by those who were trying to serve God, notwithstanding the corruption in words and doctrine caused by the creeds, gradually grew dimmer when the restored gospel of the latter days was rejected by the self-styled Christian people of the world, and is still declining. Each passing year finds less real spirituality in the world, and a corresponding increase of spiritual darkness. This does not affect the true church of Christ as to her status or condition, but it does affect her labors in the world and retards her progress in converting and baptizing sinners.

The Egyptian farmers had their same old farms during the time of famine that they had during the time of plenteous harvest. But they would not produce. Changes in conditions of those fields was plainly the cause. We, too, have the same old field. "The field is the world." We have had no famine in church increase (and I pray God we may never have); but we have had a decline. We are of the opinion that this decline is not due altogether to any one cause, but if the "field" is changed by the withdrawal of the Spirit of the Sun of Righteousness, then we believe that may be put down as one of the chief causes.

D. L. Moody says: "A dead cold has come over the church."

Doctor Pierson, editor of the *Missionary Review of the World*, says: "I believe the Holy Spirit is withdrawing from the church of God as a body."

Bishop Fowler of the Methodist Church, in speaking of Doctor Pierson, says: "This deadness rests upon all the great churches."

"It is because the church has gone after strange gods."—Quoted by Elder R. C. Evans, *Faulty Creeds*, p. 54.

Never was the time when the lines of right and wrong, as regards the relation of the church to the world, were drawn so close together as now. "Anything to draw the crowd," is the watchword now. Tobacco-smoking, beer-drinking, dancing, "progressive euchre," minstrel shows, bowling alleys, and what-not, are coming into favor in some of the most popular churches. What more could a worldling desire? This condition is becoming more general as the years go by. Most people like to think they are on the road to heaven, and a majority are "tickled to death," (spiritual death) when told that the way to heaven will take them in the way of all worldly pleasure. It is therefore much harder to turn them to the "Lamb of God that taketh away the sin of the world."

Meantime there should be no faltering in the ranks of the ministry or membership. Neither should there be a cessation of effort for a single moment on the part of any. It may be the "darkest hour" just

before the dawning of better conditions; if so let us be prepared for the glad morning.

Hopefully,
T. C. KELLEY.

McKENZIE, Alabama, March 22, 1905.

SOME REASONS FOR KEEPING THE TEMPORAL LAW.

We have at different times met with people professing to be Saints—and sometimes elders—who would say that under the present condition of things, relative to the financial affairs of the church, they do not believe in paying tithing or free-will offerings. They also try to give their reasons to sustain the position they take in regard to the same. To the close observer, or the man that is righteously endeavoring to keep the whole law, it would seem that the unquestionable result of such influence and teaching would only tend to weaken the faith and confidence of some, at least in those men whom God has placed in the church by divine revelation, to teach the law in reference to the above. We will do well to read the following instruction given to us as a people:

In regard to the gathering and to the work of the bishopric in regard to the law of tithing and consecration, I made inquiry what should be the attitude of the church in regard thereto. To this question I was answered, that the Book of Doctrine and Covenants as accepted by the church was to guide the advice and action of the bishopric, taken as a whole, each revelation contained therein having its appropriate bearing upon each of the others and their relation thereto; and unless the liberties of the people of the church should be in jeopardy, the application of the law as stated by the bishopric should be acceded to.—Doctrine and Covenants 126: 10.

As we understand the law, tithing is one of the means instituted by God to make it possible that the gospel may be preached in all the world as a witness, preparatory to the coming of our Savior. If this position is a correct one, we certainly should be willing to concede that the means instituted by God are the best and the only means that will accomplish his great design. Those on whom is placed the great responsibility of teaching and executing the law, certainly need the united support and co-operation of all of God's people.

If we wish to be instrumental, by God's help, in promulgating the gospel of Christ and helping to make it possible for our Savior to come and for the great millennium to be ushered in, I can see no grander opportunity than that of keeping the temporal law. To those who observe and keep the law of tithing, God has promised that they shall be the recipients of his choicest blessings, and has said, "He that is tithed shall not be burned."

We would do well to read and observe the following:

Prosecute the missionary work in this land and abroad so far and so widely as you may. All are called according to the gifts of God unto them; and to the intent that all may labor

together, let him that laboreth in the ministry and him that toileth in the affairs of the men of business and of work labor together with God for the accomplishment of the work intrusted to all.—Doctrine and Covenants 119: 8.

What grand instruction! Oh, if we can only observe the above instruction, and all work together with God for the accomplishment of the glorious work intrusted to all, and instead of trying to find fault, or using our influence against those on whom God has placed the great responsibility of teaching the law, each do his duty as an individual, how much more we could accomplish as a whole; and we would be in a better position to lay claim to the glorious gifts and blessings of the gospel promised to the faithful. Many are ready to bear their testimony that inasmuch as they have lived up to the temporal law God has always verified his promises. And inasmuch as we have been forewarned that just prior to the coming of our Master pestilences and destructions of various kinds would come upon the earth, let us be diligent in keeping the temporal law; for God has said he will rebuke the devourer for our sakes, if we will only do our part.

Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts.—Malachi 3: 10, 11.

G. W. WINEGAR.

BURNHAM, Missouri, February 4, 1905.

Sunday-School Department

Recreation and Amusement.

Recreation is defined by Webster thus: "Refreshment of strength and spirits after toil, a forming anew." Amusement is that which occupies us lightly and pleasantly. Our ideas of recreation and amusement depend, to a great extent, upon our training and education along these lines. Our influence may have been such that to be entertained and amused we must have that which is trifling and frivolous or we may have been educated to care for that which is wholesome and commendable.

As youth is the time when habits for life are formed

PARENTS ARE RESPONSIBLE

largely for the kind of entertainment demanded and enjoyed by the youth of the present. The world furnishes to-day ways of entertainment many and varied and it rests with us as individuals to choose for ourselves and with parents to choose for their children that which will renew as well as amuse, that which will refresh as well as please. We should educate ourselves to seek amusement with recreation and not demand hours of unadulterated fun, as the posters sometimes say.

READING.

Reading as a means of recreation affords both pleasure and profit and it requires careful discrimination to select that which is wholesome and instructive, and pleasurable as well. Books, like food, are not necessarily distasteful because nutritious. A child's test of a good story is in wanting it reread to him. If

we read no books but those we desire to reread we would read but little light literature. If we read a book of light fiction, when we have finished the last page we lay it aside and do not care to read it again. One who has formed a taste for light reading will read book after book of this kind with no thought of remembering the contents. If a taste for good reading has been formed but few books of light fiction will be read.

Mothers should take advantage of this fact and train their children to love the pure and the good—that which is educating and refining in literature. Begin when the child is young to read to it good, wholesome stories of plant, animal, and child life. Oh, how they delight in listening! Children love truth in story form and can be taught to dislike to read that which is not true. As they grow older do not allow them to drift into fiction, but give them the same subjects in more advanced form. There are juvenile books almost without number from which to select—good biographies, simple histories, stories of other lands, stories of plants and minerals, animals and insects, stories of the wars of our country, bible stories, patriotic stories, etc. One half of a child's education consists in teaching him to learn for himself, the other half in teaching him to choose for himself. Let us teach him, then, to choose that which is pure and good in literature.

PARENTS SHOULD KNOW

what their children are reading. This can be done only by having the confidence of the children and by wise oversight and direction—by reading with the children. Young people should be encouraged to systematize their reading. A course of reading may be taken up during the long winter evenings. Know something about the books you read, their authors, when written, and where the scene of the story is located. Good books are educators. They teach nobility of character, love for humanity, and reverence for the Creator. Who can read such books as those written by Ralph Connor, Ian Maclaren, and others and not have a broader and better understanding of life and its duties than before?

MUSIC.

The love of music is planted within every human breast. One need not be cultured to appreciate the harmonious sounds of Nature—the song of the birds, the running brooks, the rustle of the leaves. Music is the language of the soul and there are few children who can not be taught the use of voice and instrument. Every child should be taught the rudiments of music.

There is nothing that can give more pleasure in the home than music, and no form of entertainment more enjoyed by youth and age. In every home there should be times devoted to song—times when parents and children join their voices in cheerful song. Permit the children to have their own particular favorites. When Sabbath evening comes sacred hymns or songs which teach love and reverence should be the order.

To so train the fingers that they may glide swiftly but accurately over the keys or touch the delicate strings so as to produce beautiful harmony of sound is another department of music but of equal importance, and the youth or maiden who has been fortunate enough to receive such training and has learned to love music can find in the home entertainment and pleasure that will help to keep him or her from worldly influences.

CHILDREN SHOULD BE TAUGHT TO CHOOSE

the good and pure in music as well as in literature. We should choose for them words whose sentiment is good and true and discard meaningless rhyme and silly jingle. We have been commanded through latter-day revelation to cultivate the gift of song. There is no purer or sweeter worship than that rendered through song. Music has the power to uplift and draw all mankind nearer their Maker.

Many a sad heart has been cheered and raised from the

depths of sorrow by music; many a one has been drawn from the depths of sin by the influence of song. It is a power for good.

Then let us be musical to the full extent of the gift that has been given us. Let us make our homes cheerful and attractive with music, to the end that the influences surrounding our children may be beneficial and long remembered.

GAMES.

Games are among the most beneficial of all forms of recreation and amusement, particularly for children. They serve not only as a means of diversion and pleasure but through these lessons of truth, fairness, and consideration may be taught. Active games, such as are indulged in the open air, a few of which are suitable for indoor amusement, are a means of physical exercise and relief from restlessness among children. They should be encouraged to play games, as these are beneficial to them. The mind is always busy with something, be it good or evil, and when engaged with good, healthful games there is no room for that which is coarse and vulgar to creep in. Every child should be taught to respect the rights of others in his play, to avoid contact with others except where required by the rules of a game; also that pushing, shoving, tripping, scuffling, and wrestling are rude and insolent, and will not be indulged in by one who is mannerly and refined. Pleasure may be found to the exclusion of everything of this nature.

There are patented games which may be obtained in great variety, such as authors, quotations, historical and geographical games, dominoes, crokinole and other game-boards which furnish pleasant pastime, some of which are educational as well.

Any game which leads into questionable company, or places, or tends to destroy that reserve which should be ever present with older boys and girls should be rejected.

PARENTS SHOULD KNOW

what their children are doing as far as possible, whether at work or at play. They should not be too dignified nor too busy to join in games with the children, thus embracing an opportunity to become acquainted with those of their own household. They should teach their children to distinguish between games that are good and pure and those of inferior quality.

SPORTS.

For the older children and adults the sports come in as a means of recreation. Among these might be mentioned croquet, bolo, tennis, basketball, baseball, coasting, skating, fishing, hunting, etc., all of which are commendable if participated in at a proper time and not to excess. If indulged in to the overexertion of the body they cease to afford recreation and fatigue both mind and muscle more than the work that has been dropped because of needed rest and change. There is a strong public sentiment against football playing as it employs such harsh treatment and is often dangerous to life. Baseball also leads to misuse of the body, over-exertion of the muscles, and straining of the nerves. It should always be borne in mind that games and sports are for recreation and amusement and should therefore be indulged in for a short time only and not precious hours be squandered.

SOCIAL FUNCTIONS.

Humanity is so constituted that it needs rest and change from the dull routine of care and work to that which is light and pleasant. All work and no play makes Jack a dull boy, but all play and no work makes Jack a laggard and a dunce. Individuals must decide for themselves how much of their time can be devoted to social life, remembering that condition of body and mind and other duties and obligations must be considered. Choice should be made of that which is praiseworthy and which

will not unfit the body for necessary duties. If the day is spent in labor and the night in recreation and amusement the system is incapacitated for the duties of another day. Boys and girls of school age still attending the high school should not be permitted to become members of society and should be allowed very few evenings away from home. If children were taught to love their work not so much time would be spent in seeking entertainment outside of the home, in amusement that is not amusing and recreation that is degrading.

In social gatherings some

ARRANGEMENTS SHOULD BE MADE

for the entertainment of those expected to be present. Provide some special entertainment. Have some kind of a party. For the children a soap-bubble party, a peanut-party, a story-party and others. For older children and adults, a George Washington party, a rebus sociable, a proverb social, a sewing party and others. If the time is to be passed playing games choice should be made of good games, the names of which may be written on slips, the order in which the slips are drawn to decide the order in which they shall be played. Social evenings may be pleasantly passed playing patented games. Provide something for entertainment. It may be a musical or literary program with short intervals for social chat. It is "the height of the ridiculous" when adults meet for a social evening and play such games as "Ruth and Jacob," "Twirl the platter," games of forfeit, etc. When church socials are given a committee should be appointed to provide entertainment. A musical or literary program; bible names or names of noted places or people may be used and the game "forty questions" be played. Questions may be written, cut in half, and distributed, each person to find the other half of his question and answer it. Latter-day Israel has been commanded to come up higher, to read all good books, to cultivate the gift of music and song, to be an example to the world in all things. Let us partake, then, only of those things that will elevate and refine. Ralph Connor says, "We must climb to some height if we would see afar." Let us endeavor to reach a higher plane where we may look out upon the things of the world and choose that which is pure and good.

ETTA HUNT.

For the Gallands Grove, Iowa, convention.

Letter Department

BAYNE CITY, Michigan, April 2, 1905.

Dear Herald: I come to you once more that I may speak of the goodness of God, and that I may write something that may give strength to my brothers and sisters. As a branch we have much to thank God for. We have the privilege of meeting together to hear the word of God taught, and have the privilege of taking the sacrament twice a month. But the Lord will call us to account for the way in which we have improved on the light and blessings which we have received. The local brethren are striving to teach the law and to see that it is kept.

We have been blessed of late with the presence of Bro. J. J. Bailey, the patriarch of this district. He gave us much good counsel, and bestowed twenty-four blessings while here. As I write my mind goes out in prayer to God that as his children meet together in General Conference they may meet in such a way that the Lord may meet with them by his Spirit, and that he will make his will known that we all may be benefited by the meeting together to do business for the Lord, and that the time may soon come when we will be gathered to Zion, and be prepared to meet our Savior when he comes to claim his own.

Pray for me, brethren, that I may prove faithful, and that I may meet my Savior with joy.

WM. A. McCLAIN.

ROCKWELL CITY, Iowa, April 2, 1905.

Editors Herald: I have been in the church but little over three years. The first two years after I was baptized I was worse off than I would have been if I had never belonged to the church. As I stop and think of the past it makes me wonder whether the Lord will receive me when it comes time that I shall have to leave this life. Dear Saints, do not do as I have done in the past, especially those who are young in the faith. Ever try to push onward this work and God will give you strength as he has me.

The Lord's work in this part of his vineyard has created but little interest. We need the prayers of the faithful to help us push onward this gospel work and improve upon the talent which God has given us. For without the help of God we would become as sounding brass or a tinkling cymbal.

We would be glad to have an elder come and hold meetings once in a while. Let us know and we will have a place prepared to preach in. There are a few here who are not so prejudiced that they will not come out and hear the gospel preached.

We ask an interest in your prayers that we may continue faithful to the end.

JOHN REYNOLDS.

NECEDAH, Wisconsin, April 3, 1905.

Dear Herald: We want to say a word in praise of the Historical Herald, March 22. We all think it is just fine. Every one should have a copy. We feel as though we are gaining the confidence of the people here. A loss occurred here that has shown how the neighbors feel about our branch president, Bro. Lester Wildermuth. He lost, by fire, March 28, his team, harness, barn, crib, corn, fodder, hay, buggy, and everything swept away but the house. The neighbors truly sympathize with this brother's family, for as a lady said, "not many in that vicinity (and many not there) who have not rode behind that team"; quite a number of the elders can testify to that. If any one wanted to go to Necedah, or any one wished to come out here, it was generally Bro. Lester's team that was used.

We are about ready to occupy the new church. An old German Lutheran who lives near is working faithfully to help us, and freely too. He seems to be pleased to help with his hands, as he has not means to help any other way. Yesterday the clerk of school district where we hold meetings, Mr. Shultz, was out with his wife to sacrament-meeting, and after service handed Bro. Moore, treasurer of building committee, five dollars, and said, "You are doing a good work here and I want to help build your church." We hold prayer-meeting at their house in turn with others; also they have given us free use of their house for socials, and the Lord will reward them. We feel the Aid Society is doing some good creating a sociability among neighbors who would not be reached in any other way.

A MEMBER.

NEBO, Illinois, April 2, 1905.

Editors Herald: Elder W. J. Smith just closed a series of meetings last Sunday night at Nebo, Illinois. He came here sometime the first of February and preached twenty-three discourses in our church, about four miles out in the country. The preaching was intensely interesting throughout. One lady gave her name for baptism, but afterward repented and still is outside of the kingdom. One brother stated that he would not take the price of a good horse for what he had learned during these meetings. From here we went to Nebo, Bro. Smith preaching thirteen discourses, the writer one. The interest was all we anticipated, and in fact more. Quite a number who were there the first night became regular attendants throughout the entire series of meetings, including the banker and Doctor Pollock and his family. Comments of favorable trend were heard from different quarters, some remarking that their views had

been "changed to a great extent," "that's the smartest man that ever came to this town," etc.

I preached last night at a new place and most of the audience were eager and attentive listeners. As to the work in general here the prospects are fair, but that oft-repeated injunction of the Spirit to the Saints, "Come up higher," should surely still whisper even to the rural districts, and surely not forget Nebo Branch.

Yours in faith,

W. A. GUTHRIE.

DARLING, North Dakota, April 3, 1905.

Editors Herald: Bro. Leonard Houghton is in active service for the Lord. I wish he would come this way and wake up the people. Some of them have heard the gospel and many have not. There are schoolhouses open and they have some preaching by the Methodist Episcopal. I am sure I would be glad to hear a gospel sermon.

Most of the people are homesteaders, and have small houses but big hearts. I hope the Lord will direct some of the elders to call if it is best.

Your sister,

MRS. E. J. HARDMAN.

ELDORADO SPRINGS, Missouri, April 8, 1905.

Editors Herald: My husband dying a year ago after an illness of nearly seven months, worn in body I have spent much of the time since among relatives in Iowa. I did much reading and resting, but for four months saw none of our literature or heard a sermon by our people. But I did not forget to talk gospel wherever I could find an ear willing to hear. Two sisters I spent much time with, both Methodists, were quite a contrast, one willing to hear and learn all she could, the other when I gave her our "Epitome of faith" to read, said, "I don't want to read it; I don't want to know anything about your doctrine." I replied, "The time will come when you will wish you had learned about it." And this sister, always before coming in this church I had looked up to as having much greater knowledge than myself; but now it seems as if she had got in a rut and stayed there, while I had been pushing ahead; and though I still feel my ignorance I would not take all this world holds in exchange for what I have learned in this gospel. But with my other sister I talked a great deal, and if a Latter Day Saint minister should go there, I have much confidence that she would obey the gospel. Her address is Mrs. Morris Nash, Story City, Iowa. Her husband does not claim to be religious. Any one going there inquire for her, but if convenient would like them to write me first that I might notify her! I had a good visit with Saints at St. Charles, also at Des Moines. Made the acquaintance of Bro. Mintun—the rustler, I call him. If all the elders were as active as he is there would not be so much sitting round the fireside of the Saints, but people in the town or vicinity would know they were there.

Bro. Barmore's letter in last HERALD suited me. If all were ready to "go," something stirring would be the result. But it may not be my place to speak of this, but rather of elders.

In imagination I can see the Saints assembled at Lamoni church this morning, and would think it grand to have a "phone" connection that I might hear the prayers and testimonies. With much love to all Saints, I am,

Your sister,

SR. M. J. (PHIPPS) JONES.

ATCHISON, Kansas, April 9, 1905.

Editors Herald: By your kindness I would like to say to the brethren (especially those who are isolated) who are coal-miners that I have the assurance of the managers of the Atchison Coal Mining Company that they will put a lot of men to work, if I can furnish them, and that it will be a steady job, no shut down on account of seasons. This company operates large

saw-mills and mines, and never had a strike, because they treat their men right. They want sober, industrious men. They have been operating the mines here with a class of men who drink and lose time. They will pay seventy-five cents per ton for digging coal, vein thirty-eight to forty inches thick. I will answer any questions, if questioner will send stamp for reply. I am in receipt of letters of inquiry already. Will be glad to hear from more, if they desire to change their location. Brethren who see this speak to your brethren about it. I take this means to try to get isolated brethren to come here, and help us build up the work here. This is my only object.

C. E. GUINAND.

HEARNE, Texas, April 2, 1905.

Editors Herald: I am trying to serve the Master as I should. I give our HERALDS to all that will read them, and as the Saints all know that my husband has been afflicted for many years, I have toiled very hard, and it keeps me from writing many things that I should have written many years ago, but I will give you one of them now. In 1870 my husband was suffering, it appeared, all that he could bear. He got a little ease, and I lay down to rest a little, and dreamed that one of our old, feeble elders came to see my husband and told him that if he would believe in the gospel with all of his heart, mind, and strength he should be healed, and my husband told the minister that if he knew himself he did believe in all of the blessings and gifts contained in the gospel.

The minister arose out of his chair and pressed three kisses on my husband's right cheek, because he believed in the gospel, and the elder repeated the same promise the third time, and my husband told him that he did believe in all that is contained in the gospel. The elder told my husband that the prayers of faith had kept him alive a long time, and when this was done the elder and my husband walked off together over an old field, and in the middle of the field was a pen of swine. They stood side by side and looked at the swine, and then walked on over the field, the sun shining so bright, and I looking after them. By this time my husband aroused and I awoke to attend to him. This was my dream, and my husband was healed of that sickness by the prayers of faith, and he traveled with Bro. Montague, the very one that I saw in the dream.

We want to be one among the Saints of God, for I am trying to do my whole duty, and I know that my Redeemer lives and will reign supreme.

I want the sisters of the Prayer Union to pray for my husband, that if it be God's will he may be healed. Not our will but God's will be done.

M. J. SQUIRES.

Miscellaneous Department

Pastoral.

To the Ministry of the Pittsburg District: The "Magna Charta" of our acceptance with God, and usefulness to the church, is vouchsafed unto us in: "Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence."—Doctrine and Covenants 104:44. First learn, then act. Be faithful and prompt in all that lies within the scope of duty. "For as we have many members in one body, and all members have not the same office; so we, being many, are one body in Christ, and every one members one of another. Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation; he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that showeth mercy, with cheerfulness. Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honor preferring one another; not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing

to the necessity of saints; given to hospitality. Bless them which persecute you; bless, and curse not."—Romans 12:4-13.

A golden opportunity is afforded for all to make rapid strides of advancement if we utilize the above beautiful counsel, for thereby we shall facilitate our work, and will assure ultimate success. Still let us never forget the paramount importance of a later revelation: "I, the Lord, am bound when ye do what I say, but when ye do not what I say, ye have no promise."—Doctrine and Covenants 81:3.

During the first part of the year, we addressed to the several branch presidents the following:

"CIRCULAR LETTER.

"To the President of — Branch: My understanding of the quarterly reporting that Bro. U. W. Greene is seeking to establish in his mission field is this: The small blanks are to be sent by you to each and every office-bearer of your branch whether active or inactive, and they to report to you; from the data thus gathered you report the facts obtained, giving the name, and office of each priesthood member of your branch upon the blank, upon which you report to the district president. Do not report members of the church. From the several reports of the branch presidents, the district president makes his report to the minister in charge, and thus he like a train dispatcher in his central office is made acquainted with the whereabouts of each local laborer, and once in a quarter knows what is done by those local men, and so he is the better able to direct the labors of the missionary force, and can furnish the First Presidency with a more complete and comprehensive report of the field.

"You will perceive that this system of reporting forms a complete chain, namely: the individual laborer to the branch president first link, branch president to the district president, the second link, and the district president to the minister in charge the third link, and his report to the First Presidency the fourth link, ending, or welding in the central office of the whole church.

"My excuse, if one be needed for writing you, is: There does not seem to be a unity of reporting, or a sufficient interest in so doing, and it appears to me there is not a full understanding as to either method or the importance of these reports.

"Now at the opening of this year I ask from you a hearty co-operation in this matter, for I feel satisfied that if wisely and kindly pushed it will be productive of much good to the cause, and as a result we have a healthier, and more satisfactory condition of the work in both branch and district.

"Come, dear brethren, let us put our shoulders more firmly to the gospel wheel and aid in rolling on this glorious cause of Christ.

"We hope the ministry throughout the district will help the branch presidents by cheerfully and promptly reporting.

"Let all our local men take counsel of the Lord, and then govern themselves in harmony with: 'He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved, shall not be counted worthy to stand.'—Doctrine and Covenants 104:44.

"We are fully confirmed in our own mind that the following inspired language will apply with the same force to priests, teachers, and deacons, as it does to the eldership, under like condition of dereliction of duty: 'Be ye very careful, for many elders have been ordained unto me, and are come under my condemnation, by reason of neglecting to lift up their voices in my cause, and for such there is tribulation and anguish: haply they themselves may be saved (if doing no evil) though their glory, which is given for their works, be withheld, or in other words their works are burned, not being profitable unto me.'—Doctrine and Covenants 116:2.

"See to it promptly, dear brethren, that your works are 'profitable' unto the Lord, as also to the church. For he who willfully and continually fails to fill his office agreeably to the ordinance of his covenant of ordination, and will not repent, and improve his ways, after ample time, and faithful labor has been bestowed, is liable to be relieved of his priesthood under the precedent in the law: 'Let that which has been bestowed upon Ziba Peterson be taken from him, and him stand as a member in the church, and labor with his own hands, with the brethren, until he is sufficiently chastened for all his sins, for he confesseth them not, and he thinketh to hide them.'—Doctrine and Covenants 58:14.

"We do not overlook the existing conditions, that to all men come change of environment, and of mind as to responsibility in office, that the weight of years impose a bar, as sometimes obligations in business, all of which when understood should be charitably dealt with, and in some few instances the possibility of an error in the call and ordination, but in all cases there should be no unkind, hasty, or harsh measure adopted—for we will build firmly, and work wisely if we 'make haste, to go

slow!' Keep moving, do not let the wheel of duty stand still, see that all the sprags are removed, and use freely the oil of cheerfulness, and the spirit of gladness in your work.

"In all ages of the church there has existed a test of love and fidelity for the whole membership: 'And the Lord said unto Cain, Why art thou wroth? Why is thy countenance fallen? If thou doest well thou shalt be accepted, and if thou doest not well, sin lieth at the door.'—Genesis 5:9, Inspired Translation.

"If ye love me, keep my commandments."—John 14:15. 'Behold, the Lord hath forbidden this thing; wherefore, the Lord God hath given a commandment, that all men should have charity, which charity is love. And except they should have charity, they were nothing: wherefore, if they should have charity, they would not suffer the laborer in Zion to perish. But the laborer in Zion, shall labor for Zion; for if they labor for money, they shall perish.'—2 Nephi 11:15. 'All are called according to the gifts of God unto them; and to the intent that all may labor together, let him that laboreth in the ministry and him that toileth in the affairs of the men of business and of work labor together with God for the accomplishment of the work intrusted to all.'—Doctrine and Covenants 119:8.

"The rule of life for all Saints is right doing, and God hath provided that all may be helpful. Those who have tithes and offerings to aid the cause, can send to our agent as follows: Elder L. D. Ullom, 4014 Wood Street, Wheeling, West Virginia. The district secretary is James Raisbeck, Box 197, Fayette City, Pennsylvania.

"For the time being, those in the Ohio and West Virginia portion of the district needing the advice, counsel, or the ministry of district authority, will write to Elder O. L. Martin, 3812 Eoff Street, Wheeling, West Virginia; while those of the north, or Pennsylvania part of the district, will write to Elder C. Ed Miller, 215 East Robinson Street, Alleghany, Pennsylvania.

"These brethren may unite, or exchange labor as they mutually agree, Until notice my address will be, Box 224, Lamoni, Iowa."

May peace and unity abide, and this prove to be a year of good work done.

In bonds,

ROBT. M. ELVIN,

President of Pittsburg District.

Prize Story.

To encourage literary development the Independence Stake Religio offers a prize for the best Book of Mormon story of not less than one thousand nor more than fifteen hundred words. The prize will be your choice of best flexible bound Book of Mormon with name on cover, or Inspired Version of the Bible. All stories must be sent to Mrs. W. H. Deam, Independence, Missouri, or Miss Maud Warnky, 2422 Washab Avenue, Kansas City, Missouri, not later than May 1, 1905. The papers will be decided upon by judges outside of the Independence Stake and prizes awarded. All members of the Independence Stake Religio or home classes are urged to compete.

Notices.

To the Saints of the Oklahoma District: Several letters of inquiry have reached me as to what was done at the conference held on February 18 and 19, 1905, and why the minutes of said conference had not been published. In reply, I did not attend said conference. I sent in the district records and my resignation as district clerk (for reasons well known to many throughout the district), and I am in no way responsible for what was done, nor for the minutes not being sent in for publication. I have been very anxious myself to see said minutes in print. H. F. Durfey, Ceiling, Oklahoma.

To the Saints of Minnesota District: Greeting: As the reunion committee has changed the place of holding the June reunion from Henning to Clitheral, this is to notify all interested that the district conference will also be held at Clitheral, June 10 and 11, and that the first meeting will be a social-service at 10 a. m. The business-session will be at 2 p. m. Come bringing the spirit of peace. E. A. Stedman, president.

Silenced.

This is to certify that Bro. Samuel Levitts, teacher of the Chase Branch, has been silenced.

S. W. SAUNDERS, President,
MRS. W. D. ELLIS, Clerk.

REED CITY, Michigan, April 2, 1905.

Correction.

In "Reports of missionaries to the conference or church," page 320, HERALD for March 29, G. W. Beebe, Sr., is credited with 78 baptisms. It should be none.

Conference Notice.

The Western Maine District conference will convene at Stonington, May 13 and 14, 1903. Forward all communications and reports before that date. Eugene Braun, Secretary.

Died.

BROWN.—Sr. Annie Brown was born April 20, 1842, at Monmouthshire, England. Died March 2, 1905. She came to Nebraska when young, and was married to Bro. Nelson Brown in 1857. To them were born twelve children. Bro. Brown and three children have preceded her to the paradise of God. Three boys and six girls survive her to mourn their loss. Our sister accepted Christ and was baptized March 14, 1874. She was a faithful Saint and beloved by all who knew her, and all feel that they have lost a good and kind parent and faithful friend. The funeral-service was held at the home near Valley, Nebraska, conducted by Elder W. M. Self.

MOSS.—At Macon, Missouri, February 17, 1905, Bro. Edward Moss. He was born in Northumberland, England, January 29, 1833; was married to Miss Harriet Thrutchley December 24, 1860. Of this union there were born seven sons and two daughters. He was baptized June 23, 1878, and remained a member of the Salt River Branch till death. Funeral-services held in his home in charge of F. T. Mussell, and he was interred in the family burying-ground on the Robert Thrutchley place, eight miles southeast of Macon. He leaves to mourn their loss a wife, seven sons, and one daughter.

ROWLANDS.—Sr. Emma Rowlands passed away at her home in Pacific Grove, California, February 24, from which she was buried in beautiful El Carmelo Cemetery, near the seashore. By her request, the sermon was by J. M. Terry, of Oakland, California. Sr. Rowlands was born in Bristol, England, June 8, 1837; baptized in 1849. Came to America (Iowa) in 1856. Married to William T. Rowlands in 1861. Came to Oakland, California, in 1875, where she lived until going to Pacific Grove last year. Since 1876 she has been a faithful member of the Reorganization. Husband, three sons, and two daughters mourn her departure.

MUNSON.—March 24, at Clinton, Iowa, August Munson. He was born in Sweden; baptized October 21, 1903, at Clinton, Iowa, and soon after was called to the office of an elder, and while his health permitted faithfully discharged the duties of that office. His wife died last summer while he was in the hospital taking treatment for tuberculosis, which disease subsequently caused his death. He leaves one child, a father, four brothers, and two sisters. The funeral-service was conducted by Elder Charles H. Burr. The workmen's union, of which Bro. Munson was a member, turned out in a body.

ALLEN.—Eve Allen was born August 2, 1857, in Washington County, Iowa. Died March 22, 1905. She was married to Bro. Allen, August 14, 1879. To them were born five children; two have passed on before. A loving husband and three children mourn their loss. Our sister was baptized in 1902 by Charles Butterworth. She was faithful till the last and was beloved by all who knew her; and a large gathering of friends and neighbors gave evidence of the love and respect in which she was held. Funeral-sermon by Elder W. M. Self.

HARP.—Near Davis City, Iowa, March 15, 1905, of cancer, Sr. Eliza J., wife of Bro. John G. Harp, aged 76 years, 2 months, and 18 days. She was married in 1847, and to them were born eleven children, ten of whom survive her. She united with the church in Indiana in 1879, and they came to Decatur county in 1880. She was a good woman and kept the faith. Bro. James McDiffit preached the sermon at the house and the body was brought to Lamoni for burial, Bro. H. A. Stebbins offering prayer at the grave.

BAKER.—Near Pisgah, Iowa, Alma Martin Baker, little son of Bro. George and Sr. Amanda Baker. Was born December 5, 1902. Died March 13, 1905. He was blessed August 23, 1903. Funeral-services were held at their home, conducted by J. W. Lane. The remains were laid to rest in the Magnolia cemetery. Asleep in Jesus, blessed sleep.

GRAHAM.—Bro. Francis Collins Graham was born in Glasgow, Scotland, August, 1818; died in St. Joseph, Missouri, March 18, 1905. He leaves one son and three daughters to mourn their loss. Bro. Graham was especially blessed with faith and had witnessed the power of God in the land of his birth as well as in this land. He was laid to rest in the beautiful Mount Mora

near the remains of his dear wife, who preceded him in 1847. He was one of the pioneers of the St. Joseph Branch. Services in charge of Elders William Lewis and M. Shaw.

BEATTY.—Sr. Grace Beatty, granddaughter of Mr. and Sr. W. G. Younger, was born in the state of Iowa, May 14, 1882; was baptized and confirmed a member of the church, January 31, 1905, in San Jose, California. Died in Sunny Vale, California, February 13, 1905. Funeral-sermon by Elder C. W. Hawkins. The body was interred in the I. O. O. F. cemetery at Hollister, California.

ELLIS.—At her home, Forest Lodge, Sydney, Australia. Sr. Ann Ellis, on February 19, 1905, aged 81 years and 9 months (lacking 5 days). Born in Wales, of exemplary parents; married in London, June 13, 1853, to Richard Ellis; moved one year later to Sydney. In 1874 she was among the first to receive the message of our first missionaries, Elders Wandell and Rogers. She leaves an aged husband, one son, and a daughter, the latter in California. Interment was at Rookwood Cemetery, Church of England section, and the funeral-sermon at Saints' church February 26, by Elder G. R. Wells.

PRITCHETT.—Susan H. Winegar was born in Pottawattamie County, Iowa, October 23, 1849. Died at the home of her son near Carson, Iowa, March 10, 1905. Married to John Pritchett March 22, 1866. To this union was born six sons and five daughters, nine of whom with the husband remain to mourn their loss. She united with the Latter Day Saint Church when twelve years old and remained faithful to the end. Funeral-services by Elder A. Badham in the Saints' church at Wheeler, Iowa.

BENNETT.—Philander Bennett was born May 18, 1847. Died at Cherokee, Iowa, March 23, 1905. Was baptized September 9, 1894. He leaves a wife, four sons, five daughters, mother one brother, and five sisters to mourn their loss. Funeral-sermon by J. M. Baker, March 30, at the Pilot Rock Church near Cherokee.

JOHN.—At her home in Malad City, Idaho, Ann John, wife of Bro. Henry John; was born March 9, 1825, in South Wales. She united with the Reorganized Church February 22, 1886. Died March 7, 1905. Funeral-services from the house, conducted by Bro. Elias E. Richards. Interment in Cemetery.

GASKILL.—Thomas Davenport Gaskill of West Belle Vernon, Pennsylvania, died March 20, 1905, at the age of 40 years, 5 months, and 4 days. He had been an active worker in the church for over seven years; was a priest and at time of death was filling the position as president of the Fayette City Branch. He is survived by his widow, two daughters, one son, and one son-in-law. His funeral-service was held at Fayette City Church in charge of J. A. Becker.

RUTTER.—At Hazeldell, March 15, 1905, Annie Haworth Rutter. Was born in 1824, Summersetshire, England, in the year 1851. Was married to John Rutter in 1856, came to America and located in Pottawattamie County, Iowa. She was a devoted member of the Latter Day Saints' Church, and leaves one daughter and many friends to mourn. Funeral by D. Parish, assisted by F. S. Hough.

Book Review.

"Beautiful Stories from the Good old Book" by Isabel C. Byrum. It would scarcely seem that a new book of stories from the Bible were needed, yet such books continue to appear. The most recent to reach our notice is one from the press of the Gospel Trumpet Company, Moundsville, West Virginia. "Beautiful Stories from the Good old Book" is a volume of some three hundred and fifteen pages, bound in cloth, with illuminated cover. Evidently the publishers considered there will be sufficient demand for another such book of stories, and we doubt not they will dispose of enough to pay for their trouble and pains, for such books are welcome in the Christian home, the heartiest welcome usually coming from the little tots. The author of "Beautiful Stories," Isabel C. Byrum, on the title page sings,

"The good old Book, so pure and true,
Is filled with stories old, yet new;
To old and young they may be told,
New beauties will to both unfold."

Then she tells, in simple language, adapted to the little tots, the stories of the Bible, from the creation till the birth of Christ, telling that great event as the "Story of King Jesus."

Altogether the author tells one hundred and forty stories, which are illustrated by nearly a hundred pictures. The latter range from good to indifferent. Where angels are made to appear in the illustrations, we note that wings are a conspicuous feature. We wonder when that erroneous idea will be dispensed with.

Poems relieve the monotony of prose story succeeding prose, and we note that subjects which might be considered unsuitable for children are avoided.

GENERAL CONFERENCE.
(Continued from page 373.)

sion of this subject be deferred until to-morrow at two o'clock.

Matters of business yet to come before the conference were mentioned. The President also stated that he held a petition from the Colorado District which involved the examination and determination as to the findings of certain missionaries, and branch and district presidents, also the Bishopric, Quorum of Twelve, and the President of the church. The President suggested that the proper way to dispose of it would be to appoint a committee of three to determine whether it should be considered by the body or not. It was moved and carried that the chair appoint a committee of three to consider this petition. Charles P. Faul, A. B. Phillips, and C. G. Lewis were chosen to act as committee.

Announcements were made, hymn 216 sung, and benediction by A. H. Smith.

Preaching at half past seven by H. O. Smith, assisted by Earl D. Bailey.

APRIL 11.

Prayer-service at nine o'clock in charge of Levi Gamet and W. H. Mannering.

Preaching in the forenoon at the usual hour by S. D. Payne, assisted by Henry Sparling.

Called to order for business at the usual hour, Frederick M. Smith in chair. Hymn 34 was sung, prayer by Henry Kemp.

Chair announced that unless objection was urged, discussion upon the deferred matter of yesterday would be resumed. A motion to limit speeches to five minutes was lost. The discussion continued until near time of adjournment of the session when a motion to defer further discussion until to-morrow at two o'clock prevailed. The speakers were G. H. Hilliard, F. M. Cooper, Heman C. Smith, E. D. Bailey, and S. A. Burgess.

Announcements were made, hymn 189 sung, and benediction by W. H. Kelley.

Preaching at half past seven by H. E. Moler, assisted by E. A. Goodwin.

One of the most successful photographers of the wild bird-life in this country is Mr. Herbert K. Job, who contributes to the *Review of Reviews* for April a convincing plea for "Bird-hunting with the camera," as a substitute for the gun,—made all the more convincing by a series of Mr. Job's remarkable photographs of birds on the wing or nesting.

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Rates always the lowest. Write, phone or call on nearest ticket agent, or John Y. Calahan, General Agent, Nickel Plate Road, No. 113 Adams Street, Room 298, Chicago. Chicago Depot, La Salle and Van Buren Streets. No. 2 11-5

Why Men Do Not Become Teachers.

The steady decrease of the number of men in the service is a matter for serious consideration throughout the country. The Massachusetts board of education has taken up the discussion in a recent report. It finds that there are now twenty-six male teachers less in the State than last year, while the women teachers show a gain of 468. This is probably typical of what is taking place everywhere in the country. But what is to be done? The Massachusetts board believes that "the matter of inducing more men to take up the profession of teaching is well worthy of the deep consideration of all persons interested in education." It certainly is.

But how are more men to be drawn into the field? Greater security of tenure of office and progressive salaries keeping pace with progressive work may do something. These are desiderata well worth laboring for, but they are not sufficient. Women, as a rule, are by nature and training more tactful, or call it more diplomatic, than men. The appointive powers are not infrequently the more readily persuaded by a woman that she should have the place rather than a man. Often sentiment is brought into play in behalf of a female candidate; it goes against masculine nature to secure a position in this manner. This suggests one reason why male teachers are growing less in numbers. Moreover, many school systems make it too easy for a man to obtain a principalship without any teaching experience. One result is that the men look for the better paid principals' places rather than for schools where they may lay the foundation of educational success by actual teaching. The consequence is that the fledgling just from college, or wherever he may hail from, commonly remains after his appointment an indifferent sort of principal who is readily replaced. If every school community should insist that none but experienced teachers could be eligible for a principalship, there would soon be an appreciable increase of male teachers.

How to hold a good man in the school-field is even more important a problem than how to get him there. Fair salaries, progressively increasing as the years roll on and the service improves, will do something. But insecure tenure of office and the re-examination evil have driven more men out of teaching than inadequate pay. Present usage permits any school superintendent to brush aside with one sweep of the hand all the past record of a candidate and to subject him to more or less absurd literary tests. So firmly is this practice established that the average school superintendent can not even get himself to think of any other plan for determining the qualifications of a teacher. The procedure in vogue is something like this: A principalship paying \$1,200 or more becomes vacant. The superintendent advertises the fact far and wide to attract candidates. As a rule, he has decided in his mind whom he wants to appoint before the examination is held, and the test is shaped accordingly. Nevertheless, without one pang of conscience he will put the various candidates to the expense of coming to his examination: Can we blame men for turning away from teaching?

There will be no real change of attitude toward teaching as a life work until teachers are afforded an opportunity to earn diplomas absolving them forever more from the humiliating ordeal of re-examination. A superintendent who wants a teacher could then be compelled to look for suitable material among the holders of these diplomas. Instead of calling a miscellaneous convention of candidates, bearing the expense of their attendance, it should be his business to search for the teachers likely to fill the requirements. If he then wishes to apply a special test, let him do so; but the school system should invariably pay the expenses caused the candidates by their submission to the ordeal. This is business, and this is right.—Ossian H. Lang in the April-June *Forum*.

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 "There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2:6

Volume 52

Lamoni, Iowa, April 19, 1905

Number 15905

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CORRECTION.

On page 342, of HERALD for April 5th, in the item "End of the world—spring of 1906," please read "Benjamin and Mary," instead of "Benjamin and many."

WHAT ABOUT THAT BOARDING-HOUSE?

A correspondent writing from Appledore, Ontario, wrote, "I have been thinking there is money in the West to build a boarding-house to accommodate one hundred students."

This statement ought to appeal to some lover of the race and the work to devote a sufficient amount to build such a suitable building out of the abundance of his worldly accumulations. A moderate sum only would be required to erect a completely suitable building; to include sitting-rooms, reading-room, and music-room, with appropriate furnishing. If the building were once built there are numbers of the Saints over all the lands who would take pleasure in providing the necessary furniture for the house in its different rooms by individual effort. Is the money in the West?

Editorial

WHAT IS THE ANSWER?

Should a church organization accept benefits from a man who makes his money by bleeding the people? Now that the pro and con of Oslerism have been fought out, there is a new question up for discussion. Ought the Congregational Church missionaries be paid with money earned for John D. Rockefeller by the Standard Oil Company; is it better to let the heathens remain heathens, rather than make them Christians through the use of Standard Oil pelf?

It is an interesting question and a big one. What is your opinion?

"The love of money is the root of all evil," wrote Paul to Timothy.

The question is not a new one, so far as the principle involved is concerned. It is older than the HERALD; has not yet been *officially* and definitely decided, and may never be. Should the church (or the Lord's people) take the world's money for church uses? In some instances the question is, should the Lord's people take the Devil's money to serve the Lord's purposes?

So far as the instance which gave rise to this query in the press of the day is concerned, i. e., the offer of John D. Rockefeller to give one hundred thousand dollars to the American missions board of the Congregational Church for missionary purposes, it is decided, the board having accepted the offer.

In the controversy urged before the board some peculiar arguments were used.

Reverend Gladden, a member of the board, said: "I object to this because the money thus bestowed does not rightfully belong to the man who gives it; it has been acquired flagitiously, and all the world knows it." He refers to Mr. Rockefeller as the one giving the money.

Reverend J. M. Fulton, leading clergyman of the Presbyterian denomination at St. Paul, Minnesota, says: "I agree with Doctor Gladden in all he says about the church taking money that has been obtained in an unlawful and outrageous manner. We do not want such money. Take the case of Helen Gould. It is all right for any church to take her money, although it came to her from her father, who made it in a most unchristian way. Miss Gould is a good Christian woman and has done much good with the money left to her."

There is here a contradiction in terms. Reverend Gladden denounces the gift of money obtained flagitiously; and for this reason the money offered the

missions board should not be accepted. Reverend Fulton agrees with him fully in all he said; but finds that the money of Miss Helen Gould obtained by her father in a "most unchristian way" and inherited by her from him "is all right for any church to accept." The money offered by Mr. Rockefeller being in first hands must not be accepted, but the money of Mr. Gould, obtained in a similarly "unchristian way," passing into the hands of Miss Gould becomes Christianized in second hands and the church does right to accept of them.

By this rule of reasoning Miss Gould should have refused to accept her father's millions, notwithstanding the good use she is able to make of it.

Again, by this rule of reasoning Mr. Rockefeller, instead of passing his money directly to the missions board to be expended by them could have given the sum intended to some "good Christian" man, and then, the money being thus Christianized, it could be accepted by the church without blame.

The money offered to the missions board by Mr. Rockefeller may have come into his hands through the manipulation of the markets of the United States, and the rest of the world, by the Standard Oil Company, but in spite of sentimentalism and adverse criticism from competing oil producers and merchants it is legally his to dispose of as he chooses.

He may build palatial mansions, pay enormously fancy prices for ornamentation, horses, cats, dogs, bric-a-brac, or give his money for charity, public or private, and no one may legally estop him. The small sum paid to the Standard Oil Company, by any one of the many millions of the people who may have contributed to his excessive aggregation of wealth, can not be identified and no action of debt would lie for its recovery. Hence when Doctor Gladden asserts that the money which Mr. Rockefeller gives is not his but belongs to the people, to whom does he refer? And by what process would he have the money returned to the individual citizens who have bought Standard Oil? It would seem somewhat paradoxical for any portion of the people to refuse to receive portions of the aggregate sum held by Mr. Rockefeller when he voluntarily offers to return such portions to the people. He could only return his surplus in the way under consideration, and by helping other and similar charities, or public benefactions like the overdone public library gifts of Andrew Carnegie, some of which impose a burden on the people to maintain.

If Mr. Gould's millions, though obtained in an "unchristian way," become Christianized in passing through the hands of his daughter, so may the money received by Mr. Rockefeller from the people in infinitesimal sums from each be given back to the people in large sums to be devoted to the people's good.

It will hardly do for the average church, composed of all classes in community, to institute a board of

inquiry whose duty it shall be to inquire into the several individual sources whence moneys flow into the corporate strong box to reject what has been obtained in unchristian ways; for what has been done by Mr. Gould and Mr. Rockefeller in a large way has been done, and now is being done in a variety of small ways by individuals, many of whom are chief supporters of the church. It might turn out that much money would need, to be Christianized. Paul wrote, "All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any." Conditions determined expediency; that being settled the lawfulness of it follows.

The report of the prudential committee to which the offer of Mr. Rockefeller was referred for inquiry as to its acceptance among other things states, that the acceptance of a gift involves no expression of opinion on the part of the committee as to the character of the givers and to intercept a gift to others in order to express an opinion seems unwarrantable. This seems to be a common-sense view of the situation.

EMMA SMITH AND HER SELECTION OF HYMNS.

In 1830, July, as recorded in Doctrine and Covenants, section 24, language was directed to Emma Smith as follows:

And it shall be given thee, also, to make a selection of sacred hymns, as it shall be given thee, which is pleasing unto me, to be had in my church; for my soul delighteth in the song of the heart; yea, the song of righteousness is a prayer unto me. And it shall be answered with blessing upon their heads. Wherefore, lift up thy heart and rejoice, and cleave unto the covenants which thou hast made.

The attempt has been made to use this language to Emma Smith to her detriment or dishonor, by stating that she had never complied with this command of Deity. This was of course an attempt made by an enemy to the church to throw discredit upon the lady elect, and to make light of some of the commands contained in the Doctrine and Covenants.

That they should have used this and made the statement that she never complied with this request shows how little they have delved into the history of the organization.

Doubtless if Emma Smith had been a woman of leisure, and had not had the care of the family upon her shoulders, she could have complied with this request in a comparatively short time. But one who knows of the multitudinous duties of the housewife can fully comprehend that the work of selecting and preparing for publication a volume of hymns must necessarily extend over a considerable length of time, especially for a woman whose disposition was to make her duties to her family of first importance.

In the second volume of Church History, page 372, we find this language:

The 26th they [the High Council] also voted that Sr. Emma Smith select and publish a hymn-book for the use of the church, and that Brigham Young be informed of the same, and he not to publish the hymns taken by him from Commerce; and that the Council assist in publishing a hymn-book and the *Times and Seasons*.

The work of Emma Smith in compiling the collection of hymns was consummated when, in 1841, there was issued a book from the press of E. Robinson at Nauvoo, Illinois, the title-page of which reads as follows: "A collection of sacred hymns for the Church of Jesus Christ of Latter Day Saints, selected by Emma Smith."

Besides four pages of preface, etc., the book contains three hundred and fifty-one pages with index, and contains a total of three hundred and four hymns. The preface reads as follows:

In order to sing with the Spirit, and with the understanding, it is necessary that the Church of Jesus Christ of Latter Day Saints should have a collection of "SACRED HYMNS" adapted to their faith and belief in the gospel, and, as far as can be, holding forth the promises made to the fathers who died in the precious faith of a glorious resurrection, and a thousand years' reign on the earth with the Son of Man in his glory. Notwithstanding the church, as it were, is still in its infancy, yet, as the song of the righteous is a prayer unto God, it is certainly hoped that the following collection, selected with an eye single to his glory, may answer every purpose, until more are composed, or until we are blessed with a copious variety of the songs of Zion.

That Emma's work was carried on with the command of God constantly before her mind is evident from the fact that in her preface she uses the beautiful idea expressed in the command: "The song of the righteous is a prayer unto God."

Our "friends, the enemy," who have attempted to point out Emma's failure to comply with this command, flaunted it as another "evidence," as they term it, that Joseph Smith was a false prophet. The facts prove quite the contrary.

The only copy of this little volume which we have been privileged to see, that of the 1841 edition, is in the library of the Pennsylvania Historical Society in Philadelphia. We looked the little volume over with a great deal of interest, and ran through the index of first lines. We noted among others some of the following very familiar hymns still used in the church:

"All hail the power of Jesus name"; "Arise, my soul, arise"; "Alas, and did my Savior bleed"; "Am I a soldier of the cross"; "Beyond the glittering, starry skies"; "Begone unbelief, my Savior is near"; "Come, ye that love the Lord"; "Come, thou fount of every blessing"; "Come, all ye sons of Zion"; "Come, let us anew"; "Glorious things are sung of Zion"; "Guide us, O thou great Jehovah"; "How firm a foundation"; "Here at thy table, Lord, we meet"; "Hark! listen to the trumpeters"; "Jesus, and shall it ever be"; "Joy to the world! the Lord will come"; "Lord, we come before thee now"; "Let us pray, gladly pray"; "Lo! on the water's brink we stand"; "O Jesus! the giver"; "Praise ye the Lord, 'tis good to raise"; "The Spirit of God like a fire is burning"; "Who are these arrayed in white?"

We do not know how many editions of this work

were published in the old church, but we do know that in 1860 the church, then reorganized, again asked, Sr. Emma to make a collection of hymns, and she again responded and enriched the collections she had already made, which was subsequently published by the Reorganized Church. Surely, on this score Emma Smith can not be charged with dereliction of duty.

FRED'K. M. SMITH.

March 21, 1905.

EDITORIAL ITEMS.

Wisconsin is first in line on constitutional amendment against polygamy:

"MADISON, Wisconsin, April 8.—A joint resolution was introduced in the Wisconsin senate to-day calling on the national congress 'to pass such remedial legislation as will put a stop to polygamy and polygamous living and political control of the Mormon hierarchy and that we request the United States senators from the state of Wisconsin to vote to refuse Reed Smoot, an apostle of this church and one of its highest officers, the right to continue as a senator from the United States senate.'"—Des Moines *Capital*, April 8, 1905.

The South Sea Islands have been visited by a hurricane. We take the following from the *Kansas City Journal* of April 13:

"PAPEETE, Tahiti, March 31, via San Francisco, April 12.—On the evening of the 24th inst. a southeast gale developed into a hurricane near Tahiti. On the following morning the Japanese schooner Orlfena reported that her ship's boat had been damaged on a reef at Mahatea, one hundred and twenty miles north of Tahiti. On the 25th inst. the storm broke over Papeete. Great trees came crashing down, in some instances tearing houses in two.

"In the harbor the schooner C. Coppenarth struck a quay near the Oceanic steamship wharf, and had a narrow escape. Paul Martin's steamship-launch had its back broken, being washed ashore against the rocks, following close upon a government cutter, which was completely smashed. The schooner Marion dragged her anchors, but sustained little damage.

"The other sections of Tahiti suffered much damage from the fury of the gale. The French Protestant missionary schooner Leiox du Sud put into Teravan bay, losing nearly all her sails.

"The steamship Mariposa of San Francisco encountered the outer edge of the hurricane, two days out from Papeete, and was delayed about six hours, being compelled to avoid the usual passage through the Tuamotu islands, in favor of the new westerly one, around Mutuhiva, which is longer by one hundred miles. It is feared in Tahiti that the schooner Teite, owned by some natives, went down in the storm. It is also feared that the Famoier More, which is being repaired at Here Hentai, where she had struck two months ago, was caught in the gale. The greatest damage done by the storm is believed to lie in the destruction of cocoanut groves. In the Tuamotu section, the copra industry has been generally retarded for this season. Edward S. Hall, presiding elder of the Mormon church, has recently purchased a site in the city of Papeete suitable for the erection of a church and mission house."

General Conference

APRIL 12.

The morning prayer-service was in charge of J. W. Wildermuth and Joshua Carlile.

Preaching in the forenoon by F. C. Keck, assisted by A. M. Baker.

At two o'clock conference met for business, with Frederick M. Smith in chair. Song 186 was sung, prayer by R. C. Evans.

Discussion of deferred business was resumed, and F. G. Pitt, Joseph Smith, William H. Kelley, F. A. Russell, Frank J. Chatburn, E. A. Blakeslee were heard from.

A motion to amend the substitute by striking out all after the word *Resolved*, and inserting, "that we receive the majority and minority reports of the college trustees but do not indorse either." Amendment carried. J. R. Lambert then spoke, after which vote upon the previous question was ordered taken. The delegate vote was called. Motions to adjourn till next day, etc., were ruled out of order, although it was past time for adjournment. The ruling of the chair was appealed from, but sustained, and the vote was taken. The substitute as amended carried. The vote stood as follows: Delegate, 1,067 yea, 607 nay; ex officio, 140 yea, 90 nay.

Preaching at eight o'clock by C. J. Hunt, assisted by E. D. Bailey.

APRIL 13.

Prayer-meeting in charge of W. H. Garrett and W. P. Robinson.

Preaching at usual hour by I. M. Smith, assisted by J. B. Wildermuth.

One was baptized at the noon hour by D. A. Anderson, and confirmed by Elders Elvin, Kemp, and Anderson.

The two o'clock session was presided over by Joseph Smith. Hymn 134. Prayer by A. Carmichael. Minutes read, amended, and approved.

A motion prevailed that no new business be admitted after three o'clock to-morrow afternoon.

Board of auditors reported that they had audited reports of Ensign Publishing House, Herald Publishing House, Bishop's Office, including Graceland College and Saints' Home accounts, and found them to be correct summaries of accounts as shown by the books of the several offices. A. Carmichael, F. A. Russell, Charles Fry, board of auditors. Report adopted.

Reports were received from the following: High Priests' Quorum, First Seventy, Second Seventy, First, Second, Third, Fourth, Fifth Quorums of Elders, Third Quorum of Priests, Second Quorum of Teachers, Second Quorum of Deacons, and Daughters of Zion.

Report of the committee to whom was referred the

petition from the Colorado District, was received. They reported that the appeal was signed "Fifty-six Fraternal Colaborers." No names were signed thereto, and in the opinion of the committee the matter therein contained did not come within the jurisdiction of the conference. The report was adopted.

Notice of amendment to Articles of Incorporation of Graceland College was ruled out of order upon the ground that the sixty days' notice prior to convening of General Conference had not been given. Ruling of chair was appealed from, but was sustained by the body.

Place for holding next General Conference was considered. Independence, Chicago, and Lamoni were named. The vote resulted as follows: Independence 238, Chicago 28, Lamoni 73.

The resignation of J. W. Wight as a member of the board of trustees of Graceland College was accepted.

It was moved that a hearty vote of thanks be given the man who stood out for his convictions in the face of all opposition. Motion prevailed.

A resolution recommending that a correspondence department be established in Graceland College as soon as found practicable was referred to the board of trustees, as was also a resolution recommending that an industrial department be added to Graceland College.

The following resolution was introduced and its adoption moved:

Whereas the law of God provides that Zion shall obtain on earth and can be accomplished only by the "celestial law" which provides that we shall be one and equal, as found in the following language: "All are called according to the gifts of God unto them; and to the intent that all may labor together, let him that laboreth in the ministry and him that toileth in the affairs of the men of business and of work labor together with God for the accomplishment of the work intrusted to all."—Doctrine and Covenants 119:8. And, "Behold this is what the Lord requires of every man in his stewardship, even as I, the Lord, have appointed, or shall hereafter appoint unto any man. And, behold, none are exempt from this law who belong to the church of the living God; yea, neither the bishop, neither the agent, who keepeth the Lord's storehouse; neither he who is appointed in a stewardship over temporal things; he who is appointed to administer spiritual things, the same is worthy of his hire, even as those who are appointed to a stewardship, to administer in temporal things; yea, even more abundantly, which abundance is multiplied unto them through the manifestations of the Spirit; nevertheless, in your temporal things you shall be equal, and this not grudgingly, otherwise the abundance of the manifestations of the Spirit shall be withheld."—Doctrine and Covenants 70:3. As the "Lord called his people Zion, because they were of one heart and one mind, and dwelt in righteousness; and there was no poor among them"—hence the resolution of April 14, 1893, which reads as follows:

"Resolved that in the opinion of this quorum, general church ministers who labor in the literary concerns of the church shall conform to the provisions of the law in the Book of Doctrine and Covenants, as found in 70:3, and 72:4.

"Resolved further that the Board of Publication be instructed to carry this resolution into effect in its management of the Herald Office." Believing it to be the duty of those appointed

to administer the law in temporal things to do so without preference or partiality, as Zion can not be built up unless it is by the principles of the law of the celestial kingdom as found in section 102, and being desirous to see the law honored in all its provisions: Therefore be it

Resolved that we reaffirm the aforesaid resolution as adopted, and require that this rule shall apply to all members in the employ of the church.

Moved and seconded to amend by adding after the word "Herald" the words "and Ensign," and to add the letter "s" after the word "Office" so as to read "Herald and Ensign Offices."

Moved and seconded to further amend by inserting after the words "Herald and Ensign Offices" "all banks, farms, manufactories, merchandise, colleges, whatever business under the management of church-members."

It was moved to defer further action on this matter until a quarter after two o'clock the next day. It was also moved that copies of the resolution and amendments be printed and distributed to delegates and ex officio members of the body.

The following resolution was introduced:

Whereas the Reorganized Church of Jesus Christ of Latter Day Saints recognizes but one cause for the divorce of married persons, viz., adultery, or fornication, therefore, be it

Resolved that marriage by ministers of this church of persons who have been divorced for other than said cause be, and is, hereby forbidden.

Action was deferred.

Preaching at the church at half past seven by James McKiernan, assisted by James Kelley.

Preaching at the Saints' Home at seven o'clock by John Kaler, assisted by J. M. Baggerly.

APRIL 14.

The morning prayer-service was in charge of Ammon White and Henry Kemp.

Preaching at a quarter to eleven by Arthur Allen, assisted by E. Rannie.

The two o'clock business-session was presided over by R. C. Evans. Song 110. Prayer by R. May.

Special report from the First Quorum of Seventy was received.

Report was read from the Third Quorum of Priests.

At a quarter after two the deferred matter was taken up.

A motion that speeches be limited to fifteen minutes prevailed.

A motion to refer to the Presiding Bishopric, and another to refer to the First Presidency, Quorum of Twelve, and Bishopric, were lost. The afternoon session was devoted to a discussion of the matter. Motion to defer further consideration until to-morrow afternoon was then carried.

Song 187. Dismissed by Joseph Smith.

Preaching at half past seven by T. C. Kelley, assisted by J. M. Stubbart.

APRIL 15.

Prayer-service at usual time in charge of A. McCallum and L. D. Ullom.

Charles Jones preached in the forenoon, assisted by J. D. Stead.

R. C. Evans presided over the afternoon session. Hymn 1. Prayer by J. W. Wight.

The matter deferred from yesterday was taken up. After some discussion the following substitute was moved and prevailed:

Whereas it is a part of the work and duty of the Saints to do all in their power to redeem the waste places and establish Zion in keeping with the commandments as revealed in the law of Christ, and

Whereas it is only by the fulfillment and administration of the celestial law that the land of Zion can be sanctified and her children stand justified and made fully acceptable to God, therefore be it

Resolved that we commend the efforts of the Bishopric to administer the law touching the interests and work of the church in the stakes and so far as the same is practicable in all the branches of the church in every land and in every department of the work, and believe it proper that a full compliance with the same be urged upon every member so far as the same may be had in equality and justice.

Resolved that we recognize in the work and findings of the joint council of the Presidency, Twelve, and Bishopric, contained in the report of said council entitled, "An address to the Saints," a proper presentation of this law, and outlines upon which to carry forward such work.

Report of the First Presidency to the conference is as follows:

To the conference: In a general way the development of the work in the past year has been quite satisfactory, though there have in some instances been local conditions which are adverse and troubles which are annoying, to say the least.

We feel that on the whole the work has advanced, though the peculiar conditions in which the church finds itself makes it difficult to tell just how great has been the advancement. It is quite generally believed that the church has been for some time past, and indeed now is, passing through what might be termed a transition period.

The needs of the church in a general way are at present great, and the question is, What is the probability of these demands being met? The cry everywhere is for more laborers. From every part of the land comes the request to come and help, to send more men into the field; men to care for the members, and men to tell the good story of the gospel to those not of the faith. But where are the men, and where the means to send them and to care for their families?

In a statistical way the growth of the church has been told in the reports made by the Recorder, Historian, and Secretary, and others.

The Presidency feel that one of the crying demands upon the church to-day is for measures to be instituted to bring about greater unity and closer association of all engaged in the development of church-work as a whole; and more complete ramifications through all parts of the church of the spirit of consultation and brotherly co-operation. All can see that it is impossible for us to prosecute our work as it should be prosecuted and make the progress we should be capable of making, if departments of the church as a whole are not working in complete harmony and understanding.

We caution the membership against entertaining or encouraging the spirit of suspicion.

The members of the Presidency in the past year have tried to care for the work in their charge to advantage. As is generally known, two members of the Presidency have been on the editorial staff of the HERALD, and one has acted as manager of the *Canadian Messenger*. One has been in editorial control of

the HERALD, and one has been in direct charge of the missionary work in Canada, at the same time acting as Bishop's agent for that mission.

The Presidency has been represented at some seven reunions in the past year, at about fourteen district and stake conferences, five church dedications, and have visited in seven of the general missions of the church.

The future is before us, and in that future lie problems for this church to solve, problems the solution of which will probably try us as a people as great or greater than we have been tried in the past. To enter in upon the work before us demands steps looking towards individual perfection, that in turn our general condition may tend constantly upward, and hence toward unity and charitable harmony.

May the spirit of the work, the Spirit of the Master be with us to that end.

Your collaborators,

JOSEPH SMITH,
FRED M. SMITH,
R. C. EVANS,
The First Presidency.

APRIL 17.

The Quorum of Twelve presented the following report, which after amending the clause, "under the direction of the local authorities in connection with the minister in charge," to read, "in harmony with local authorities under the direction of the minister in charge," was adopted:

LAMONI, Iowa, April 15, 1905.

To the General Conference; Greeting: The Quorum of Twelve has adopted the following preamble and resolution and hereby present the same to you for your action.

Whereas the general missionary list has those on it who, by reason of age and other disabilities, are unable to travel and perform satisfactory missionary labor in the active field, and

Whereas it is our conviction that the list should be kept up to the best working condition possible, and the Presidency having advised removing from the list those who are not effective missionaries, the Bishop also requesting us to release those who by reason of lack of ability, infirmities of old age, physical condition, or family surroundings, that make it impracticable for them to do the work of an active missionary in the field, therefore be it

Resolved that we revise our list, retiring those who are incapacitated for active missionary work, from the general missionary list. Those aged ones, who by long and faithful service are entitled to our special consideration should be placed on the retired list, known as superannuated ministers, they to do such labor as their strength and circumstances will permit, under the direction of the local authorities in connection with the minister in charge, and they should receive the same consideration as the general appointees in the field, if their circumstances require it, they to report their labors and financial condition to the minister in charge annually.

Appointment to this list should be made by the Presidency, Twelve, and Bishopric, in joint session, and published with the balance of the appointments.

These preambles and resolution were presented to the First Presidency, the two Quorums of Seventy, and the Bishopric, for their consideration.

The First Presidency reported their action as follows:

"Dear Brethren: The Presidency have received and considered the document submitted to them by you concerning your action had in quorum session on April 7, 1905, relative to the retiring of superannuated ministers, those incapacitated by age to do active missionary labor.

"We note that you have adopted resolution looking to the placing of such men on the retired list, they to labor as their

strength and circumstances will permit, under the direction of local authorities, in connection with the minister in charge, and that they should receive the same consideration as the general appointees in the field.

"The Presidency has considered the matter and are of the opinion that such a move would be to the advantage of the work, and hence can give their indorsement to the action taken by you.

Faternally yours,

"The First Presidency,

"Per FREDERICK M. SMITH, Sec."

The First Quorum of Seventy reported their action as follows:

"*To the Quorum of Twelve:* The following action was unanimously passed by the Quorum of First Seventy: That we hereby approve of the resolution passed by the Quorum of Twelve as contained in communication. . . . Yours in bonds,

"J. F. MINTUN, Secretary of First Quorum of Seventy."

The Second Quorum of Seventy reported their action as follows:

"*To the Quorum of Twelve:* This is to inform you that the document containing whereases and resolutions, adopted by your honorable body, regarding the revising of the missionary list, and the superannuating of the aged faithful ministers, etc., was presented to the Second Quorum of Seventy at one of their sessions, held on the above date at half past eight in the morning, and the following obtained:

"Moved to approve the whereases and resolution coming to us from the Quorum of Twelve. Carried.

"Respectfully submitted on behalf of the Second Quorum,

"H. E. MÖLER, Secretary,

"F. A. RUSSELL, Assistant Secretary."

The Bishopric informed us of their action as follows:

"*To the Quorum of Twelve; Greeting:* The Bishopric having duly considered the action of the Twelve as reported to us touching revision of the missionary list so as to place those only upon the general force who are able to travel and perform general active service and make special appointment of those who can not so act, respectfully report, that we fully concur in the proposition.

"Very respectfully,

"E. L. KELLEY,

"G. H. HILLIARD,

"E. A. BLAKESLEE."

Respectfully submitted, in behalf of the Quorum of Twelve.

HEMAN C. SMITH, Secretary.

Resolution on divorce which was deferred from Thursday was considered. It was argued that the ground was sufficiently covered by action of a prior General Conference, and a motion to lay on the table prevailed.

Fifth Quorum of Elders presented the following preambles and resolution:

Whereas our church periodicals, the SAINTS' HERALD, and Zion's Ensign, are recognized as the "official organ," and the "missionary paper" of the church, and as such whatever appears upon their pages is taken as representative of the faith advocated by them, and

Whereas for some time past there has appeared an advertisement in both of the papers referred to, including the current issues, which says that "Quit-to-bac" is "a God-given remedy" for the curing of the tobacco habit, and

Whereas we do not believe that God has either directly or indirectly authorized any one to say that he has given "Quit-to-bac" as a remedy for the tobacco habit, and

Whereas the statement of this kind appearing in our church papers is taken (by some readers) as an indorsement of the church that "Quit-to-bac" is a "God-given remedy," and

Whereas our church periodicals should not permit an adver-

tisement of anything that is not strictly reliable and known to be as represented, and

Whereas we believe that God has given a remedy for the cure of the tobacco habit in his word as recorded in Doctrine and Covenants 119:3, where he says, "Avoid the use of tobacco," and

Whereas we believe that the advertisement referred to is a disgrace to the church and a blemish upon the paper of every issue of the above-named papers in which it has appeared; therefore be it

Resolved that we disapprove of this advertisement, and that the board of publication be, and is, hereby instructed to cease the publication of the same.

D. A. ANDERSON, Secretary of Quorum.

The adoption of the foregoing was moved and carried.

A report from the Seven Presidents of Seventy was read which included the names of thirteen persons, which were recommended for ordination to the office of seventy.

These names were acted upon separately by the body. D. A. Anderson, Wardell Christy, Charles E. Harp, John A. Becker, E. F. Robertson, E. J. Goodenough, and James T. Davis each signified their willingness to accept the responsibility, and it was provided that they be ordained at the Sunday afternoon prayer-service.

Jasper O. Dutton and W. E. Haden each requested till Monday afternoon in which to consider the matter, and their requests were granted.

Alvin Knisley, R. C. Russell, William Mackie, and J. H. N. Jones were not present, and it was moved that the recommendations be approved and provided they accept, their ordinations to be provided for by the respective ministers in charge.

President Joseph Smith stated that in 1900 John Zimmerman was nominated for ordination as bishop, but not until now has he felt willing to accept. The nomination was approved by the body. The ordination took place during the afternoon session, after singing, "Praise God from whom all blessings flow," and prayer by Frederick M. Smith, under the hands of President Joseph Smith, W. H. Kelley, F. G. Pitt, and E. L. Kelley.

A request from the Fifth Quorum of Elders, asking that provision be made for the ordination of C. I. Carpenter as president of quorum, and H. E. French as first counselor, was granted.

Reports were read from the First, Second, and Fourth Quorums of Priests.

On motion the election of members of the board of trustees of Graceland College was taken up. Daniel Anderson and J. A. Gunsolley were chosen to succeed themselves, and E. L. Kelley, Jr., was chosen to fill the short term caused by the resignation of J. W. Wight.

At the evening session Bro. W. E. Haden stated his willingness to accept ordination as seventy, and on motion the ordination was authorized. By separate motion it was also authorized that the ordination of J. O. Dutton be provided for should he accept.

At eight o'clock in the evening meeting of the Aaronic priesthood was held in the basement, in charge of the Presiding Bishop, E. L. Kelley, and his counselors, G. H. Hilliard and E. A. Blakeslee.

APRIL 16.

The regular local Sunday-school was held at half past nine.

At nine o'clock the First and Second Seventy met in joint social service at the college chapel.

At eleven o'clock Alexander H. Smith was the speaker in the upper auditorium, assisted by C. E. Butterworth. E. A. Smith spoke in the basement, assisted by F. G. Pitt.

At a quarter after two a prayer-service was conducted in the upper auditorium presided over by George Hulmes, W. H. Garrett, of the Independence Stake presidency, and H. R. Mills of the Independence Stake high council.

At this session ordinations to the office of seventy were attended to as follows: D. A. Anderson and J. O. Dutton by U. W. Greene and F. A. Smith; John A. Becker and James T. Davis by F. A. Smith and U. W. Greene; Wardell Christy by I. N. White and W. H. Kelley; Charles Harp by W. H. Kelley and I. N. White; W. E. Haden by G. T. Griffiths and J. W. Rushton; E. F. Robertson by J. W. Rushton and G. T. Griffiths; E. J. Goodenough by J. W. Wight and Peter Anderson. The ordinations were in charge of W. H. Kelley, president of Quorum of Twelve.

C. I. Carpenter was ordained president of the Fifth Quorum of Elders by J. W. Wight and Peter Anderson. H. E. French was ordained first counselor to C. I. Carpenter by Peter Anderson and J. W. Wight.

Six persons who had been baptized by Swen Swensen and E. A. Smith were confirmed by J. A. Gunsolley, F. B. Blair, E. A. Smith, and Swen Swensen.

In the basement at the same hour the prayer-meeting was presided over by the Independence Stake bishopric, R. May, A. H. Parsons, and B. J. Scott.

At seven o'clock in the evening the preacher at the Saints' Home was M. H. Cook, assisted by James Kemp. At half past seven the speaker at the church was Bishop E. L. Kelley assisted by E. A. Blakeslee; and in the basement, G. H. Hilliard, assisted by R. Bullard.

APRIL 17.

The nine o'clock prayer-service was in charge of W. A. McDowell and G. A. Smith.

Preaching at the usual hour by Walter W. Smith assisted by E. A. Goodwin.

Business-session convened at two o'clock, President Joseph Smith in the chair. Prayer by John Smith.

(Continued on page 407.)

Original Articles

THE FOOLISHNESS OF PREACHING.

SERMON DELIVERED BY PRESIDENT JOSEPH SMITH AT THE REUNION AT DOW CITY, IOWA, SEPTEMBER 25, 1904.

(Reported by Belle Robinson James.)

The underlying principle of our faith, upon which every individual must necessarily stand, and upon which the carrying out of the great results which we anticipate for ourselves and each other as individuals must be based is this, that every individual must answer for himself. Whatever relation will exist between individuals and the one who shall apportion the awards for good or ill that men may have done upon the earth, is established between the individual and the Judge, upon the individual's own responsibility; and it is because of this principle that we as a people have always been willing to put ourselves within the light of the closest scrutiny, and furnish to every man who makes the inquiry, every possible means in our power to satisfy himself of the ground we occupy in the religious controversy, and of the particular items of our belief.

You can easily see that no one of us has any special interest for so deceiving any other persons that they will put their happiness in this life, their anticipation of happiness and contentment in the life beyond into jeopardy; because each of us realizes that we must stand before that great Judge and give an account for what shall be said and done by us individually in the flesh, and as a consequence we are satisfied in not having persons presenting themselves in that judgment-day with just accusations against us.

To illustrate this in order that you may comprehend more certainly what I mean. I may possibly not use much scripture, as those who have gone before me have covered the ground so faithfully that there is hardly anything left for me but the argumentation of the philosophy so far as the time will permit. I went into the Historical Association Building in Chicago a few years ago and saw the curator. In the course of our conversation he said that a gentleman whom I had known was making an effort to get up a work against us as a people had been in there, and had found upon the shelves of the association one of the earliest *exposes* of Mormonism that had been put into print. Examining it he found that it had been donated to the library by myself, and said to this curator: "I am surprised to find this book here, coming as it does from Mr. Smith; I would have thought that he would have been the last person to put into the hands of the public this work." It seemed to disturb him. I told the curator if he had an occasion to see this other man to tell him from me personally, that I was not so big a fool as to undertake to cover up all the claimed evidence against the people or against the theory; that the very fact of attempting to cover it up was an

acknowledgment that much of it was true. I had no interest in covering it. My interest was that the people should have both sides of the controversy and then they should draw their own deductions, and if the philosophy that I with my brethren stood in defense of was a true one, it would stand the light; if it did not stand the light of investigation, I wanted to find it out as quickly as possible, and inform my brethren, and lay down our weapons and quit fighting. Now I feel just that way to-night.

I once was out in the Western country at the town of Logan, Utah. I heard a gentleman preach a gospel sermon in the ward-house there; and in the course of the sermon heard this illustration: "Now if I tell a gentleman that I have a thousand dollars, the best evidence that I have that thousand dollars is the thousand dollars itself." It seemed to be a foregone conclusion that an argument like that could not be met by one who was opposed to that particular philosophy. Let us see. "If I tell a man that I have a thousand dollars, the best evidence that I can produce that I have it in possession is the thousand dollars itself." He went on to make the statement, that using the word *doctrines* instead of *dollars*, they had the doctrines, and the best evidence in the world that they had them was that they had them. That sounded first-rate.

I suppose this position may be taken by every man that stands in the sacred desk and presents to those who come to hear him what he understands to be the means of life and salvation, the gospel as he and his coworkers are preaching it.

I did not reply to this discourse, but I spoke afterwards in the same building and referred to it. I admitted the logic of the statement but found fault with its application in this form. If a gentleman tells me that he has a thousand dollars, and that the best evidence that he has it is the fact of its possession, I have no quarrel with him; but if I hold his note or obligation to pay me a thousand dollars, when he presents the thousand dollars I may put every individual dollar of it to every test that I have in my power to determine whether the dollars are genuine or false; and he may stand up and object as much as he pleases, but he can not compel me to accept a single dollar of it until I have proved it to be genuine. You can understand that. Now, make the application to doctrine if you please, anywhere. You may make it in reference to the doctrines we may present, because that is your duty and it is your privilege. We have no right nor inclination to put a single hindrance in your way either to cover up or to prevent you having the clearest manner of investigation that is possible for you to make. And so one by one I tested the doctrines in my way by the text-book, by the cogent reasoning of fact, and put up my hands and refused to accept of that which I could not prove to be genuine.

Take this underlying principle now, that every man must answer for the deeds which are done in the flesh. We have this revealed: that God has endowed every individuality with the spirit which is controlling the body in which that sentient being called man is encouched, and he never will absolve that spirit from the responsibility which is thus thrust upon him by his particular creation until the great testing day is come and the test is over and the spirit is established in the right of life everlasting, in the resurrected body or in the body which Christ shall give it at his coming, and apportion him the place to which he is properly allotted.

Upon this individual responsibility rests a great deal of controversy. It involves the right of inquiry, and also it involves the privilege of establishing a relationship between God through Jesus Christ individually; and every man moving in every sphere, every woman stands within the right of being received by Jesus Christ upon what he or she may be at the time that judgment shall take place. I have put that far enough away not to frighten any of you. One of the reasons that I have for presenting this thought of individual responsibility is this: I am before the people as a son of my father, like the rest of these men here. But somehow there is attached to me as an individual a peculiar kind of conspicuousness because I am the son of my father, and the world somehow expects me to apologize for a good many things that my father is charged with having done. If he were here to-night and I had the privilege of telling him just as I tell you, I should tell him that he must answer for his own wrong-doings. I might possibly offer myself as a vicarious atonement, if I could bear his stripes, because of my filial relationship to him, but God would not expect that he would hold me responsible for what he himself had done. If he were arrested and taken before any court or tribunal where I had the privilege to appear in his defense I would see that he had a fair trial by every means in my power, but I would not attempt to shield him from the just punishment which his deeds had entitled him to receive. You may think that is harsh language from a son but I have a reason for making it.

The friends of Joseph Smith, so claimed, have charged him with wrong-doing; his enemies have done the same thing, and myself and my brethren, and a goodly number of others, appear before the world, as they suppose, as apologists for our progenitors. We do not do anything of the kind. We stand for the doctrines of Jesus Christ as these men presented them upon the authority of the Master himself, answering for our own individuality, not for theirs, but answering for what we may see and feel and know concerning these doctrines which we claim have been restored by revelation unto men, by which every man may be received into personal relation-

ship with Jesus Christ, and established upon the rock so firmly and so solidly planted that the universe may be shaken but the man will stand firm. Any man who has the truth ought not to be afraid to let others examine it, and whenever I put up the bars to prevent my neighbor from inquiring into my doctrines, those things that I present for the benefit of men, I am going to do it when I get weak enough to confess that I am afraid of them. I am not going to do it; and whenever any man undertakes to put up the bars against my investigation into his theories which he has made public, I am just as sure to continue to tap on the walls to see what is behind them, and if he protests I shall take it for granted that he is afraid; I shall take it for granted that he has something there that will not bear the light of investigation.

I am now ready for the text. Are you? It has been quoted several times in these meetings:

For after that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

Here is the process: The saving is presented; the effect of salvation is presented; and the one from whom the salvation comes is presented. And the reason why I often feel called upon to bless God because he has so wondrously provided in his word, that after the commandments which he gives, after the strange requirements which he makes of us, he has so often presented the reasons why, right by and with the commandment itself, that every man ought to be aware of what they are. For instance, this one is just like it: "For after that in the wisdom of God, the world by wisdom knew not God"—here is the premise, the reason why God proposed to do a certain work. The world had struggled to find him, the preaching of Christ was foolishness to the people; and let me tell you it is foolishness to a great many people at the present time. And this assembly that has been here to-day and the people who have worshiped here, those things that have been presented from this stand have been considered in the minds of some who have visited us as absolute foolishness, and some of them, no doubt, look upon me as being the most foolish one in the lot. For as a gentleman once told me, "Mr. Smith, I am really surprised that a man of your intelligence should believe as you do." I do not doubt that I have been pitted a good many times for that same reason. I said, "Come, do you know what my belief is, sir?" "Well, I have heard something about it." "Did you ever read any of my writings?" "No, sir." "Did you ever hear me preach?" "No, sir." "How, then, do you know what my belief is?" He said, "I heard one of your men once and I did not believe it." "Does my brother conclude me in what he presents?" The fact was that he at one time in a country school-house had heard one of our brethren in a debate with

another man; the subject being disputed was the resurrection from the dead, and because he heard this brother of mine defending the proposition of the resurrection from the dead, he concluded that he was very much surprised that we, as intelligent men, should believe as we did. Now, is not that a curious judgment for an intelligent man to pass upon another?

The wisdom of men had failed to find out God at the time this was written, and the very same wisdom has failed now, always will fail. And why? Because in his inscrutable wisdom he has placed the barriers against the encroachment of human intellect and the resources at men's disposal outside of the spirit which he himself may give him by virtue of which he may understand God to the extent that he intends he shall. We can figure it out just as we please, but that is a fact. He has set limits to the reaching out of human intelligence. He has said to this boasting manhood of ours: "Thus far and no farther shalt thou go. I have set bounds around about my individuality and until I reveal myself, man's wisdom shall not be able to compass it."

The apostle Paul was a philosopher. He was not an idle writer. He was not an ignorant man. He was one of the most astute writers of the New Testament Scripture. His epistles are absolute marvels of research, and withal they are so kindly worded and show such excellency of charity that it is a pleasure to read after him, and yet he names some things which men aspire after as being vain philosophy and this is one of them, for men to suppose that they can compass the knowledge of God. We have tramped this park until we have crushed down almost all the grass with which it was covered ten days ago, and yet not one man of all the wise hosts of us or of all the wise hosts in this Western world can tell us the principle by which the grass is made to grow. We can see the phenomena of growth in the tree, in the grass, in the flowers, but we have no possible means of compassing a knowledge of the power of life by which they grow. We have no way of knowing and it is wise that we have not.

God saw this. He pitied man and according to the statement of the apostle Paul here, he undertook by the foolishness of preaching to save men that would believe. He writes concerning the preaching at that time:

For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise: and God hath chosen the weak things of the world to confound the things which are mighty: and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in his presence.

What a man wants to be endowed with to preach the gospel is an overpowering sense of the truth; and when he has that I do not care how ignorant he

is he will tell you a good story, and will indulge in arguments that are absolutely irrefutable. I do not believe that it is necessary for a man to have a collegiate education to tell the truth. Some of the wisest men that we have are the most skillful in covering up the truth, but "except a man become as a little child, he can in no wise enter into the kingdom." College scholars, and the men educated in the things of this world must come to the Savior and as a humble child must imbibe the truth before ever they can tell it, they must become acquainted with the truth before ever they can make a presentable test of it before their fellow men.

What was it that was so foolishly preached back there? Our brethren have been trying to tell us it was the gospel. It was at all events something by which they could become acquainted with the things which God had designed they should receive a knowledge of, and they were to do it by believing it. No man is going to enter into a speculation unless he has some kind of a belief that he will be successful. Many a man has thrown his wealth into the mines of the earth, dug holes deep with it, because he believed by the expenditure of labor that he should find wealth and receive in return. Men must enter in upon the pursuit of the truth in some such like spirit as that and they must persistently urge them forward in their pursuit upon the hypothesis that they must reach it for themselves, each individual to receive benefit for himself.

I have no doubt that these fishermen presented a foolish aspect to the wise men of their times. I have no doubt of it at all, and I have no doubt that it will continue to be so until the last man and woman are saved. It can not be otherwise, for there will be by and by a time come when the Savior will appear, and he has made the inquiry, Shall he find faith upon the earth? It is the faith of men that shall save them. It is the faith in them that shall produce the good works. If a man has no faith he can do nothing, can accomplish nothing, neither in the temporal world, nor in the spiritual world. If he has no faith, the farmer is a failure; so is the lawyer, the doctor, and the merchant; every class of workman if he has no faith can not work acceptably. A man never laid a brick, nor hammered a stone into shape but what he did it through the exercise of his faith; by virtue of his faith he shaped the stone, lined up the brick and mortar, pointed the joints into shape, turned the furrow after the plow, sowed the seed and reaped the harvest.

It seems to me we ought to use just as much common sense in this dearer and better pursuit that we exercise in our common, every-day affairs. Under the influence of this principle that every man must answer for himself, Joseph Smith and others presented themselves to the world with the statement that an angel had brought the gospel of the Son of

God. A wonderful thing! That an angel had been sent, that he had committed the gospel unto men to be preached upon the earth, to every nation, kindred, tongue, and people. One peculiarity about that message was this: The men went with the Bible in their hands, they invited their comrades, their neighbors, to take the Bibles off their center-tables, to get them out of their closets, and bring them to their meeting-places, and watch them to see whether they perverted the scripture. We have invited you to do the same thing. The reason why we come with the King James' Version in our hands is this: We were told by the voice of revelation from God that the church was to take the things which were written in his Scriptures to be his law, to govern his church, and in this light they should hold them forth, the Scriptures. No people under the shining sun, especially in Christian lands, no people in this land-come before their fellow men with any stronger guarantee of their confidence and trust in the word of God than do the people whom we have been representing for these last ten days; for we have stated to you as we state now, that God has imposed upon us by virtue of revelation which we have accepted as his voice unto us, that we were to preach the Scriptures, the principles of life and salvation found in the gospel of the New Testament.

What is the reason you can not believe us? What is the reason that you come to us, listen to us, and then go away—just spending a holiday—you have been to a Mormon meeting and you have heard the Mormon preachers? I have been hunted while I have been on these grounds to see whether I had horns. People have heard that I had horns—where is your common sense? Have you any? For pity's sake use it, if you have any. Why, if I had horns, do you know what I would do? I would go and find Barnum or some other circus man and hire out for a fake show! Do you suppose that I would exhibit myself before intelligent people on a platform, preaching the gospel of the Son of God, if I had horns? Say, do exercise your common sense. Do you suppose I would undertake to walk on the waters of the Missouri on planks put in the water, or any of these Western streams, and undertake to fool the people, and make them think I was walking on the water, when you know there is not a stream in all this Western country that you could lay a six-inch board on and not be seen by any one that had his eyes? And if the current was any ways strong or clear those boards would be washed away in no time. Do you think that any man would fool you as a people? And yet Joseph Smith, my father, has walked on the water in the Mississippi River, in Chagrin Creek, in Seneca Lake, and I do not know where all—I have heard it over all this country. One man stated he saw him, and when Bishop Rogers asked him how old he was at the time, he

learned that he was not born until forty years after my father was killed. It seems to me if any man had common sense, he would not be fooled by any such story as that.

Let me tell you another one to show how easily most people are willing to believe these absurd things. My grandmother was a witch! Oh, she was, undoubtedly! Preachers have said she was: men who have sold books to me have said she was. The family were very poor, but they managed to live somehow, and Lucy, that is my grandmother, was the breadwinner; and nobody knew how under the sun she maintained that family, the great, stalwart husband six feet high, and a lot of rugged, ragged boys, and so they set a watch to see how it was done. They watched about a month or a little over. By and by, one nice, moonlight night, two of them that were on the watch saw grandmother come to the door. She looked this way and that and saw nobody. Then she went back into the house and presently she came out, and evidently had something in her apron. You know how women sometimes have things in their aprons. And one of the boys was with her. They watched her closely. She went along to one of her neighbor's pig-pens where there were some lusty shoats just about half grown; she took out of her apron an ear of corn; she held it over the fence and the shoat got up on the fence with his fore feet to get her corn, and as he did so, she grabbed him, took the butcher-knife out of her paper which she had under her arm, cut him open, and scraped out the tenderloin, first getting hold of the shoat's tail and turning him inside out. Then after she had gotten the meat she wanted, she turned the hog right side out again, put him on his feet and went home. That is the way she got the meat for the family! People have told that and believed it, and doubtless they have trusted that those they have told it to would believe it. And people that had reverence for their Bibles, people that felt good toward their neighbors have absolutely believed that story that grandmother Smith was a witch; a woman of five feet four in height, blue eyes, fair complexion, and as kindly a disposed woman as any man ever had for a grandmother.

I only refer to it for this reason: When you broach an inquiry, ask after the doctrines which men are preaching as the means of life and salvation, do not attempt to forestall the influences of Jesus Christ by such silly, nonsensical stories as these which have pursued us right and left everywhere. Why, only twenty miles from home, they told that I had five wives! Twenty miles from home!! Who told it? Why, somebody that had the means of knowing the truth. I had lived in that neighborhood since 1881 and had preached all over the country there; and I went to a certain place to preach, and some one said, "I hear that Mr. Smith has five wives." A young

girl by the name of German who had worked in our house heard this, and said to the party, "If he has, he is the smartest man I ever saw, for there wasn't anybody in the house that I knew anything about except his one wife; and if he had others, he kept them very successfully hid." These people had the means of knowing, and if they had brought their common sense to bear upon the every-day things that were passing around them, they would have known that a man of my reputation, a man holding the position that I did, known over pretty nearly all the State by some of the wisest and best men we have in the State, they would have known that they were being fooled by designing men.

Perhaps enough of that! How about this foolishness of preaching? Jesus Christ said when he was invited to stop at a certain place, "I must preach this gospel of the kingdom in other cities," and he went, preaching the gospel of the kingdom of God. That was his manner of preaching foolishness—that was the kind of foolishness that was to save the world at that time. Now, the question comes home to me: Is this foolishness of preaching for you? Is it for the period of time in which you live? Is it for the country in which you dwell? Is it for you and your children after you? Have you an interest in that foolishness of preaching?

Let me call your attention to one or two things that I find in the Scriptures, and they are in your Bibles—examine them at your leisure. In the second chapter of the Acts of the Apostles, on that great pentecostal day, Peter, standing up with the eleven, moved by the Holy Spirit which he had received under the endowment, says, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Our brethren have emphasized that, but the other part of it they have not emphasized and that is this: "For the promise is unto you." Who? Unto you that are here this day. Ah, listen! And then the Spirit moved upon the apostle's heart and brain and fired him with the prophetic power and looking down the stream of time, he said: "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord, our God, shall call." I have not heard a revival appeal since I was a boy but what that conclusion of that voice has rung in my ears, and I have asked myself the question, "Does that promise reach you?" Does it reach me to-day? Does it reach my neighbor? Does it reach those with whom my life is to be passed in this world, in this life, and for whom and with whom I am to answer on the other side? Does that promise reach you people here of Dow City? Does it reach you in this western part of the country? Is it in force? Are you among those to whom God is calling, even those that are afar off? Afar off in point of time? There can be no people farther off

than we in point of time. Afar off in point of location? There can hardly be a class of people farther off in regard to geographical position than we. Does it appeal to you? Every man and every woman that pretends to have faith in the Lord Jesus Christ as the Redeemer of the world, is this promise made by the apostle Peter upon the day of pentecost when he was full of the Spirit, of any value to you? I do not care what your denominational name may be. I do not care how far back in the history of the past you may think you can trace your church and the authority by which your ministers are preaching, I do not care how much you reverence the Bible, I do not care what your belief may be, all I want you to know is to find out whether that promise is applicable to you, and if it is let me tell you the conclusion is as inevitable as fate itself; that is, that it is a revelation of the Spirit by which you shall know that Jesus is the Christ, and establishes one of the strongest principles we have been called upon to defend, and one that finds the strongest objection in the minds of our religious confreres, and that is the doctrine of present revelation.

Does God reveal himself now? Now see. "The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Admit that God is calling any one, and then you have this promise: "And thou shalt receive the gift of the Holy Ghost." What does the gift of the Holy Ghost do for them? Go back into Matthew, I think the sixteenth or eighteenth chapter, and there we have the query made by the Master of his disciples, "Whom do men say that I, the Son of man, am?" One said that he was John the Baptist, another that he was Elias, etc. The men to whom he referred did not agree as to who he was. The foolishness of preaching had not as yet reached their hearts to know that and they had not received the knowledge. But he asked these men, these twelve upon whom the Spirit was to operate and who had been with him, "But whom say ye that I am?" Peter, the same wonderful man, says, "Thou art the Christ, the Son of the living God." I think in five separate places in the New Testament Scripture this testimony is borne by virtue of the indwelling of the Spirit in the hearts of those who make it. Once in the Acts of the Apostles, and I think each of the three evangelists makes use of the question; one says, "Thou art the Christ, the Son of the living God," and the others say the same, differing a little in the wording, but the principle is the same. Christ says to Peter, "I say also unto thee, That thou art Peter." Now Peter, or Cephas, signifies a rock and sometimes people think that it was upon Peter that he would build his church. That is not the case. "And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in

heaven." That is the way Peter got that knowledge. "I say also unto thee, That thou art Peter, and upon this rock I will build my church." Is he building that church? We may differ as to our beliefs, our opinions, as to our sentiments and our feelings. We may even gather our theological skirts about us and keep other people from teaching us, fearing that we shall be contaminated by their theories and philosophies and thereby our calling and election be endangered, but the question still remains unanswered. Will Jesus build his church, or did he quit building it a good while ago? I am not willing to admit that, for the simple reason that he says in Matthew 28, "I will be with you alway, even unto the end of the world." I had a gentleman quote that as against my text. He held that Jesus Christ was always in the world, and that it was by virtue of this that he and others were engaged in the conflict. I then asked him this question, Why not put that with what had gone before it: "Teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world"? Jesus Christ is with no man that misrepresents him, with no class of men that misrepresent him; he has authorized no person either in that time or now to misrepresent him. His Spirit does not go with men who misrepresent him. Only those that represent the truth as truth, only those which he bore witness to receive of his Spirit.

I come now to the application. The time was that the pulpit expressed the sentiment of the press also. It now happens that we are in a period of the world when neither the pulpit nor the press express their opinions, the people speak for themselves. They are quitting being afraid of the press notwithstanding the press has the advantage to a certain extent; for they may report me adversely and if they choose they may keep me out of the columns so I can not retrieve myself in the estimation of the people.

But the application of this! When Joseph Smith and Oliver Cowdery and David Whitmer and others came preaching, they told the people what they understood the gospel to be and by virtue of the commission which had been granted them they were authorized to preach it, and every person that would believe it in his heart and come forward in obedience to it should receive the ministration of the Holy Spirit, and he should know of the doctrine and the witness should be borne to him. And do you know, it is one of the strangest things in the world to me when I think of it, that these men preached for fourteen years, Joseph and Hyrum Smith, before they were killed and during their administration and those with them for that time, a company of something near one hundred and fifty thousand people in the United States, in England, Ireland, Scotland, Wales, France, etc., and there followed the ministration of some peculiar spirit which testified to them, by the

thousands, that Jesus was the Christ and that the doctrine was true.

By virtue of what peculiar characteristic in these men did they dare to take captive that Spirit which testified to Peter on the day of pentecost; which gave to men the knowledge that Jesus was the Christ, which Jesus told Peter was the rock upon which the church should be built, and that it was not revealed by flesh because God had revealed it to them? How does it happen?

I know that there were some people when they came here who were strongly prejudiced against me; I could feel it. Before they sleep, if they sleep and wake, I know they will answer some of these questions for themselves. I now have been preaching over forty years. I have no doubt there are individuals in this congregation to whom I have administered the rite of baptism. During the forty years I have baptized some hundreds of people. I have laid my hands upon their heads, with others, to confirm them members of the church. I have heard these persons rise and testify by the Spirit which they have received that they knew the doctrine was true and that Jesus was the Christ. Did I have the power to impose upon God and upon Jesus Christ and the ever-present Holy Spirit to bind that Spirit to come down and testify to the individuality of these men and these women just what they testified to? Did I? Do these men that have preached here, Bro. Cohrt, Bro. Butterworth, my brother Alexander, my nephew Fred A., and all the host of them, Uncle John Hawley, Bro. John Pett—and I may stand here and name a great many of them—what right have they, what power have they to so take captive the forces of God on high or in the air or upon the earth that these wonderful manifestations come, and by virtue of their coming they convince men of the truth of the doctrine and that Jesus is the Christ? It is one of the most wonderful impositions you ever heard of; if it be an imposition. If it be a fraud, it is one of the strangest frauds of the nineteenth and twentieth centuries; if it has no foundation in truth, it is stranger still. I can not account for it upon any other hypothesis, if it be a fraud, than that it is one of the most extraordinary frauds that I have ever heard of or know anything about, so completely successful that it not only hypnotizes wise, but unwise men; not only the wise man but the young man, the middle-aged, old, and young, and absolutely hypnotizes the Holy Spirit so that it bears witness to the fact that Jesus is the Christ. What a wonderful thing that is! Just think of it! I am not using any hyperbole, nor any extravagant expression, because I can call them to witness, and they will arise here and everywhere one by one, and by hundreds and thousands and testify to that fact. It not only takes captive the Spirit and makes it bear witness to the testimony, but it takes captive Jesus Christ and

makes him a party to the imposition. It takes captive the Almighty, paralyzes his arm, and prevents him from speaking the truth; it makes him bear testimony to the fact. What a strange thing that is!

The fact is, we are within reach of that wonderful promise uttered by Peter upon the day of pentecost. He spoke by virtue of the power and the Spirit that was in him and it is by virtue of that same power and Spirit that men can preach the gospel of the Son of God now, and if men so preach that the Master sends the Spirit, the Spirit must testify to every individual and not to them that are specially beloved of Christ, because we are all with him and every man that worketh righteousness is accepted of him, but it must serve every man alike. To one man it must give the knowledge that Jesus is the Christ by one means, and to another by another means. Now to illustrate: you heard to-day a song sung under the influence of the Spirit. You heard a prophecy. You heard a tongue. You heard several people rise and state that they bore testimony to these. You all heard it. These people may impose upon us, but can they impose upon Christ, so that when they pass off the stage of action each individual is to be measured by what he is at the time of his trial, and that he shall go unabashed into the presence of the great Judge, and there right in the presence of him, whose Lamb's Book of Life must be there in which the names of those who are entitled to the everlasting life must be inscribed, and absolutely fool the Judge? No, it can not be. As a consequence, whenever this gospel is preached, the testifying power of the Spirit must be preached with it. It is a concomitant part of the gospel. It is the ingredient that must enter into it in its assimilation into this process. It must be the power, for the disciple must assimilate unto himself these graces and in this he will make himself a fit instrument for the indwelling of the Holy Spirit continually. It reaches one man and woman in one way, and another in another way. To them that are strong and wise in the things of this world, it satisfies them by their power of reasoning. But here is a man or woman that is not so largely endowed with these wonderful intellectual faculties, and absolutely I have seen individuals rise in the midst of the people and have heard them bear such wonderful testimony, when I knew that they were poor, weak, frail mortals, almost—well, I was going to say absolutely ignorant, but that would not do, for they had a degree of intelligence, but you hear one of them speaking and not look at him and you would think that he was eloquent and had been educated.

We represent, then, the gospel of the Son of God as being nigh to you; the influence of the promise made by Peter upon the day of pentecost, because we are afar off, and also the continuation of the forceful influence and power by which Jesus certified

to those disciples that "upon this rock" would he build his church. Some have said it was the rock of revelation. I do not altogether hold that, because revelation is the means by which the knowledge is brought: it is that by which the divine Spirit comes. It is not the Spirit itself, but that intelligence which is conveyed is the rock. It is the fact that Jesus is the Christ. That is the fact; that is the rock. Everybody built upon that rock can stand; everything not built upon that rock must fall; for when the elements beat upon it, not being founded safely, it must inevitably go down, for it is founded upon the sand, and the wind shall blow the sand out from under it. I was over in Nebraska a few years ago, and saw a five-acre field upon which the sod had been broken, and absolutely the wind had dug a hole in the five acres five feet deep, and had built a wall of sand all around it. A house built on that sand would be undermined. Dig deep and place your house upon that rock, that foundation, which is just as eternal as Christ and God and the Holy Spirit and your house never will fall, no matter what shall come.

I believe, my fellows believe, my brethren and sisters believe, that God is in the world in the Spirit of Jesus Christ building that church; and that Christ will see to it that just the same things which established the church in his days in the minds of the people to go out as representatives, that through the foolishness of preaching men might believe and be saved,—the same things must continue now and will continue until the time shall come for the separation of the tares and the wheat and the establishment of God's kingdom upon the earth.

The kingdom is likened unto a net that is cast into the sea and it gathers of every kind. "Anybody can belong to your church," a man once told me at Davis City, Iowa. He used it as a term of reproach. "I mean just what I say, the poorest and the most indigent and ragged can belong to your church." I said, "Sir, you pay me a compliment. That is just what Jesus Christ commanded me to do, to go and preach the gospel to the poor; never mind the rich." You fill a man's pocketbook with money and you have furnished him with that which will very likely keep him out of all the churches; he thinks he can just pay enough of his money within the bar of the Almighty to keep him from torturing him, and I am aware that so far as justice in this world is concerned, it is too true. Give him plenty of money and you can hardly get a criminal convicted or committed. I thanked my friend for the statement that he made that the poor could belong to the church which I represent. That is the class that the Lord sent me unto, those that need salvation. That is the class we are preaching to. The others may take care of themselves—they can do it. They think they can and I am willing they should. But by and by the Master comes and will try every one. "Let us hear

the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."

Christ says, "But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment." And in the twentieth chapter of Revelation we are told that all nations, small and great, shall stand before the Lord and be judged out of the things written in the books. My earnest aim is to so live and work that when that time shall come for me my name shall be written in the other book, not the general book in which the general names are inscribed, but that book, the other book, which is the Lamb's Book of Life. I want my name written there. You want your name written there; and it will be written there if you will only make yourself to be a citizen of the kingdom under the administration of Jesus Christ the Lord.

I read when I was a young fellow, a legend. It was like this: Every individual that is born into the world has an interest in the realm above and there are appointed to accompany that individual through the world, two angels, whose duty it is, the one to record all the good things, all the good deeds, all the good thoughts, everything that is good that the individual does in his waking hours; the other is to keep an account of all the evil things that are said and done during the waking, conscious hours of the individual. When the night comes down upon the earth and the individual is unconscious in sleep, these two angels confer together, and if, before the individual has slept, the things which have been written by the angel which kept the record of the bad deeds or bad thoughts, if he has repented of that which has been said and done that was bad, the angel crosses out the record and it is not inscribed against the individual; but if the individual does not repent of that which has been evil and bad, the angel with a sigh seals up that page and it is never to be opened again until the books are finally opened, and then the individual will have to account for it. And so day by day these angels wait upon this individual, the angels of his presence, and until the day shall come that they take their records into the great judgment with the individual who is to be the Judge, they keep these records until they present them there at that time.

However romantic that may be, and it is a legend of the East, it is full of import to us as a people, it is full of import to me, it is full of import to every individual that has a bit of a poetical, romantic disposition in him, any sentiment that awakens an answering response to that which is good or evil. That legend must have a meaning to him.

So be careful, my brethren and sisters, my hearers, that you so conduct yourselves that when these

angels of your presence meet to balance accounts for the night that you will have repented of the evil done during the day, if you have done what is wrong; that there may be a blotting out, and not awaiting for the great day to come when you shall enter into judgment. And now at the close, may the peace of the Master be with you that are inquiring; may the peace of the Master be with those of you who have associated yourselves in the covenant of peace, and may you so live that you may from this hour continue to feel that spirit of brotherly love and affection which has been with you since we have been together, and may it be with you unto the end.

Sunday-School Department

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

The General Convention.

The fourteenth annual General Convention opened its session at the Brick Church Tuesday, April 4, at half past two in the afternoon. There was a good representation from the various districts, though not so large as in former years. The Religio had just closed a very satisfactory session and the delegates were in the best of spirits to enter upon the work of the Sunday-school convention. The business of the convention was not heavy, and was carried through with dispatch and to the satisfaction of all concerned, we believe. The convention was an uneventful one and no questions of unusual import were up for consideration. The regular routine work with the questions naturally arising therefrom were all that were considered. We give the reports of officers and committees or such extracts therefrom as may be of general interest to the workers. The minutes of the convention will be published in full in the *Ensign* and daily *Patriot* and the reader can refer to them for the details of the work.

The election of officers resulted in but one change, that of the second assistant superintendent, Bro. A. Carmichael succeeding Bro. E. H. Fisher. The officers for the year are as follows:

Superintendent, T. A. Hougas, Henderson, Iowa; first assistant superintendent, J. A. Gunsolley, Lamoni, Iowa; second assistant superintendent, A. Carmichael, Anaheim, California; secretary, D. J. Krahl, Lamoni, Iowa; treasurer, John Smith, Lamoni, Iowa; librarian, Mrs. E. Etzenhouser, 2215 Wabash Street, Kansas City, Missouri. A resolution obtained favoring the selection of Mrs. T. A. Hougas as general home department superintendent.

GENERAL SUPERINTENDENT'S REPORT.

To the Brethren and Fellow Workers in Convention Assembled; Greeting: As we enter upon the work of the convention this evening we are reminded that we are just fourteen years old as an association. The reports to the first annual convention, one year after the organization, showed fifteen district associations, and eight schools not in districts. Our general secretary will report this year fifty-five district associations and thirteen schools not in districts. This is a gain in the thirteen years of forty district associations and five schools not in districts. There were at this first report 3,905 members enrolled, as against 20,289 at the present time, a gain of 16,384 in the twelve years. But numbers will not give the true gain of the association. It is very hard to estimate in units the amount of advancement made in any one part or in all parts together.

Most of our gain can not be measured in figures, and this is the most important part. The quality, the kind, and the amount of work done in various lines are the most important parts and can only be measured in a comparative way and must be seen to be appreciated. All work at the beginning was of a necessity crude and more or less unsystematic, scattering and often desultory. Experience and counsel together have enabled the workers to bring their work from this condition to a condition in many instances closely resembling perfection. District workers have sought to provide for the district convention that which was most needed by the workers of their districts and supply the demand for improvement. The General Association has sought to be useful to the districts in the same line of work, and altogether we have accomplished a work of which we are not ashamed.

It is to be regretted that some districts have not made the advancement they might have made—that some of the workers have failed to do what was their duty to do. And as a result of this failure the work has in some instances lapsed. But it is to be hoped that the time may soon come that the workers will better feel the responsibility that rests upon them and more faithfully discharge the duty that rests upon them. Some steps should be taken to re-establish the work in these places in a way that will make it permanent.

THE SUNDAY-SCHOOL DEPARTMENT IN "THE HERALD."

Immediately after last convention arrangements were made with the board of publication and the Editor of the HERALD for added space for the Sunday-school Department in the HERALD. The services of our worthy *Quarterly* editor were secured to prepare from week to week helps on the study of the Sunday-school lesson. These lesson helps have met a long-felt want and many attest their value by expressing their appreciation thereof. A little different course in the editorial part of the department has been pursued and to what extent it is an improvement those who read must judge. But with limited time at hand for all our work we were not able to satisfy ourselves but did the best we could under the circumstances.

HOME DEPARTMENT.

In obedience to the instructions of the convention the home department of the General Association was placed in the hands of a home department superintendent. Sr. T. A. Hougas was appointed and has been pushing the work as much as could be since her appointment. We have made special effort along this line this year, believing that an extra effort would result in extra good to the work, and so it has. The results have been very gratifying and beyond our expectations. It has been repeatedly demonstrated that where the home department work has been taken hold of with a will, it has resulted in building up the home classes and other work as well. The general secretary's report will show the statistics, but we would say that the classes are numbered by the hundred, here and there over the districts. Some of the missionaries have done splendid work in this and it has drawn many into closer relationship with the schools and the church. Several schools have been the outgrowth of home classes and still the work moves along. We hope to see it continued and no gain made be lost.

(To be continued.)

Christ, the great Teacher, did not shut himself up with monks, away from temptation of the great world outside. He taught no long-faced, gloomy theology. He taught the gospel of gladness and good cheer. His doctrines are touched with the sunlight, and flavored with the flowers of the fields; the birds of the air, the beasts of the field, and happy, romping children are in them. True piety is cheerful as the day.—O. S. Worden.

Mothers' Home Column

EDITED BY FRANCES.

Reading for May Meetings of Daughters of Zion.
HOME EDUCATION.

Reluctantly, with many doubts, I essay this task that you have appointed me. We all know what should be, but the difficulty is in doing. This is why I feel doubtful that I can say anything that will be helpful.

As I took up my pen and tried to marshal my thoughts on the subject of your selection, there came to me like a voice from the spirit world, those words of thrilling eloquence that long ago aroused the people to the necessity of general education as a preservation of the liberty so dearly won: "We must educate! we must educate! or we must perish." And I realize that if secular education was a necessity to national life, much more is home training a necessity.

More than a hundred years have passed into history since those words were uttered. Our system of common schools have grown and broadened in scope and usefulness until, could Patrick Henry return from the grave, even he would be amazed at the avenues of education now freely open to the children of the American republic. Not only open, but laws compel the children's attendance. The high school course from which they may graduate, would in his times have been considered a liberal education. All free as the air of liberty to the humblest and the poorest. There surely is no danger of national obliteration through lack of opportunities for education. No doubt but our wise forefathers would rejoice as we do that this is so. Yet there came to me with that spirit voice a sense of danger as great, that will as surely cause our national decay;—I mean the lack of that careful home training once pronounced in American homes.

HOME EDUCATION

means the systematic development of right character by home influences. School studies have grown so numerous they take every moment of time through the week for the greater part of the year. Each week is followed by Sunday, when both parents and children are hurried away to four services of religious exercises. Now the thought that came to me with such force was this: We are carrying our educational schemes to such an extent that for want of time we have been compelled to drop the home curriculum; the teaching of those grand old Bible principles that were once such prominent characteristics of the men and times—honor and truth and moral courage. Look around and see in their place perfidy and moral rotteness permeating both public and private life. There is no office of trust that bribery and corruption have not invaded; no business dealings between man and man that are carried on in the strict principles of Bible honesty and honor. And understand that we are now liable to perish from this cause.

I do not charge that this sad state is the result of our great educational privileges or attainments, but that in the pursuit of these we have lost sight of those weightier principles that can alone be molded into the youthful character within a Christian home. There can be no such thing as acting well our part in life where the principles of truth and honor are not the underlying spring of action.

The church-work to redeem the world through preaching obedience to the doctrines of the gospel must be backed by the Christian home, where scriptural rules of life are both taught and lived. When we can send out the men and women from these homes to fill the places of trust in the nation as well as in the church and schools, then we may look for Zion's redemption, otherwise we perish.

I affirm that for this home education divine revelation is a necessity, as well as in the promulgation of correct doctrine. And for our guidance there have been no helps formulated, no

rules laid down by the wisdom of the world, that will at all compare with our needs, as will the scriptures. They may be discarded in the public schools, but home education can not be successfully conducted without them if we would make those high principles of integrity the inspiration of our child's life. In taking God's word for our guide we find that one of the first demands made upon us is

TRUTHFULNESS.

God not only demands truthfulness in us who have dedicated ourselves to his service, but as teachers to our children he demands our diligence in instructing them of its absolute necessity. I believe that the promise that the Holy Spirit shall guide us into all truth includes also these moral requirements, these principles of righteousness to be taught in the home long before the child can comprehend faith, repentance, and baptisms.

Truthfulness is the great foundation principle on which all else must rest if we would have a stable character. One of God's prophets, in view of the unstableness of the heart, asks: "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill?" and answers: "He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart." That means that inward principle that hates a lie. Mothers, it is your holy privilege to plant this principle in the inmost fibers of the infant heart. It is yours to watch and nourish and cultivate it zealously until the child knows to speak truth before he comprehends doctrine.

Make the children understand that all lies are black lies, that they are lies when told in jest or in earnest. That it is the province of a lie to deceive, and therefore is the work of the evil one.

MORAL COURAGE.

Here is another old Bible principle that must not be forgotten in home education. I say nothing of physical courage, because, as a rule, the schools attend to that. The able-bodied child, who is a physical coward, stands a fair chance to have it buffeted out of him among his mates at school. But the moral coward, who is always found on the popular side, who dares not stand for the right when it is unpopular, will remain a coward to the end of his days for all the help he will get at the public schools. He will never be a power to suppress wrong or help the right. We understand moral courage to be that quality of mind which enables one to do right, to maintain right, uninfluenced by the approval or disapproval of others, or of selfish gain to himself.

To make this quality of lasting influence in life, teach the children from infancy to say no to temptation, whether actuated from without or from within. To illustrate, let me tell you a little story related by a friend of a dear little boy whose father had taught him to say no to himself. He was but two years old, when, one day, he happened alone where was set a dish of beautiful golden pears, fragrant with ripeness. The first impulse of the child was to reach for one, but the little hand was quickly withdrawn, when the holy lips said, "No." The fruit was beautiful to look at, and lingering to admire, he forgot and again reached to take one. "No," he said a little more decidedly, and again the hand came back empty. A third time the temptation came, and a third time he said, "No"; this time quite emphatically, with a stamp of the foot and shake of the golden head; and then the conqueror over self strode away.

In these days, long ago foretold, when "evil men wax worse and worse," how grand that man who can say no to himself! Oh, for a million of them, for public leaders! Then we should not hear so much of bribes, and boodle, and malfeasance in office.

Not only must we teach moral courage in maxims but it must be so incorporated with the child's growth that it shall be one of the moving principles of his being, growing stronger with years, and firmly standing for that which is noble, true,

and right. It will be a strength to him if in your teaching you back your precepts with God's word, that we are required to "be strong in the Lord," and "very courageous."

SELF-CONTROL.

In the wisdom of God we have most of us been born with a temper, and undoubtedly it has its mission to perform in us. It is that sense which is aroused in men and women by acts of injustice and wrong, leading them to vindicate the cause of right and innocence. It becomes a sin when, uncontrolled, it masters reason, and wreaks unauthorized vengeance.

It is not the part of home education to uproot that which God has implanted in our nature, the destruction of which renders us broken-spirited. We must follow the Lord's own instruction: "He that ruleth his spirit is greater than he that taketh a city."

There is such a thing as righteous anger. We are told to be "angry and sin not," with the anger that leads us to right a wrong in all good and lawful ways, not in committing one by taking vengeance into our own hands.

Sudden and violent wrath under provocation is not of itself wrong; it shows that the sense of justice and right is quick and keen, but the child must be taught to control his hasty temper, as he should bridle a fiery horse, that his sense of justice shall at all times be guided by reason.

Self-control is also needful when the child's temper, like a slow corrosive, eats away the peace of the household by small, constant annoyances. There is generally something wrong with the nervous condition, and the thing best productive of cure is self-control. It may require an effort, but even the effort has a calming effect that, when persisted in, will cure the trouble.

Self-control also embraces control of the tongue, control of the thoughts of the heart, until the whole being, spirit and body, are under self-government. You may have this lesson to enforce in some of the many manifestations of temper, perhaps more than once in a day, for many days, and even years. But it is an important lesson, to be taught by patience and by example, as well as by precept; but with firmness. I know from experience that it can be successfully taught. In many cases it will prove hard, it will try you to the utmost, especially if you have yourself grown up undisciplined; for, in that case, your task is double.

I can only very briefly mention the principles which I deem of most importance in the formation of character, and which are indispensable in rearing men and woman of integrity and worth. The apostle Peter, in describing the Christian growth, tells us to add to our faith

VIRTUE.

All you mothers assuredly know that it is morally your duty to teach precepts of morality to your children. But do you know that it is a part of your religious duty? Christ has made virtue an integral part of Christianity, the one imploring and embracing obedience to the other. The unvirtuous believer is not a Christian because of his faith; but, in adding virtue to faith we assent to the claim that the gospel is pure, and that it demands purity in life. Instruction in virtue must be added to all our instruction in the doctrinal parts of the gospel, as a part of the gospel as truly as baptism, repentance, or faith; as absolutely necessary to salvation. Do not wait until the child has formed evil habits, but begin, even before it is old enough to discern between good and evil, to enforce modesty and virtue.

There is nothing the neglect of which so swiftly brings punishment to both parent and child as this. Eli was a servant of God, and from all accounts a good man, but God's punishment came on him because, when his sons made themselves vile, he restrained them not. To be sure, we read that he had talked to them in a gentle, remonstrating way. But he never inter-

posed his authority, either as parent or priest, to bring his sons to account; so the Lord had to do it.

I have been asked, "Why devote years to moral training if you believe sin to be remitted in baptism on repentance?" There are many reasons. First, if Satan gains the first hold upon the child you have no assurance that he will ever repent; while, if from the first the child is instructed in strict moral principles, the attraction of righteousness will bring him to Christ in baptism. Better to be a child of God from birth than to be ever so zealous a Saint after years of sin.

There is also another view. Men and women whose early years have been addicted to vice do not as a rule reach the age they might have, even though afterward through repentance and baptism they attain regeneration. For the law of the Lord remains in force that the wages of sin is death; and sooner or later it is paid. A life of virtue adds to longevity and usefulness. And "Zion is the pure in heart."

"AND TO VIRTUE KNOWLEDGE."

A knowledge of your children's characteristics and capabilities. Studying their dispositions with a view to aiding them in correcting faults, and stimulating the development of all desirable traits.

Self-knowledge is one of the hardest things to acquire. I do not think that any of us ever quite attain to it. There are so many unsuspected qualities of good or bad lying dormant in the best of us, until something calls them into play. We have all surprised ourselves in emergencies. But these things need not worry us if the governing impulses of every-day life are understood and directed into right growth.

Make the children to know their responsibility in the influence which they exert for good or ill around them,—responsibility to the home, the church, society, and the state. Make them understand fully that everything of which they are a unit is affected for good or evil by the resultant influence of good or evil in them. Suppose there are six in a family and four of them are incorrigibly bad: we say evil predominates in that family. And so the innocent minority suffers for the wrong of the majority. So in the church or the state. And as of evil so it is of good.

I know that you will say to me now, add to knowledge.

TEMPERANCE.

That certainly comes next in the growth of Christian character as outlined by Peter. But temperance in alcoholism is not included in the Christian graces. I believe that where intoxicating drinks are concerned the Bible teaches total abstinence. For him who would be a disciple of Jesus Christ it is "Touch not, taste not, handle not, the unclean thing."

You mothers, whose days are spent in worry, and whose nights are veritable nightmares for fear that your sons look upon the wine when it is red, or tarry long at the wine cup, you have been afraid to be too strict with your children because they argue that the Bible teaches temperance in *all* things. But the "all things" can not include alcohol because it is not included in the "all things" necessary to either physical or spiritual growth.

Temperance properly belongs to all things that have their daily and necessary use in human life—in eating, sleeping, in amusements, in work or in play; as using the good things of life, and not abusing them. If these things are taught to the children in home education, as a part of the gospel law of life, I believe that through your faithful instruction and prayers you will save them. But if there should be the taint of heredity that makes you fear, I advise that you get some work explaining the action of alcohol on the system, and have the child study it as he studies anatomy. I venture the opinion that he will never have a taste for anything intoxicating if he could see a stereoptican view of the drunkard's stomach during the

various stages of the disease of alcoholism. Teach him also the added danger of heredity. And now we are to add to temperance

PATIENCE,

because we mothers stand in need of it in all our teaching. For we may not expect immediately the desired results, but the teaching must go on, "line upon line, precept upon precept, here a little, and there a little," all through the impressionable years of the young lives committed to our trust.

Yes, truly, patience is called for. It must have its perfect work in you if you go on to the end of your arduous undertaking. Do you think I have placed too much responsibility upon you? No. It is there, though I had not mentioned it; though you remain in ignorance of it it is there. I would not, if I could, lay one unnecessary burden upon your shoulders, for those that are of necessity laid upon you are so great I wonder that any can endure:

"For oh, the battle has been so great,
The battle has been so long."

I look into your tired and careworn face, I note the tear-moist, earnest eyes, and I extend to you the whole sympathy of a mother-heart, knowing the arduous burdens of motherhood. But patience. The battle can not last for ever. The children will grow to maturity and take their places as men and women in the world work, fitted by your faithful labors if you have been successful in imparting to them those great principles that move the world nearer to God, namely: truthfulness, moral courage, self-control, virtue, knowledge, temperance, patience, brotherly kindness, charity. Lo! you have your reward in seeing the children of your body transformed into the image of that perfect character, Christ Jesus.

M. ELEANOR KEARNEY.

Program for May Meetings of Daughters of Zion.

Hymn 48 of Saints' Hymnal; prayer; roll-call of members; response, scripture text referring to one of the topics of the reading; reading and discussion of reading in Home Column; business; hymn 223; dismissal prayer.

Letter Department

PHOENIX, ARIZONA, April 5, 1905.

Editors Herald: I desire some space in your paper to state that I am very thankful for the article on "Probation after death" by Bro. J. C. Clapp. I do not know when I have read an article that brought to me so forcibly a realization of the fact that we are surrounded by souls who are having wonderful opportunities to accept Christ, and they are carelessly letting these golden opportunities pass, not realizing that they are passing so lightly over the opportunity for which Christ died that they might have. Surely they can not expect further opportunities.

So many have their names down on the various church books as members, and they seem satisfied that that is all that is necessary; and, so far as one can see, there is no visible difference between these "church-members" and the "world." Paul says it is only our "reasonable service" that we present our bodies a "living sacrifice." There is so much in God's word to show us that if we would be his children we must "come out of the world" and be a separate people, living for him. Now is it not the duty of every one to warn these people of the judgments to come, and to help them to realize that they are not living up to the requirements of a child of God? True, we may not lead them into the restored gospel, but if we can cause them to seek God more earnestly are we not helping them to a position where God can lead them as he

wills? And are we not responsible before God if we fail to warn our brother or sister?

I trust the Saints are not overlooking this all-important matter, but that article of Bro. Clapp's brought to my mind so forcibly the awfulness of neglecting our duty in this matter, that I felt I must say something about it. Isolated from all of our faith, and meeting so much prejudice and indifference, I fear I have grown careless, and I am brought to wonder if I had tried to warn people of their position of indifference before God more, instead of trying to interest them in our faith, if the results would not be better.

Dear friends, let us be fearless to work for our Master, and remember that we must "work while it is called to-day" lest by our delay we lose our opportunity of gaining our reward.

May each one of us strive with all our might to do the whole will of God. And remember that God having shown us the way, it becomes our duty to help others. Though we are weak, yet "My God shall supply all your needs according to his riches in glory by Christ Jesus."

MRS. C. M. STURGES.

CINCINNATI, Ohio, April 11, 1905.

Editors Herald: I am glad that I am a Latter Day Saint, and my soul rejoices when I read the HERALD. The 26th of March, six years ago, I obeyed this blessed truth, and I am glad that I did. I know that I belong to the only true church of Jesus Christ. I am very glad that the Lord sent Bro. James M. Scott to the city of Louisville, Kentucky, in the year 1899.

Before I obeyed this blessed truth the Lord said to me by his Holy Spirit, that not every one who says, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father in heaven. It burnt in my heart, soul, and mind, until I obeyed the gospel of the Son of the living God.

Since I have been in Cincinnati, Ohio, the Lord has blessed me with his Holy Spirit, and has called me to work in his vineyard through Bro. F. J. Ebeling.

I am very glad that winter is over so we can get out on the street corners and tell the people of the glad tidings of this glorious gospel.

If any of the brethren write or stop here in Cincinnati, my address is now 1513 Cutter Street.

Your brother in gospel bonds,

WM. N. HANNER.

LEXINGTON, Tennessee, April 11, 1905.

Dear Saints: I love to read of this glorious latter-day work slowly but steadily finding its way to the honest in heart and bringing such grand blessings to those that are living up to their privileges and keeping the commandments of our Lord. I embraced this work in 1879 through the Utah or Brighamite teaching and emigrated to Colorado. When I got there they requested me to be rebaptized and reconfirmed before I could become a member in full fellowship, and in good standing. And if I would not do that I would be held as a scattered member. I would not do that, and then I found there was another Latter Day Saint church which they called Josephites and apostates. So I wrote President Joseph Smith to send me some of their tracts and literature, for I was anxious to know the true church, for I knew that the work was right; but I was sure the Brighamites were teaching one thing in the States and in the church were practicing another.

He received my letter and sent me a lot of tracts which satisfied me that the work was right, and I was then in the apostate church. Very soon after this we had Elder W. W. Blair visit us, and through his teaching there was a mighty awakening among the Brighamites; insomuch that he was shut out of their house by the leaders. Some thirty or more were baptized into the Reorganized Church, and some of the leaders were converted, and many quit the church when Elder Blair took their

own book and showed them wherein they had been led astray by Brigham Young. Nearly all who went with me from Tennessee were baptized into the Reorganized Church. And from that day until now there has never been a doubt in my mind as to the divinity of this latter-day work, as introduced by the Lord through the prophet Joseph Smith, and maintained by the Reorganized Church.

Dear Saints, this is the testimony of one who has surely and thoroughly investigated, and who knows that the work is the Lord's.

J. H. SCOTT.

COALGATE, Indian Territory, April 11, 1905.

Editors Herald: I want an honest Saint with some experience in the business to take my restaurant and rooming-house on shares. If you know of any ones there tell them of the chance and let them write me.

In gospel bonds,

WM. C. CUMMINGS.

MANCHESTER, England, March 31, 1905.

Editors Herald: Will you kindly permit me through your valuable columns to ask a question or two touching upon matters that seem to have been running through my mind lately and of which I do not seem to get to a definite settlement?

1. Is the Spirit of God and the Holy Ghost given of God through the laying on of hands by the elders, one and the same?
2. When does the birth of the Spirit of God take place within us?

If the Spirit of God and the Holy Ghost are one and the same how do we account for the words of Jesus to his disciples recorded by John 14:26 which reads: "But the Comforter, which is the Holy Ghost, whom the Father will send . . . he shall teach you all things," etc. Surely these disciples who associated with Jesus, believed, taught, and practiced the very same doctrine would have the Spirit of God within them. If so and the Spirit of God and the Holy Ghost are one and the same, then it would seem strange that God (after the departure of Jesus) would send that which they already possessed. I believe there is a certain amount of the Spirit of God given to every man born in the world, or we should not be able to discern right from wrong. There is also given to every man a free agency and we can either cultivate that Spirit and cause it to develop and expand or we can ignore it. If we ignore it we shall have to put up with the consequences. But on the other hand if we pay attention to its dictates, its promptings, and encourage, nourish, and cultivate it, it will direct our minds to the gospel, wherein is contained that which by the obedience to it, and keeping faithful to the end of our probation here will give us an abundant entrance to eternal glory. The question then with me is, How did this Spirit which led us up to this obedience to the gospel get within us? Did it have a birth or did we receive it some other way? Of course my opinion is that it was born within us either before or at the time of baptism. But this is only man's opinion, for not being able to give scriptural evidence to confirm that opinion, it will perhaps not be worth much. It will also bring me in conflict with the statement of Jesus to Nicodemus in John 3:5, "Except a man be born of water and of the Spirit," etc., which will perhaps be understood by some that the birth of the Spirit does not take place till after the birth of the water, when the hands of the elders are laid upon our heads. But be this as it may, up to the present, I can not help but believe that the Spirit of God was within us either before or at the time of baptism of water. Will some one kindly enlighten us on the above?

I asked the following question some time ago through the HERALD: Are we perfect when we come up out of the waters of baptism? Bro. J. E. Vanderwood kindly responded, for which I was thankful to our brother. He presented several passages of scripture to point out my mistaken idea. But

really I can not see that any of the scripture quoted answered the question; but would be more adapted to those of us who after leaving the waterside through circumstances over which we have no control would have to mix up again with the world and be tainted more or less again with sin. Our brother may be right, and through the want of sufficient comprehension I am not able to grasp the evidence he produced. But am I really to understand that our Savior and his immediate followers did not mean what they said when they made the statement, "He that believeth and is baptized shall be saved," and "Why tarriest thou? arise and be baptized and wash away thy sins"?

In what other way can I look at this remission of sins but in the way Jesus teaches? I must obey God rather than men. (See Acts 5:29.) Man as good as tells me that my past sins are still upon me after I have been baptized. And Jesus tells me that baptism (according to gospel plan) will remit all my past sins. I understand then that the sins which made me imperfect when they are remitted I am brought back to the perfect condition I was in before sin entered my heart. When Jesus does anything he does it thoroughly so that no one can improve upon it, and when our sins are remitted there is not a stain left within us, so that we must be in a perfect and saved condition until we get tainted again with sin. Let us look at it in this way: Suppose we were called away from this probation as soon as we came up out of the waters of baptism, before we had time to enter into sin again, and having had no opportunity given us of perfecting ourselves as our brother states, although we had investigated the gospel plan of salvation and were thoroughly convinced that if we gain salvation, it must be by obedience to the gospel; and so taking Jesus at his word, that baptism will remit our past sins, we were baptized. Are we then after this obedience still sinners, imperfect, and in an unsaved condition? I hear some of our preachers say that baptism is a mere nothing, that it is only an entrance into the kingdom. Well, that may be so. But I feel thankful in my heart that God permitted me to gain an entrance, and I hope I shall never be heard to say that baptism (according to the gospel plan) is a mere nothing.

Our brother, quoting Matthew 5:48, says, perfection has to be sought after and that it does not seem reasonable that we are perfected in a moment. True, but I wonder what we were doing (I allude principally to those like myself who came from other religious bodies) all the time we were investigating this latter-day work, which was not done in a moment. Were we not then seeking after perfection in seeking after the greater light there was in the gospel than we already possessed? And I can not help but believe that when our sins which made us imperfect are remitted we are brought back to perfection and in a saved condition unless afterwards we are, as above stated, tainted again with sin. We should then strive to live such pure lives that will again lead us up to perfection. Our brother in the early part of his letter says he does not agree with me, but I find that later on in his remarks he does, for he says, to be perfect we must be sinless, which means also that if we are sinless we are perfect, which is the very thing I have been contending for, believing as I do that if our sins are remitted we are sinless.

From one who needs instruction,

W. MADDOCK.

COALGATE, Indian Territory, April 11, 1905.

Dear Herald: I know this work is true, and I love it. I have been a member five years next August, and have never regretted the step. Saints, I want you all to pray for me, that I may live such a life that I will be able to meet my mother in heaven. I was only seven years old when she died. I am sixteen now. Many times have I wished that I could have died when she did. But I know if I live as good a life as she did I will meet her there.

I feel my weakness, and I ask the prayers of all the Saints

for I need them this morning. It is my desire to live such a life that I may be a Saint in actions and in works as well as in name.

I go to Sunday-school every Sunday that I can. I love to go to prayer-meeting. I know that by these meetings we are strengthened. There is a branch here of about forty members.

Your sister in the one faith,

MARIE McCLAIN.

WEST BRANCH, Michigan, April 1, 1905.

Dear Herald: I am living up here in Northern Michigan and do not see much in the paper from here, but do not wish to have you think that there is no work going on for the Master. There are many good Saints who are walking in the light as he (the Savior) is, in the light; that is, doing the best they can according to the knowledge and power they have, while there are also many who are doing little or nothing for the advancement of the Master's work, and there seems to be still another class, which seems to be trying to live good, straightforward lives, but it does not take very much to make them stay from meeting or Sunday-school; and if there is a call for money or anything for sacrifice in temporal things they are very quick to exclaim, "Oh, no, we can't do that." But there are others who are willing to sacrifice their lives and all the pleasures in them for the gospel's sake. As for me I can not see anything in this life to cause me to slacken my pace even for one moment of time, as I fail to find anything to compare with this work; but I do not wish to say by this that I do not have any trials. I have many trials and things that are hard to bear from those that should be my friends, but God being my helper I will serve him as long as he permits me to remain among men, and I am trying to do all that lies in my power for the advancement of gospel light and truth.

Just six weeks ago to-day we had to bury our infant son, one and a half years old, which was very trying to me; but we know that every son that God receives he also scourges, and so I am brought to think that the Lord had a wise purpose in so doing, and I can calmly say, "Thy will, not mine, be done, O Lord." I can still say I am in the ranks for the onward progress of the good work in these the last days; for I know that the Lord has his hand in the work and that it is accepted of him and had it not been for the knowledge I had of the work by direct revelation from God that it was his work I would not have been in the work to-day. I have had some very highly appreciated instruction lately at the hands of Elder David Smith, whom I think is a grand, good man, and one whose heart is in his work. We are expecting to organize a Religio local in April, and we hope it will prove a success.

Yours in the bond of peace and love,

D. D. DUNCAN.

Extracts from Letters.

G. H. Graves, Hopkinsville, Kentucky: "I send you clipping from the local paper noting my marriage to Mrs. Sadie Jeanette Williams, April 6, at four o'clock. The work is onward in this place. I have been invited to preach next Sunday, the 9th, in the largest brick church (colored) in this town. May God's choicest blessings attend all at General Conference."

J. W. Whitley, Bridgeport, Washington: "I hope the conference will be a success. I thank my heavenly Father that I have been permitted to understand the true principles of the gospel. I am not ashamed of it. I desire the prayers of the Saints in my behalf."

Alvin Knisley, Weyburn, Assiniboia: "I baptized and confirmed one of Dowie's Seventies to-day, who also took a course in the Dowie college, Chicago. After a horseback ride of twelve miles I preached in Weyburn Hall this evening to an attentive audience. All goes well. Prospects bright."

Henry Ellis, Llansamlet, South Wales, in a letter to Frederick M. Smith, March 26, wrote as follows: "I am in the midst of the Welsh revival, but as yet have been able to see but few lasting effects as a result thereof. That it has done some good no one will deny, I mean so far as drinking is concerned; but on the other hand I am afraid the general moral effect of the revival will not be of a very elevating character. We have recently been informed that the Lord has suffered this delusion (for such it is) to come upon the people to bring about his purposes, and to assist in preparing the way for his truth to reach the honest in heart, and we have received many evidences that he will bring about his will and cause the truth to be made known in his own time. I am looking forward to the day when the church will see her way to appoint laborers more abundantly in this land. Much harm has been done by some who have come here in the past and instead of building up the work here they have, to a very great extent, pulled down by inducing our members to emigrate to America. Numbers have left here and given up good positions to work for less than they could get here. I trust our people will act with more wisdom in the future, for I believe the Lord will manifest to us when the time comes to flee unto Zion. I trust and pray you may have a bright and profitable conference, and that much lasting good will result therefrom, and all the faithful servants of Christ be encouraged. I also hope this will find yourself and your beloved father enjoying the blessing of health. I shall ever remember him and his kindly disposition while with us here, and I hope his days of usefulness will be lengthened out in the cause he has so faithfully and so honorably adhered to. Should you meet Bro. William Lewis of St. Joseph at conference, please give him my kind regards. He was a father to me while here. With best wishes to you and all the household of faith. Your brother in Christ."

Miscellaneous Department

Conference Minutes.

Western Wales.—Convened at Llanelly, March 4 and 5, 1905, E. B. Morgan and David Lewis in charge. Statistical reports were read and approved from Penegraig Branch and Aberaman Mission. Ministry reports: Elders E. B. Morgan, David Lewis, J. G. Jenkins, J. O. Evans, and Henry Ellis; Priests W. P. Cox and David Edmunds; Teacher Arthur Edwards. Bishop's agent's report was read, also report of treasurer. The committee on renovating chapel at Llanelly was continued, and Bro. John Harry was added thereto. Bro. J. W. Rushton and William Lewis were selected to represent the district at General Conference. The committee on district rules was further continued, as also the committee for re-collecting and binding the Welsh hymn-books. Bro. J. W. Rushton was sustained unanimously as missionary in charge of British Isles, and Bro. E. B. Morgan missionary in charge of Wales. The president of the church and all the authorities thereof were sustained in their respective orders as usual. Officers were then elected as follows: President, Bro. E. B. Morgan; vice-president, David Lewis, Arthur Edwards treasurer, Henry Ellis secretary and Bishop's agent. It was resolved that the next conference be held with the Penegraig Branch on the first Saturday and Sunday in September, 1905. The Sunday services were characterized by a marked degree of the Holy Spirit, and those present were stimulated to continue in the battle for truth. Owing, however, to the inclemency of the weather several were prevented from attending. Henry Ellis, secretary.

Florida.—Conference convened at California Branch, March 13, 10.30 a. m. T. C. Kelley, president; Mae McArthur, secretary. Branches reporting: Santa Rosa and Calhoun. Elders reporting: T. C. Kelley, W. A. West, W. J. Booker, and B. L. Jernigan; Teacher Joseph Dixon. Bishop's agent reported, since his appointment in January: Received, \$16; paid out nothing. W. A. West and S. D. Allen were appointed delegates to General Conference. Adjourned to meet at Coldwater Branch, June 17, at 10 a. m.

Notices.

In accord with the resolution passed at the late Mission conference, held at Manchester, August 1, 1904, regarding the report of auditing committee on Bishopric books, etc., I wish to state that I am in receipt of report of the committee, and with the exception of a clerical error, and a difference of one penny, announce that those accounts are correct. J. W. Rushton. April 5, 1905.

Conference Notices.

The Kentucky and Tennessee District conference will convene with the Sedalia Branch at Oakland, May 27, 1905, at 10.45 a. m. All reports should be mailed in time to reach me by May 26. J. J. Adair, secretary, R. F. D. 1, Farmington, Kentucky.

Conference of the Southern Nebraska District will convene at Nebraska City, May 14 and 15, 1905. Bring the Spirit of the Master with you, and let us have a refreshing time before the Lord. H. A. Higgins, secretary.

Convention Notices.

The Sunday-school convention of the Southern Nebraska District will convene May 14, 1905, at Nebraska City. A. E. Madison, superintendent.

Died.

REYNOLDS.—James Fredward Reynolds was born near Woodbine, Iowa, April 2, 1878. Died March 3, 1905, at the age of 26 years, 11 months, 1 day, leaving father, mother, three brothers, and three sisters. He united with the church July 16, 1888, being baptized by E. R. Lanphere. He had grown to manhood in our midst, was kind and tender-hearted, and has won the love and respect of all who knew him, having set forth an example by righteous living worthy of imitation, and many can truly say, "His life has been a blessing to me." Words of consolation were spoken by Charles Derry, assisted by S. B. Kiblers.

IRONS.—Jacobs Irons, Sinking Springs, Ohio, March 29, 1905, aged 75 years, 2 months. He was baptized by Bro. L. R. Devore in 1887; later was ordained deacon, which office he held till released by death. He suffered for a year from heart affection. He passed away peacefully with bright hopes of a reward that awaits the righteous. Funeral from Saints' church. A large number of Saints and friends in attendance. Sermon by F. J. Ebeling, on the hope of the righteous.

MONSON.—Sr. Nellie Irene Monson, daughter of Bro. and Sr. J. W. Wilson, was born in Nebraska, April 14, 1885; died July 13, 1904, leaving one daughter, Lavetta K. Monson. She was married to Bro. August Monson June 3, 1902, who was left at the time of her death in the hospital, suffering with tuberculosis from which he did not recover.

MONSON.—Bro. August Monson was born in Sweden, March 10, 1877; died March 24, 1905, after a long and severe siege of suffering from tuberculosis and trial from the departure of his beloved wife from this world while he was in the hospital. He was ordained an elder in the summer of 1904.

SCOINS.—William B., born September 11, 1876, in Devonshire, England, and came to Nebraska with his parents and settled in Fremont in October, 1885. Was married to Sr. Cora Huff December 19, 1896, and died April 4, 1905. He leaves a widow and three children, a father, two brothers, four sisters, and other relatives to mourn their loss. Buried from the house at Fremont, April 5, 1905. Sermon by E. R. Ahlstrand. Laid to rest in Ridge Cemetery.

CARLSON.—Minnie May, daughter of C. J. and M. A. Carlson. Her death resulted from pneumonia, March 26, 1905. Baptized near Webb, by her brother, Joseph Carlson. Minnie was loved by those who knew her and was willing to pass over to the ever green shore. Sermon by a Methodist minister.

LUCAS.—Electa Lavina Gouldsmith was born May 5, 1834, in Ray County, Missouri. Was married to Mr. Lloyd Lucas May 7, 1853. She united with the Reorganized Church in January, 1875; was baptized by James Caffall, and lived a consistent and Christian life up to the day of her death. Some two years ago she was stricken with paralysis, from which she had been a most constant but patient sufferer to the time of her death, which occurred March 28, 1905. Funeral-service held at the Wortman home, March 30, 1905, conducted by J. W. Waldsmith.

MAKEPEACE.—At Kirtland, Ohio, April 4, 1905; after a short illness, Nelson Makepeace, aged 85 years, 3 months, 20 days. He was a highly respected citizen, having lived here since two years of age. Though not a member of the church was a

defender of our people. Prior to his death he requested that he should be buried from the Temple and that Elder L. W. Powell preach the sermon. Many of the Saints will remember Mr. Makepeace. Sermon by Elder L. W. Powell, assisted by J. H. Lake.

OLSON.—Bro. Swen Olson at Logan, Utah, April 5, 1905. Bro. Olson had been gradually sinking for the past year. He was born at Blandeberg, Sweden, July 15, 1826. Married September 20, 1864, his wife surviving him. He came to Utah in 1885, and was baptized into the Reorganization October 6, 1889, by Peter Anderson. Funeral conducted by S. D. Condit at the home. Sr. Olson, aged and alone, is left dependent.

TOWER.—At his late residence at Jonesport, Maine, Mr. Seth Tower, aged 69 years. He leaves one son and two daughters to mourn their loss. Funeral-services April 4, Elder U. M. Kelley officiating.

DOBWIN.—April 5, 1905, at Jonesport, Maine, Captain Charles R. Dobbin, aged 55 years. Funeral-services at his late residence by Elder U. M. Kelley, and services at the grave by the Free Masons. He leaves a widow (Sr. Ada Dobbin) and seven sons, besides a large circle of near relatives to mourn their loss. They have the sympathy of the entire community, by whom he was well known and highly respected.

CORBIN.—Sr. Emma M. Corbin died April 4, 1905, at Dahinda, Illinois, after a long and painful illness. She was 26 years and 10 months old. She united with the church September 11, 1904, being baptized by Elder O. H. Bailey. She was an earnest worker in the cause of Christ. She leaves to mourn their loss a husband, three small children, and many relatives and friends. Funeral from the Saints' church at Dahinda. Sermon by Elder Berve of Kewanee.

Harm Done by Farmers' Almanac.

It is hoped the time will come when it will be possible to forecast the weather for the coming seasons—to specify in what respect the coming month or season will conform to or depart from the weather that is common to the month or season—but that time has not yet arrived, and the officials of the weather bureau have been informed that they will best serve the public interests when, without indulging in personalities or mentioning any long-range forecasters by name, they teach the communities they serve the limitations of weather forecasting and warn them against impostors.

It is the opinion of the leading meteorologists of the world that the public interests are injured by the publication of so-called long-range forecasts, especially by such predictions as relate to severe storms, floods, droughts, and other atmospheric phenomena of a dangerous or damaging character, and the persistent efforts of certain men to foist their predictions upon the public for personal gain have reached such proportions that it is deemed advisable fairly and temperately to counteract the influence of those whom we believe to be preying upon the credulity of the public.

Some of these men may be honest, and may, in their ignorance, attach undue importance to storms that may, accidentally, coincide in time of occurrence with certain relative positions of the planets, or with changes in the phases or positions of the moon, or with periods of increase or decrease in sunspots or apparent variations in solar intensity. They may believe that they have discovered a physical law or a meteorological principle that has not been revealed to astronomers, meteorologists, or any other class of scientific investigators; but the publication of predictions that, by reason of their absolute inaccuracy, are calculated to be injurious to agricultural, commercial, and other industrial interests casts a serious doubt upon the honesty of their purpose and upon their asserted disinterested devotion to the public welfare.

Such publications bring the science of meteorology into disrepute, and can not, therefore, be made in response to a desire to advance that science along useful lines, and they retard the work of the honest investigator, through whose efforts only can gains be made in a fundamental knowledge of the causation of weather that will justify forecasts for a month or season in advance.

It is strange that men in any branch of industry should govern their business affairs by methods that were effectually discredited in the Middle Ages and which should not be tolerated in the twentieth century.—By Willis L. Moore, chief of the United States Weather Bureau, in *Chicago Tribune*, December 18, 1904.

McClure-Phillips announce that they have added to their list of spring publications a new book by Louis Dickinson. It makes a keen investigation into the creeds that are offered modern men by established churches, and discusses whether they can be accepted by educated people of the country.

Imaginary Geography.

Though no dreams of finding a new continent can fire people of our day, so long as the human brain remains imaginative, men will set out on queer quests. Some years ago a man in one of the Pacific Coast cities of the United States, after reading one of the wild romances of Stevenson, became convinced of the fact that in the South Pacific, near Fiji, there was an island inhabited only by women. It occurred to him what an easy and profitable scheme it would be to organize an expedition of men to go to that Adamless island, carrying the latest plows and axes and tools that belong to men, and to establish man's rule upon it. He was a persuasive genius, and in the course of a few months, organized a company of one hundred men, who chartered a sailing vessel, stocked it with farming tools and dresses, and then set sail across the Pacific. They arrived in Fiji in due course of time and told the object of their quest to the British governor. The governor laughed and said that the Adamless island was a fake. But they would not believe him, nothing could persuade them that they were on a wild goose chase. They persisted that the island was a reality and that they were come to take possession of it in the name of civilization and of the United States. Finally the governor, seeing they were in earnest, declared that even if one of the Fiji islands was what they sought, they could not take possession of it, because all the islands belonged to Great Britain, and it they attempted to plant the American flag on one of these British islands he would send his gunboat after them. The expedition then dispersed, about twenty remaining at Fiji and the others wandering off to other fields of conquest. But all still remained convinced of the existence of that island where only women lived.—From "Progress in geography," by Gilbert H. Grosvenor in the *Chautauquan* for April.

The Secret of Baby's Belly-Ache.

If we investigate formaldehyde, which, according to Doctor Bigelow's statement, is now the most common preservative used in milk, we may learn the secret of baby's belly-ache, of what ties his little insides into a knot. Professor Dean, of Wilkesbarre, says that formaldehyde is obtained from wood-alcohol by passing the vapor over a copper spiral, and is used for disinfecting purposes. It gives a rubbery consistency to milk, which makes it injurious to health, but keeps it sweeter for a much longer time than it would otherwise remain. Doctor Dean and Doctor Cochran, state chemist and professor of chemistry respectively at the Westchester Normal School, state that formaldehyde is a dangerous poison frequently used in embalming dead bodies, and that it is positively fatal to children and sick persons.—From "How the baby pays the tax" in the *April Woman's Home Companion*.

The *Christian Science Journal*, published in Boston, begins its twenty-third volume with the April number, and appears in a pleasing new dress. Its first editor was Mrs. Eddy, and to this number she contributes a poem entitled "Whither," and an article on "Prevention and cure for divorce." Mr. Kimball's article, "Christian Science: Its compassionate appeal," and Professor Mosley's discussion of "The problem of evil" are deeply interesting.

This being the official organ of the movement, readers of the magazine may expect to find in it a correct statement of the ideals of Christian Scientists. The publishers print in this issue a number of first-hand testimonies from those who have gained through Christian Science higher ideals of Christian living, as well as health.

Highway building will be taught in cities and villages from Lake Michigan to the Pacific coast by the Burlington-Northern Pacific-Lewis & Clark good roads special which will leave Chicago May 3. The special will be under the charge of the two railroads and the National Good Roads association. Stops will be made at thirty cities, and lectures will be given on the needs of better highways and the way to secure them.

The first part of the special's trip will be over the lines of the Burlington railroad. The train will enter on the Northern Pacific lines at Billings, Montana, continuing by this road to Portland, Oregon, where the final meeting will be held at the Lewis & Clark exposition in June.—*Chicago Tribune*, April 5.

One of the most interesting figures of American public life to-day is Governor La Follette, of Wisconsin, who has recently been elected to the United States Senate. The whole country will be interested in reading Mr. Walter Wellman's graphic account of "The Rise of La Follette," which appears in the March number of the *Review of Reviews*. In the same magazine, Mr. Charles Baldwin Cheney tells the story of the recent political movements in the Northwest, including especially those for primary reform and railroad taxation, with which Governor La Follette has been closely identified.

GENERAL CONFERENCE.

(Continued from page 391.)

Committee on archæology reported. The report was approved and committee continued.

A report was read from the High Council upon the matter of jurisdiction of the Kirtland District in the W. H. Kelley versus Henry C. Smith case, in which the jurisdiction of the Kirtland District was maintained. The report also recommended that some measures be taken toward establishing a rule of action to be generally observed by the church in dealing with members of one branch who may be residing in another branch. This matter was referred to the Presidency, the Twelve, and the Seventies, they to report upon the matter at the General Conference of 1906.

It was then moved that the report of the High Council be referred back for thorough investigation of all the evidence in the cases of Henry C. Smith versus William H. Kelley, and William H. Kelley versus Henry C. Smith. After some discussion the vote was ordered upon the previous question and the motion prevailed by a vote of 229 for, 33 against.

A report from the meeting of bishops, counselors, and agents held at eight o'clock Monday morning was read. They reported to have adopted the following resolution:

Resolved that an organization of all the bishops, counselors, and Bishop's agents, be effected to hold its meetings during the time of the General Conference of the church, to which all bishops and agents shall make their report of work accomplished, to this organization, which shall be compiled and properly presented to the General Conference. Also, that proper blanks for this purpose be prepared and furnished the members by the Presiding Bishopric, and blank certificates for use by bishops and agents to be issued to members of the church, showing a full compliance with the law of consecration.

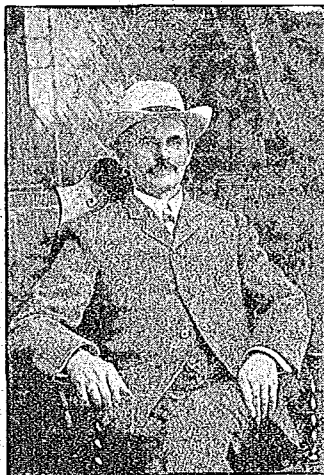
It was further moved:

Babies Cry for Milk, and Get Poison.

The babies of the land are crying for milk, and most of them are getting—what?

Within ten days I have received one hundred and fifty newspaper clippings. Thirty are about the Pure-food Bill now before Congress; twenty are miscellaneous, and one hundred—Poisoned Milk!

Milk is the Keystone to the arch of pure-food crusade. It is the life-blood of the nation, and by the sardonic logic of destiny is made the main channel through which the poisoners, for gain, are attacking the vitality of the race. Preposterous that out of one hundred and fifty articles on food-adulteration, one hundred should be on milk-poisoning, that this appalling preponderance of our capital crime should be committed against the babies. I say our, because there is not a mother's son of us who can vote or influence a vote who is guiltless. We are either actually engaged in the business of cheating the babies or are betraying them to the cheat.—From "How the baby pays the tax" in the April *Woman's Home Companion*.



Home Talk

Every family desires a good home. I make a specialty of selling good homes. Last week I sold the nicest home in Lamoni.

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D. F. NICHOLSON
Lamoni, Iowa

Resolved that all bishops, counselors, and agents be requested to file their inventory, and teach all members that it is their duty to file their inventory and pay in their surplus or special consecration as the case may be.

The adoption of the recommendations was moved and carried.

The Third Quorum of Elders reported.

The Fourth Quorum of Elders also reported, and recommended that the ordination of C. G. Lewis as president of the Fourth Quorum of Elders be provided for. The recommendation was approved and provision for ordination authorized.

Report from Fifth Quorum of Elders was read.

F. A. Russell was chosen to succeed himself as a member of the board of auditors.

F. M. Sprague and Heman Hale Smith were nominated for librarian. The vote resulted in the election of Heman Hale Smith.

The matter of a "college collection day" was referred to the Bishopric and board of trustees.

It was moved and carried that the Bishop be requested or instructed to furnish more shelf-room for church library.

Benediction by Joseph Smith.

At half past seven Frederick M. Smith was the speaker, assisted by M. M. Turpen.

Correction.

On page 390, strike out the date in center of line near top of first column. The matter following is the continuation of proceedings of the 15th.

The up-to-date farmer will find the April *Cosmopolitan* especially suited to his needs, for two of the articles have deep concern with his life and interests. Professor L. H. Bailey, director of the College of Agriculture, Cornell University, contributes a most instructive and practical paper on the Rotation of Crops, and Alfred Henry Lewis describes the workings of the Harvester Trust and the injury it is working the agricultural element of our population.

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O'Hayes 15405

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

Volume 52

Lamoni, Iowa, April 26, 1905

Number 17

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 LEON A. GOULD - - - - - ASSISTANT EDITOR
 FRED'K M. SMITH - - - - - CORRESPONDING EDITOR
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Editorial

THE CONFERENCE OF 1905; DARKNESS—LIGHT.

Before the assembling of the conference just passed, there was more or less of spiritual disturbance in our moral atmosphere, with here and there a cloud indicating a center of commotion of greater or lesser importance which presaged storms. The unsettled college question; the action of the college board of trustees, and the controversy between Brn. Smith and Kelley, were the affairs which were the more portentous of trouble; and many were apprehensive as to the methods of settlement, and the results.

The routine business passed off pleasantly enough; and so indeed did the matter of the continuance of the college; until the introduction of the report of the committee created last spring at Kirtland, consisting of the Bishopric and the trustees of Grace-land, followed by a minority report made by a member of the committee and the board of trustees. The minutes show that neither the majority, nor the

minority report was indorsed by the conference, the evident feeling being that there was merit in both to very many of the members of the conference who could not all see the matter of divergence in the same light,—an element of danger lying in either extreme,—the golden mean prevailing offering the better way out of difficulty being held by the majority. The contention was rugged and sharp, the motive for the good always appearing; and, if one may conclude from the calm and quietude of spirit which followed, the episode was profitable.

The effect resulting from the finding of the High Council in the cause appealed to that tribunal, was to throw into the open conference the controversy between Brn. Henry C. Smith and W. H. Kelley, standing since 1902; upon the discussion of which in greater or lesser degrees of heat, according to the temperament of those taking part, an order was made directing the council to take the whole matter into consideration. The council was duly formed and convened; but by one of those interventions of a kindly disposed providence, the brethren parties to the contention and their brethren counselors saw their way to a more peaceable and lasting settlement, one far less likely to be followed by continued bitterness, loss, and possible hatred if further prosecuted, a result most devoutly to be thankful for. The council gladly welcomed so peaceful a termination of their labors, to which their prayers as individuals and as a council had greatly contributed.

The brethren affected by the result and their counselors are to be commended for the prevalence of the better spirit of conciliation, rather than that of contention, the issue of which was at best doubtful so far as human wisdom could foresee. Nor must any be so uncharitable or careless of fact as to charge the result to an element of fear as to the issue on either part; no such element had sway.

The closing scenes of conference were characterized by a quiet and pleasant presence of the Spirit, showing clearly a promise of good for the year lying before us. We believe all felt that the watchcare of the Master would out of confusion bring order, out of the storms calm, out of differences unity, out of perplexity clearness and light.

There now is no vexing question left over for the conference of 1906. If there is any to arise we are not aware what it is. A matter is referred to the three leading quorums for examination with a view

to agreement as to what the rule and course of procedure should be in regard to the jurisdiction of the branches over members of the church temporarily residing within their precincts, but who may have their names and membership in other branches. This ought to be considered and settled without any trouble, as we believe the inquiry will be made in fairness and with a view to the good of all.

LIFE IN DEAD PLACES.

Under the above head there appears an editorial in the *Boston Daily Globe*, sent us by Bro. C. H. Lake, as follows:

In a remote old village in Northwestern Massachusetts, the little town of Montague is setting an example which is liable to spread to other towns in New England and may yet redeem them from the stigma of decadence from which so many New England communities have suffered. In this town is found a new settlement called the New Clairvaux Plantations, which seems to be based on a new idea and a very practical one. It is a social settlement back in the country where the members support themselves, and earn their own living, sustaining themselves and families by farming, fruit- and poultry-raising, as well as by teaching, handicrafts, and industries of various kinds.

The object of this scheme is to make country life interesting as well as profitable, and to furnish a spiritual and mental life which will soften the physical hardships and make life truly worth living. On these plantations the proceeds of the work all go to the worker. The workers all co-operate by exchanging work, by conducting classes for learning handicrafts, by maintaining a co-operative exchange in the village, by public exhibitions, and by such an exchange of labor that very little compensation has to be paid. By making exchange universal and by a system of complete mutuality and harmony, the settlement is made to develop and the plantation to build itself up, though it is not a community but a thoroughly individualistic experiment, in which everybody is made to pay his own way.

The foundation of all the success of this plantation is harmony, aided by economy. Its original founder, a clergyman, began by testing Henry D. Thoreau's so-called "law of domestic economy," outlined in his "Walden," and he found that it was an approximately reliable fact that a single man can subsist in rural New England and live the life of a cultured person upon five or six weeks of manual labor each year. To this he added another six weeks' allowance for the support of a married couple.

Having outlined the economic side of his scheme he next proceeded to provide for the spiritual and social. Being a journalist by profession and by taste an ardent lover of good literature, he set up a small printing-press to advertise his farming scheme as well as to assist him otherwise. He provided lectures on Ruskin, Carlyle, Kingsley, Emerson, and Owen and erected a chapel where Sunday services were held. In this way the settlement was made to grow and to amass a fund of literature. Thus the ball was set rolling, and made even to get a start in certain other settlements which had formerly been deserted hill towns.

The key-note of this experiment is harmony. Membership in New Clairvaux Plantations is regulated by a consensus in ideas with existing members, and the proven ability to find work for a living in the locality. Each member is responsible to himself, and no attempt is made to graft community life upon the settlement. Those who seek speculative profits or attempt to profit by hiring others or who cultivate a low idea of work or religion, as well as all confirmed pessimists, are ineligible.

For him who has the least desire for fellowship with the members there is left the broadest charity, and no one is restricted in his individuality who respects the equal rights of others.

By the judicious application of these methods the hillside settlements of the northwest have silently developed. There is Prospect Point farm with its chickens, herds, and—children. Then there is the Twin Maple farm; and at the crossroads we have the egg farm with its pastures and scenery. All these were once deserted farms, but have been redeemed by the new methods of co-operation. It only shows what can be done where honest purposes and motives are made to possess those who are willing to work and let work.

What has been done in these places may be done in many others. It only needs those who are willing to live prudently, eschew the fashions and pretenses of artificial living, and come down to nature. How cheaply men can live was shown by Thoreau many years ago. If the deserted farms are to bloom and blossom again, men must live cheaply, but in living cheaply they may yet live well and worthily.—*Boston Daily Globe*, April 15, 1905.

The scheme sought to be carried out by this social experiment is unique in that it is individualistic instead of communistic. Numbers of communistic societies have sprung up, and ended in failure. The foundation theory was at fault, the rules and regulations have proved inadequate, or there has been a failure in the application of the rules.

Whether this individualistic experiment proves a success or not the object as expressed above is a laudable one, that is, to "furnish a spiritual and mental life which will soften the physical hardships and make life truly worth living." Under existing labor conditions the grinding physical toil crushes out almost completely the spiritual and mental spark from the lives of thousands. Home too often is simply a place where members of the family meet at meal-time to hastily swallow a few mouthfuls of the food they may be able to procure, and at night to catch a few hours' sleep in preparation for the next day's toil. There is no time to think of the spiritual; no time to cultivate the mental; all the energies are required to obtain a sustenance. And even in many homes where some of the comforts of life are found, the cares of business require so much of time and energy that no time or strength remains for the cultivation of the spiritual and mental.

In this individualistic experiment everybody is required to pay his own way, and all the proceeds of the work go to the worker. And if it be true, as stated by Henry D. Thoreau, that a man can live the life of a cultured person upon five or six weeks of manual labor each year, providing all the proceeds of the work go to the worker, what becomes of the proceeds of the work of the thousands engaged in unceasing toil the year round, and yet are compelled to exist in a state of abject poverty? And would it not be better to foster such regulations as will guarantee to the laborer, if not all the produce of his work, at least sufficient to supply his wants, and some of the comforts of life, instead of such as compel thousands to labor on, surrounded by the hope-

less poverty, while the greater part of the produce of this labor goes to keep other thousands in idleness and luxury? Thoreau demonstrated his theory by putting it in practice in his own life, and the theory, in its application to a settlement, is now being tested at New Clairvaux Plantations.

All good men have sympathized with the poor, the oppressed, and the toil-burdened multitudes. The greatest and grandest of sympathizers was the Son of God. His early life from childhood was passed in poverty and toil; and he understands from experience the environments of the poorer classes. It is not surprising, then, that the plan of redemption introduced by him should provide for the uplifting of the downtrodden, and for the equalization of material or temporal things. The man who can not be happy unless he possesses an abundance of this world's goods above his brethren or those around him, is abnormally developed. The selfish side of his nature is in the ascendancy, and he presents a striking contrast to the meek and lowly One, who had "not where to lay his head," yet was content so long as he could bless humanity, minister to the wants of the oppressed, and preach the gospel to the poor.

The plan of equality, as revealed in the law of the Lord, is individualistic in a sense, in that it provides that each member shall have control of his stewardship, and the produce of his labor; and yet it also provides that he shall devote that which is above his needs and wants in assisting to care for the infirm and those who are denied the privilege of laboring for their own support.

An application of the law of God as revealed in this last dispensation is what is needed to soften the physical hardships of his people, and furnish opportunity for the development of the spiritual nature, and the cultivation of the mental faculties, that now is denied to many of the household of faith.

During the late General Conference at one of the social services the thought was expressed by one speaker and enlarged upon by two or three others, that the work of God was made up of two parts: God's part, and man's part. And if man would faithfully perform his part, he need not be concerned about God's part; he would look after that. There are so many who seem to take great delight in contemplating God's part. They like to talk of what God has done in ages past, and dream of what he is expected to do some time in the future, and yet the part that God has so plainly pointed out to them as their part of the great work, they are industriously hunting a way to avoid, seemingly forgetting that a failure or refusal to do the part allotted to them will preclude them from the benefits to be derived from the work God may do in the future, since they will not be permitted to take part in or witness it. Simply contemplating the magnitude of God's part of the work will not answer for the failure of man to do his part.

If this individualistic experiment by man results in the redemption of deserted farms from decay, and in making them profitable, and life worth living, surely a full application of the more perfect law, revealed of God, will redeem the waste places of Zion, soften the labors of the toilers, bring about that spiritual and mental development necessary before his people can become pure in heart, and make life "truly worth living," in its broadest sense.

L. A. G.

FOR INQUIRY.

The following letter came during the busy conference affairs and has been delayed for that reason. We have lost trace of the parents of the boy referred to, and request the mother to acquaint us of her whereabouts, or any one knowing her address to send it to us:

PALMYRA, Indiana, April 3, 1905.

Brother Joseph Smith: Within you will find clipping of the death of a boy who was placed in the care of Bro. Thomas Wheeler, of Galena, Indiana. His name was Edward A. Hawn. I believe you were a party to the placing the lad with Bro. Wheeler. I conducted the funeral and learned concerning the death of the boy, and I am satisfied it was a clear case of suicide. Reports, however, are different. The verdict of the coroner was accidental suicide. The boy, I believe, inherited the desire to take his own life from his mother. Perhaps you may have heard of his parentage. Bro. and Sr. Wheeler loved the child, and fed and clothed him well, and also corrected him, at times, but this was necessary, for he was strong willed and in some ways heartless in intentions, as he expressed them. I wish you to make a notice for HERALD as you may think proper, based upon the clipping. I do not know where his mother lives, but hear she has married. Bro. and Sr. Wheeler are heart-broken over the affair, perhaps anticipating trouble from the boy's mother, and the loss besides, also gainsayers' stories hurting the work as well. All the doctors I have talked with believe the boy was not right mentally and inherited from the mother the disposition to suicide.

I am busy as can be in a series of meetings.

Wishing you a splendid conference, I am,

W. H. KELLEY, of Indiana.

EDITORIAL ITEMS.

The *Ringgold Record*, a paper published at Mt. Ayr, Iowa, one of our neighboring towns, in its issue for April 20, 1905, has the following concerning Graceland College:

WILL MAINTAIN COLLEGE.

SAINTS' CONFERENCE AT LAMONI DECIDES TO MAINTAIN GRACELAND COLLEGE.

It will be a matter of rejoicing to many to know that the recent General Conference of the Latter Day Saints at Lamoni arranged for the continuance of the work of that institution. The impression had gone abroad that the college was to be closed, at least temporarily. Many supposed that in effect that action meant a permanent closing. In all probability that would have been the result. The conference of the last year had been divided in opinion in reference to the matter and the status of the school was left in doubt. The managers of the college saw the situation and that it meant peril to the existence of the institution and went bravely forward to save it. They gave a broad and charitable interpretation to the church authority which was to govern them and moved boldly forward. The college was kept open, the students kept together, and the interest cultivated.

Events have fully justified their course of action. The college has during the year enjoyed a good degree of prosperity. The late conference felt like recognizing the fact and giving to the directors a hearty God-speed. In the meantime, the college debt has been reduced to forty-seven hundred and fifty-two dollars and forty-seven cents, and the report of the Bishop shows that there is a sufficient amount on hand and promised to wipe out the indebtedness. There is a disposition among the Saints to give liberally to sustain their college. The management has been marked by economy, wisdom, and common sense. The firm resolution and determination to overcome all difficulties in the way, is especially worthy of all commendation. Knowing well that a well-established and well-conducted college is a perpetual fountain of blessing, far reaching in its results, the *Record* joins in hearty congratulations to all concerned that the financial emergency has been safely "tided over" and that bright prospects now are open to the college of their early love.

We appreciate the good will shown by Editor Tedford in his congratulations and shall hope that the steady progress and continued success of Graceland will continue to merit such whole-souled interest as manifested by the *Record*.

General Conference

APRIL 18.

Prayer-meeting at nine o'clock in charge of V. M. Goodrich and Duncan Campbell.

Preaching in the forenoon by O. H. Bailey, assisted by William Sparling.

The business-session opened at two o'clock with Frederick M. Smith in the chair. Prayer by Alexander H. Smith.

The Bishopric and college board of trustees reported that they had selected the first Sunday in September as the time for taking up the collection for Graceland College running expenses.

Additional report was read from the Second Seventy.

Report from a joint session of elders was read.

Report was read from the joint session of the Presidency and Twelve on the matter of the ordination of women. They reported that in the absence of any revelation directing that women be ordained to office in the priesthood of either order they could not see their way clearly to report favorably upon ordination of women, as suggested in the paper submitted to them. Report adopted.

Report of the board of publication was read, showing a financial gain for the year. HERALD subscriptions have increased, but there has been a falling off in *Ensign* subscriptions.

Communication from H. L. Holt was read, asking that a court be appointed by the body to investigate his case. A motion obtained that the matter be referred to the missionary in charge of the Pacific Slope Mission.

The request from the Fourth Quorum of Deacons for a reorganization of their quorum was referred to the Quorum of Twelve.

President Smith stated that some action should be taken to provide members of the High Council to sit upon the case referred to it yesterday, and other cases that might come before it.

It was moved that the President be authorized to name the high priests to sit upon that council, at the present time, when it shall convene, and all others between now and next conference, subject to the ratification of this body.

President Smith presented to fill the vacancies occasioned by the death of J. H. Peters and C. A. Beebe, the names of George A. Smith and John A. Grant. The nominations were ratified.

The resignation of W. A. Hopkins, member of the board of publication, was accepted, and the nomination of Oscar Anderson by the Bishop to succeed him was approved.

By separate motion the following boards, committees, and quorums were sustained: Board of Trustees of Graceland College; Board of Publication; First Presidency; Quorum of Twelve; Seven Presi-

dents of Seventy; Presiding Bishopric, bishops, counselors, and agents; the Quorums of Seventy; the High Council; the Order of Evangelists; High Priests; Quorums of Elders; Church Secretary; Church Historian, Assistant Historian, Church Recorder, and Assistant Recorder; Church Librarian; the Quorums of Priests; the Quorums of Teachers; elders, priests, teachers, and deacons, in good standing not in quorums; Quorums of Deacons; auxiliaries of the church.

A vote of thanks was extended to officials of the Burlington Railway Company for the courtesies extended. A vote of thanks was extended to the Lamoni Saints for their hospitality. A vote of thanks was tendered Bro. F. M. Sprague for his work as librarian the past year. A vote of thanks was also extended to Sr. May White, chorister, and her assistants.

The church publications, SAINTS' HERALD and *Zion's Ensign* were sustained.

The following committees were sustained:

On tracts, Presidency; American archæology, F. M. Sheehy, W. H. Kelley, William Woodhead, Louise Palfrey, R. Etzenhouser; Revision of church history, Joseph Smith, W. H. Kelley, Charles Derry, J. R. Lambert, and board of publication; clergy credentials, Joseph Smith, E. L. Kelley, R. S. Salyards; joint council with Church of Christ, A. H. Smith, E. L. Kelley, Heman C. Smith, R. C. Evans, Roderick May, R. S. Salyards; on incorporation in Canada, E. L. Kelley, R. C. Evans, William Anderson.

The following were sustained: Board of auditors; clerical force of conference including press committee; janitor and ushers.

President Smith nominated M. H. Cook, E. W. Nunley, and A. J. Moore to temporarily fill vacancies in High Council caused by absence of three of its members, and the nominations were approved.

The following ordinations took place: George A. Smith, to be counselor in the High Council, by Joseph Smith and W. H. Kelley; J. A. Grant, same office, by W. H. Kelley and Joseph Smith; C. G. Lewis, president of Fourth Quorum of Elders, by Joseph Smith and W. H. Kelley.

President Joseph Smith pronounced the benediction.

Preaching at seven o'clock by T. W. Chatburn, assisted by Arthur Allen.

APRIL 19.

Prayer-meeting at nine o'clock in charge of J. A. Grant and John Midgorden.

Preaching at fifteen minutes to eleven by M. H. Bond, assisted by C. E. Irwin.

At two o'clock the closing session of the conference was presided over by President Joseph Smith. Prayer by I. N. White.

President Smith requested permission to withdraw the name of A. J. Moore as one of the temporary high councilors, and present instead the name of J. M. Terry, for the reason Bro. Terry was acting member of the High Council at the time decision was rendered which was referred back by the conference. The request was granted and the nomination of Bro. Terry approved.

The following resolution was adopted:

Whereas the Presidency has suggested that the conference provide that the High Council be convened to dispose of all matters referred to it before the sitting of the General Conferences,

Resolved that in the opinion of this conference the Presidency are authorized to convene said council at such times as will enable it to hear all cases before the sessions of the General Conferences begin.

Report of the General Sunday-school Association was received as follows:

To the Annual Conference of 1905; Greeting: The General Sunday-school Association respectfully submits the following report for the conference year just passed.

The progress of the work has been steady, certain, and in most localities and in most departments very satisfactory. As the results of the Sabbath-school work being better understood it is better appreciated and therefore more generally adopted. And when we say more generally adopted we mean that more persons are taking an active part therein. Lay member, officer, minister, old and young, all have caught the inspiration to unite in the one effort to teach the simple truths of the gospel to all. We will never know what good may come from these efforts but we are certain that it will be well worth the effort it may cost.

We are able to report 55 district associations, 467 schools, 20,289 scholars, being a gain over last year of two district associations, (after the loss of one occasioned by the union of the New York and Philadelphia Districts,) 41 schools, and 1,475 members.

The General Association had no regular worker in the field the past year, but considerable work was done by the officers at the reunions and district meetings. The same arrangement is provided for the ensuing year with the addition that the executive committee were authorized to engage the services of competent workers for limited periods to act as field workers in localities where this work is needed.

Our finances are on a safe basis. The *Quarterly* continues to produce sufficient revenue for the needs of the association, though the undertaking of new ventures may tend to reduce the balance this year.

The *Gospel Quarterly* continues to be useful in its sphere and so far as we are able to determine it has been fully up to the necessary high standard. The *Quarterly* is constantly increasing in circulation and we trust in usefulness too. It is now issued in four grades, though it is contemplated that as soon as the present series of six quarters of first primary lessons are completed to make them into permanent form and issue them as a book and not as a quarterly. The convention ordered the issuance of a teachers' quarterly which will be provided for as soon as practicable.

The home department has been established for some two or three years, but not until last year has it been pushed with special vigor. Mrs. T. A. Hougas was appointed general home department superintendent and has succeeded in planting this work in many places. She has had the hearty co-operation of many of the missionaries in the field, which has been of material aid to the work, and, as we believe, a blessing to those whom

they induced to take up the work. She desires to express appreciation of the assistance rendered by the brethren and hopes that it may continue.

The fourteenth annual convention of the General Association closed with the evening session, April 5, 1905. The regular routine of business was transacted and preparations made for the work of the ensuing year. No questions of special or unusual importance were considered, and the only deviation from the former work is the issuing of the teachers' quarterly as before mentioned.

Sr. Anna Salyards, former editor-in-chief of the *Gospel Quarterly*, has been continued in that position. She will be provided with such assistance as may become necessary to accomplish the work to be done.

The revising committee, consisting of Brn. Duncan Campbell, John Smith, and R. S. Salyards, was sustained by the convention by a strong vote.

The officers for the ensuing year are as follows: Superintendent, T. A. Hougas, Henderson, Iowa; first assistant superintendent, J. A. Gunsolley, Lamoni, Iowa; second assistant superintendent, A. Carmichael, Anaheim, California; secretary, D. J. Krahl, Lamoni, Iowa; librarian, Mrs. E. Etzenhouser, 2415 Wabash Avenue, Kansas City, Missouri; treasurer, John Smith, Lamoni, Iowa; home department superintendent, Mrs. T. A. Hougas, Henderson, Iowa.

We wish to express our appreciation of the interest shown and good work done in our special line by the many local and district workers, and especially by the brethren of the missionary force. The tangible results of the efforts of these brethren and others of the ministry is quite perceptible, and we trust it may give them as much pleasure in doing the work as it does the association officers in receiving it. We hope that all may be able to continue therein.

We bid you all a hearty God-speed in your labors.

T. A. HOU GAS, Superintendent.
D. J. KRAHL, Secretary.

Additional report from the First Seventy was read.

A motion to extend a vote of thanks to the reception committee prevailed.

While waiting for some delayed quorum reports President Smith addressed the assembly as follows:

The session which has so far passed has been one of considerable trial to more than one. I presume were it not for the understanding that we have of the conscious confidence that we have in the overruling providences of God some would have been inclined to think that we had almost been forsaken by the Spirit.

I notice with considerable regret, as your presiding officer, the too frequent recurrence of the disposition to resent. It seems to me that we have not yet learned the full extent and meaning of what Christ said, "Resist not evil." I regret that any should so far have forgotten the natural courtesy which men professing to be servants of the Lord should exercise toward one another as to attempt to correct what is supposed to be, or known to be, or felt to be improper statements at once, or, to say the least, too vigorously. I regret this because it almost always leaves a sting behind, and to a certain extent hurts the influence that we have one with another.

However, nothing should be carried out of the assembly-room in the spirit of evil memory or of disparagement. Words spoken hastily in debate or under strong influence of provocation, or anything of that kind ought to be passed over. Whatever may have been done we all must admit that the motive in which we have entered into our work has been a good one, and we must credit all others with the same motive. I believe it to be due each other. And this largely removes the result of mistakes that may be made by us.

As one of the speakers has aptly remarked, "We do not claim

infallibility, as individuals, nor as a body." We may make mistakes. And, as suggested by another, "Who has not made them?" You are all aware that I have because I have been the center of observation. I have been in the lime-light all the time now for forty-five years. And if I have not made mistakes during that time it is remarkable at least, and may possibly be attributed to innocence rather than design. And if those mistakes have not been observed, noted, it may be due to the dullness of those who have been cognizant of what has been done by me and said by me, or to an extreme charity on their behalf toward me. And perhaps it would not be well to claim, so far as I am concerned, either extreme; for you certainly are not a dull set of men. The records which you have made in the world in defense of the gospel you have been preaching abroad, the manner in which you have sustained yourselves under attacks that have been made, and against which you have defended that which has been advocated by you, and the general proposition indorsed by the church, all indicate that however quiet you may be there is a latent reserve force that stands well to your credit and to the benefit of the cause you serve.

I trust that in the year that is past I have been enabled to co-operate with you all in the ministerial field, and in local charge, acceptably. If I have not done this I shall not be offended if my attention is called to it; because it would be a mistake to ignore the just claims of any, and I have no disposition to treat with disrespect any laborer in the field. That at least is my present conviction.

I know that everybody engaged in this work with full purpose of heart must necessarily make some sacrifice. I have not made the sacrifice that a good many of you men have made and are making, notwithstanding that when I engaged in the work I have from that time to this never had any other aim or object. I never engaged in business enterprise that I was not forced into. I have never tried to make any money by other methods of business. I have never had any political ambition to gratify, though political honors have been offered to me. But by an understanding and agreement with President Blair, who was of an opposite color of politics, we quietly minded our own political business, and did not make it a subject of quarrel between ourselves. And, as you are all aware, he sunk personal enterprise and ambition to engage in the work, and I could do no less than this. And of course we let political matters alone so far as the personal advocacy or accepting political honors is concerned.

Every man has his influence, and I have mine. I am called partisan by some. I do not object to that. Any man who feels earnest must be partisan, more or less.

Another thing that has been rather against me, and in favor of others who have made sacrifice is this: I have had a personal interest in accomplishing a part of the work that we have been striving to do. I had a selfish interest in redeeming the name of my father from unnecessary obliquity. If he had been guilty of wrong let him suffer the penalty, but if he had been suffering unjustly, and if his memory had been suffering unjustly I had a personal interest in removing that so far as I could honorably. It was not especially for the purpose of making the name of "Smith" honorable that I did this; but believing as I did at the outset that the religion that he had been instrumental in bringing to light was in its greater portion true, and the religion of the Lord Jesus Christ, I was interested that that work should not suffer because of undue obliquity cast upon his name or his memory. So far, you can understand, I have had a personal interest. And the sacrifice I may have made, whatever it might be, I do not claim that it was much of a sacrifice, for the possibilities are that I would never have succeeded in anything else if I had engaged in it. I am quite willing to take the estimate that has been made in respect to me, that in material things I should not have strength. Let that be as it may, I know that many of the ministry have sacrificed

just as much as I have in regard to engaging in their work. They have not had this selfish motive at heart. It was with them, the work, first, last, and all the time. And they have done this, making this sacrifice heartily. If a man could not stand it he was approved if he stepped out quietly, maintained an honorable integrity before the world and before his fellows, but ceased to labor. But when the question of sacrifice is brought in it has been justly said that those who are dependent upon the ministry also sacrifice; and they sacrifice a good many things, and the spirit of sacrifice is certainly as much to be admired in them as it is in those who are ministers. But again, these sacrifices are shared alike by other portions of the great working mass of the church. And, as a consequence, if a sister is entitled to credit for sacrifice of the associations of her husband, or father, or brother who is in the field, we ought by no means to deny other sisters elsewhere the privilege of helping the work by sacrificing in another way if they choose to do it. For certainly they may and do feel the spirit of sacrifice just as much as do those wives of those ministers in the field. And I say, Let them heed the Bishop's call, and sacrifice in this sense. They may have the company of fathers, brothers, husbands, and enjoy their association at home; but let them sacrifice, while they have these blessings, for the benefit of those who are deprived of them.

Now it seems to me that that is, talking about equality, that that is at least equality.

There is another thing, (and I would like to impress it if I possibly could, as deeply as I feel it,) and that is that that which belongs to the body, of honor, esteem, and respect, in position, ought not to be entirely forgotten in mercy to an individual. You can easily understand that when I make a personal application of it. The body has rights so far as I am concerned. They respect and honor the discharge of my duties toward them. But if by any means I become recreant to my sense of duty to that body, no tender mercy to me as an individual ought to stand between the good, the honor of the body and my just punishment for that recreancy. Now how little you may think it or how great you may think it, one thing is absolutely certain: I could paralyze the best arm of the ministry we have, by personal misconduct,—dishearten and discourage the leading ministers of the church in every field occupied by those ministers. It would be an unseen influence that would paralyze their efforts, and they could not maintain the honor of the church if they had to sustain me in wrong-doing. And if that is good in my case, it holds good in every other man's case, no matter how great or how small he may be. The principle is there, and we must not lose sight of it in our extreme regard for the individual rights of members. We must not forget that which is due the body, the body of Christ.

Another thing: Every man does his duty as he sees it. It is out of the question for me to see my duty at all times as somebody else sees it. I must do it as I see it. And every man in this body claims precisely the same privilege. I do not care what his name is, or what the position he occupies, he must do his duty as he sees it, and as he feels responsible to the body and to God. I make no reflection when I say that if in the endeavor to secure my way I feel an extreme degree of selfishness there are minds in this church who would be exercised by the spirit of distrust when I undertook to presage the influence that I might make by proclaiming my honesty in the effort; that is conceded to every man, that he acts honestly. I concede it, no matter whether he sees as I see, or does as I do, or would do differently from what I would do under similar circumstances. The question of honesty is for each and every one.

Let me illustrate this. I remember upon one occasion while living in the Lamoni Branch, Bro. M. B. Oliver was presiding. There came to us a man who had been a Strangite. He came to us for the purpose of being received upon his original bap-

tism. He had been a member of the old church, as I understand it, and understood it at the time. The matter was presented to the branch authorities in business-meeting, and the proposition was made to appoint a committee for the purpose of hearing what he had to say and reporting to the business-meeting what they would recommend in reference to it. One of our brethren vehemently opposed the appointment of this committee because it was contrary to the law of God, and he so testified by the revelation of God to him, so he said. But in spite of that the committee was appointed, and he was named upon the committee to serve, notwithstanding that he had said that he had a revelation from God that it was contrary to the law of God, examined the case and reported it at the business-meeting. You can understand what I mean when I say that it is possible by an extreme urging of our conscience upon others who may oppose us, that we detract from our own virtue, our own honor.

I used to say (I would not dare to say it now after what I have seen of men I have met with in the world) that I was always afraid of the man who jumped into the middle of the street and yelled, "I am an honest man." I always thought I would watch that fellow.

The honesty of ourselves, as soldiers together, is to be measured by our continued onward course, and our consistent behavior while pursuing that course. You can easily see that. And the silent pursuer of his course will sooner or later attract more attention to himself, and receive better credit than one who continually insists that he does what he does because of his honest convictions. His honest convictions are always conceded.

Now the year that lies before us, I am thinking, will be fraught with a great deal of interest to all of us. We stand before the world in a slightly different position to what we have done hitherto, in regard to the controversy between us and the people in the West. That difference is this: He who is presiding over that body in the West has publicly confessed before the people, before one of the highest critical courts of examination that it would be practical to get before, in the world, that he has been living in violation of the law of the State, the law of the United States, the law of the church, and the law of God. It has been asserted by us years before that such was the case, of those who occupy that position. But now it is a confessed fact. And the position taken by the Reorganized Church has been practically emphasized before the people of the United States, and before the people of the world. And the great mass of us are in condition to take advantage of that when conditions make it necessary or convenient when the question arises.

I do not know what may be the thought of you men, altogether; but I will tell you how it has occurred to me. If I had to stand before the people of the United States, with my conception of what is due to honor, integrity, and truth, facing such a confession as that, I would resign every honor that you have conferred upon me, and would seek the ranks of private life, and stay there. That is what I would do. My reason for that is simply this: We have conceded from the first that nothing but that which is true will ultimately stand. We may make mistakes, but sooner or later those mistakes must stand face to face with the great truth; and whatever we may have been under an expression of the truth must go, not, perhaps, to our salvation, but to our discredit, and we may be so saved as by fire but our works must perish. We must lose them.

Further than that, no man can afford to stand before his fellow men branded as one who falsifies the law of God, in his acts, in his conduct. He can not afford to do it. We have been confounded together because his name is Joseph. His name is Joseph Fielding; and I have seen his picture put in the public press with my name under it. But I hope that my brethren, wherever they go, will set the public at rest so far as the identity of the two men is concerned. And if sooner or later this

man should be expurgated from blame before his fellow men and before God, no man would be better pleased with it than I. Not because he is a Smith, mind you. It is a painful thing for me to think that one of the family who has been born and brought up under the protecting care of this latter-day work in a sense, should prove recreant to what he owes to God and to his fellow men. In order to make that plea to his own people he must conclude that God has been a changeable being, and that he has so changed himself and the operation of his laws to fit the peculiar conditions of mankind. But there is no revelation or scripture written anywhere nor any revelation of his own that has come authentically before the people that would warrant you or me in thinking that he has ever taken into consideration a condition of the people when he has given unto them a law that should be an everlasting law.

I hope that we shall be getting nearer and nearer together in our attitude before the world, and in defense of this great work, and that we shall really have a profitable year, taking up the duties that lie nearest to us with a respondent effort to do what we can.

I used to preach a sermon from the statement, "I would rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness." And hence I have always felt willing to do anything that lay in my power, from the work of the deacon clear up, or from the work of the presiding officer clear down, if it were necessary, never thinking that the work that was being done was that which would honor or dishonor the man; but that it was the effort he put into the work, the heart which he put into the work that made the work honorable. The man that sings and is joyous over his work is the man that gets through without unnecessarily being tired. But the man who drags himself into his work and continually pushes himself that way, he is always tired. That will not do for us. We are to be cheerful. And when I am not cheerful I will try to keep out of the way of those who are likely to get cloudy because I am.

I congratulate you, brethren, all of you, of every degree of the priesthood, every office in the priesthood, in the two priesthoods, for the—I was going to say magnificent effort you have made for the good record. I congratulate you upon the effort you have made to keep your ranks clean, and suggest that a proper oversight of your membership in the different quorums continue to this end. But be careful that you do not allow mistrust, suspicion, unjust aspersion, to either grow up in your heart or spring out from your lips. To my thinking it is altogether improper. And while we are authorized to take notice of diversions from right ways, we are not authorized to listen to the whisperings of unjust suspicion, and to repeat those whisperings where the influence of the man who is in the field, or any responsible position, is injured in his work. We can not do that. Those who are sensitive feel this. Honorable men feel it. Useful men feel it. And notwithstanding they may put on a bold front, keeping a stout heart, it must sooner or later tell upon the individuality, and he will get weary, weary in spirit. Now we can not afford to do that in my judgment.

I am truly pleased with the degree of unanimity, as a whole, in which we have conducted the business which has been intrusted to this conference. It has been very peculiarly trying to some of us, and yet I believe we have preserved the love of God in our hearts.

I have heard since I began the conference that the Devil was here in Lamoni, and that things were all going wrong in the church, and the Devil had his ascendancy in our midst. I do not believe a thing of the kind. Not at all. Mischief may arise from our undue enthusiasm, and from our human weakness; and for me to confess that the Devil has rule in the church, either from one end of it to the other, I do not believe a word of it. Not one word.

I do not know that I could express it in the language of

another, but the substance is about this: that our judgment of that which is outside comes from that which is within. And the judgment that we may pass upon such a condition of things as this may arise, not from the fact charged that there was this that we foresaw, but was shown through the lens through which we gazed at it, a distorted vision. I hope we will learn that to our good.

So far as I know, I have the personal confidence of those who are laboring in the field, and I am sure that every man whom I know, and whose name I recognize, as laborer, everywhere, has my support and confidence in the work unto which he is called.

I am not an aristocrat. I do not believe in priestcraft. I believe just what the prophet wrote while confined in jail: "Any man who exercises his priesthood in any degree of unrighteousness over his fellow men, amen to that man's priesthood." I believe that, and I believe that wherever it may be so exercised it is an error and must just as surely bring in evil in its train, as it is exercised. For that reason there ought to be complacency. And if we ever get nearer together it must be by a mutual bending toward each other. It must not be by an exercise of supreme authority, or anything of that kind. That never will bring men nearer. Look at the wide difference between the autocrat and the peasant of Russia. The autocrat dare not step outside of his castle without being surrounded by armed men. And our domestic president rides from one end of this country to the other, goes out and trusts himself to men out in the West, armed men, without a thought as to his personal injury. While we, as a people, may designate some man to watch over him, he puts himself at the mercy of the American citizen. He ought to do that.

One of the happiest thoughts that I had when I took my last mission out to Utah was that I was not afraid of any United States marshal that was in Utah or anywhere else. While numbers were hiding away from the marshal, a citizen of Iowa was out there, a citizen of the Reorganized Church, a member of it was walking the streets without a thought as to being arrested for misdemeanor. I was glad I was free. It made me feel good to think that I was a free man; that the son of Joseph Smith the Martyr, whatever they may think about him, or how mistaken they might think that I was, I was there, and my name was not on the list of the seven hundred that Marshal Ireland had in his hands for arrest. My liberty was with the people.

Now I know that you feel that way so far as your citizenship is concerned. I heard not long since a man state in the pulpit that he was glad that he was a free man. When he picked up the Bible he was at liberty to present it as he saw it, as he felt the influence of the Spirit. That he was not in leading-strings, and no man had put him in bonds as to what his liberty should be. That is the spirit in which men will conquer.

I remember a story told of General Jackson upon one occasion when Peter Cartwright was preaching. He was an eccentric preacher, and when Jackson came in and some one pulled Cartwright's coat and told him General Jackson was there, he says, "Who cares for General Jackson? He will be damned and go to hell as quick as anybody else if he does not repent." That was the sturdy independence of the man.

I thank you, brethren, for your kindness with which you have borne with me in the past as a presiding officer. I feel grateful to you. I am getting old, it is a fact. Might well be placed upon the superannuated list if it were not for the little strength that I have. And what I have shall be spent in the work.

I feel grateful that the Lord has listened to your prayers in my behalf. I feel grateful to him that he has thus far prolonged my life, until I am just about ready to say, Well, I am glad the work may be intrusted to younger men, stronger men, and that there is a goodly number who will rally to the support of the general work. And I hope that we will continue to

grow, not only as a body, together, but compacted, enriched, ennobled by the continuance of the Spirit of the Master in us and with us until the triumph shall have been fully won.

The day of our assembling this month was the seventy-fifth anniversary of the organization of the church—three fourths of a century, longer than Israel wandered at one time. But we now have our faces fairly set toward the promised land. Let us not forfeit our right, but continue until it shall be accomplished.

Report from the Third Quorum of Seventy, newly organized, was read.

The following appointments of general church missionaries were read:

APPOINTMENTS OF MISSIONARIES IN CHARGE, BY THE FIRST PRESIDENCY.

Mission No. 1, comprising the Maritime Provinces, New England, New York, New Jersey, District of Columbia, Maryland, Delaware, and Eastern Pennsylvania; Francis M. Sheehy in charge.

Mission No. 2, comprising Virginia, West Virginia, Western Pennsylvania, and Ohio; Ulysses W. Greene in charge.

Mission No. 3, comprising Michigan, Indiana, Northern Illinois, and Wisconsin; John W. Wight in charge.

Mission No. 4, comprising Kentucky, Tennessee, North Carolina, South Carolina, Georgia, Florida, Alabama, Mississippi, Louisiana, Arkansas, Oklahoma, Indian Territory, and Texas; Frederick A. Smith in charge.

Mission No. 5, comprising Central and Southern Illinois, Missouri, Kansas, and that part of Arkansas and Indian Territory included in Spring River District; Joseph Luff and Isaac N. White in charge.

Mission No. 6, comprising Iowa, Minnesota, North and South Dakotas, and Nebraska; Heman C. Smith in charge.

Mission No. 7, comprising Colorado, Wyoming, New Mexico, Utah, Idaho, and Montana; William H. Kelley in charge.

Mission No. 8, comprising Oregon; Washington, British Columbia, and what is known as the Panhandle of Idaho; Gomer T. Griffiths in charge.

Mission No. 9, comprising California, Nevada, and Arizona; Charles E. Crumley in charge.

Mission No. 10, comprising Dominion of Canada; Richard C. Evans in charge.

Mission No. 11, comprising the British Isles; John W. Rush-ton in charge.

Mission No. 12, comprising Scandinavia and Germany; Peter Anderson in charge.

Mission No. 13, comprising Australasian mission; Cornelius A. Butterworth in charge.

Mission No. 14, comprising South Sea Islands; left to Presidency, Twelve, and Bishopric to provide for.

Mission No. 15, comprising Hawaiian Territory; Gilbert J. Waller in charge.

APPOINTMENTS BY FIRST PRESIDENCY AND THE QUORUM OF TWELVE.

Evangelical Ministers.

E. C. Briggs, Ohio.

Henry Kemp, Independence Stake.

Ammon White, Southern Missouri.

J. J. Bailey, Northern and Eastern Michigan.

J. H. Lake, Southern Michigan and Northern Indiana District.

C. E. Butterworth, Gallands Grove District.

Charles Derry, Little Sioux District.

J. R. Lambert, Lamoni Stake.

Joshua Carlisle, Pottawattamie District.

High Priests.

Burton, Joseph F., Pacific Slope.

Crabb, James C., Gallands Grove and Little Sioux Districts.

Terry, John M., Northern California.

Williams, Thomas W., Southern California.
 Carmichael, Albert, Southern California.
 Jones, A. E., Southern California.
 Longhurst, R. C., Canada.
 Leverton, Arthur, Canada.
 Green, George, Canada.
 Mortimer, A. E., Canada.
 Hulmes, George H., Independence Stake.
 Tanner, Joseph A., Northeastern Missouri District.
 Parsons, A. H., Independence Stake.
 Roberts, I. N., Far West District.
 Moler, James, Far West District, St. Joseph objective point.
 May, Roderick, Independence Stake.
 Jeffers, S. J., Ohio District.
 Elvin, Robert M., Pittsburg and West Virginia Districts.
 Goodrich, V. M., Kirtland District.
 Smith, George A., Ohio.
 Pitt, Frederick G., Massachusetts District.
 Bullard, Richard, Massachusetts District.
 Closson, Andrew V., Mobile District.
 Cochran, Asa S., Southern Michigan and Northern Indiana.
 Grant, John A., Northern Michigan.
 McDowell, Willis A., Chicago.
 Baker, James M., Sioux City, Iowa.
 Cook, Marcus H., Pottawattamie District, Council Bluffs objective point.
 Hunt, Charles J., Gallands Grove District.
 Smith, John, Lamoni Stake.
 Smith, Elbert A., Burlington, Iowa.
 Stedman, Eli A., Ohio.
 Turpen, Martin M., Alabama and Florida Districts.
 McClain, J. R., Kentucky and Tennessee District.
 Nunley, E. W., Central and Eastern Texas.
 Lewis, William, Eastern Pennsylvania, Scranton objective point.
 Lake, Charles H., Western Maine District.
 Moore, A. J., Northwestern Texas and Oklahoma.

LIST OF SUPERANNUATED MINISTERS.

To the General Conference: By concurrence of a joint council of the First Presidency, the Twelve, and the Presiding Bishopric the following named have been placed on the list of superannuated ministers: D. S. Crawley, L. L. Wight, William Gibson, J. C. Clapp, J. C. Foss, J. W. Waldsmith, D. L. Shinn, John R. Evans, James Caffall, Duncan Campbell, William Summerfield, Peter Flinn.

APPOINTMENTS BY THE QUORUM OF TWELVE.

Seventies.

1. Allen, Arthur, St. Louis District.
2. Anderson, D. A., Kirtland District.
3. Aylor, W. M., Eastern Oklahoma.
4. Baggerly, I. P., Southern Indiana.
5. Baker, A. M., Southern Missouri District.
6. Bailey, O. H., Kewanee District.
7. Baldwin, Richard, Pittsburg District and Western Pennsylvania.
8. Barmore, Alma, Australia.
9. Beatty, T. J., Ohio District.
10. Becker, J. A., Germany.
11. Berve, Amos, Kewanee District, Kewanee objective point.
12. Bozarth, W. T., Colorado Mission.
13. Burr, C. H., Northeastern Illinois.
14. Christy, Wardell, Des Moines District, Des Moines city objective point.
15. Cornish, J. J., Northern and Eastern Michigan.
16. Cooper, F. M., Northeastern Illinois District.
17. Case, Hubert, Oklahoma.

18. Chambers, D. R., Fremont and Pottawattamie.
19. Case, Oscar, Gallands Grove and Little Sioux Districts.
20. Condit, S. D., Rocky Mountain Mission.
21. Chase, A. M., Rocky Mountain Mission.
22. Chatburn, F. J., Spring River District.
23. Chatburn, T. W., Spokane District, Washington.
24. Curtis, J. F., Colorado Mission.
25. Crumley, C. E., Northern California.
26. Davis, James T., Southern Missouri District.
27. Davis, John, Eastern Pennsylvania.
28. Dutton, Jasper O., Wisconsin.
29. Davis, E. A., referred to missionary in charge of North-eastern Illinois and Bishop for appointment.
30. Devore, L. R., Ohio District.
31. Ellis, W. D., Southern Indiana.
32. Enge, N. C., Oregon.
33. Etzenhouser, Rudolph, Pittsburg District and Western Pennsylvania.
34. Ebeling, F. J., Ohio and West Virginia Districts.
35. Erwin, E. A., Northeastern Texas.
36. Erwin, J. D., Indian Territory and Southern Arkansas.
37. Foss, S. O., West Virginia.
38. Fry, Charles, Omaha, Nebraska, and vicinity.
39. Goodenough, E. J., Northeastern Illinois District.
40. Gowell, M. F., Northeastern Kansas District.
41. Greenwood, W. H., Sheffield District, England.
42. Gregory, Frederick, Dominion of Canada.
43. Harp, Charles E., Southern Indiana.
44. Henson, E. L., Indian Territory.
45. Hansen, P. M., Australia, with permission to return to America in January, 1906.
46. Hayer, Eli, South Dakota east of Missouri River.
47. Haworth, W. J., Australia.
48. Howlett, R. B., Dominion of Canada.
49. Haden, W. E., Nodaway District, Missouri.
50. Jackson, J. W., Southern Arkansas and Louisiana.
51. Kelley, T. C., Southeastern Mission.
52. Kaler, John, Independence Stake.
53. Keck, F. C., Spring River District.
54. Kephart, W. H., Lamoni Stake.
55. Layland, A. J., Rocky Mountain Mission.
56. Lentz, J. B., Fremont and Pottawattamie Districts.
57. Macrae, W. S., Northeastern Missouri District.
58. Mintun, J. F., Northern and Central Nebraska Districts.
59. Marshall, W. C., Southern Indiana for eight months in the year.
60. Morgan, E. B., Wales.
61. Moler, H. E., Southwestern Texas.
62. Morgan, J. W., Colorado Mission.
63. McCoy, H. A., Minnesota.
64. Metcalf, J. W., Eastern Kentucky.
65. McKiernan, James, Eastern Iowa and Nauvoo Districts.
66. Muceus, Peter, Norway.
67. Payne, S. D., Southwestern Nebraska.
68. Pender, W. S., Seattle and British Columbia Districts.
69. Peak, W. E., St. Louis District with St. Louis city objective point.
70. Porter, C. H., Northeastern Kansas.
71. Peterson, J. W., Nauvoo District.
72. Phelps, Levi, Northern Michigan.
73. Renfroe, B. F., Southwestern Oklahoma and Northwestern Texas.
74. Rich, C. H., Maine.
75. Robertson, E. F., Southern Nebraska District.
76. Rudd, D. M., Southern Nebraska District.
77. Roth, J. S., Des Moines District.
78. Riley, J. T., Spring River District.
79. Roberts, J. W., Virginia.
80. Rumel, William, Minnesota.

81. Russell, F. A., Kewanee District.
 82. Sheppard, T. J., Indian Territory and Northeastern Texas.
 83. Sheldon, T. J., Far West District, Missouri.
 84. Smith, W. W., Philadelphia.
 85. Stead, J. D., Rocky Mountain Mission.
 86. Scott, M. R., Jr., Northern Indiana and Southern Michigan.
 87. Self, W. M., Southern Nebraska District.
 88. Sheldon, N. V., Oregon.
 89. Stubbart, J. M., Northern and Central Nebraska.
 90. Sutton, J. R., Minnesota.
 91. Snow, C. L., Southeastern Mission.
 92. Scott, S. W. L., Southern Michigan and Northern Indiana.
 93. St. John, Benjamin, Dominion of Canada.
 94. Shields, John, Dominion of Canada.
 95. Swenson, Swen, Rocky Mountain Mission.
 96. Self, R. O., Western Nebraska and Black Hills.
 97. Sparling, Henry, Oregon.
 98. Slover, F. M., Clinton District.
 99. Smith, W. A., Gallands Grove and Little Sioux District.
 100. Smith, S. S., Western Oklahoma.
 101. Smith, H. O., Southwestern Mission.
 102. Smith, I. M., Pittsburg District and Western Pennsylvania.
 103. Smith, W. R., Referred to missionary in charge of Missouri and the Bishop.
 104. Smith, David, Southeastern Illinois District.
 105. Simmons, S. W., Indian Territory.
 106. Scott, Columbus, Kewanee District.
 107. Sorensen, S. K., Des Moines District.
 108. Tomlinson, G. C., Dominion of Canada.
 109. Tucker, D. E., Alabama and Florida Districts.
 110. Thomas, O. B., Ohio and West Virginia Districts.
 111. Thorburn, George W., Northern Wisconsin District.
 112. Whitaker, A. L., Minnesota.
 113. Walters, R. T., Central Illinois District.
 114. Wells, Gomer R., Australasia.
 115. Wight, Romanan, Gallands Grove and Little Sioux Districts.
 116. Wildermuth, E. M., Northeastern Illinois District.
- Elders.
1. Anderson, Peter T., Denmark.
 2. Avery, C., Australia.
 3. Booker, W. L., Southern Mississippi and Eastern Louisiana.
 4. Belkham, C. F., Southern Texas.
 5. Baker, A. A., Colorado Mission.
 6. Burt, G. W., Northern Michigan.
 7. Burr, A. E., Northern Michigan.
 8. Barr, Andrew, Eastern Michigan.
 9. Booker, Alma, Southern Mississippi and Eastern Louisiana.
 10. Brookover, George, Wisconsin.
 11. Baldwin, D. R., Arkansas.
 12. Booker, W. J., Northern Mississippi and Western Tennessee.
 13. Baker, J. H., Western Oklahoma.
 14. Braun, Eugene, referred to missionary in charge of Maine and Bishop.
 15. Curtis, D. J., Colorado Mission.
 16. Condit, J. H., Rocky Mountain Mission.
 17. Craig, James, Pittsburg District.
 18. Christensen, J. J., Denmark.
 19. Cohrt, F. E., Gallands Grove and Little Sioux Districts.
 20. Day, George, North Dakota for nine months.
 21. Davis, William, Eastern Michigan.
 22. Davison, H. J., Maritime Provinces and Maine.
 23. Dorsett, Alfred, Dominion of Canada.
 24. Evans, James, referred to missionary in charge of Wales and Bishop.
 25. Farrell, R. W., Eastern Mission.
 26. Fields, S. H., Northern Mississippi and Western Tennessee.
 27. Farr, F. B., Eastern Iowa District.
 28. Goodwin, E. A., Northern Michigan.
 29. Graves, G. H., Kentucky and Tennessee.
 30. Grimes, J. F., Western Oklahoma.
 31. Gamet, Levi, Central and Northern Nebraska Districts.
 32. Granger, Francis, Southern Michigan and Northern Indiana.
 33. Hampshire, George, Dominion of Canada.
 34. Harp, John, Central and Eastern Texas.
 35. Hansen, J. H., Sweden.
 36. Hawkins, John, Society Islands Mission.
 37. Houghton, Leonard, North Dakota for ten months.
 38. Haun, O. J., Eastern Michigan.
 39. Harder, H. R., Indian Territory.
 40. Johnson, William, Seattle and British Columbia Districts.
 41. Irwin, C. E., Southern Arkansas and Louisiana.
 42. Jones, J. H. N., Australia.
 43. Kronberg, Nikolai, Norway.
 44. Kelley, W. H., left to the First Presidency and Bishopric to provide for appointment.
 45. Knisley, Alvin, Dominion of Canada.
 46. Keeler, E. E., Central and Western Oregon.
 47. Kemp, James, Colorado Mission.
 48. Kehauri, Society Islands.
 49. Koehler, Arthur, Pittsburg District and Western Pennsylvania.
 50. Long, E. E., West Virginia and Eastern Kentucky.
 51. LaRue, W. E., British Isles Mission.
 52. Lewis, C. G., Northern Michigan.
 53. Madison, A. E., Southern Nebraska District.
 54. Mackie, William, Australia.
 55. Maruake, Society Islands.
 56. Mortimer, J. L., Dominion of Canada.
 57. McCord, A. E., Nodaway District.
 58. Mannering, W. H., Central Illinois District.
 59. Madden, S. J., Northwestern Kansas District.
 60. McFadden, L. M., Tennessee and Kentucky.
 61. Newton, William, Southwestern England.
 62. Peters, C. J., Des Moines District.
 63. Prettyman, C. W., Western Nebraska and Black Hills.
 64. Pori, Society Islands.
 65. Pohemiti, D. M., Society Islands.
 66. Petre, J. F., Colorado Mission.
 67. Phillips, A. B., Eastern Mission.
 68. Phillips, T. A., Dominion of Canada.
 69. Place, William, Dominion of Canada.
 70. Pycock, James, Dominion of Canada.
 71. Pierce, F. J., Plymouth, England.
 72. Pickering, W. P., Arkansas.
 73. Porj Haroatea, Society Islands.
 74. Quick, Lee, Southern Kansas.
 75. Rannie, Edward, South Dakota, east of Missouri River.
 76. Russell, R. C., Dominion of Canada.
 77. Robinson, W. P., Wisconsin.
 78. Rere, Society Islands.
 79. Sawley, F. L., Southeastern Illinois District.
 80. Stone, Albert E., Kirtland District.
 81. Sparling, William, North Dakota.
 82. Smith, George H., Eastern Mission.
 83. Shippy, George M., Detroit, Michigan.
 84. Schreur, John, Northern Michigan.
 85. Silvers, A. C., Clinton District, Missouri.
 86. Turner, W. E., Eastern Iowa District.
 87. Tarua, Society Islands Mission.
 88. Teihoari, Society Islands Mission.
 89. Tapuni Aporo, Society Islands Mission.

Original Articles

REDEMPTION OF THE PURCHASED POSSESSION.

SERMON BY ELDER J. W. WIGHT, AT LAMONI, IOWA,

NOVEMBER 25, 1904.

In the first chapter of his letter to the Saints at Ephesus, beginning with the second verse, and concluding with the fourteenth, Paul writes as follows:

Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved: in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; wherein he had abounded toward us in all wisdom and prudence; having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: that in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him: in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: that we should be to the praise of his glory, who first trusted in Christ. In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also, after that ye believed, ye were sealed with the Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

God certainly knew that which was for our best good; and in sending his Son into the world that through that Son we might be redeemed, our Father knew just what was necessary upon the part of the Son, as well as the obligation upon ourselves, in this great work looking to the final establishment of redemption. And when Paul speaks here of the Holy Spirit as being the "earnest of our inheritance until the redemption of the purchased possession," he framed that language that was not only necessary to the saints at Ephesus, but to the people of God in all ages of the world. For when he went to Miletus on one occasion, as you will find recorded in the twentieth chapter of the Acts of the Apostles, he sent to Ephesus and had the elders of the church come down, and instructed them, giving them that kind of instruction that was necessary for those who have charge of the flock, the church of God, over which the Holy Ghost had made them overseers. What for? "To feed the church of God, which he hath purchased with his own blood." This is the "purchase," mind you. And we are to have an earnest of our inheritance "until the redemption of the purchased possession." The possession of the Lord Jesus Christ by virtue of the purchase, is his church; and there is something given unto that church that is to act as an earnest of our inheritance until the redemption of that purchased possession. Now, we

90. Taneterau, Society Islands Mission.
91. Twombly, Samuel, Northeastern Kansas District.
92. Tuteirihia A. Tehopea, Society Islands Mission.
93. Tomlinson, S. W., Dominion of Canada.
94. Tuteirihia A. Pamanu, Society Islands Mission.
95. Vanderwood, J. E., Rocky Mountain Mission.
96. Varoa A. Moo, Society Islands Mission.
97. Washburn, G. D., Southern Indiana.
98. Wildermuth, J. B., Eastern Iowa District.
99. Wiriamu, Society Islands.
100. Winegar, George, Spokane District, Washington.
101. Willey, C. E., Lamoni Stake.
102. Wildermuth, J. E., Central Illinois District.
103. Yates, James, referred to missionary in charge of Southern Mission and Bishop.

PRIESTS.

1. Bootman, W. P., Southern Missouri District.
2. Baggerly, J. M., Ohio District.
3. Boswell, J. J., Wisconsin.
4. Crowell, W. H., Dominion of Canada.
5. Davis, J. W., Eastern Michigan.
6. Fuller, W. H., Indian Territory.
7. Holloway, L. G., Seattle and British Columbia District.
8. Higdon, Amos T., Southeastern Illinois District.
9. Jessen, Peter, referred to the missionary in charge of Scandinavia and Germany.
10. Joehnk, C. C., Germany.
11. Lambkin, B. S., Northern Michigan.
12. Paxton, J. W., Clinton District, Missouri.
13. Reiste, S. M., Des Moines District.
14. Seigfreid, Mark, Nauvoo District, Illinois.
15. Stover, Leonard, Northern Michigan.
16. Swanson, C. A., referred to missionary in charge of Scandinavia and Germany, and the Bishop.
17. Titi, Society Islands Mission.
18. Thomas, M. E., referred to missionary in charge of Ohio and Bishop.
19. Teeters, J. A., Northwestern Kansas District.
20. Turnbull, Fred, Spokane District, Washington.
21. Wight, J. R., Fremont and Pottawattamie Districts, Iowa.

These appointments were approved by the conference, and a motion was made and carried that the advisability of ordaining C. C. Joehnk to the office of elder be left with the missionary in charge of Scandinavia and Germany.

Minutes of the day's session were read, and on motion conference adjourned. "I'll go where you want me to go," was sung. Benediction by President Joseph Smith.

GERMAN papers report that an "alum mountain" exists in China, which is not only noted as a natural phenomenon, but is also a source of wealth for the people of its vicinity, as they annually take many tons of alum from it. The mountain is said to have a circumference at the base of not less than ten miles and is nearly nineteen hundred feet high. The alum is quarried in immense blocks, is then heated in large ovens, and afterward dissolved in boiling water. From this liquid the alum crystallizes in layers of about half a foot in thickness, which are cut up in blocks of ten pounds each. The Chinese use it mainly for purifying water.—Consular Report.

are aware of the fact that the church is not yet redeemed; and in fact there is no controversy upon this point, and can be none. And until the day of redemption which is promised unto the church that Holy Spirit is to be given unto us as an earnest of our inheritance. That is the way Christ has made the promise that he will redeem us. He came for that especial purpose. He spoke nothing of himself, but declared that the Father gave him a commandment what he should say, and what he should speak; and he knew that his commandment was life everlasting. And in harmony with that commandment he went forth, and for some three years and a half, in his ministerial career, suffered all the scorn and the contumely incident to his trials as the Son of God, which finally culminated in his death upon the cross.

Now, mind you, he says, "I came that ye might have life." There is the promise unto us, and it seems to me that Paul simplifies this in such a way that there need be no difficulty whatever in comprehending the thought that it is to act as the earnest of our inheritance until the redemption of the purchased possession, the church. That is, the Holy Spirit is to so act.

All who are acquainted with the purchase of lands are well aware of the fact that this method is pursued: that if you purchase land, without paying cash down, or if you purchase it upon the installment plan, you do not get your deed, but you get a bond for a deed, which is the earnest of your inheritance, until the redemption of the purchased possession; and when that redemption is completed you obtain the deed; the bond is no longer necessary. But until that redemption is completed that bond is necessary. So, as Ezekiel calls it, the bond of the covenant is necessary for us until the redemption shall have been completed of this purchased possession—the church of the Lord Jesus Christ.

It seems to me that this is so simple that, just as the prophet has declared, a wayfaring man, though a fool, need not err therein, and points out so conclusively, and beyond the question of a doubt, permitting no opportunity for controversy, the necessity of this Holy Spirit in the church, that it is almost unnecessary to argue in favor of the thought. And yet the necessity arises from this fact: There are those (I presume just as honest in their conviction as your speaker is in his) that argue that there is no necessity for the Holy Spirit to-day; so far as the baptism of the Holy Spirit and the power incident thereto are concerned, that day has gone by; it was given in the early days of the establishment of the church simply that the church might be established amidst all the turmoil and trial incident to such establishment; and that when the necessity ceased there was no longer any opportunity or right to claim the Holy Spirit, especially in baptismal power.

Now I wish to say to you that I do not believe (and I think the statement has scriptural basis) that it will be possible for us to ever be redeemed and gain the promised inheritance without the aid of the Holy Spirit. And I believe that the Holy Spirit comes that we may receive a complete remission of our sins. Somebody (possibly a church-member; I do not know) may hold up his hands in holy horror at such a thought; but I remember that God spoke and said in the morn of creation that every plant should bear seed after his kind, and I do not believe that he has ever set aside that law, but that it is as unalterable as the law of the Medes and Persians; and that when God spoke he spoke in harmony with natural fact. I believe that every spiritual law and opportunity that may be granted unto us is in harmony with natural facts, because Nature is the handiwork of God. And when he purposed redeeming you and me from the fall he designed just the manner in which that purpose was to be accomplished. And when he sent his Son to the earth, he revealed unto him that design in its completeness, and, as we argued on Sunday morning, thereby made manifest a perfect law, no part of which can be removed. This body, as argued night before last, is immersed, emblematical of the burial of Christ, rises from the liquid grave, emblematical of the resurrection of Jesus Christ, just as Paul argues in writing his letter to the saints at Rome, as you will find recorded in the sixth chapter; and in his letter to the saints at Colosse, the second chapter. And as this body is laid within the liquid grave, it being some eighty-seven per cent water, it may be called an aqua man, and is applied to its own element; every plant bearing seed after his kind. And as the spirit is tabernacled within this body, and not being made up of the aqua element, it is therefore compelled to receive by some other means the regeneration of redemption incident to that spirit. For that spirit having entered into this body, and been kept within the environment incident thereto, has necessarily partaken of the sins incident to the body; and now the body having been cleansed, as shown on the other night, and as stated especially by Peter on the day of pentecost, when something like possibly three thousand souls cried out, "Men and brethren, what shall we do": "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise"—what promise? Ah! the promise of the gift of the Holy Ghost that Christ made prior to his departure. "The promise is unto you, and to your children, [or offspring,] and to all that are afar off, even as many as the Lord our God shall call." The Lord our God is calling, "Come unto me, O ye ends of the earth." The call is certainly broad enough. The promise is just as far reaching. Consequently every son and daughter that enters into

covenant with the Lord Jesus Christ has the promise of the reception of the Holy Spirit. For do we not read how that Christ said to his disciples, as he led them out to Bethany, after having raised his hands and blessed them: "Tarry ye in the city of Jerusalem, until ye be indued with power from on high"? I would like to have you think of that, friends, to-night. Think of all that it means. These men to whom the Lord Jesus Christ had given power over devils, and power to heal all manner of sickness; and yet when the time came for his departure, when the time came for him to go away from them, he said, "Tarry ye in the city of Jerusalem," etc. Though all this power had been given unto them, yet they had not the authority to go forth and build up the church and kingdom of God until they had been indued with power from on high. And as a consequence, to the mind of the speaker, it would be sheer presumption upon his part to go out and undertake to represent the Lord Jesus Christ, and seek to build up his church and kingdom among men without having received this indument from on high, this promised Comforter that would qualify him, like it qualified those centuries ago, to go out and build up the church and kingdom of God. I repeat the thought, that if your speaker should stand before you to-night and tell you that he did not believe in the baptism or gift of the Holy Spirit, then it would be sheer presumption upon his part to claim the right to go out and represent the Lord Jesus Christ, and build up his church and kingdom among the children of men. Because Jesus said to his disciples, "Tarry ye [wait ye] in the city of Jerusalem, until ye be indued with power from on high."

For ten days they waited; and when, as we read in the second chapter of the Acts of the Apostles, the day of pentecost was fully come, they were with one accord gathered in one place, and there came into that room a sound as of a rushing mighty wind, and filled the whole house where they were sitting. Now when the whole room was filled they could not help being immersed in Holy Spirit. And cloven tongues like as of fire sat upon each of them, and they arose and began to speak in other tongues as the Spirit gave them utterance. Some people said, "Why, these fellows are drunken." They did not realize the power of God. They had no comprehension of it; and why? Because they had not been born again. Jesus said, "Verily, verily, I say unto thee, except a man be born again he can not see the kingdom of God." Nicodemus marveled at this, and wondered if a man after he had grown old must again pass through all the conditions incident to the physical birth. No, that was not what Jesus meant at all. "Verily, verily, I say unto thee, Except a man be born [regenerated] of water and of the Spirit, he can not enter into the kingdom of God." "Why," somebody says, "that is funny argument. You talk

about these men to whom Jesus had given such marvelous power, and you tell *us* that *we* must receive the Holy Ghost before we receive a complete remission of sins." Now I may say like this, so far as that argument or thought is concerned, that when Jesus Christ was with them he acted as their Comforter, and I am doubtful to-night whether those men had been really converted, though such power had been given unto them. For I read in Luke, chapter 22, how Jesus took Peter and said unto him, "Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren." I do not believe that Peter was fully converted until after he had received the Holy Ghost himself, and in fact not until he saw that God was no respecter of persons. For when he saw the Holy Ghost fall upon the Gentiles, just as it had on them at the beginning, he says, "What was I, that I could withstand God?" "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him."

Now how does God accept us? By giving unto us the earnest of our inheritance, until the redemption of the purchased possession; or, in other words, giving unto us that Holy Spirit power, the power that Paul talks about, which is the earnest of our inheritance till the redemption of the purchased possession. And as a consequence thereof, when that Holy Spirit comes and baptizes our spirit, (every plant bearing seed after his kind,) our spirit is regenerated by the process and the powers incident to the baptism of this Holy Spirit, just as this body was regenerated by virtue of being baptized in water. Not that I would argue, nor did the brother argue the other night, that water has virtue in it to cleanse sin. It is the fact of obedience that brings the cleansing. Obedience to God's law. And if God had said that we were to raise our right hand and hold it heavenward for the space of half an hour, and would thereby receive a remission of sins, the remission would have come just the same, if, honestly, we had yielded obedience to the mandate. It is obedience, or as the prophet told King Saul, when he met him returning from the war and bringing with him the spoils thereof and asked him if he had done all that God had commanded him to do, the king said, Yes. Then said the prophet, "What meaneth then this bleating of the sheep in mine ears?" And the king sought to excuse the crime he had committed against the commandments of God by saying that he had brought the spoils of war to offer a sacrifice to God; and the prophet said, "To obey is better than sacrifice, and to hearken than the fat of rams." And consequently since the command is so positive, so complete, and so replete with the grand promise of the Lord Jesus Christ that we shall receive this

remission upon our obedience to the command, I say that we ought to obey without any question in the matter. And how it is that from time to time people do question this matter and at the same time make profession of belief in the Lord Jesus Christ, is beyond the comprehension of your speaker.

There came a time when it was necessary for Jesus to depart, and he said to his disciples, "I go away." They likely hung their heads with sadness. "What! going to leave them?" But he immediately promises: "I will not leave you comfortless." "I will send unto you another Comforter, even the Spirit of truth." And he makes promise that when that Spirit has come, he will take away the things of the Father and show them unto you.

Now, these men did exactly what Jesus told them to do. They went to Jerusalem and tarried until they received the promised Comforter. That Comforter took them and taught them the things of the Father. And Peter, fifty days after he had been a moral coward, so much so that three separate times he denied the Christ, finally cursing and swearing; and then, hearing the cock crow, went aside and wept bitterly, (he was a moral coward then, he was Peter the man,) fifty days subsequently he stands before the vast multitude (for it is said that they congregated from every part of the city, when they heard what was transpiring in this particular place, and they began to say that these men were drunken) and beckoned with the hand to command silence, and then began to preach unto them Jesus Christ and him crucified. And finally waxing warm under the influence of the divine afflatus he says, Whom, "ye have taken and with wicked hands have crucified," "God hath raised up." Ah, Peter is inspired, now. The promised Comforter has come to him. It is taking him and teaching him the things of the Father, and under its divine influence he makes promise to those hungering, thirsting souls, who cry out, "Men and brethren, what shall we do?" "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost, for the promise is unto you; and to your children, and to all that are afar off, even as many as the Lord our God shall call."

I tell you, friends, as I lift my heart in gratefulness to God, as I try to respond in thankfulness to him, I am thankful that that promise was not only for a time, but that that promise was to all, even afar off, who will yield obedience to the divine command. And just as Jesus said, We must be born again, he tells us how we are to be born: "Of water and of the Spirit." There is no opportunity to make denial of that. If I deny that we are to be so born I assume that I know more about the matter than the Lord Jesus Christ did; and I would not dare presume so much as that, would you? It was he

who made the promise, he, the Son of God, who "spake as never man spake." And he said to these men, When he is come, he will take the things of my Father and show them unto you.

I follow the record and history relative to those early times, and I come to the part that tells of a place called Samaria. I find one, Philip, preaching down there. And when they believed him preaching the kingdom of God and the name of Jesus Christ, they were baptized, both men and women. "Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, [they, the Samaritans, had been baptized, you see, with water baptism, and that was according to the word of God,] they sent unto them Peter and John; who, when they were come down, prayed for them, that they might receive the Holy Ghost, (for as yet he was fallen upon none of them)."

The question arises, How are *we* to get this Holy Ghost? There must be some law by which we receive it through obedience to God. God does nothing without law. He operates by law. For should he seek to accomplish anything without law he would then be one who would set aside law, and become an anarchist, and confusion would be the result. For where no law is, chaos reigns.

Now, what is the law governing in the case? These men were to be taken by the Spirit and taught the things of the Father; and they have reached just that point now, and the record says, "Then laid they their hands on them, and they received the Holy Ghost. And when Simon [the man who prior to his baptism by Philip had been a sorcerer] saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost. But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money." No, it can not be; there is no question about it. It is the gift of God, and it can be purchased only by *obedience*. Christ himself yielded obedience, who was a Son. He learned by obedience. Shall you and I do better, then? Shall we refuse to obey, and say, I will do nothing of the kind?

I have had people tell me, "But this idea of the laying on of hands for the receiving of the Holy Ghost, you can not make me believe it. No, sir, I will not believe it, neither will I yield obedience to it." It is not a question, just now, as to whether I have the authority; it is a question as to whether God taught the *necessity* of it. And certainly he did, as manifested by the number of those men who yielded obedience to the command of the Lord Jesus Christ, and who tarried until they received the enduing power from on high. And, receiving the power and influence of the Holy Spirit, they were taught of the things of the Father. And in harmony therewith,

and in conjunction with such teaching, they laid their hands upon those Samaritan men and women, thereby imparting unto them the right to receive the gift of the Holy Ghost. Not that the virtue was in their hands particularly. The virtue more especially was in keeping God's commands. And God can empower, and is just as willing to empower his servants to-day as he was eighteen centuries ago, or else there has been a change. Why, you do not believe God is changeable? No, we will not argue that.

Following this thought I go to the eleventh verse of the ninth chapter of Acts, and find one, Ananias, who has been commanded to go to the street that is called Straight, and there find one, Saul of Tarsus, and "behold, he prayeth." And Ananias sought to excuse himself. Why, Lord, wherever this man has gone he has done everything to oppose us. The messenger said, Go on, doubt nothing. And he went. In the seventeenth verse I read, that coming in, and putting his hands upon him, he said, "Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost."

Somebody has argued like this: Nobody but the apostles, and they on whom they laid their hands, ever had the right to impart the gift of the Holy Ghost. We have to meet that kind of argument. I have met it in public debate from time to time. We are told that nobody but the apostles, and they on whom they laid their hands, had the authority to impart the Holy Ghost by the laying on of hands; that it never descended to the third person. Let us see how that may be borne out. I quoted to you from the seventeenth verse of the ninth chapter of Acts, how that Ananias came in, laid his hands upon Saul, and as a consequence thereof, taking it for granted that one or more of the apostles laid their hands upon Ananias, then Saul was the third person, and would have no authority to lay hands upon others for the reception of the Holy Ghost, if the argument holds good. Now, let us see whether that would work or not. I want to quote the language found in the nineteenth chapter of Acts. I read that Saul went into the upper coasts, and finally came to Ephesus, where he found certain disciples, and he said unto them, "Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost." What? Suppose that I preach here, that my brother preaches here; and we continue not only a week, or four weeks, but four months; and during this entire series of services we never say a thing about the Holy Ghost, but we emphasize the necessity of baptism by water, and continue to emphasize it until many are convinced, possibly a hundred,—anyhow twelve,—and yield obedience. And somebody else comes along and tests these

twelve as to whether they are true disciples or not, and asks, "Have ye received the Holy Ghost since ye believed? And they said, We never heard anything about the Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism." And do you know that a great many people have reached the conclusion that John's baptism was not Christian because of that statement? Now, Christ was baptized with John's baptism, and if it was not Christian then he was not Christianized!

Paul says, "Unto what then were ye baptized? And they said, Unto John's baptism." He then instructs them more fully, and then they are baptized in the name of Jesus Christ. "And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied." Stop a minute! Paul was the third person. Are you forgetting that thought? If an apostle laid his hands on Ananias, the apostle was the first person, Ananias was the second, and Paul the third, and yet in this nineteenth chapter and sixth verse of the Acts of the Apostles the record says, "And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied. And all the men were about twelve." Then the third person did have the authority to lay on hands for the gift of the Holy Ghost!

But somebody says, "Bro. Wight, what about Cornelius? He did not have any hands laid on him." No, not that we have any record of. But wait a moment. That was the exception; and the laying on of hands was the rule. And from my boyhood days I have always been taught in grammar, in reading, in orthography, in arithmetic, in every branch of science, to take the rule and not the exception. There was a necessity for this exception, so far as the Gentiles were concerned; for Peter did not believe that the Gentiles were worthy, and he called them unclean in the vision that God gave unto him. And God said, "What God hath cleansed, call not thou common." And then when Peter went up to Jerusalem, in after-time, the apostles took him to task for eating with the Gentiles, and he defended himself. He said, When I saw the Holy Ghost fall on them just as it did upon us at the beginning, what was I that I could withstand God; for I beheld that he was no respecter of persons, but that in every nation he that feareth God and worketh righteousness is accepted with him.

Now, I ask you, will you take the exception, or the rule, which is the laying on of hands? Thank you.

In Easter lands they talk in flowers
And they tell in a garland their loves and cares;
Each blossom that blooms in their garden bowers
On its leaves a mystic language bears.

—Percival.

SAINTS SHOULD BE CHEERFUL.

In the one hundred and nineteenth section of the Doctrine and Covenants it is especially enjoined upon Saints to be "cheerful in their warfare" and "in cheerfulness do whatever may be permitted you to perform," and we are convinced that we should heed this admonition as closely as any other instruction given us.

The obedience of this particular part of the revelation referred to, as all other similar advice from the Lord, brings with it the blessing, and we are not required to wait until the future life to receive it; for, like virtue, as proved by Socrates, it is its own reward.

When we have trials to pass through, suffering to endure, and misfortune to encounter, it may be hard to look upon the brighter side and sing about the sun shining somewhere and about the clouds being silver-lined and all that; but if we remain firm in our integrity before God we are assured that everything will ultimately result in good for us and we will feel so much better by being resigned instead of impatient, and cheerful instead of gloomy and when the clouds of adversity have passed (they will surely pass away for they are but transitory) we will be better adapted to enjoy brighter conditions.

We would not be understood to mean that we should not weep for departed friends and with those who are called to mourn, but the practice of wearing a long face and sad countenance should be guarded against lest we get the habit formed and do it continually.

We have met and become acquainted with persons, even members of the church, faithful, active workers, who from care and trouble should be entirely free. They were healthy, well provided for, and apparently situated so that they might be the most happy people on earth. Nevertheless they persist in wearing a sorrowful face, telling in a pathetic vein of the sacrifices endured, ever referring to this beautiful earth as a "vale of tears," ending their devotions to the Giver of all good something like this: "At the end of our suffering save us."

We may possibly be mistaken, but we believe that this condition is a perverted one, acquired by allowing ourselves to get into the sorrowful habit, and can and should be lived down. This may, we hold, be done by cultivating the opposite, indulging only such thoughts as are conducive to comfort and happiness.

One of the unpleasant features of the habit just mentioned is that the face gets so used to being contorted that it stays so and makes one have the appearance of being downcast whether he is or not.

If we are, as is commonly advocated, here on the earth on probation, permitted to pass through trials and tribulation for the purpose of proving our worthiness to enter upon better conditions after finishing here, it seems unreasonable to suppose that after

having borne our suffering sorrowfully and met our misfortunes and disappointments grievously, that we will be well prepared to enter into the condition that is expected when through the probation, that of joy, happiness; and bliss.

The habits that we form are woven into and tend to shape our characters; and if we have allowed them to be of a sad and gloomy nature we will hardly be able to appreciate those opposite conditions of happiness and light.

Of all people we, as a class, should be the most decided optimists in the world, rejoicing in the light of the restored gospel and the manifold blessings that it brings; and though men may persecute us for the gospel's sake, we are still commanded by the Savior to rejoice because of that, and be exceeding glad, for great is our reward in heaven. We have the assurance that if we are faithful in the Master's service we shall overcome whatever may oppose us. Therefore we should cultivate cheer and hopefulness, that they may shed their rays about us to gladden and encourage those who may have more difficulties to meet than do we; for be our task ever so hard and our trials ever so numerous and severe, we can still see about us those whose lot is quite unenviable by us.

FIDELIS.

HOW MAY A PASTOR HOLD THE INTEREST OF HIS PEOPLE AND KEEP THEM IN GOOD SPIRITUAL CONDITION?

(Read before the High Priests' Quorum by Elbert A. Smith.)

The two divisions of this topic are closely related: if one can not hold the interest of the people he can do little toward keeping them in spiritual condition; and on the other hand if he can not do them good it is of no use for him to hold their interest.

We will suppose first that the man is called of God to be a pastor and so has some natural qualification for that position, the work of which is vastly different from field missionary work. A good man for pioneer frontier work might not wear six months as a pastor, while a good pastor might fail utterly in the work of a seventy.

God is somewhat like man in that he can work best with suitable tools. We know it is poor policy to try to chop wood with a plane or smooth a board with an ax. Each has its own work; nor need there be any dispute about which is most useful in the work of erecting the building,—the ax or the plane.

The pastor will find three lines of activity in which to expend his force. First. Teaching from the pulpit. Second. Teaching in private. Third. Teaching by example. Shortcomings may be overlooked in the first two lines but he must not fail in the third.

In preaching, the traveling minister changes audiences constantly and must perforce go over the same subjects repeatedly. The pastor has the same audience week after week, perhaps year after year, and

if he would hold their interest he must cover a wide range of topics and ever essay to be original and a leader in thought. He may interpret current events, or use them to illustrate his subjects, but they should be secondary; the scriptures should furnish him his topics,—using the term *scriptures* to include all inspired writings. He should not try to be a historian, a politician, a school-teacher, a scientist, a lecturer, or a humorist. He may glean from the fields of all these, but his calling is different from and higher than any of them. He is a preacher and his work is to preach the gospel. There can be no higher calling.

At times it may seem to the pastor that a blank wall confronts him. What will he talk about? But as he proceeds, inexhaustible fields open up and at the end of two or five years he will feel that he has but just begun to preach to his people and they will listen just as earnestly as at the beginning.

Every one should discover how he can best do his work as a preacher, and then feel free to work in that way. My own experience has been that I can do best to carefully go over my subject before entering the pulpit. And I have felt the Spirit present in great power during the work of preparation at home, and later while presenting the subject from the pulpit. The fact that the outline is well in mind, as suggested by thought and by the help of the Spirit, does not hamper God or eliminate him from the sermon in any sense; but on the contrary, it leaves the mind of the preacher free to wait upon the guidance of the Spirit which will help him to round out his thought and present it forcefully in clear and pleasing language. The Spirit is a *guide* to all truth, more especially during the quiet hours of meditation. During the active hour of preaching it "brings to mind things past" and draws from the well-stored mind such material as is needed. The man has his work; the Spirit has its work. He should study to show himself approved, and only in an emergency expect the Spirit to do his work without preparation on his part.

Of course no effort should be made to commit a set series of words to memory to recite in the guise of a sermon, or one will lose his own interest in the subject; and the preacher who is not himself interested can not interest others. A study of good books and magazines and some good grammar will help in this work. Funny stories will not greatly help. We can hold interest with better things.

At first thought it would seem that one who speaks so often to the same audience should dilute his ideas and make them go farther, yet he is the last man who can afford to be diffuse. He should be concise and brief and let his talks be so clear and plain that the least able can understand. He can teach the most profound thinkers in that very way. The sim-

ple way of stating truth will reach all classes; while the abstruse way reaches only one class.

The pastor should be very careful to not weary his people with long sermons. Some subjects and some times may call for a long sermon; but as a rule the pastor should be watchful, and close before he loses the interest of his audience, and there should be no doubt in their minds when he is done as to what he was talking about.

In regard to the second line of work,—private teaching,—there perhaps we find a still greater need for ability and judgment. That part of the topic has not fallen into good hands. The writer is a poor fireside preacher. The pastor who is able in this line will find a rich field in the homes of his people. Yet I have learned that a pleasant call does a world of good, even when religion is not mentioned, even when the pastor lets the people do the talking; perhaps that is the best, at times, because he thus learns what interests them. As regards nonmembers,—often a word in private to them does more good than a public sermon. It is not best to unduly urge such people toward baptism, yet there comes a time when it is proper to urge,—a time when the man has been well taught the way of life and then halts undecided,—hesitating to go on, liable to go back and be lost. By an earnest, honest appeal the pastor at this point may turn the scales, and the individual will thank him for it later. He should not intrude, or offend, or tease, or threaten, but he should voice the old invitation, "Come unto me," and the Spirit will carry the message home. Within the past few months five out of eight people to whom I have made such an appeal in private have responded and been baptized and one of the other three is now ready. They tell me now that they are sorry they ever put it off so long, but they could not decide until they were plainly told that the hour of their decision had come.

Now we come to the third and most important line of work,—that of teaching by example. It is absolutely necessary that the pastor should back up with his private life that which he publicly teaches. It is entirely useless for one to tell people to live in unity and be patient and forgiving, unless they see that he is patient, long-suffering, charitable, ever ready to forgive and forget. It is useless to preach humility if one is proud, or virtue unless virtuous. The pastor will find great pleasure and help in his intercourse with his people and should be a friend and brother to them all, but should not step over a certain line of intimacy either with man or woman. The congregation should be able to point to their pastor as a standing refutation to the charges sometimes made by the world. He should be a living argument in favor of the gospel that he preaches, and if he is not that his other arguments are in vain. In dress, in speech, in decorum, in morals, he should

be a teacher and an example. It is no light thing to be a pastor, because a pastor can not preach simply when he *will*, he preaches all the time in varied ways and will soon realize that he needs the Holy Spirit out of pulpit quite as much as in it. He needs wisdom daily. He is located and must meet the results of his acts right where he is. If he makes a mistake he can not move on and leave some other laborer to clear it up; he must meet the issue and make his record. His joy when the work goes well and his sorrow when it goes ill makes the sunshine and shadow of his life, and he will find cheerfulness and a saving sense of humor a great help to him when the clouds predominate.

The pastor should take an active interest in that which interests his people, especially in church-work. He should sympathize and work with his young people. Their enthusiasm and cheerfulness will help him and will counteract the despondency and cynicism he may find among some of his older members. The pastor should not be a leading officer in the Sunday-school or Religio, if it can be avoided, but he should be in full sympathy with and a counselor of those who are in charge of such work. He will find these organizations a great help in his work. He should not be afraid to speak a word of appreciation to those who help in that way, or as organists, or singers, or deacons, or to those who bring flowers to decorate his pulpit. He should enlist every member as well as the local ministry so far as he may in some part of the work. Make them laborers together. Those who have work to do are interested. He should encourage each individual in any line of church-work that may appeal to him or her.

It will be well for him to see that the church-building is made as attractive as the means at hand will permit so that it will be a pleasant and homelike place; not a dirty and forbidding place of gloom where people gather to be scolded, but a bright and cheery room where they gather to hear the gospel of love from one who loves them. And in conclusion let us say that if the pastor does not love his people he can never be a pastor to them: and if he is not thoroughly sincere and natural in his work they will find it out and he will fail to hold them and lead them. Elocution or other artificial trimmings will not wear long in pastoral work, but real character will wear for ever.

Additional Notes.—This paper was written from the standpoint of a pastor who has had a very small force of local laborers at his disposal. That part of the problem is not given due prominence for that reason. You will note that the writer does not lay down a rigid rule regarding preparation for the pulpit, but says that every one should learn how he can best do his own work. A knowledge of elocution is not condemned when it is used to develop natural qualities and when it is made servant; but only when

it is "put on" as a "trimming" and makes its unfortunate owner to be a servant, his natural or God-given talents less in evidence than his acquired gestures and inflections. The writer has found it a good idea at times to distribute printed announcements at the morning meeting setting forth the character of the evening service, subject, etc. These are printed with a neostyle or mimeograph at slight cost, and are sometimes illustrated with diagrams or drawings that will arouse interest.

Mothers' Home Column

EDITED BY FRANCES.

Report of President of Daughters of Zion.

To the Daughters of Zion Assembled; Greeting: On account of the conference being held at Kirtland last year, so far away from the homes of the general workers, so that few could attend, we were not able to hold a business-session, therefore my report refers to two years' work.

As Sr. Hougas and myself were the only ones of the advisory board who were in attendance at the conference of 1904 we decided to hold a meeting for the purpose of creating an interest in the work; also to give an explanation regarding home class work. Bro. T. A. Hougas kindly assisted us. A good interest was manifested and we know that good resulted. We also distributed, by permission of the Presidency, leaflets, "Questions and answers," and "A call for volunteers."

For some time my work has increased, this partly an account of the scattered condition of the advisory board, which prevented us from holding our usual monthly meetings, depriving us of the advantage of consulting together. This has largely hindered our efforts and made the work more laborious by reason of the necessary correspondence in other directions, in the way of assisting local work.

After the appointment of the advisory board, April, 1903, before we separated we held two meetings in which plans were laid to carry on future work.

Sr. Walker having requested to be released from her long service of preparing "Select readings" for locals on account of her health and so much other work on hand. Srs. Stebbins and Smith of the board were appointed a committee to take charge of this work.

Sr. Schmutz and myself were appointed a committee to take charge of leaflet work. The result was two leaflets prepared by Sr. Walker, one by Sr. M. Eleanor Kearney, and one by myself. A number of each have been distributed.

I still feel as I have stated in the past, that much of our work must be done by free distribution of literature, to those who do not or can not attend our meetings.

I am sorry to learn from inquiry that many of our sisters do not take the church publications, hence our readings do not reach them, and for this reason we feel the need of reaching them in other ways.

The committee appointed to take charge of the "Select readings" for local meetings has, with the assistance of Sr. Walker, supplied the Home Column with excellent matter.

Our corresponding secretary, along with her other work, has been active in sending out leaflets. This work has also been done in a measure by others among the active workers.

We are gratified by the good work being done in the Sunday-school by the "Parents' day programs," because it is in line with the work we hope to see accomplished.

We have reason to know that the work in our departments in *Autumn Leaves* and *Ensign* is appreciated.

Regarding the financial part of our work, I do not expect much of a report for the reason that no special call has been made on the locals to aid in defraying the expenses of the society except at our last general meeting; but a movement, as you know, has been made by our society to raise a fund for some "benevolent purpose," that purpose to be decided upon by the general society at this meeting. In response to this call the society has raised the sum of five hundred and fifty-four dollars and sixty-eight cents.

As there is a growing demand for literature, and funds needed for other purposes, I would desire to see the local presidents calling attention to voluntary contributions in their respective locals for this need and that such amounts be forwarded to the general treasurer as soon as it can be done.

In conclusion, I will say, while the society has not advanced in numbers, as some might expect, yet in view of the fact that some new locals have been organized, and good has been accomplished in other lines, I feel that the effort of this organization is accomplishing a work that is entering the homes of those who are not among our number. I feel the work is onward.

I pray that God will direct us in all the work of this meeting; and that his guidance may be with the future advisory board and the organization in general.

MRS. M. E. HULMES, President.

Report of the Gleaners.

THE YOUNG SISTERS AUXILIARY SOCIETY OF THE INDEPENDENCE DAUGHTERS OF ZION LOCAL FROM
JULY 1, 1904, TO JANUARY 1, 1905.

We have been striving hard to do our part in this great work. Have had many discouragements, but now a good interest is shown by the young people.

Have held sixteen regular meetings in the time stated above, and one called meeting, with an average attendance of ten members present.

We have quilted one quilt; pieced three quilts; made five aprons, and four gowns; and knotted five comforts.

On December 6, 1904, we gave a "doll bazaar" and oyster supper from which we realized fifty-five dollars and thirty cents; fifty dollars of this we appropriated to the "Childrens' home fund."

Have paid our tithing, amounting to eight dollars and twenty cents, and have given such clothing to the poor as came into our possession.

We hope ever to continue faithful.

MRS. ROBERT KEMP, President.

MISS EDNA YINGLING, Secretary.

[In publishing the above reports we feel that we can not let the opportunity pass without calling the attention of the various local societies to the work done in Independence, Missouri, by the young sisters, as shown in one of these reports. In doing this we wish to ask of all local societies who are not in like manner encouraging the young: Are you not losing a golden opportunity? It is not only the amount which these young sisters by their earnest efforts were enabled to contribute towards the fund now being raised by our society which is to be considered in weighing the importance of this matter. To us the fact of their being drawn nearer to the church, through working for it, far exceeds in importance any consideration of dollars and cents, and we do earnestly hope that wherever it is possible the example of the Independence local society may in this respect be followed by others, and we feel sure that much good will result to our society and also to the young girls themselves.—Ed.]

Prayer Union.

Sr. Hattie Minear of Medina City, Bandera County, Texas, earnestly desires the prayers of the Prayer Union. She is a

faithful sister with a family of small children and is in very bad health. Her great desire is, if it be God's will, that her health may return and that she may live to raise her family.

Sunday-School Department

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

The General Convention.

GENERAL SUPERINTENDENT'S REPORT.

(Continued from last week.)

Our work for the year past has been very largely from our desk. It has required a heavy correspondence, though not so heavy as in the earlier years of the association. About one thousand letters would cover the whole year's correspondence, whereas it once required nearly two thousand in the same length of time. There are a great many other items of work that do not appear to the public eye that require a large amount of time and attention, perhaps the larger portion of the work, which we have given our careful attention and handled as promptly as possible for us to do under the circumstances. Having again resumed secular business, we are unable to do as well with such work as one entirely free to devote his attentions thereto.

Reports and personal letters are our main source of information this year. We have heard from many of the sections of the country, and almost without exception they give a very encouraging report. So that while figures and corrections in same may not show as flattering results as we might like, we are still encouraged with the outlook in a general way.

Early in the year we prepared some programs for district conventions, and also for a "parents' day" program for local schools. These were sent out to the district superintendents with request to use and report the results. And from many of the districts come very good reports. In some instances they were even elated with the programs and the results of the work, some of them using the programs the second time, and others sending for new ones. The line of the work is for the improvement of the home as most of you no doubt know. We have felt for some time that the Sunday-school was failing to accomplish what it might, owing to a lack of interest on the part of the parents. And it is hoped by this work sent out to interest the parents and get them to thinking more upon what their duties toward their children are. The success of the work is sufficient to fully justify its continuation, we think. And we sincerely trust that the matter will not be allowed to lapse for want of care. A sister, one whose name is perhaps the most familiar of any sister that has ever been connected with the work of the young in the church, said, "You must keep it going till the harvest."

We are happy to recognize the effective services of many of the missionaries in the work this year, more than heretofore. The work is being better understood and its results better appreciated, so that it needs only to be pushed to be established. Many of the laborers in the field have taken hold of the Sunday-school work, especially the home department work, and we can see material results from their efforts. We fully appreciate the help of the missionary force and assure them that their efforts will bring good results to the work on all lines. One of the brethren of the Twelve very kindly furnished us with the items of work reported to him in his field, which have, we believe, been very helpful to us, and we extend our thanks for the same. Truly we are laborers together for Christ.

Our finances are on a firm and prosperous foundation. The *Quarterly* has continued to produce sufficient revenue for the

needs of the work. Our balance this year will be more than the balance of last year, owing, in part, to the increase in the circulation of the *Quarterly*, and in part to the decrease in expenditures of the association. The treasurer's report will give us the exact amounts.

The *Quarterly* has continued to increase in circulation, and as we believe, in usefulness. The Primary, or what some may better understand as the infant class *Quarterly*, has been published as per the instructions of the last convention. And since the separating of the first primary lessons from the regular Primary *Quarterly*, the circulation has been held up far beyond our most extravagant expectations. We had expected that it would be a difficult matter to hold the subscription list up to what it should be, but have been happily surprised at the splendid results in this respect. The *Quarterly* editor and primary editors are to be congratulated upon the work they have done, for, to prepare work that is used by so many thousand critical persons and pass comparatively free of criticism, would certainly indicate great care and competency in preparation; and, too, that the Lord looked with favor upon the work.

We take pleasure in acknowledging the efficient and prompt help of our associate officers. Our relations have been the most congenial and our work has been pleasant. And their experience in the work is a resource of unmeasured value to the association. Each in his place has done what could be done under the circumstances and done it cheerfully, promptly, and well.

During the nine years of our service to the association we have at all times endeavored to do the best we could. We have sacrificed business, the pleasures of sociability and of home, and many other things for the sake of the work. We know we have made some mistakes, perhaps many of them, but there is no one who regrets them more than we do. We have spared neither means nor physical strength to make the work all that was in our power to make it, for the work has been one of true pleasure to us. We entered it believing that God had a work for us to do, and the assurances that we have felt from time to time have served to confirm the conviction. It has been the source of more true pleasure, of more real soul-satisfaction to us than any other work or pastime in which we have ever engaged. We took up the work with no other thought but that we should remain therein and do the best we could as long as our services were needed or desired. And we believe we can conscientiously say that we have done what we set out to do. But circumstances that have transpired since our re-election one year ago have convinced us that we have at least completed our work. It will be remembered by those who have been regular attendants at the General Conventions that when our name has from time to time been presented for re-election we have never declined, have never offered one single objection, believing that it was our duty to do what might be given us to do. But now that conditions are changed, we trust that no one will consider us indifferent to the interests of the work, or unmindful of our duty therein when we say that we are not a candidate for re-election. It is with many regrets that we are brought to the conclusion, but it seems we have at last come to the parting of the ways. We are not always able to control the fates and must recognize conditions when they are placed upon us.

The conventions of recent years are to be congratulated upon their unity and the good work done, and we trust this one will not fall below the same splendid standard. May the good Lord give us wisdom and strength to do our and his work with promptness, earnestness, and effectiveness.

REPORT OF FIRST ASSISTANT SUPERINTENDENT.

To the General Sunday-school Association in Annual Convention; Greeting: My work the past year has been quite limited. Have attended to various executive matters at Herald Pub-

lishing House incident to our business there, by advice of the superintendent, much of the time in connection with the secretary.

I conducted the work at five reunions as follows: Des Moines and Davis City, Iowa; Stewartsville, Missouri; Fanning, Kansas; and Plano, Illinois, though at the latter place my stay was very brief and I was not directly in charge.

In addition to the reunion-work I conducted a Sunday-school institute at Canton, Illinois, and attended the conventions of Northern and Eastern Michigan Districts and Lamoni Stake. I was also in Northern Indiana and Southern Michigan District, but did no active work more than to meet with some of the Saints and converse with them. I thus visited nine districts in the church, and feel that some good was accomplished.

The opportunity for reunion-work and institute-work was never so great as now, and here is afforded the most efficient means of lifting up our work to a higher standard of excellence. If we had available, competent persons who could go to different localities and districts and remain a number of days, and a week or two, if necessary, the good that could be accomplished no man could tell; and the expenses of travel would readily be met by those to whom such ones should minister.

I have felt well in the work and have realized that God approved. Also there seem to have been manifested a deeper and more genuine earnestness and interest upon the part of the workers everywhere.

My expenses have been fully met both as to traveling expenses and postage, so I have no financial statement other than this.

In gospel bonds,

J. A. GUNSOLLEY.

LAMONI, Iowa, March 23, 1905.

REPORT OF SECRETARY.

My work for the past year has been limited to the actual correspondence work connected with the office. I have acted in connection with the first assistant superintendent in looking after some publishing interests and also in his absence have been under the necessity of going ahead and consulting afterwards. I have performed no work in the field owing to conditions, and also from the fact that this part of the work has been left with the superintendent. I have received valuable assistance in correspondence work from Mrs. Krahl and Berta H. Johnson in preparation for convention. I believe the time has arrived, yes, long ago, when field workers for certain localities where the work is lagging should be appointed. There are now 55 districts, an increase of 2 after the uniting of the New York and Philadelphia Districts; 467 schools, a gain of 41 the past year; 20,289 members, a gain of 1,475. Trusting that the new year will be a fruitful one,

D. J. KRAHL, Secretary.

REPORT OF LIBRARIAN.

Dear Sunday-school Workers: The Sunday-school year just ended has been one of unusual activity in the library department. Many letters of inquiry have been received, that plainly indicate an awakened interest in this branch of Sunday-school work. It is not our policy to encourage a mushroom growth in building up the work, but we are making a strenuous effort to lay a foundation that shall give permanence and stability to an institution whose work is but little understood now, but if given the opportunity it will plead its own cause more clearly and forcibly than its most earnest advocates could do.

It is the channel through which the poor of earth's children can acquire the right use of those intellectual powers that mean so much to us, not only here, but in the great beyond.

In prosecuting the work we have sought to establish system, and wherever practicable, uniformity of method, for we believe the work will reach proportions that will make this absolutely necessary.

We are also endeavoring to incorporate, in the rules govern-

ing the district work, a few general principles upon which rests, largely, the success of the library work. The most important of these is a uniform plan for creating and maintaining a library fund; for it takes money to purchase books, and the most capable librarian, with only an empty library case, would accomplish nothing.

Now, to meet this demand, we urge that each school in the district contribute one twelfth of its annual collections to the support of this fund; the apportionment to be made quarterly or semiannually. It has been said, "The plan is impracticable," but we have tested it and are prepared to defend it, for we have proved both its feasibility and utility.

Three years ago the Independence Stake established a district library, adopting the circulating system for its conduct, the above-mentioned plan for raising funds being one of its features. Since then, a little less than three hundred volumes of the best literature have been purchased, and all expenses, such as freight charges, cartage, book-binding, stationery, stamps, and stenographic work, have been met, and there is now a balance of five dollars and thirty-three cents on hand. And under the management of the newly elected and eminently capable librarian, Sr. Dora Young, we expect still more gratifying results in the future.

Library blanks were sent to all the district librarians, but up to this date we have not received sufficient data to give a statistical report.

Of the sixty-three districts comprehended in the General Sunday-school Association, about two thirds are making an effort to establish libraries, the major part of them having adopted the circulating system.

We are sending library literature to our newly acquired territory, Australia and Honolulu. There is now one library in Honolulu, and with our progressive brother, Gomer Wells, as superintendent of the Australian District, we believe the library work will receive the consideration it so richly merits. And in the Northwest with Bro. T. W. Chatburn to take the initiative, need we ask for a more favorable auspice?

In attempting to establish the work in Canada, we find that the Saints, like our own Missourians, "Must be shown first," but there are those who are eminently qualified, and willing, too, to undertake the task. And under the direction of Sr. Floralice Miller and others, we are sure it can be successfully accomplished in a most satisfactory manner.

There are a number of districts that are pushing the work with an energy that is truly commendable. These we would like to mention, but since our report is already too long we refrain.

Hoping that at least the financial feature of the library question may be taken into consideration by this convention, I am, Sincerely,

LUCINA ETZENHOUSER, General Librarian.

REPORT OF JOHN SMITH, GENERAL TREASURER.

Balance, April 1, 1904, \$1,230.84; receipts to April 1, 1905, \$3,317.40; total, \$4,548.24; expended, \$2,514.16; balance, \$2,034.08.

H. H. Rogers as a Timepiece.

One of the traditions at the "Standard Oil Building" at 26 Broadway, New York, is that Mr. Henry H. Rogers, vice-president of the Standard Oil Company, arrives and departs exactly at 10.30 in the morning and 3.30 in the afternoon. One morning recently the veteran watchman who stands at the Broadway entrance to the building was seen to take out his watch when Mr. Rogers hurried in, look at it, and confidently set it forward ten minutes. For among the distinguishing characteristics of Mr. Rogers is a regard that almost amounts to a reverence for time, and those who know him are aware of it.—*World's Work*.

Letter Department

MOUND CITY, Missouri, April 14, 1905.

Editors Herald: It does our soul good to hear of the many embracing the gospel in different parts of the world. Bro. N. C. Enge visited in and around Ross Grove Branch in January and February, and gave to the few who came out to hear a feast of good gospel talks. Am sorry to say that it was the worst time for the Saints to get out to meeting that I remember experiencing, as some were sick and others burdened as it is a mother's lot to be.

The dear sister, Mary Rowlett, who was sick while Bro. Enge was here, departed this life February 26. Funeral-sermon was preached by Peter Anderson, conducted by the writer. Sr. Rowlett was a Saint indeed, but was hindered from receiving many blessings which she deserved.

R. K. ROSS.

LENORA, Oklahoma, April 8, 1905.

Editors Herald: My hopes are for the advancement of the true gospel of Jesus Christ. It seems hard to be so isolated from the church. We attended the district conference at Guy, Oklahoma, part of the time. Living so far away it is hard to go often. My husband and myself are striving to do right. As the Saints all know, Satan is ready to overthrow at any time.

There is one family of Saints here besides us. Most all our neighbors are United Brethren. They laugh us to scorn to our backs, but are good to our faces. One United Brethren member said he was too smart to believe our doctrine. I believe if we change the word *smart* to *ignorant* it would better correspond with the facts.

I am looking forward to the time, if we are faithful, when we will all be in the redeemed Zion, where we will be free from temptations and cares of this life. My prayers are for the good work. I ask an interest in the prayers of the Saints that I may be found faithful.

Your sister,

MRS. GRACE BALLINGER.

PROVO CITY, Utah, April 12, 1905.

Editors Herald: I have been a constant reader of the HERALD for years, and hope I will always be able to have it in my home, for there is so much good in it. I dearly love to read the letters, and especially in the Mothers' Home Column. The few Saints here are trying to keep the Sunday-school going and also the Religio; and as a rule we have good attendance and feel that God blesses our efforts. I often think how grand it will be when the faithful Saints shall enjoy the thousand years of peace on the earth with our Lord and Savior. May God help me to so live that I may be numbered with the redeemed when Jesus comes, is my earnest prayer. Pray for me, dear Saints, that I may be faithful to the end.

Your sister in the one faith,

LOTTIE CARTER.

Miscellaneous Department

Pastoral.

To the Saints of the Northwest Mission; Greeting: The following named missionaries will labor as herein designated: T. W. Chatburn, G. W. Winegar, and Fred Turnbull will labor in the Spokane District, Bro. Chatburn in charge. W. S. Pender, Bro. Holloway, and William Johnson in the Seattle and British Columbia District. Henry Sparling and N. V. Sheldon in Central and Eastern Oregon. I hereby appoint Bro. Henry Sparling to act as district president until June conference, in place of Bro. Crabbe who was sent on another mission. I also appoint Bro. N. V. Sheldon as subminister in charge. E. Keeler and Bro. Enge to labor in Western Oregon, Bro. Keeler in charge. We insist on the brethren reporting quarterly, *on time*, the first of the month.

We sincerely hope the membership will not forget the part that they are expected to perform in connection with this work. Also, to make our labors successful, do not forget to send your tithes and offerings to the respective agents in the mission. The ministers who have been assigned to this mission this year are all able and active men worthy of your confidence and support. My mission address will be 1202½ Seventh Avenue, Seattle, Washington, in care of F. W. Holman. Home address, R. F. D. 2, Willoughby, Ohio.

Yours hopefully,
G. T. GRIFFITHS.

High Council.

Met in the President's office, April 20, 1905, at 2 p. m., for consideration of cause referred by resolution of General Conference of April 17, 1905.

President: Joseph Smith, Frederick M. Smith, Richard C. Evans.

Council (of the regular panel): William Anderson, Asa S. Cochran, John A. Grant, Willis A. McDowell, Joseph A. Tanner, James M. Baker, Robert M. Elvin, Frederick G. Pitt, George A. Smith, and to fill vacancies by order of conference, High Priests: Marcus H. Cook, Emery W. Nunley, John M. Terry.

After a careful and patient consideration of papers submitted by the counselors for the parties, the president of the council handed down the following opinion, and decision:

"BEFORE THE HIGH COUNCIL."

"In the matters of controversy between Henry C. Smith versus William H. Kelley and William H. Kelley versus Henry C. Smith.

"This came on for a hearing before the High Council upon an order of conference made April 17, 1905, in the following resolution: 'That the report of the High Council be referred back for thorough investigation of all the evidence in the cases of Henry C. Smith versus William H. Kelley and William H. Kelley versus Henry C. Smith.'

"The High Council met on Thursday, April 20, 1905, at the office of the Presidency, Lamoni, Iowa, to take the matter under consideration. The parties to the controversy appeared by counsel on the part of W. H. Kelley, and in person and by counsel on the part of Henry C. Smith.

"By request of the counsel in the case, a continuance was had until the 21st inst., when at nine o'clock a. m. the parties appeared by counsel, E. L. Kelley on behalf of William H. Kelley, and Heman C. Smith and Amos Chase on behalf of Henry C. Smith, and filed with the council papers in agreement and settlement between the parties over their respective signatures, as follows:

"April 21, 1905.

"ELDER W. H. KELLEY,
Lamoni, Iowa.

"Bro. Kelley: Desirous of fulfilling the law of Christ in every way required thereunder, whether of procedure in the church courts or otherwise, I herewith and by these presents offer full and complete apology as required by the findings of the elders' court convened at Kirtland, Ohio, fifth day of March, 1902. That wherein I may have injured you in any way, that this shall fully restore and for ever settle the matter. Anything which you feel that you can properly say in conjunction with this to second the effort to bring about a full and complete restoration to all concerned, will be duly appreciated.

"As ever hopeful and confident in the gospel message and the Lord's work, I am,

"Very respectfully yours,
HENRY C. SMITH."

"The apology of Bro. Smith seems to cover the whole matter implicating Bro. Henry C. Smith now pending, and I see no reason why it should not be accepted as sufficient and end the matter.

"Bro. Smith and I had always been personal friends, so far as I know, up to the time of this trouble, and with this out of the way there is no reason that we should not continue friends in the future. The above will cover the case and end the matter so far as I am concerned. In the interests of harmony I withdraw any harsh statements used in the procedure, in fact have already stricken out this in one of the main papers. And any injury done Bro. Smith from this I hereby apologize for same.

"WM. H. KELLEY.

"LAMONI, Iowa, April 21, 1905."

"The counsel for the parties retired from the council-room, and the council proceeded to take the papers into consideration,

and by a unanimous vote decided that the parties had in the agreement filled the requirements of the law so far as proper intercourse between men and members of the church demanded; it was therefore within the province of the council to admit the papers as a sufficient settlement of the matter in controversy, and exonerate the council from further prosecution of the inquiry required by the order of conference. It was thereupon determined by the council that the apology of Bro. Henry C. Smith, and its acceptance by Bro. William H. Kelley were within the recommendation of the elders' court held at Kirtland, Ohio, March 5, 1902, and sufficient to release Bro. Henry C. Smith from being further held to answer before the courts of the church. And that the terms of the acceptance on the part of Bro. William H. Kelley and his acknowledgment and apology for any injury which may have been done Bro. Henry C. Smith by him, are sufficient to warrant cessation of further inquiry on the part of the High Council.

"It was further considered by the council that the authority of inquiry conferred upon the council by the resolution of reference heretofore recited also conferred upon the council the right to accept the agreement and settlement made by the parties as a proper abandonment of any further prosecution of the cases referred to and relieved them from any further duty to the law of the church in the premises.

"It was further considered by the council that the apology of Bro. Henry C. Smith and its acceptance by Bro. William H. Kelley should release Bro. Henry C. Smith from further disability as to his membership and eldership in the church, and that the council should so order.

"The decision of the council is that Bro. Henry C. Smith is hereby restored to his membership and eldership in the church and his name ordered enrolled on the branch record where he may elect to reside.

"No further action was had by the council with reference to the report referred back.

"Done by order of the High Council, at Lamoni, Iowa, April 21, 1905.

JOSEPH SMITH, President,
ROBT. M. ELVIN, Secretary."

Attest: The opinion was approved, and decision of the President was sustained by the full vote of the council.

ROBT. M. ELVIN, Secretary.

April 22, 1905.

[Note.—Bro. John W. Peterson, of Lamoni, was associate counsel with Bro. Heman C. Smith and Amos Chase for Bro. Henry C. Smith, but was not with them before the council at the filing of the papers in settlement; hence his name does not appear in the disposition of the cause.—Ed.]

High Priests' Quorum.

Those of the quorum who have changed their post-office address since circular letter No. 6 was issued, and not given in your late annual report, or those whose permanent address is changed by their late conference appointment, will please let me know as soon as practicable. Dear brethren, permit me to further request that when you make a change in your address, report the same to me, and by so doing you will be the more apt to receive any and all quorum business sent for your personal consideration. A little care and promptness saves much of disappointment and is helpful in our duty. In bonds,

ROBT. M. ELVIN, Secretary.

LAMONI, Iowa, Box 224.

Notice of Apology.

Bro. George Elson, at Malvern, Iowa, desires to acquaint those who in any wise may have been hurt or injured by him, to accept this as a public apology and extend forgiveness to him.

MALVERN, Iowa, April 2, 1905.

Convention Notices.

The Massachusetts District Sunday-school association will convene 2.30 p. m., Saints' church, Bellevue Avenue, Providence, Rhode Island, May 13, 1905, continuing over Sunday the 14th. Ora Holmes Whipple, secretary, 567 Westminster Street, Providence, Rhode Island.

Born.

To W. Madison and Nellie Leeka, a daughter, September 2, 1905, named Dolores Enid.

Died.

SNELLING.—Sr. Mary E. Snelling died February 12, 1905, after a lingering illness of over a year. She was baptized into the church November 17, 1901, by A. Lloyd. She lived a consistent and devoted life, confiding in her God through all her suffering. Her remains were laid to rest in the Eldorado Cemetery, February 13. Services were held at her home by A. Lloyd. She leaves a husband, one son, and two granddaughters to mourn their loss. She had become fully resigned to the will of the Father in heaven, and rests with the assurance of a glorious resurrection.

EATON.—At Stonington, Maine, April 6, 1905, Bro. Thomas H. Eaton. He was born March, 1852; baptized May 18, 1868, at Deer Isle, Maine, by Bro. George W. Eaton. Funeral-sermon by J. N. Ames. He was a man highly respected in the community. He leaves a wife, three sons, and one daughter to mourn their loss, but not without hope.

HAYER.—Hans Hayer was born July 28, 1822, at Telemarken, Norway. Emigrated to America when twenty years of age. In 1849 he was married to Sarah Elefson. Since 1894 he had been a resident of Lamoni, Iowa. He was baptized into the Reorganized Church, April 21, 1861. He was ordained to the office of a teacher. He ever remained a true, faithful, and firm member of the church until the last. Died April 17, 1905. He leaves to mourn their loss, a loving wife, one son, four daughters, also relatives and friends. Funeral-services at Lamoni, John Smith in charge. Sermon by Joseph Smith.

FOREMAN.—At Lamoni, Iowa, April 9, 1905, of cancer, Sr. Lucy, wife of Bro. John Foreman, aged 75 years and 9 days. She was born in England in 1830, and married in 1848. Was the mother of seven children, six of whom survive her. She obeyed the gospel in 1852, came to America in 1855, and united with the Reorganized Church in 1870, being baptized by Bro. Henry C. Smith. Came to Decatur County in 1877. Her aged husband is very feeble. Funeral-sermon preached by Bro. H. A. Stebbins. Bro. C. H. Jones assisted.

BARTLETT.—Near Davis City, Iowa, April 8, 1905, Elder Horace Bartlett, aged 83 years, 8 months, and 6 days. He was born in Cayuga County, New York, in 1821; baptized May 2, 1844, by Luman Heath, and joined the Reorganized Church in 1863. In 1883 came to Decatur County, Iowa. He was married twice, to his last wife in 1868; she with five sons and one daughter survives him. Funeral-sermon by Bro. James McDiff. The body was buried in the Pleasanton Cemetery.

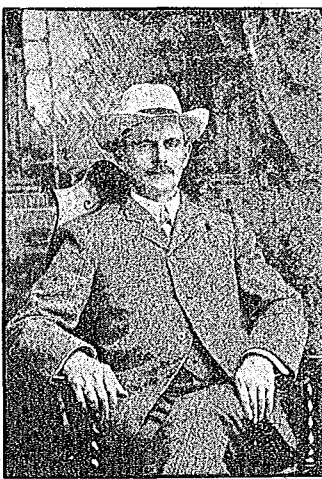
REYNOLDS.—Samuel H. Reynolds was born near Wallingford, Vermont, June 26, 1833, and died near Leland, Illinois, April 11, 1905. His first wife died five months after marriage, and in 1859 he was married to Betsy C. Allen. To this union were born seven children. The wife and four children are left to mourn their loss. He united with the church August 24, 1862, and has since been one of its most faithful and devoted members. Funeral at the Stone Church in Plano, Illinois. Sermon by Elder E. M. Wildermuth.

Babies Cry for Milk, and Get Poison.

The babies of the land are crying for milk, and most of them are getting—what?

Within ten days I have received one hundred and fifty newspaper clippings. Thirty are about the Pure-food Bill now before Congress; twenty are miscellaneous, and one hundred—Poisoned Milk!

Milk is the Keystone to the arch of pure-food crusade. It is the life-blood of the nation, and by the sardonic logic of destiny is made the main channel through which the poisoners, for gain, are attacking the vitality of the race. Preposterous that out of one hundred and fifty articles on food-adulteration, one hundred should be on milk-poisoning, that this appalling preponderance of our capital crime should be committed against the babies. I say our, because there is not a mother's son of us who can vote or influence a vote who is guiltless. We are either actually engaged in the business of cheating the babies or are betraying them to the cheat. —From "How the baby pays the tax" in the April *Woman's Home Companion*.



Home Talk

Every family desires a good home. I make a specialty of selling good homes. Last week I sold the nicest home in Lamoni.

I now offer another bargain. Not so valuable, but good enough for any one. Central location. It has six nice rooms, barn, well, cistern, fruit, and one fourth block of as nice ground as you ever saw. Perhaps it's just what you want. Write me and see. Will send photo to any one interested.

D. F. NICHOLSON
Lamoni, Iowa

HANSEN.—Bro. Hemming Hansen was born August 1, 1818, in Denmark. He embraced the latter-day work under the presidency of Brigham Young, but when the gospel as taught by the Reorganization was presented to him, he accepted it as the truth. He died April 19, 1905, at the home of his son, Elder H. N. Hansen. His earthly frame was laid to rest in the Boomer Cemetery by the side of his companion, who preceded him nearly four years. He leaves a son and daughter, two foster daughters, seven grandchildren, and five great-grandchildren. Funeral-sermon by J. Carlile, assisted by J. Christianson.

JONES.—Sr. Hannah Jones was born in the month of February, 1818, in Flintshire, North Wales. She emigrated to America in 1854, settling first in Pennsylvania, but afterwards removed to St. Louis, Missouri, Alton, Illinois, and lastly, in 1861, to Pottawattamie County, Iowa, where she died at her home near Crescent, March 27, 1905. In 1858 she was married to Bro. Owen Jones, who survives her to mourn. Sr. Jones was a faithful and devoted member of the Reorganized Church of Jesus Christ of Latter Day Saints. She was laid to rest in the Crescent Cemetery. Services by H. N. Hansen.

Cutting a Queen Bee's Wing.

Dallas Lore Sharp describes a method of preventing bees from swarming in the *Country Calendar* for May, the first issue of the new outdoor monthly published by the Review of Reviews Book Company:

Keep your queens clipped. Lay aside your sentiments, your fears of the Society for the Prevention of Cruelty to Animals, your ideas that it hurts her, your fears of killing her,—and get your scissors. Seize her any way. She won't sting. Get her by one wing (if you can't do better) and holding her gently against the frame, snip off *one* wing. This won't stop the swarming, but it will keep the bees from absconding, for the swarm won't go off without the queen while you are away. So you are often able to induce them to call off the strike and go back to work.

Clip your queens then, give the bees room, give them shade at the hottest hours if necessary, shake them if they show signs of swarming, and keep the colonies strong.

The cooking articles in the *Twentieth Century Home* are of a nature different from those to be found in other women's magazines. They attempt to explain the principles that underlie the various systems of natural cooking. An exceedingly interesting series on oriental cooking is now being run in its pages. The article in the May issue is devoted to "Chop Suey." The many ways of preparing the natural Chinese dish are explained, and also how it can be made by the American cook.

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G. F. WESTON

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The Saints' Herald

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

Volume 52

Lamoni, Iowa, May 3, 1905

Number 18

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

JOSEPH SMITH * - - - - - EDITOR
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 FRED'K M. SMITH - - - - - CORRESPONDING EDITOR
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ON APRIL 27 the Illinois Senate passed a bill which prohibits the remarriage of divorced persons for one year in every case; and for two years where the charge on which the divorce is obtained is infidelity to the marriage bond. The penalty, however, applies only to the person in the fault.

CORRECTION.

The notice of appointment of Peter Jessen, page 419, of last week's issue, should read, "Referred to missionary in charge of Scandinavia and Germany, and Bishop."

The name of Bro. George Jenkins, of the Seventy, was omitted by mistake. He was appointed to the Clinton, Missouri, District.

Editorial

ECHOES OF THE CONFERENCE.

The Burlington, Iowa, *Evening Gazette* for April 15, 1905, has the following breezy letter from an attendant at the late conference, which will be read with pleasure by many. Bro. Elbert is the son of Bro. David Hyrum Smith, deceased; and a live representative of the work:

Elbert A. Smith, pastor of the local Latter Day Saints' Church, writes the following entertaining letter from Lamoni, Iowa:

"The casual visitor at Lamoni, Iowa, finds a small country village, yet a very interesting one. As he approaches the town he sees first Graceland College, a beautiful brick and stone building, that may be seen for many miles around. The president of this college is Professor Dewsnup, author of several books on railroad economics and known in most parts of the world as an authority on that subject.

"Next the visitor's attention is attracted to the Herald Publishing House, one of the largest and best equipped publishing houses in Southern Iowa. The *Herald*, the official organ of the Reorganized Church of Jesus Christ of Latter Day Saints, is printed there, together with a young people's magazine and several hundred books and pamphlets. The college is also owned and managed by that church, but it is not sectarian, no system of theology being taught there.

"Prominent, too, in the little town is the 'Saints' Home,' a large two-story brick building where the aged and infirm of the church find care and sustenance. On the most prominent hill of the town stands the brick church, capable of seating between fifteen hundred and two thousand people.

"Since April 6, the world's conference of the church has been in session there. On Sunday three preaching-meetings are held simultaneously, in the upper and lower auditoriums of the church, and in the college, and over two thousand delegates and visitors listen to the word.

"The organization of the church is best studied at the business-meetings, which afford an object-lesson. On the stand is seen the First Presidency of the church, Joseph Smith, his son Frederick, and Richard Evans of Canada. These three stand at the head of the church. Back of them are seated the evangelists and the bishops, the latter having the financial work in charge, also on the stand are the twelve apostles, who have oversight of the missionary work in all the world. In front of the stand are seated the two quorums of seventies, who are minute men pledged to go wherever duty calls. To the right are the priests and deacons and to the left the delegates among the laity.

"The large audience is held in perfect order by President Smith, who is a very able parliamentarian and presiding officer. He is over seventy years of age, yet is hale and clear-minded and has the unqualified respect of members and nonmembers alike. The church believes in present revelation and when difficulties arise that can not be settled by the combined wish of the church, God is asked to speak through him and clear up the matter. He in no sense poses as a dictator or as being personally infallible. His rulings may be and frequently are

assailed with all the logic and force at the command of individuals or groups of men on the floor of the conference. The church is democratic and settles such questions by debate and vote. In this particular, as in most others, the Reorganization differs widely from the church in Utah, with which it is at times confused by pulpit and press. A member of the latter church opposing with voice or vote the will of a superior is liable to immediate expulsion.

"The president of the church now in conference at Lamoni is the oldest son of Joseph Smith, who founded the church in 1830. It fell into confusion and disorganization in 1844 and the reorganization began in 1852 among those who had refused to affiliate with the portion led by Brigham Young. So to-day the church at Lamoni is presided over by Joseph Smith, while his cousin, Joseph F. Smith, a son of Hyrum Smith, presides over the Utah church, and is the man who has been in such straits before the committee at Washington, incident to the Smoot case. No bond of unity or sympathy arises between the two men or the two churches. The one obeys the law, the other does not.

"The conference at Lamoni will continue over Sunday, April 16, and at its close the ministry will scatter to their several appointments. One of the most interesting sessions is when the list of appointments is read. This will be near the close of the conference and each minister waits with bated breath as his name is called to learn if he is appointed to the home field or to some distant land. If it proves to be the home field he smiles and his family feels relieved, if it is abroad he still smiles—but there is a difference."

QUESTIONS AND ANSWERS.

Will the sons of perdition ever be resurrected? Read Doctrine and Covenants 76:4; and 28:7, 8.

The Bible, Book of Mormon, and the revelations all teach that all men born into the world will be resurrected. Section 76, paragraph 4, cited above, points to the idea that a certain class of men, (or devils, sons of perdition,) are the only ones on whom the second death shall have power. The "second death" leaves the inference that they may have suffered the first death, the death of the flesh, and will suffer the second, the possible death of the spirit—the going away into the realms of eternal punishment—there to remain in the rule and reign of the Devil and his angels. Section 28:7, 8 teaches that all shall awaken and come forth from their graves, the righteous unto life and glory, the unrighteous unto punishment, and that the Lord had not yet said that those who depart into this punishment shall ever return. (See paragraph 8.)

This is in perfect accord with paragraph 4, section 76, and shows that however inquisitive we may become we will not be permitted to know, either the end of the torment of the wicked or the place of it; which is in effect a statement that it has not yet been revealed, nor will be, only to those who partake of that punishment. As to whether they are resurrected, who they shall be only as recited, or what the awful fate impending over them, and as none of us are anxious to partake of the horrors of the condition referred to as awaiting the sons of perdition, it is just as well that we quit trying to get light on a

question on which the Lord himself has set the limit of our research.

All men will be resurrected; some to peace, honor, glory; some to sorrow, shame, dishonor, and everlasting discomfort, loss, and disgrace. The sons of perdition are of this latter class; they will after resurrection of the body, go away into the condition to be imposed by the second death.

Let us be content to seek after the things that are lovely and of good report, that our souls may be made glad, and not after the things gloomy and dark by which our souls are made sad.

MEXICAN MISSION.

It is pressing upon a number of the workers and leading minds that some of our young men ought to be acquiring the Spanish language to the end in view that missions may be undertaken to such parts of the southern countries as use that tongue. It is not a very difficult language to acquire, especially to those already having a Latin basis. We call attention to this part of the field, in the confident hope that some enterprising young men may take up the language as a study. Why not?

EDITORIAL ITEMS.

Bro. A. B. Kirkendall, of Creola, Vinton County, Ohio, was nominated by the Vinton County Republican convention, April 22, 1905, for probate judge by a vote of eighty-five against sixteen for his rival. The Vinton County *Republican* has this notice of Bro. A. B.: "A. B. Kirkendall, Republican candidate for probate judge, is agent and operator for the Hocking Valley Railroad at Creola and is also engaged in merchandising at that place. He is widely known and popular with everybody, and is amply qualified to fill the office acceptably. Indeed, the people of the entire county will be fortunate in securing his services in this office. There is nothing but deserving praise for Mr. Kirkendall, whose prospects in the campaign will never be bulletined in the doubtful column."

American and English railroads are operated under different conditions. The American track mileage is 200,000, the English 22,152. The American railroads carried more than 655,000,000 passengers, the English roads fully 1,200,000,000. The traffic revenue of the American roads was \$1,720,814,900 and of the English \$500,061,164. The net traffic receipts of the American roads were \$560,000,000 and of the English roads \$200,000,000. The American roads employ 1,189,315 persons and the English roads 575,834. The working expenses of the American roads are 67 per cent of the gross receipts and the working expenses of English roads 62 per cent. The cost of operating

a mile of American road is \$5,810, of the English road \$13,636. The American roads clear \$2,800 a mile on operation and the English roads \$9,000. The American roads have six employees for every mile of track and the English roads have twenty-eight.—*Chicago Daily Tribune*, April 24, 1905.

Ten tall totem poles from Alaska have been erected on the Government Peninsula at the Lewis and Clark Exposition. These curiously carved logs represent the superstitions of Alaskan Indians. They are painted gaudily.

Bro. S. A. Burgess informs us that he has charge of several thousand old *HERALDS* and *Ensigns*. Can you use them? If so kindly send word to S. A. Burgess, 415 Locust Street, St. Louis.

Those of the missionary force who can make use of those papers take notice.

The poor people of Russia have good reason to be thankful for the spirit of liberality manifested by the Czar, as shown by the following from the *Chicago Daily Tribune*, for Sunday, April 30, 1905. It is to be regretted that the Czar did not go a step farther and accord equal rights to the Jews with those of other faiths:

"ST. PETERSBURG, April 29.—The Czar's Easter ukase, which will be published in the *Official Messenger* to-morrow, remits the peasants' arrearages of taxes and back payments on account of lands given to them at the time of their emancipation, amounting to about thirty-seven million, five hundred thousand dollars.

"Although no general amnesty for political offenses will be granted pardon will be extended to certain classes of prisoners, including those arrested for participation in the disturbances of January 22.

"The ukase also orders all Christian sects to be permitted to exist without penalty. Adherents of the Old Faith, whose altars were sealed up by Pobiedonostzeff, procurator general of the holy synod, twenty years ago, and who now number seventeen million, will have their altars opened to worship on the Russian Sunday undisturbed.

"The ukase provides, further, that converts from the orthodox faith and other Christian creeds shall not be punished. This decree makes lawful changes of faith for which hundreds of thousands of families have been expropriated and exiled to Siberia.

"The ukase further decrees that Mohammedan and other nonchristian subjects of the emperor, except the Jews, shall have equal rights and shall no longer be styled pagans. Nothing is conceded to the Jews.

"There were no disturbances during the Easter Eve services at the capital. The number of beggars in the streets was unprecedented."

Original Poetry

Saturday.

At earliest dawn of morning,
When Saturday rolls around,
We are up betimes with the first faint light
For the work our hands may find.
Such a busy day before us,
To-morrow is Sabbath day!
We must bake and brew, we must boil and stew,
No time must we waste in play.

No time for slumber or shirking,
The floors to make snowy white.
There is wood to cut, there are lamps to fill,
To shine mid the gloom of night.
The windows to wash and polish,
Our homes must be clean and sweet;
Then the children to wash and make ready,
They, too, must be trim and neat.

The cleanest and freshest clothing
Laid ready with thoughtful care,
To be donned in time, when the church bells chime,
Pealing forth the hour of prayer.
So tired are we when th' kind old clock,
For bed time at last gives warning!
But our work's well done, and our rest is won,
On th' eve of th' Sabbath morning.

On th' eve of a grander Sabbath
That shall last a thousand years,
When the Christ himself shall our Pastor be,
And banish all pain and tears,—
On this fair Saturday morn,
Last day of creation's week,
Let's begin our work with earliest dawn,
With spirit willing and meek.

First, from cellar to garret roof
Make our dwellings sweet and clean;
Above and below, within and without,
Ready by Christ to be seen.
For the eyes, the soul's bright windows,
Reveal, if one glance within,
Whether spotless and fair our chambers are,
Or darkened and stained by sin.

Our lamps should be filled and burning,
So they'll cast a mellow ray
Into the gloom of that Saturday night,
That follows the busy day.
The fair white robes must be prepared,
And when the cleaning is done,
To outwit the moth, and keep them from mold,
Let us don them every one,

We'll be weary, weary, working,
Ere the toilsome day is past.
When the work is done, and the rest is won,
We shall sweetly sleep at last.
Yet if work press thick upon us,
And we toil all night till dawn,
Take hope and press on! cometh rest and joy,
With th' light of that Sabbath morn.

MARY L. PREMO.

SPRINGFIELD, MISSOURI.

Love is the emblem of eternity; it confounds all notion of time; effaces all memory of a beginning, all fear of an end.—
Madame De Stael.

Original Articles

"REMEMBER LOT'S WIFE."

SERMON DELIVERED AT THE DOW CITY REUNION, SEPTEMBER 17, 1904, BY ELDER R. C. EVANS.

Permit me to introduce to you the thirty-second verse of the seventeenth chapter of the gospel as recorded by Saint Luke, where you will read these words, "Remember Lot's wife." This may seem a very peculiar text for me to take as a basis for the remarks that I may offer for your consideration to-night, but I am impressed that there is a depth of meaning within these words. First, because he who spake as never man spake, gave to us this advice and instruction. It is further stated by him: "I came not to do my own will, but the will of him that sent me. He gave me a commandment what I should say and what I should speak." Here, then, we have the Father and the Son behind this text. Now I do not know that I shall be able to delve deep enough or soar high enough to present for your consideration the grandeur and the greatness connected with the thought as suggested by this text, but if I do not present to you the true thought, there is nevertheless great merit in it, else Jesus, the stainless one, would never have given the counsel: "Remember Lot's wife."

The first question, perhaps, that may arise in your minds is, "Who is this Mrs. Lot, and why should we remember her?" "Is it because she was given to us as an example which we may follow because of her goodness?" and we remark that we apprehend not. There is but one who is given to us as the way of truth,—the light and the life,—the example. Every other individual who has lived, however great he may have been, has been the victim of great weaknesses too; and it has always been unsafe to follow man blindly. "The arm of flesh will fail you, ye dare not trust your own," the poet has said, and I presume that this is true. Perhaps, then, it is because of some failure upon her part, perhaps because of a disobedience on her part that she may be remembered with profit.

Mrs. Lot was the wife of Mr. Lot and Lot was the nephew of Abraham, who is called the father of the faithful. Now you will remember that Abraham was instructed by our heavenly Father to leave his home and country and go into a strange land. He made that sacrifice and took with him his nephew; and you remember he became very wealthy. Now right here let me touch a thought that has been suggested by some, that a rich man can not be saved, but this is not true. A rich man has grave responsibilities resting upon him, just as Latter Day Saints perhaps have greater responsibility resting upon them than the exponents of any other phase of the religious thought.

The Latter Day Saint claims that he has been

made the recipient of the gift of God's love, as revealed in the fullness of the gospel, and that he does not only believe but as one of our poets has said, "We know what we believe," and having demonstrated to us by the divine force that the gospel that we have obeyed is not a cunningly devised fable of man, but it is the power of God unto salvation, therefore a great responsibility rests upon us as lights of the world, as the salt of the earth, as the city set upon a hill, by reason of the truth that has come to us, and the opportunities that are afforded us of letting our light shine. So it is with the rich man. God has endowed him with riches and as a result he is responsible to God, for every sane man that stops to think will admit that God is the proprietor of all, and we are only stewards, and this doctrine of tithes and offerings and consecration and all that to a Latter Day Saint is to only demonstrate the fact that we recognize that God is the proprietor and we are the stewards, and consequently the more we have, the greater responsibility rests upon us because we should use these means with an eye single to his glory.

Now a rich man, as a rule, is not willing to do that. We have known of some who have so much, who have been figuring how to get out of this responsibility of doing what God has really enjoined upon them and has made them to know that it was their duty; and yet having so much, they are like the rich man of the dead years of the past, they go away sorrowful and are unwilling to bear the burden that these riches really heaps upon them; consequently the Savior could say, How hardly can a rich man enter into the kingdom of God. He did not say a rich man could not enter in, but he recognized that it would take him all of his time because of the wondrous responsibility. You remember that he taught us that it was easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God, and some had thought that that had reference to a cambric needle and therefore it was a physical impossibility for a rich man to enter into the kingdom of heaven. There is a beautiful lesson taught in it and somehow or other I can not get away from it, so I tell you. You remember those Eastern cities were surrounded by great walls, and the traveling man had for his means of conveyance the camel; and perhaps having traveled weeks and months over the dusty plains he saw the lights of the city. He hurried on, because within these walls were wife, children, and mother, father, brothers, perhaps a sick friend; and he made every effort to get there before the great gate closed, but he failed. What then? He must either have a well-trained camel or else he was doomed to stay outside the walls of the city until the gates were open the next morning. But if a well-trained camel, what then? That camel would obey orders and ren-

der implicit obedience to the commandment of his master, so much so that when the burden was taken off his back, he got right down on his knees and just drew himself up to the smallest capacity possible, and crawled through what we call the "Needle's Eye," or the small gate built in the larger one. But you notice he had to be obedient to all the instructions of the master, else he could not get in. That is what the word means.

The rich man is willing to pay his way into the kingdom of God, if he could enter that way. I was down in Newport just three weeks ago, and I sat in Vanderbilt's pew. I was told how many thousands of dollars that man had given for the right to occupy that pew; and so it illustrates the thought that rich men if they could purchase an inheritance in the kingdom of heaven, would all have reserved seats there, but God Almighty has decreed that the poor among men should rejoice in the Holy One of Israel, and that no man could enter in, only as he would come in the sunny way of obedience. He must humble himself and submit to the divine conditions, and there are hosts of rich men who are not willing to humble themselves and come in according to order. They are willing like the Assyrian general. You remember how he went down there to get his blessing from the servant of God, when he was smitten with leprosy. The record says he took six thousand pieces of gold, and ten talents of silver, and ten suits of clothes as a present. Figure that up as I did a little while ago and you discover that that rich man for one blessing was willing to pay seventy-seven thousand, nine hundred and forty dollars in American money. That would tempt most preachers, to say nothing of the ten suits of clothes. He had to humble himself and comply with the conditions, but he refused to do so, and the record says he turned away in rage. He says, "Are not the rivers of Abana and Pharpar, rivers of Damascus, better than all the waters of Israel?" or Jordan, to which he had been bidden to go and dip seven times, you remember. He went off in a rage. Well, the prophet did not follow him. Why? The prophet's business had been accomplished. He could stand there in the splendid independence of the servant of God. He was under responsibility to deliver the message and there his responsibility ended, just exactly where the rich man's responsibility began. When the command had been given, the servant of God had finished his business, the other man's business was to start right there. Well, now, the servant of God could afford to be independent, because it was not he that had the leprosy—it was the other man; but the other man could not afford to be independent, because he needed that blessing. But by and by, you remember, his servant approached him and said, "Say, Master, if the prophet had bid thee do some great thing thou wouldst have done it." To use a

common expression, that was a solar plexus for the rich man. He did come prepared to do some great thing. He came prepared to give seventy-seven thousand, nine hundred and forty dollars. But conviction hit him hard, and he turned around and finally humbled himself, and obeyed the law and got the blessing. Rich men are few who are willing to comply with the conditions, and consequently Jesus said, How hardly will a rich man enter in. And as I see the light bursting in upon the pathway of Latter Day Saints now in the present condition in which the church is existing, how hardly shall a rich man enter in.

But we pass it by—rich men have entered in. Abraham was very rich. Lot was rich. Job was rich, and many others have been wealthy; and yet they have used that wealth as the work of God committed to their trust and they have labored with it as part of the commandment of the Almighty and they have entered into the kingdom of God. Now Abraham was that way, and others. You remember they became very wealthy down there; and the records show that there was a fuss between Lot's herdman and Abraham's herdman; and now I want to show you the difference between Lot and Abraham. Abraham comes to the boy and says, "Now, here, the world is large, no use of us having any hard feelings over these difficulties that have existed; you take your choice. If you go east, I will go west, and if you go west, I will go east, so that we can be on friendly terms." Now you can see the magnanimity that shone out in the splendid character of Father Abraham. I am rather glad that he is called the father of the faithful. But now notice the difference in this nephew. If he had really been what he ought to have been at that time, he would have said: "Now, uncle, I really am dependent upon you,—you gave me my start here—I am not going to be selfish in this thing—you take your choice." That is what Lot ought to have done, but he was selfish. He was a good man, perhaps, but he had a great weakness and it shone out there. The record says he lifted up his eyes and gazed upon the land and he discovered that all the valley of the Jordan was well watered. That was the very thing that the fuss was over between the herdmen, fussing over watering their cattle and all that. And he says, "I am going down to the valley of Jordan." That showed selfishness on the side of Lot and magnanimity and generosity on the part of his uncle who had the right to the choice.

Well, they parted, and they both became wealthy, Abraham going up into Canaan and Lot staying in the valley of Jordan. Years glided by, and by and by three holy personages make a visit to the camp of Abraham, and again we see the generosity and the grandeur and the beauty of the Abrahamic disposition cropping out. The first thing he says, "Come

in, gentlemen; wash your feet and rest yourselves under the tree and have something to eat before you pass on," and he turned to Sarah and gave her to understand that he desired her to get some fresh biscuits and some fresh milk and meal, and he said to one of the servants, "You go and kill a tender calf." There were some noble individuals there. They ate meat, and they had a splendid meal out under the tree. And there is another thing that you will observe; Abraham recognized that these three individuals were so great that he was really unworthy to eat with them, and the record says he stood by under the tree until they ate. Finally he washed their feet and they started on. Two of the individuals went toward the City of the Plains; but the third one, in the soliloquy of his mind, says, "Shall I withhold from Abraham what we are about to do?" Finally he went back to Abraham and said that the great cities of Sodom and Gomorrah were about to be destroyed; and suddenly Abraham remembered that little adage which says that "blood is thicker than water," so he approached this individual whom the King James Translation says was the Lord with two angels, and said, "Now, if you find fifty righteous in that city, will you spare that city?" "Yes." "Well, if you find forty righteous, will you spare the city?" "Yes." "Well, now, being as I have taken it upon me to speak to you—if you find thirty righteous in that city, will you spare it?" "Yes, if I find thirty righteous there I will spare the city." "Now, if you find twenty, will you spare the city for the sake of twenty righteous men?" "Yes, I will." "Just once more, O Lord, may I approach thee? If you find ten that are righteous there, will you spare the city?" And the response was, "Yes, I will spare the city." There is a thought—I do not want to run away from that thought. There are a great many of our young boys and girls that have to leave the parental roof and go out into the wild cities where there is so much froth and foam and gilded show, and they soon become discouraged and say, "It is no use for me trying to bear my testimony to the gospel of the Son of God here; there are hundreds and thousands around me, and I won't say anything about it." And they think they are forgotten because they are surrounded by the sins of a great city. That is not true—notice the case in point. God will remember the righteous wherever they may be. Remember the care of our heavenly Father is so great that he says that even the sparrow can not fall to the ground without his notice. Mark you, it comes down finer than that. The love of God is so infinitely great that the very hairs of your head are all numbered. Not only would he spare the city if ten righteous were there, but the story goes that there were not even the ten. And so the angels approached the city and they met Lot, the nephew of Abraham. They went in to see his home; dwelt with him over

night, and they preached to him the gospel message of salvation. Now we heard a beautiful talk this morning about this everlasting gospel; that it started away back there. As soon as man was sick he needed a physician; as soon as he fell he needed the ameliorating force of the Almighty upon him; and since he was lost he needed a Savior, a Redeemer; and so, in the economy of God, the blessed gospel of hope, of salvation and redemption was preached to the first man that needed it. All the way down God has made preparation.

Well, in this case, we see the city given over to wickedness, and God comes down there, and the angel's message is given to the people of that city. I want to make a few little applications here and see how they will fit. I just imagine that I hear the criticism along the streets of Sodom and Gomorrah—"Well, the idea! That an angel from God would appear to Lot down there!" Now, you would in this day have called him a cow-puncher. He was a herdsman down there on the plains. That an angel of God would pass by the great prelates, the priests, and the great learned men of the time, pass by the Sanhedrin and the temples of God down to this herdsman and commit to him the dispensation by which the people might be saved! Yes, have you ever heard a criticism like that in these latter times? Sodom and Gomorrah were really a type of the sinful world just as we now have it in latter days. We call the sinful world Babylon. As God had committed through the angel's message there, "Escape for thy life, stay not in all the plain; turn neither to the right hand nor to the left; look not behind thee; escape to the mountain." That is all the gospel message and it fits in every dispensation. So the angel's message of peace, of love, of safety, of rescue, was given to this people; but they laughed it to scorn. Lot went out and told the story, but he was persecuted. You remember all that he could get to believe that blessed story of salvation was his wife and two daughters. He had two other girls but they had married out of the church, and when the sons-in-law had heard that message they laughed the old father-in-law to scorn and they would not believe it, and so of course the girls were married and remained in the city and were destroyed, according to the record.

Lot was commanded, "Escape for thy life." Here you discover it was a message of life and death. It is a fact that that tocsin of alarm has come down to us to-day. The message has come by angel hands, and the world has made the same kind of a criticism. What! That an angel should appear to a boy born in the back-woods of New York; a boy only fourteen or fifteen years of age! The angel would pass by all the learned men, all the pastors, preachers, and priests of our age and select this young individual! That is God's way of doing it. Jesus taught us this

saying, "I thank thee, O Lord, Father of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father; for so it seemed good in thy sight." It was a good way in God's sight, and Jesus was thankful for it, you discover. And Paul supplements the same thought when he says: "You see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in his presence." That has been the way all along the line.

Now this message has been ridiculed because it did not come from those high people. But it never did go to the high people; they were not willing to humble themselves to receive it; and so God has always selected that class that he might, as I believe, demonstrate the fact in its most plain way, that the gospel is the power of God to salvation, and the lower he gets down and brings up to perfection the one from the lowest conditions, the more plainly and strongly comes the proof that the gospel is the power of God unto salvation. Now, then, as the angel's message was ridiculed in the days of Lot, so it is ridiculed to-day, but the message was the same: "Escape for thy life." That is just what we must do now. That is the message. "Come out of Babylon, O ye, my people, and be not a partaker with her in her evil and a partaker of her plagues." That is the same message, in fact, as they were commanded, to escape for their lives, prior to the destruction of the city. So we learn that the world is to be destroyed when Jesus comes in flaming fire, to take vengeance on all those that know not God and obey not the gospel. Here was a fiery destruction to the disobedient then who rejected the angel's message. It is a fiery destruction that awaits them now who reject the angel's message and will not escape for their lives. It is a message of life and death now, as it was then. There can be no neutral ground. "Turn neither to the right hand nor to the left," is still true. The message comes to us now: "He that is not for me is against me; he that gathereth not with me scattereth abroad." Now you people who are sitting on the fence, you people who are occupying neutral ground, who do not know just what side you are on, you are either for him or against him, you are gathering with him or you are scattering abroad. You remember he said when he was here—you will think it is harsh if I say it, but I will just put it on the Master, when he said to one class of individuals, You pray, "Our Father which is in

heaven"—to another class of people he said, "You are of your father, the devil"—they both had fathers, you see—"And the lusts of your father ye will do." I am a stranger in Iowa and I am not going around hunting up parentage. "The works of your father ye will do," consequently that is what the Master said. He that will not escape from Babylon will lose his life in Babylon. That is all there is to it. You may think that is uncharitable—that is the unvarnished fact, as it is. "Escape for thy life, stay not in all the plain." There must be no half-heartedness in this. We must, as the Bishop said to-day, serve God as opportunity affords. Every opportunity is a link that may be forged in a chain that will bring us up unto celestial glory, and if we neglect to forge the link, we will not reach the top.

"Well," says one, "we are in the world, Bro. Evans." Yes, I will tell you, a ship is built to act her part in the water, that is her place, that is the proper condition. So Latter Day Saints are in the world; they must act their part in the world, but not of the world, as Jesus says: "I pray not that thou shouldst take them out of the world, but that thou shouldst save them from the evil which is in the world." The ship is in the water, but you must not get too much water in the ship, else it will go down; and so while we must be in the world as a witness, we ought not to be of the world; we ought not to let the world get into us in such a degree that we will be worldly. "He that is not for me is against me." The sacrifice must not be a partial one. It must be complete. What are the sacrifices you have to make? Let any one get up and say what thing in all that God has asked you to abandon has been worth keeping. You used to drink whisky, perhaps. Was that worth while? Used to swear; use tobacco. Were any of these things worth keeping? You sacrificed darkness for light, error for truth; wrong for right, the world for heaven. What a wonderful sacrifice you have made! "Well, Bro. Evans, you do not know the secrets. I was engaged to be married to one of the finest young men in the country, and a home of happiness and luxury was before me. Just as soon as I joined this church an estrangement came between us and I am alone." Get down on your knees and thank God that you are alone. A man that refuses to love you because you want to be good and love God, because you want to be pure and love Jesus Christ and serve him, the man that would forsake you because of that condition, thank God for the blessing that came in disguise; you are never asked to leave anything that has been worth having, never in this world.

The sacrifices are all, shall I say, imaginary? God asks our reasonable service; and anything we have to leave to serve God is only froth and foam and gilded show anyhow. The happiest man in this wide world to-night is the man that is in the closest com-

munion with our heavenly Father, the man that has let loose of the world and has thoroughly committed his way to God; he is the happiest man in the world. The conviction is growing upon me, as I grow older, that the world is nothing but froth and foam compared with the wonderful solidity that is found in every part of this beautiful, symmetrical kingdom of God. It is grand and great in its every department; and if there is any department in it that you think is a little weak, get the strongest thing of this earth to run up against it, and it will only give the truth a chance to demonstrate its omnipotence.

Go back to the thought: These people had to leave the city; they had to escape for their lives. So we have to leave the sins of the world and we are to turn neither to the right hand nor to the left; the renunciation must be complete. "Stay not in all the plain." Now there are a great many of us who have left the world. We have obeyed the first principles of the gospel and we have gone on our way rejoicing, but by and by there is a fuss in the branch, or some little altercation between some brethren, and we have grown discouraged, and we are not as good Latter Day Saints to-day as we were a year ago, or six months ago, or five years ago. How often we hear people referring back yonder to the good old days; that is a confession that you are not living as good as you were. It is our privilege to walk in the light, and the pathway grows brighter and brighter every day, growing more bright until the perfect day. We ought to be in the sunburst of it now; we ought to know more now than we did a year ago or we have lived this year in vain. Is it a fact that we have been forgetting Lot's wife? That we have been doing like Israel of old? You know it is said that there were six hundred thousand of armed men besides hundreds and thousands of unarmed men, of boys and infants and girls that left Egyptian bondage under Moses. After they had gotten out into the wilderness, after they had been baptized under Moses and all that, they began to grumble and find fault; and of course their shafts were directed to the leading men of the church and so they came unto Moses and said, "Were there no graves in Egypt that you should lead us away out here in the wilderness to die?" And they took up stones upon eleven different occasions to stone Moses, and you remember God Almighty hardly had as much patience as Moses, for he says to him, "You stand back out of the road and I will smite them," and Moses said, "O Lord, if you do that, the nations around will say that we could not bring them through," and God spared them, only those that were recreant to the trust God had imposed upon them, and he opened the earth and swallowed them up. Time after time these people made their assault upon the elders of the church. They would not live their religion, and finally God took away the Melchisedec priesthood and the beau-

tiful principles of the gospel, and the law of Moses that was added because of disobedience, and the comers thereunto could not be made perfect; that thing was added to lash them into line, and was taken away when the people got sense enough to know the mercy of deliverance as they saw it revealed in the gospel message again. You remember that all but two who left Egyptian slavery died in the wilderness because they were incorrigible. They were recreant to the holy trust. They were dissatisfied. They were unfaithful, and they all died in the wilderness. Like Lot's wife, they looked back unto Egypt and longed for the onions and leeks and cucumbers. If you run well for a season and then something comes up, and you do not know all about it, and you do not go to the proper source to find out, and you lose your faith and begin to complain, you have been looking for the leeks and onions of Egypt; and will you die in the wilderness? Will we forget the grand truth that heaven has endowed us with? Shall we tarry in the plain? Shall we turn to the right hand or to the left? Shall we forget the command, "Look not behind thee"? Now there is something in this, "Remember Lot's wife." Are there sacrifices to make? We have them to make. Sometimes they are very dear to us though perhaps they are not worthy; yet we can hardly get rid of them. Seemingly we hang on to them contrary to the law. Lot's wife loved those daughters back there as only a mother can love a child. You know there are so many different kinds of love in the world; but a woman's love is so unselfish. She did not love those girls because they were finely developed women, and pretty, and all that. She remembered them as the little children when she tucked the clothes around them before they knew how to do it. She remembered the little chubby finger that was bruised and she bound it up. She remembered the little dirty faces that had come in crying and she had kissed the tears away, and now they are about to be destroyed. You say there is another love—but oh, it is such a risky one, that other one. Sometimes we think it is love when it is only admiration for a pretty face, for a symmetrical form, or a well-filled pocketbook and a bank-account. But when the bank-account is gone, and the sweet voice is gone, and the plump face is now channeled and wrinkled with the years, we forget it. It is a wonderful love, I know. Ella Wheeler Wilcox gets it off so beautifully:

"How strong, how vast, how awful seems the power of this
new love,
That drags a maiden's heart from all its moorings,
And controls her more than all the joys the years have held
before
That treats a stranger with a kingly grace,
And gives the one that bore her *second place*."

But this mother-love of Mrs. Lot. It is a wonderful love. She looked back, she thought of those

girls away back there on the burning plain, she looked back, and the record says she was turned into a pillar of salt,—a monument of God's wrath upon disobedience.

Now that was not much of a command, says one. Who said that? Not a Latter Day Saint. Surely we have been taught to believe that command was one to be respected: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." And surely no Latter Day Saint has begun to argue that this is only a little command, whether it is tithes, or offerings, or consecrations, or the college debt, or whatever it is. If God has spoken it is a command and it is our privilege and duty and should be our pleasure to obey; while on our part it should be admitted fully that it is God's right to command. God commanded this woman, saying, "Look not behind thee." It might have appeared as a trivial thing; but it was a command from God. Are we bound in the same way? Yes. He that loves father, or mother, or house, or lands, husband or wife more than me is not worthy of me. Jesus said upon one occasion that Christ is the Prince of Peace. Yes, but on another occasion Jesus said, Think not that I came to send peace on the earth, but a sword. I came to set the mother-in-law against the daughter-in-law, the son-in-law against the father-in-law, and a man's foes shall be they of his own household.

I remember in a discussion I had with an infidel, he brought that up one time. He showed that Jesus Christ's plan was to raise a fuss in the family. Why did he say he came not to send peace? He requires your first, best, and truest love; he is a jealous God. "Thou shalt not have any other gods before me." If God is worthy of your love at all, he is worthy of your first, best, and truest love; and you must not have an idol in your heart, nor in your pocketbook, nor in your home, nor anywhere; the consecration must be complete. "Here, Lord, I give myself away, 'tis all that I can do," said we, as the choir sang, and then we look around for a nickel. Think of it, friends! Now, if a mother, or a father, or a daughter will choose to remain in the world, we must not look behind us; we must walk in the sunny path of duty and go on; leave them behind. Why? Because we want to? It is their fault. We have not raised the row. We are doing good, we are walking after the commandment of God, and they are persecuting us. They are the ones that raise the difference, that cause the disturbance, that make the separation. They will not do right and we determine to do right; of course the separation comes and we have got to leave them in the world, just the same as Mrs. Lot had to leave her folks in the world. Hundreds have done it and we must do it.

I am talking to men and women to-night who have had to do it. That earthly tie must break; but this

heavenly tie, this first birth, is a miniature affair when compared to this second birth. This first brotherhood is only for time and it only lasts until the shadows of the grave; but this heavenly brotherhood makes us all one, enables us to use the same language, to speak the same thing, to think the same thing, to have the same mind, to be endowed with the same aspirations and expectations. We are traveling in the one way, and even at death—death is only "a little moment," that is, only a separation for a little moment. And to this new brotherhood death is not a wall; but it is a door through which we enter into grander possibilities than are known here. As Isaiah says, "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment." Yes, that is all. The first brotherhood may be separated for eternity, but in this second brotherhood the separation is only for a little moment; and we recognize that brother has just stepped into another door or room and is working there; and we sorrow not as those that have no hope, for when we shall meet him he shall be clothed in the white robe of paradisaical beauty. We do not weep as those without hope. We must leave that earthly brotherhood behind unless they propose to enter into the second birth and take part in the heavenly brotherhood. But if we refuse to do it, and love the world more than God, we excite his jealousy, we incur his displeasure and disapproval. "Turn neither to the right nor to the left." Jesus said we have to walk the straight and narrow way,— "Straight is the gate, and narrow is the way that leadeth unto life, and few there be that find it." And we must go right on that way. Says one, "He never told us about not looking back." You can not get that into your text. "He that puts his hand to the plow and looks back is not fit for the kingdom." Jesus said that, and if you are not fit for the kingdom, you will not enter in; it is only those who are fit who will enter in. Mercy will not rob justice, and justice will not rob mercy, in the resurrection. The all things, the things we have done, the results of them, will be restored to us; we can not enter in unless we have kept the commandments, and hear the voice which says, "If thou wouldst enter into life, keep the commandments." "Now escape to the mountain." How are you going to fix that? Just this way: I heard of a story told in that book of something that was cut out without hands, as a little stone, and it rolled and became a great mountain and filled the whole earth. Now we are helping to form that little stone kingdom, and it will become the great mountain. "Come out of her, my people." "Escape to the mountain." "Come into the kingdom."

Brethren, I know we have a great many crosses and trials; but it is the sunny way, after all; it is the beautiful way, it is the good way. How lovely

it is to be enabled to go to bed to-night in the recognition and the consciousness that we are serving God to the best of our ability, that our renunciation of the world is complete, that our consecration is a full and complete one. And after we have made the consecration that God demands in every way, what a lovely life that is to live! A man living that way will be enabled to go to bed with an honest man every night, if he has to sleep alone. But when you feel that compunctious throb that God has commanded you to do something, and you know you ought to do it, but you are hunting around for a little excuse; then you are not doing your duty. Let us meet these conditions fairly, and be true to our trust, for according to the dispensation of the gospel we should be the lights of the world.

Jesus comes to us to-night just as much as he did then, saying, "Remember Lot's wife." Do not look back into the beggarly elements of the world; there is nothing behind worth having. May we be consecrated to God! We have the truth. The angel's message has come to us. We have nothing to be ashamed of. There is nothing in this beautiful gospel that is calculated to bring a blush of shame to the cheek of the most modest maiden. Many of you have heard it tested in its every department. It is solid. It is the truth of God. It is God's best love revealed in the divine scheme that will terminate in our salvation.

May we be true to the trust reposed in us, not looking back into the beggarly elements of the world, but remember Lot's wife and the consequences that followed her disobedience, is my prayer in Jesus' name, Amen.



POINTERS NO. 3.

BY R. MAY, INDEPENDENCE STAKE BISHOP.

Co-operation in business under the proper management is bound to succeed and we have now in Independence several enterprises under the control and management of our church-members, and thousands of dollars is paid out monthly for wages, all of which helps to build up the people and the church, and helps, more and more, to firmly establish the church within the stake, as it never was before. We see the necessity of other establishments of such a character as are necessary for the good of the people and to bring profit to the investor.

To loan money on interest may be all right; but money invested and properly secured in business which will likely bring better interest, help the poor laboring man, and build the city and its requirements, is far more commendable. We are told to love our neighbor as ourselves. The man or woman who is selfish and will not help build up Zion by his means, it is only a question of time when he will be disappointed and move out.

MOVING.

There are very many church-members moving into the stake, especially to Independence, and there is scarcely a mail comes but brings us inquiries expressing anxiety for moving into Independence and the regions round about. Some few come with means, others with very little. We welcome both kinds alike and often they fail to heed the injunction: "Have all things prepared before you." We think we see some coming with the air of what is thought to be the spirit of "American citizenship"—independency. It is all right, to be an American citizen and be independent so long as it is not too costly, or a burden on other people; but when moving to Zion, move in God's way. It is the best.

HOME BUILDING.

Homes are being built by the Saints at Independence, many of which are strictly modern and very comfortable. Whole streets are being built. Success to them and I hope that it may continue and that the blessing of God may rest on every house and household; and it will if you will remember the poor brother or sister who, by reasons of circumstances, for which he may not be responsible, has no home.

We also believe there are now mistakes being made in building. Some buy or build larger and more expensive houses than are necessary. Our success in this world does not depend on how much display we make. The only one in this world who made a success of life was a King who was the largest real estate owner of which we have ever heard. He was the meek and lowly One and had nowhere to lay his head, willing to divide up with his brethren. What an example! We notice that very often, yes, too often, and without reason, Saints with limited means build a larger house than their means will afford. We think it foolish for a man who has only one thousand dollars to build a two-thousand-dollar house, or a man with two thousand dollars to build a three- or four-thousand-dollar home; and the cry comes sooner or later, "I am in debt and I must meet my obligations before I can pay money to the church." The best way to do is to pay the church first and then build according to your means.

CHURCH TOO SMALL.

Once upon a time we built a large stone church, and it cost considerable money and caused the few members, at that time, considerable worry to pay for it. And now, you who have caused us to take a back seat while you have gone to the front, there is only one remedy left, and that is that we keep you and all who may come to the front in helping build another church, for you are the cause of the shrinkage at the Stone Church. So you can round up your shoulders and help build a structure that will hold

you and us, and your friends and our friends to the number of five or six thousand people. And we would ask those who are here, and those who expect to be here, for five dollars a seat, and we will build an assembly building ready for next General Conference. Get your money ready, we have the plans. (To be continued.)

* * *

SOME MORE VITAL QUESTIONS TO AND ANSWERS
FROM PROMINENT SEVENTH-DAY ADVENTISTS.

Will the reader please turn to the SAINTS' HERALD of August 2, 1904, pages 710 to 712, where the Adventist question was treated under the above caption—except the word *more*, which we think appropriate to this article.

We find in the *Adventist Camp-meeting Journal*, Sparta, Wisconsin, June, 1898, that the Sabbath of the decalogue was introduced to Mrs. E. G. White and her followers by Mrs. Rachel D. Preston, a Seventh-day Baptist, at Washington, New Hampshire, late in the autumn of 1844, and they began its observance at once. The *Journal* also says: "The first church of Seventh-day Adventists was thus developed . . . in the last three months of 1844." Again we read, "But their doctrines did not become sufficiently formulated to begin to constitute a settled system of belief till the following year, or 1845; which may therefore be set down as the year in which the Seventh-day Adventist denomination began."

In the HERALD referred to, admissions are made by leading Adventists that they receive into full fellowship members of any orthodox church who have been baptized by immersion without rebaptism unless the candidate demands it; they have also declared that the fourth commandment of the decalogue, (keeping Saturday as the Sabbath,) is binding on all nations of men in all ages of the world; and that Mrs. E. G. White is regarded as a prophetess of God to their church and to the world, while one very prominent official placed himself upon record that she occupies a similar position in this dispensation as John the Baptist did in New Testament times.

We will proceed to question their positions and examine them.

Question.—What offices in the Adventist Church are filled by ordination and how do they take precedence in office and position by virtue of their ordination?

This question was answered by W. W. Prescott, editor of the *Advent Review and Sabbath Herald*, Washington, District of Columbia, August 16, 1904, as follows:

Ministers and local elders are ordained to their respective offices, and I think in some cases there is an ordination service for deacons. Generally speaking, a minister would take precedence of a local elder.

Another question was submitted: Are there

ecclesiastical rights, powers, and privileges vested in the ministry of the Seventh-day Adventist Church, by reason of their ordination, which are not possessed by Protestant ministers?

Editor Prescott made this startling reply September 11, 1904:

We regard the Seventh-day Adventist Church as in the direct line of apostolic succession; inasmuch as they teach the pure gospel as taught by the apostles. Further than this, we have not been accustomed to make comparisons between our rights, powers, and privileges, and those of other denominations.

The following question was asked: Does it require the same legal right or authority in the person to administer the sacred rite of water baptism as it does to perform the solemn ordinance of ordaining to the office of elder?

On January 30, 1905, Editor Prescott offered the following answer:

According to the church order adopted by Seventh-day Adventists, an ordained minister is authorized to administer the rite of baptism wherever he may be; a local elder is authorized to administer baptism in the church over which he is the ordained elder.

Editor M. C. Wilcox of the *Signs of the Times*, Mountain View, California, January 29, 1905, wrote:

I would say, "Yes," only those ordained according to the gospel have the right to administer baptism, and yet local elders do sometimes baptize, although they are not supposed to ordain other elders. The reason that local elders have been permitted to baptize has been for the reason that ministers were not present and perhaps could not be present, at times, and therefore this has been taken into consideration in the ordination of every local elder.

A ministerial licentiate would not be qualified to perform the rite of baptism or to ordain one to the office of elder. A local church elder would, on necessary occasions, if no minister were present, be qualified to perform baptism, but not to ordain an elder.

Please reread the question, then note the answer made by W. J. Stone, president of the Indiana Conference of Seventh-day Adventists. He wrote from Indianapolis, January 23, 1905:

I would simply answer "Yes," if I understand your question. One should have received the Spirit, and be set apart for his work the same as the other.

The foregoing interrogations and replies will be nearer complete when we read this question and the answer: "Would an ordination of a Seventh-day Adventist to the office of an elder be valid if that ordination was performed by Adventist ministers who had received their only ordination to office in Protestant churches?"

Editor Prescott replied to the question August 16, 1904, with apparent surprise that such a query should be present. He said:

I can hardly understand how such a case as this could be possible, as, so far as I know, it has been the practice of this denomination to ordain again any ministers who were received from other denominations. I am not myself acquainted with any minister in the denomination who was ordained outside the denomination. In view of these facts, it does not seem necessary to reply to a supposed situation.

We certainly appreciate their plain admissions, for we learn by them that the only offices held by ordination in the Adventist Church are ministers, elders, and in some cases deacons, and that they rank in the order just named. Will some one of their number tell us why they do not have men ordained to offices of apostles, prophets, evangelists, sevens, bishops, priests, and teachers also? In a communication from their acting historian, J. N. Loughborough, August, 1904, he wrote that Mrs. E. G. White "was never ordained by man," which statement is worthy of record.

How proud Editor Prescott must have felt when he dictated the sentence: "We regard the Seventh-day Adventist Church as in the direct line of apostolic succession, inasmuch as they teach the pure gospel as taught by the apostles." We opine that were the dear old apostles privileged to view the Adventist Church as it is in organization, doctrine, and practice, they would be sorely grieved at her distorted, unscriptural appearance, and would reprimand her for even claiming to be the Lord's church.

Elders Wilcox and Stone state, as quoted above, that in the Adventist Church it requires the same legal authority to administer baptism as it does to ordain to office. But we will show that they do not practice what they teach, for their church does receive people into full fellowship who received their only baptism by Protestant ministers, and yet they close their church door denying the same Protestant preachers the right of joining if they assume to bring their ministerial privileges with them. This is their position to-day, but there is another side to the picture, which will be shown.

As has been quoted, Editor Prescott said that so far as he knew, it had been the practice of Adventists "to ordain again any ministers who were received from other denominations." Also that he was not "acquainted with any minister in the denomination who was ordained outside of the denomination. In view of these facts" he said, "it does not seem necessary to reply to a supposed situation." The facts are that the "situation" which was "supposed" to never have existed in the Adventist Church has come to light, and proves to be a clear case of illegality in their fraud church on the important question of authority in ordinations.

Note the following from the pen of Elder J. N. Loughborough, acting church historian, Oakland, California, May 12, 1904:

Some of our earliest ministers were those who had been ordained to the gospel ministry in other denominations, and went forward under that ordination. . . .

The first one ordained as a Seventh-day Adventist minister by Seventh-day Adventists was myself. This ordination was at Grand Rapids, Michigan, in the month of June, 1854.

In August, 1904, the same historian wrote that the men who ordained him were Elder James White, for-

merly of the New England Christian Church, and Elder M. E. Cornell, formerly of the First Day Adventist Church, which proves that Elder Loughborough was the first man ordained in the Seventh-day Adventist Church, and that Elders White and Cornell had received their only ordinations by Protestants, and according to Editor Prescott invalidates Mr. Loughborough's ordination, leaving their church without a man legally set apart to do ministerial service in any sense. This proves their first ordination illegal, and it necessarily follows that an illegally ordained man could not legally ordain others to office, hence we conclude that according to their own witnesses there is not a man in their ministry legally ordained.

On their complexed question of ordinations we present testimony from J. W. Watt, president of the Vermont conference of Adventists, who wrote from North Walcott, December 30, 1904:

It would not be consistent for ministers of another denomination to ordain a man to eldership in a Seventh-day Adventist church. I think such a thing would be entirely out of place.

Why not reject baptisms by Protestant ministers as not being consistent as well as their service in ordaining? Echo answers why!

We take pleasure in giving place to a statement from their prophetess, Mrs. White, on church order, found on page 12, in Supplement to Experiences and Views of Her Early Writings, published in 1891:

There was order in the church when Christ was upon earth, and after his departure, order was strictly observed among his apostles. And now in these last days, while God is bringing his children into the unity of the faith, there is more real need of order than ever before.

The publishers, in a foot-note, make the following comment on what Mrs. White said about church order:

The Adventists were of all churches, and they had no idea of forming another church. After "the time" [1844] passed, there was great confusion, and the majority were strongly opposed to any organization, holding that it was inconsistent with the perfect liberty of the gospel! Mrs. White was always opposed to every form of fanaticism, and early announced that some form of organization was necessary to prevent and correct confusion. Few at the present time can appreciate the firmness which was then required to maintain her position against the prevailing anarchy. All the union which has existed among Seventh-day Adventists is due to her timely warnings and instructions.

In the same book, under the title "William Miller," Mrs. White said:

As John the Baptist heralded the first advent of Jesus, and prepared the way for his coming, so William Miller and those who joined with him, proclaimed the second advent of the Son of God.

It may be true that "they had no idea of forming another church" in 1844, for it really seems that what little they have done in that direction has been illegal. We suggest that they consult Mrs. White on church order and organization without delay.

The following question was asked: Does the

Adventist Church receive into their numbers those baptized by Protestant ministers who were knowingly violating the fourth commandment of the decalogue at the time they administered the sacred ordinance? Answer was made by Elder J. W. Watt, president of the Vermont conference, December 30, 1904:

We have always so far as I know accepted members into church fellowship who have been immersed by other denominations; if the person is sincere and is satisfied with the former baptism, it is all right.

According to Elder Watt, ministers who are knowingly wearing the destructive so-called "work of the beast" can do acceptable church ordinance work for them.

This question was also submitted: When a truly repentant man is baptized by immersion by a Seventh-day Adventist minister, is that baptism for the remission of his sins, and does he come out of the water freed from sin, and is that baptism the door or entrance into the Lord's church on earth? W. J. Stone, president of the Indiana conference, wrote January 23, 1905:

I can only answer it briefly. I do not understand that a person's sins are washed away by baptism. The sacrifice of Christ atones for our sins. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."—1 John 1:9. Then we are cleansed before we ever go into the water. And unless one has been baptized into Christ's death, and cleansed from sin, he is not a fit subject for water baptism. Water baptism is simply following the command of Christ, and the answering of a good conscience. (See 1 Peter 3:21.)

Editor W. W. Prescott made the following reply January 30, 1905:

Water baptism has no efficacy in itself, and is not, as the Roman Catholic Church teaches, a sacrament by means of which a person is cleansed from sin. It is, however, the outward profession and sign of an inward work. When, therefore, a truly repentant sinner is baptized, it ought to be true that he is baptized for the remission of sins, but the remission comes through his faith and not through the efficacy of the rite of baptism. Christ is the door and not baptism. And yet it is true that every member of the church ought to be baptized. You will see that the outward form and the inward experience ought not to be separated.

The last witness we call on the above question is Editor M. C. Wilcox, of the *Signs of the Times*, who wrote, January 29, 1905, as follows:

I would say that baptism is only one of the steps in the remission of sin. The mere act itself doesn't take away one's sin. "Repent and be baptized unto—[or in order to]—the remission of sins." It is a step the same as repentance. When a man is truly repentant and his faith takes hold of repentance in that baptism, he certainly comes out of the water freed from sin, and of course, that is just what baptism ought always to mean, although all the fruits may have taken place before,—that is to say, one may have been truly repentant of his sins and accepted Jesus Christ as his Savior and have had all his sins forgiven before being baptized. Baptism in that case is the outward act of what has already taken place in the heart. The very best illustration is that which the Bible gives,—that of marriage. Two hearts are joined together long, perhaps, before marriage

takes place and they are as truly each other's before that time as after, and yet the marriage itself must take place in order to make it legal. They do not enter upon the united life until that time. So marriage becomes the entrance to that new life. Even so in the church, "as many as have been baptized into Christ have put on Christ." "So then, brethren, ye are become dead to the law by the body of Christ that ye should be married to another, even to him who is raised from the dead, that ye should bring forth fruit unto God." Marriage is therefore the door of entrance into the Lord's church on earth.

It is plain to see from the attempted answers on baptism and its designs that Elders Stone, Prescott, and Wilcox are confused. We advise them to read their Bibles more carefully and take counsel from the plain teaching which says baptism is for the remission of sins.

Editor Wilcox assures us that when the gospel prerequisites have been complied with that "Marriage [baptism] is therefore the door of entrance into the Lord's church on earth."

Will some Adventist explain how their elders can consistently teach that their church is the Lord's only church on earth and that baptism is the door of entrance, and still receive people from Protestant churches without rebaptizing them? Do they have two doors or permit some to "climb up some other way"?

We assure them that zealous Protestants who are Sunday-keepers would feel insulted if told that they had been baptized into the Adventist church, however much they might think otherwise, and that all that was, or would be required of them to be numbered with "the one hundred and forty-four thousand" was a statement of their "profession of faith" and a transfer of names.

In conclusion, we present the following from Editor W. W. Prescott, September 11, 1904:

1. A believer who has been baptized by immersion, by any evangelical minister, is usually received in full fellowship into the Seventh-day Adventist church without being rebaptized, unless he, himself, desires rebaptism. The usual method would be to receive him on profession of faith and previous baptism.

2. Inasmuch as Seventh-day Adventists believe that immersion is the only scriptural method of baptism, they do not receive into membership, persons who have been sprinkled or poured.

3. To the best of my knowledge, neither the Seventh-day Adventist denomination as a body nor any representatives of the denomination, have ever petitioned the legislative bodies of the United States to "recognize or to establish Saturday as the rightful day in which to rest and worship God, instead of Sunday."

From a careful examination of Adventism we conclude that their church is not in harmony with the Bible in organization, ordinances, faith, teaching, and practice.

MRS. E. G. WHITE'S VISION OF THE DECALOGUE.

In a book, *The Christian Experience and Views of Mrs. G. E. White*, volume 1, fourth edition, 1891, page 9, the publishers say that Mrs. White had her

first vision after the great Advent disappointment in 1844.

After relating several so-called marvelous experiences, and time passed on, she says, on page 18:

I was struck dumb, and for a few moments was lost to everything around. . . . A card was held up before me, on which were written in gold letters the chapter and verse of fifty texts of scripture. . . . After I came out of [the] vision, . . . I took the Bible and readily turned to all the texts that I had seen upon the card. I was unable to speak all day.

The texts she claimed to have seen on the card were all from the New Testament, and not a word about the Mosaic Sabbath. Strange indeed that Mrs. White did not receive some scriptural texts favoring the Sabbath which was taught her soon afterwards by Mrs. Rachel D. Preston, a Seventh-day Baptist.

However, it was about three years after meeting Mrs. Preston, or 1847, when she claims to have had a vision (see page 25) and saw and entered a temple where the Lord showed her, among other things, "the tables of stone" on which "the Sabbath commandment shone above them all"—all the other nine.

Does Mrs. White and the Adventist Church want the world to understand by her vision (?) of the decalogue that "the Sabbath commandment shone above" the mandates "Thou shalt not make unto thee any graven image"; . . . "Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal"? —Exodus 20:1-17.

The Seventh-day Adventists better reconsider the teaching of Mrs. White and see to it that "God is not mocked."

With charity to all and malice toward none.

DELOIT, Iowa.

C. J. HUNT.

Sunday-School Department

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

The General Convention.

(Continued from last week.)

REPORT OF HOME CLASS SUPERINTENDENT.

To the Sunday-school Workers in Convention Assembled;
Greeting: In closing up the work of the year, we do so with a feeling of both regret and hopefulness. Regret that so little has been done compared to what seemingly ought to have been accomplished during the year. Just how we have grown numerically the general secretary will probably tell us in his report.

We are hopeful because of the bright prospect before us. Encouraged by the result of a feeble effort we are led to believe that at some future day, every Latter Day Saint worthy the name will be enrolled on the records of the Sunday-school. The home department of the Sunday-school is growing, but not as we would like to see it grow. But experience has taught us to be patient, for no good work springs up like a mushroom. It takes time to develop the sturdy oak. As yet

the success of the home department is confined to those places where some energetic, enthusiastic Sunday-school worker has been given the opportunity to lead in the work of the district and schools. The work of this department is moving, but it goes only where somebody takes it. It is powerful and strong when it gets there, but it is too young to go alone. In some districts the district superintendents have been able to introduce the work; in other districts the missionaries have done good service. But the greatest need of the department is some one who will carry the work to people.

Our most flattering reports came from the missionaries who have taken up the home department of the Sunday-school as a means to hold the interest and keep alive and in touch with the work of the Saints in unorganized districts and in branches where the place of meeting is too far for them to attend services regularly. In most branches the children go to Sunday-school, but in many instances the parents have done their whole duty (?) when they get the children off on time. Christ said, "The field is the world," but alas! The church is a great field wherein much missionary work is needed. We have two classes in this great field, the neglected and the neglecting. The neglected are the parents who reside in the locality of your Sunday-school and do not obey the commandment to "go to the house of prayer" and who do not receive an invitation from the local superintendent of the Sunday-school to join the home class of that school. The neglecting are the Sunday-school officers who do not make a special effort to enlist these parents in the Bible study of the home class of their schools. Dear Sunday-school officer, are you one of the neglecting?

The field of the home class worker is a missionary field for every member of the Sunday-school, but unless there is some one to direct that work nothing is done.

As we said before, the best reports have been received from the missionaries. And why not? Because of the authority and responsibility of the missionary his influence is greater than that of others. By his visiting among the families his acquaintance with the inside life of the home he visits fits him for this especial line of work. No one else can know the needs of his flock as does the shepherd. No one is better fitted for home department superintendent of the district than one of the missionaries of the district. One missionary in a tour through his district secured over sixty home class members. Sixty people set to work systematically studying the word of God! On Sunday sixty people thinking and praying over the same scripture, who, in all probability, if not belonging to the home class and detained for reasons from attending church services, would have been otherwise occupied on the Sabbath day. Dear missionary, is it worth while? We realize we are only a helper in the church, and now we are asking the church to help us, but can not we be workers together? Will not the father help his needy child?

We sincerely hope to see this convention make some special effort to formulate a plan, which, when adopted, will enable the missionaries to aid us in this work.

In the course of the year's work we have sent out two circular letters and one complete home department outfit to each district superintendent in the association. We have answered as best we could all letters of inquiry, which have been many. We have enrolled several scattered members on our general class-roll, in each instance the whole family taking up the work. We have received many encouraging letters. We have enjoyed the work, and have realized more fully than ever before, that real happiness comes only through unselfish service for others.

Yours for the spread of the work,

MRS. T. A. HOUGAS.

REPORT OF EDITOR OF "GOSPEL QUARTERLIES."

LAMONI, Iowa, April 4, 1905.

To the Sunday-school Association in General Convention

Assembled; Greeting: I am pleased to report that the work of the year is finished and that lessons of all grades are prepared up to next October. To accomplish this has fully occupied my time aside from that given to home duties. The lessons now in the printer's hands are based upon the first letter of John, and it is the present plan to continue the study of those epistles in the ensuing quarter. There probably will be sufficient material in the New Testament for the lessons for the coming year.

I may add to my report of the labor done in my department that there is no diminution of my interest in the work of the church; on the contrary, there is a deepening love for the truth of God as time unfolds it more and more to my understanding, and I feel an increasing willingness to do my part well. My heart's desire for the church is that we may grow in the knowledge of God, that we may come to understand his ways and to make them ours, that we may learn that beautiful simplicity of life taught in the gospel and in the example of the Master.

Sincerely in the work,

ANNA SALYARDS.

REPORT OF FIRST PRIMARY COMMITTEE.

According to instruction of the last General Convention to us we have commenced the work of the revision of the lessons first published by us in the Second Primary *Quarterly*. We have revised the lessons based upon the Old Testament, and they are now being issued in separate *Quarterlies*; we have still before us the work of revising the lessons based on the life of Christ, which will fill three numbers of the *Quarterly*. There has been no remuneration for editorial service, but the traveling expenses of the committee have been met by the association. We are pleased to render this report to you and to assure you of our continued interest in the work intrusted to us.

Respectfully submitted,

ANNA SALYARDS.

RUTH L. SMITH.

MRS. DAVID H. BLAIR.

MRS. W. A. BLAIR.

LAMONI, Iowa, April 5, 1905.

REPORT OF REVISING COMMITTEE.

To the Convention of the General Sunday-school Association; Greeting: Your revising committee beg leave to report that they have performed the duty imposed upon them to the best of their ability. The work has been done in unity and we trust the teachers will find as much satisfaction in teaching the lessons as we have found in revising.

DUNCAN CAMPBELL.

R. S. SALYARDS.

JOHN SMITH.

LAMONI, Iowa, March 21, 1905.

REPORT OF SR. EMMA BURTON OF SOCIETY ISLANDS MISSION.

To the Officers and Members of the Sunday-school Convention; Greeting: May the peace of our Lord Jesus Christ abide with you all. I am pleased to report that I have visited during the past year the Sunday-schools on six islands of the Tuamotus and found them in fair condition, yet there was need for a little setting in order in some schools, which was not a difficult task because of the ever-willingness to receive any words of counsel and to profit by them so far as they can adapt themselves to foreign ways. We are forced to remember that they are natives and can no more change or lay aside their nationality than we can ours; nor will American teachers ever Americanize them. While the missionary is with them they seem to be in a very progressive condition, but when left to themselves they drop back to their own ways as naturally as a piece of elastic. Thus we have learned to let them conduct their work much in their own way, only that they follow the outlines given by the General Association as far as they are adapted to the conditions here.

We are now in the midst of the work of printing our lesson-books on the mimeograph. The Saints were not able to pay for having the printing done on the press, neither was Mr. Henry

able to do the translating; therefore we undertook the whole work ourselves. Joseph has prepared and translated twelve lessons for the senior grade. These lessons according to the ruling of our last convention were to be without answers to the questions; but lest any strife of words should arise in regard to the correct answers, Joseph has typewritten the answers and will send a copy to each local superintendent to be referred to when needful.

I have prepared the children's lessons. Joseph translates my questions and I copy the answers from the native Bible. We have arranged to print six hundred books for the Sunday-schools and will bind them with the sewing-machine. If the blessing of health is continued to us we expect to have them all finished before conference.

There has been no change in the number of schools so far as I am informed since last report. But I have recently received for the first time reports from the three schools of the island of Tubuai, which now gives us eighteen schools reporting, and three schools not reporting, total, twenty-one schools.

Respectfully,

EMMA BURTON, Superintendent.

PAPEETE, Tahiti, February 23, 1905.

REPORT OF ELDER G. J. WALLER.

HONOLULU, Hawaii Territory, March 1, 1905.

ELDER D. J. KRAHL, Lamoni, Iowa.

Dear Brother: Inclosed you will find reports from the Honolulu Branch Sunday-school and also from the Waikiki Sunday-school, together with certificates of appointment of Elder R. S. Salyards as delegate to represent both schools at the General Sunday-school Convention to be held in Lamoni, April next.

District Organization: We have not so far any district organization, and have, therefore, sent reports of the two Sunday-schools. As we desire as far as possible to work in harmony with the plans of the Sunday-school Association we will at an early date take up the question of a district organization.

Sunday-school Report: I am glad to be able to say that better work is being done by our secretaries, and it is possible, therefore, for us to make more complete reports than formerly. I realize, however, that there is still room for improvement, and shall try to encourage these officers to attend to their duties so as to make their reports as complete and as full as possible.

The Gospel Quarterly: The *Quarterlies* are used in both schools as you will notice from the reports, and we find them very useful; in fact, we do not see how we could get on very well without them. We are glad to be able to report that they now reach us on time, so we are able to keep up with the study of the lessons on the dates indicated. The Hawaiian members are delighted with the instruction that they are receiving from the lessons given on the book of Revelation. Many of them had been taught in churches to which they formerly belonged to regard that book as one that it was impossible for them to understand. I enjoy studying the lessons as well as teaching them. It seems to me that the spiritual food they furnish can not fail to encourage those who desire to walk in obedience to the commandments of the Lord and to come to a knowledge of the truth.

Finances: The members of the Honolulu Branch Sunday-school do very well in the way of rendering financial assistance. I have not thought it advisable so far to take up any collections from the children who attend the Waikiki Sunday-school, fearing it might keep some of them from attending. They are as you know, Japanese and Hawaiian children, whose parents are poor.

The Outlook: I consider the outlook promising and hope in the near future to organize another Sunday-school in a different part of the city. When we take into consideration the large number of children of different nationalities (Chinese, Japanese, and Portuguese among the number) that are growing up here

and receiving instruction in the English language, we can appreciate to some extent the magnitude of the work that is opening up before us here.

I am just as much interested in the Sunday-school work as ever, and I consider the work accomplished by this organization of great assistance to the church generally.

I trust that you will have a profitable session at the coming convention, and that good will result from your meeting together. We will endeavor to remember you in prayer at that time.

Yours in gospel bonds,
G. J. WALLER.

Letter Department

KINGFISHER, Oklahoma, April 24, 1905.

Editors Herald: I love to read the testimonies of others, and their experiences. I think and believe this latter-day work is of God. I have not had any great manifestations like some, but that does not cause me to doubt it in the least. I am sure if I could and would place myself in shape to receive it, I would have more of the Holy Spirit to guide me. We are isolated from church privileges; no branch near. There has been no preaching here for a long time. When we last tried it seemed as if it were a waste of time. None would turn out to hear. There are but three Saints living near here that I know of. My husband and my two little children do not belong to the church. I hope and pray that I may live to see them obey the gospel. We expect to move to Independence in the near future. More especially do I desire to do so on account of my boy and girl, to place them in Saints' Sunday-school and Religio. Oklahoma is a nice country, and every prospect for good crops this year. Wheat is the main crop, although corn, oats, and cotton do well here. Every fruit-tree and bush is loaded with fruit.

Your sister,
MRS. IRENE B. SORDEN.

POND CREEK, Oklahoma, April 16, 1905.

Editors Herald: I feel that we could not get along without the church papers, and receive the spiritual strength necessary for every true Saint. And it is necessary for the Saints to keep posted on what is going on in the world, the attitude of the churches in regard to our church, and the means employed to injure us as a people, to advance their own cause. I am still giving out all the literature I can.

Preacher G. W. Bird, of the old Christian Church, has taken up his residence just across the street from us. I have talked with him on the restored gospel very pleasantly, but it seems we can not see alike. He says the perfect time came when the Bible was completed, when the apostles gave all the law necessary. I gave him "Creed-making" to read, and some good sermons in *HERALD* and *Ensign*. He has the Book of Mormon, Voice of Warning, Book of Mormon Vindicated, and, I presume, many other of our books. He gave me a book to read: *Mormonism Exposed*, by G. B. Hancock, copyright applied for, 1902. On the preface I see: "Joseph Smith an impostor, and the Book of Mormon a fraud." Printed in 1902, A. Doggett, Marionville, Missouri.

The author says, "We had no idea of writing a book to expose Mormonism till after the debate held with them at Fayette City, Pennsylvania. We had been challenged for debate many times, but never could succeed in getting them to discuss such propositions as we were willing to debate. For years we had been satisfied that those who had debated with Mormons had given them unnecessary advantage in the way of propositions. They invariably sought propositions that gave them opportunity to play upon side-issues and give simply a rehash of matter that they had delivered in lectures and preached in sermons till they had it by heart. We determined that they should not have this opportunity in the Fayette City debate.

Besides, we felt if they were taken from their stereotyped course of presenting their doctrines, they would be utterly at a loss, and manifest clearly their inability to sustain their system. Our conjecture proved to be true. The proposition as we affirmed was: "Joseph Smith, the reputed prophet and the author of the Book of Mormon, was an impostor and the Book of Mormon is a fraud." There is much more, too much to write, but suffice to say they claim the Latter Day Saints were not prepared to meet it and were beaten. It is full of misrepresentations and perversions of the gospel of Christ from start to finish. One of their members who has read *Creed-making*, *Book of Mormon Vindicated*, and other papers, and is now reading *With the Church in an Early Day*, told me she was surprised for she had always heard we put Joseph Smith ahead of Christ. She likes our literature; said it was all Bible truths—what she always believed. I read her the twelfth and thirteenth chapters of 1 Corinthians, and she can see the "perfect" time is when Christ comes; then we shall see face to face and know as we are known. She said she heard our people would not debate with theirs. I told her it was a mistake, for our people have challenged the world, and I had heard a debate, and we would have an elder here to debate whenever they were ready.

I gave Preacher Bird the book *From Palmyra to Independence* to offset his book. When I take his book back I shall tell him we will debate the subject.

The worst part of the book is that it tries to make Joseph Smith the originator of that foul doctrine of the Utah people.

A lady who lives not far from the schoolhouse here where Bro. and Sr. Hans Hemmingsen live, asked me why our elders did not come and preach, as they could have the schoolhouse now, and the other churches preach there. I told her I thought after conference was over we would have some elders here to preach. I dreamed several years ago that I looked out at the Congregational church and saw our people coming out of the church, and I knew our elders were preaching there, and believe in God's own time they will, for it was so plain. I believe God has a people here. Many like our literature. There are several families of Saints here, and I think it is just as necessary to feed the sheep as it is to try to bring others into the fold.

Every Saint should take the papers and have tracts to give out; for I notice where the people read our literature they are not so prejudiced. Latter Day Saints, *Who Are They?* and many others make the truth so plain. I make my *HERALDS* into books, and sew the *Ensigns* together when articles are continued, so when I give them out they can get the full sense of the articles. I gave some literature to the Methodist Episcopal minister and wife.

My husband has been sick for three weeks. He was taken suddenly with lumbago while carpentering. He is some better now. The doctor says it will be three weeks at least before he is able to work; but I know all things are possible with God, and when two unite together in any one thing, they shall ask and it shall be given them of the Father which is in heaven. So says Jesus. Dear Saints, pray with me that he may be healed, and that we may grow in grace and in the knowledge of God and his law, and be faithful and brave soldiers in the army of the Lord, and be the means of bringing many souls to Christ; and that our three dear children may be brought into the kingdom soon; and that we may all be gathered as one happy family with all the redeemed of God.

I know this gospel is true. I know that my Redeemer liveth, and in the latter days will stand upon the earth. I have seen him in vision coming in the clouds, and heard repeated the thirteenth chapter of 1 Corinthians. Have seen the New Jerusalem and many other evidences. With love to all the Saints, I am,

Your sister in Christ,
MRS. EFFIE J. McCULLOUGH.

LAPEER, Michigan, April 24, 1905.

Editors Herald: Since my wife left for Detroit and Canada last fall, for the good of her health, she has been staying most of the time with her daughter, Sr. Mary C. Watson, of Bathwill, Ontario. I have just received the sad news that the doctor says she can not get well, and that it is only a matter of time with her, yet I hope that the dear Lord will spare her life to get home again.

This last winter I have spent the most of my time doing work for my Master, although a good deal of the time was spent in fireside preaching. In the northwestern part of Lapeer County I had a good interest, with crowded houses every night, till I had to stop on account of my cold, and the effects of the "grip." Some expressed a wish that it was spring and they would be baptized, etc. I have been greatly blessed in the Lord's work and wish to be faithful till the end comes.

A. MCKENZIE.

AKRON, Iowa.

Dear Herald: I am often led to wonder if indeed Zion will be redeemed through the righteousness of God's people that are now in the conflict; or will pride and unfaithfulness hinder the progress of the grand work in which we are engaged?

I hear one sister say, "I can see pride in the well-to-do Saints who live in their fine homes and are at ease in Zion, manifesting a disposition to look with disfavor upon those in less favored circumstances, a condition that ought not to find lodgment with the Saints of God."

I sometimes wonder if the same mistake will be repeated that history declares hindered Zion from being redeemed in the first organization.

I heard an elder a few years ago, at the time the Bishop issued the call for God's children to come up with their consecrations, if they expected to obtain inheritance in Zion, and help to build up Zion, say he was not going to intrust what he had in other hands and run the risk of losing it.

I wondered at the time if the elder was right in manifesting such fear of his brethren; and I wondered, too, "How shall we know when it is an opportune time to lay our consecrations at the apostles' feet, if we can not trust the officers who are placed in charge of such work?"

I am so often led to exclaim, "Praise the Lord, O my soul," because of the progress I glean from reading the church literature which comes each week bearing such encouraging articles from its contributors in sermons, items, and correspondence from my brothers and sisters, through *Ensign*, *HERALD*, *Autumn Leaves*, and *Hope*; also the Histories of the Church. It is the only way I have of learning and going to God in prayer for wisdom to understand this marvelous work and a wonder that I may teach it to others when opportunity offers.

I do not want to be a drone but a doer of the word. Dear Saints, the opportunities are in our reach wherever we are to be enlightened in God's work. Every Saint ought to study Bible, Book of Mormon, and Doctrine and Covenants, with the *HERALD* and all the papers. Perhaps all have not gotten all these, but when I tell you I have earned all these for myself with as poor health as I have always had, it seems to me that with economy and a little sacrifice all can place them in their reach. And if we keep our covenant at all we must sacrifice.

A SISTER.

FILLMORE, Assiniboia, Northwest Territory, Canada.

Editors Herald: On the rather cold and sunless 13th inst. our venerable old Bro. Neill brought me here from Weyburn for the purpose of creating an opening where the full gospel has not heretofore been proclaimed. Bro. Brantwait's, in as snug a little prairie home as I have seen, about seven miles out of town, is my headquarters. We are about twenty-two miles from Weyburn.

Yesterday we billed Fillmore for preaching to-morrow in the schoolhouse, which is open to all denominations. It happens often in this country that churches are built interdenominationally for all but the Catholics; but in the case of a school which is supported by public funds the people are not allowed such partiality. If there are a few Latter Day Saint rate-payers in the section whose preacher is excluded, they can file complaint with proper tribunal and exclude them all.

On our overland journey here we were greatly moved by the spectacle of the prairie for many miles in extent, for it had been recently visited by a fire. Somebody had—probably no one knows who—accidentally or intentionally let a spark drop, thrown a cigar down, and as a result a vast extent of feed and pasture became fuel, the land ungrassed and turned into a parched and gloomy nakedness. Some stacks and buildings were reduced to ashes. And the disappearance of the woolly, yellow grass—dead but nutritive—good pasture, and the only dependence of the hungry flocks of the incoming settler subjects them to nameless inconveniences.

Already there is manifest intense bitterness at Fillmore. Others think they have the right of way because they were on the track first. Only the restraint of the civil power has prevented violence in some cases; possibly other causes. The Union Jack says hands off. Over a blood-soaked earth was it put in the heavens in many places, but I am thankful that wherever it waves there is liberty. We must not forget that flags are rags, however, and each man must remember that he is one grain of sand among billions of sands equal to himself. He who shapes his character by this mold is a humble man.

Very little face to face opposition have I met in the Northwest; generally it has been waged where I had no chance to reply.

The good fight of faith, in defense of the faith, is honorable. But the fight with each other wherein it retards the work, keeps the honest without, is lamentable always. I refer to our fight with each other. One transformation we will never be able to bring about in the church—the conversion of the Saints to the idea of the justifiability of controversies between ourselves through the *HERALD*. Never. They will always rise up against it, and you can never crush them down. You kindle the fire; they experience the effects. They feel the effects and you can not make it otherwise. I tell you you can not argue comfort into one who sits on a bed of coals. They know. They will always clamor against it as long as there is a necessity to hand out *HERALDS*, as long as they have neighbors to convert.

When week after week their paper is unfitted; when for the good testimony, the good article it contains, there is a stain by its side, it is no wonder they cry out. No one has any right to fatten on the leanness of others. A priest is despicable who lifts a palace at the impoverishment of his parishoners. A czar is a monster who takes comfort on a cringing peasantry. The iron heel of the former may stamp the latter into silence, but if the effect continues they will cry out again. So I would say to those who are struggling for a just cause in Russia, in Germany, in the church: Go on, you Nihilists; go on, you Socialists; go on, you Saints.

ALVIN KNISLEY.

DOWNES, Kansas, April 23, 1905.

Dear Herald: Our branch is pretty well scattered, the members living so far apart that it is hard to get enough together to have meeting at all. Our last conference and Sunday-school convention was held with this branch, and a good time was had. The good Spirit was with us to a great degree. I think all who attended were well repaid for going. Three splendid sermons were preached. I love to be with God's people, but hate to have to leave them when meeting is over. A good many of us try to put the work all on one member. Dear Saints, this is not right. We should be willing to do our part of the work, and when we can help be willing and ready to do our duty.

And again, some of us are not in a hurry to get ready for church, but are from five minutes to a half-hour late.

My health is better this spring than ever before, for which I am truly thankful. But I am weak when it comes to doing work for my Master. I want to so live that I may at last gain a home in heaven. I need the prayers of all of God's people.

Your sister,
MYRTLE COOP.

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CHESTNUT, Montana, April 18, 1905.

Editors Herald: I have been over this district and find the Saints with a few exceptions perfectly satisfied with the faith as presented by the Reorganized Church; but am sorry to say I have found very few live workers. It is not because they do not want to work, for I am satisfied that most of them do; but they are like sheep without a shepherd. They have no one to feed them the bread of life. This district needs a good, live, spiritual man to put all his time looking after and feeding the scattered sheep. There are only two branches in this district that have presiding officers, Gallatin and Deer Lodge. There are four or five families in Reece Creek, four families in Bridger, five families in Butte, six or seven in Bitter Root, two in Ellison, seven or eight in Helena and East Helena, and one on the Yellowstone, and no one to look after them. I will leave here the latter part of this month for Weyburn, Assiniboia; and as I will not have time to write to all the Saints and friends that desire to hear from me, I take this means of exhorting them to be faithful, to continue their Sunday-schools and prayer-meetings, and do the best they can until some one shall be appointed in my place. Bro. Frank Christofferson is vice-president of this district.

Praying that the grace of God will abide with you all,

Yours in bonds,

E. E. WILLIAMS.

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MOUNTAINVILLE, Maine, April 24, 1905.

Editors Herald: In the HERALD of March 29 my attention was attracted by this little paragraph: "If those who have a talent for writing, would exercise it as they may be led, they would see how hard it is to resist the temptation to do that very thing." I am heartily in accord with the one making this statement and have been for a long time. I think that many Saints have some talent in this direction, and by cultivating that talent, small as it may appear, and hard though it may be, we shall grow more and more talented along this line of work. And we must remember that it is only by improving the talent the Father has given us that it will be possible for that talent to grow. It is only by exercise, constantly, day by day, that the physical body grows stronger and better prepared for the work and duties of life. It is only by the constant exercise and application of the little gifts God has given us to develop that we grow stronger, spiritually, and become daily better prepared to successfully meet and war against the lust of the flesh and the enemy of our souls.

Personally, I feel I have some talent in this line, and though it may be small, I feel that as I improve this gift of God I can write better and to a greater purpose than when I began. And if you will pardon further personal mention, I believe that through my written thoughts to the church papers I have made others better, and stronger, and been the means, as a tool in God's hands, of advancing in some degree God's kingdom here on earth. I say this not for my own praise, for God knows I am weak enough, but for the good of others. Letting my light shine out a little, you know.

I believe that Saints, whoever they may be and wherever located and under whatever condition of life, might do much more for the Lord's work and be in fact powerful factors for good if they would exercise the gifts God has bestowed upon them and which lie seemingly dormant and dead. This talent of

writing for the church papers from time to time is certainly one of them. If you have received any good to be thankful for, any blessings and ideas that would be helpful to others, do not keep the fact locked up in your heart, for it is too precious to remain there. Write it. Let others know that they may be benefited, and in turn benefit others, and in this way would not the harvest be much greater? You love the letters and articles of the Saints each week. Do not you think they would be as much interested in yours? Let us think about these things and then with God's help make the effort and we will not labor in vain, poor as our efforts may appear to us.

The work here is moving slowly. Many of the Saints have been sick, so our church attendance has been rather small of late. We hope for more and better work later. Our district conference convenes at Stonington, the 20th and 21st of next month, and we are already looking forward to a good, profitable season.

Ever praying for the success of the work and the redemption of Zion, I am,

Your brother in the faith,

WALLACE A. SMALL.

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LONDON, Ontario, April 8, 1905.

Editors Herald: The letter I wrote you on February 27 was not intended for publication. I was expecting to see the answers in the form of a letter from some of you gentlemen who could give the desired information off-hand, as I thought that instruction and admonition coming from the HERALD Office along the lines suggested would at any rate have some weight with the readers; and otherwise, a good letter touching those things could be read with profit at our Religio meeting, or at some week-night prayer-service, should occasion arise; and I still believe that such a letter would do good. Had I known you were going to publish the letter in question, I would have written a little differently. As it is, I was charged with putting all the *bad* phases of the branch to the front, to the exclusion of the good. I want to say that nothing was further from my intention than the showing up the unfavorable side of any one branch. Men and women, boys and girls have nearly the same characteristics no matter where we go; and I argued that if such a letter as I imagined my questions would call forth, would do good in London, it would do good as well everywhere the HERALD should go. Since, however, the questions have been published, I hope that some one who can will answer, and that the desired results will follow.

Will you grant yet space enough for me to refer to one feature of our meetings? An outsider entering the Saints' house of worship for the first time could not help but be struck with amazement with the obtaining conditions, considering the place, and the ostensible object of the assembly. There is the hum of busy tongues everywhere throughout the audience; everybody, generally, is talking with his or her neighbor; some are tittering, and others in various stages of laughter; some leaning forward or sidewise to talk with some one in front, or down the seat; some turned round facing the door talking with somebody in the seat behind; but the strangest part, to me, is that the very elders who are to lead the worship are among the visitors, laughing, joking, chatting as readily as any in the audience.

God forbid that I should presume to instruct or admonish these, but what is to be done? Shall present conditions continue? If not, then who are the proper ones to lead in a reformation? Until the elders and the higher priesthood set the example, the lesser priesthood may as well sit, or stand and look on, and hold their peace. In no wise disposed to set up cast-iron regulations, I still maintain that the meeting-house is none other than the house of God, the gate of heaven for the time being; and if we assemble for a prayer- and testimony-meeting the fact that we have assembled to commune with and worship God should be the uppermost thought in our minds.

Our business affairs, our pleasures, our home affairs, and those of our neighbors should have *no place* in our thoughts during that sacred hour. It may be said, "Oh, Bro. So and So is a crank; and there is no harm in a little friendly conversation, even if we do go to church for a prayer-meeting." But, brethren, that is not the point. It is rather this: It is the hour of prayer. We go to meet with God. The hour, one short hour out of the whole week (is it too much?) should be devoted wholly to God. I believe that God would be more pleased with us were we to shorten the time one half and devote all of it wholly to the purpose or object of the meeting, than he is now while little or no time at all is consecrated to him as it ought to be. Much more could be said, but let it come from the most effective and influential source, and may God add his blessing.

P. H. PHILIPPIN.

NEW CANTON, Illinois, April 26, 1905.

Dear Herald: I started from General Conference to my mission field the evening of its adjournment; but for the purpose of seeing the historic ground of Nauvoo, Illinois, I consented to stop on the way. When arriving at Montrose, Iowa, I called upon Branch President McDonald and abode with him that day and night.

The evening "testimony-service," which I also attended in the Saints' neat chapel, afforded me the acquaintance of other Saints of the locality.

Bro. Simpson on the following day piloted me across the great river and over the Nauvoo region.

It is putting it mildly to say I appreciated my first view of the beloved city's remains which once astonished the world with its growth, and the progress of its inhabitants.

The foundation of the "Nauvoo House," extending ten feet under the ground, and including one story above, is of large and beautiful stone, of splendid architecture, and including the brick stories laid above it, was sufficient to astonish the "traveler" of sixty years ago.

Several houses that were erected and occupied by old-time Saints and prominent church officials, still stand as monuments of the early zeal of the restoration.

The next three days I spend in Quincy, Illinois, where we have but two families of Saints.

Bro. Delancy took interest in acquainting me with extent of the city, but I was much surprised when passing "Highland Park," on the Sabbath, to discover beer-drinking, card-playing, and dancing on a large scale, and in which both men and women participated. Of course the baseball players were out at work in their uniform. A young Methodist Episcopal minister with Bible in his hand, told us that he did not hold the working men in blame for attending the park on Sundays, because that was their only time of recreation. I am convinced that Quincy, Illinois, is sadly in need of the gospel.

At night I attended the Easter service at the large Methodist Episcopal church, and was cordially welcomed by the minister of the occasion, Pastor Shield.

After the entertaining cantata, the preacher spoke, mentioning, among other things, that he was not concerned over whether the Methodists were in apostolic succession, neither did he worry about it, but that he was proud to regard themselves as in direct "angelic succession." He added that many were the times that angels had spoken peace and comfort to their souls, dispelling fears and troubles.

Monday afternoon I arrived at New Canton, Illinois, and have since arranged to begin services to-night, near the town, in the Saints' neighborhood.

W. H. MANNERING.

Independence Items.

The abundance of rainy weather has clothed the box-elders and soft maples with richest verdure, and vegetation is progressing rapidly. On the 20th the vicinity of Salem Church

about six miles distant was visited by a phenomenal hail-storm lasting thirty minutes. There was also a terrific wind here which for three hours put the intramural cars out of commission.

The prayer-meetings of Wednesday, 19th and 26th, were lacking in the attendance of some of our usual number as not all our conference people had returned. All the Easter services were interesting.

The discussions by the conference over matters pertaining to the past year's work have been fraught, we believe, with good, resultant not alone from what has been said and done, but what remains to be said and done,—that which is called the essence of power, reserve. To be sure some of the auxiliaries' work consisted of little more than the reading of reports and election of officers and committees for the ensuing year; but enough of resolutions and reaffirmations of what have always been the governing principles of the church have been passed upon to safely predict a spiritual, moral, and intellectual uplifting never before attained, and every humble representative may with increased faith take up the burden in his or her labor for the building up of Zion.

The Saints here are encouraged by the continuance of excellent instruction furnished by the elders from time to time, by the useful, commendable activities of the younger ones, the incoming of faithful Saints from abroad taking up their abode with us, and the adding to our number by letter and baptism.

Sr. Eva Pearl Lockling from Harrison County, Iowa, a young relative of Grandma Mary Eaton, was baptized last Sunday by Bro. Ammon White, and on last Wednesday Bro. Harry Lyman Smith, a young son of Elder Smith, formerly of Gage County, Nebraska, was initiated under the hands of Bro. H. Garrett.

The Ideal City, a book written by E. Peterson of this place, and which has been widely circulated, received scant favor in remarks made at last Sunday afternoon's prayer-meeting, by Bro. Hilliard and Hulmes.

In one of its chapters Mormonism is "dissected." Speaking of "the true inspiration" of the prophet Joseph Smith, he says, "There are no such ear-marks of genuineness on any of the revelations of any of his successors, and instead of building on the foundations he laid and according to the plans marked out by him, they have established themselves on a commercialism as pronounced as any in the world's history." The author looks with disfavor or ignores the strenuous discipline of the Saints in their advocacy of all the Christian virtues including, of course, social purity, and the sanctity of home, together with the training of the young in the principles of a higher life; and his anathemas extend even to the voting on questions presented to the General Conferences, to the carrying out of the principle of tithing, and of that important one couched in the watchword, *vox populi est vox dei*.

Our brother caps the climax when he declares the Saints are under the great delusion that "they have the real, genuine, and only true gospel of the kingdom in full operation."

Poor, weak, fallible man may try huge experiments and commit egregious errors, he may approximate the good and the true and improve and develop his God-given powers; but the church of God still will abide on its sure foundation,—the true Messiah, and the Rock of Eternal Truth upon which it is built is secure for ever.

No plan of man's devising though it be instituted for the betterment of his condition can ever attain to the grandeur and greatness of that message brought by the angel three quarters of a century ago,—"a message from the Most High." Millions of dollars may build an "ideal city," but our hope is still in Zion, the pure in heart.

"Not gold, but only man can make
A people great and strong
Men who for truth and honor's sake
Stand fast and suffer long."

ABBIE A. HORTON.

Extracts from Letters.

Mrs. L. Gilliland, Avenzville, Illinois: "Please pray for me and my children that we may receive right understanding, and no other than right influences."

G. H. Graves, Crafton, Kentucky: "I came to Crafton in company with Sr. Graves, by invitation of Reverend James Smith, a colored minister, to do some missionary work. Expect to preach for the people here to-morrow, April 23. Will begin a ten-day series of meetings in Hopkinsville the 27th, where I expect to do some street-preaching."

Inez B. Francis, Corea, Maine: "I would like to have an elder come here to speak of the truth of our faith. It seems that the churches of men do not take the teachings of the Bible as they read."

F. T. Doble, Lexington, Nebraska: "God can run his work without those that will not keep his law; but they will fail to receive the blessings."

W. Massingham, Cue, West Australia: "Please tell me the address of *The People, the Land, and the Book*." [83 Bible House, New York City, New York.—Ed.]

Miscellaneous Department

Conference Minutes.

Southern Missouri.—Conference convened with the Springfield Branch, March 18 and 19, 1905, with A. M. Baker in the chair. Bishop's agent, Henry Sparling, reported for the year 1904. On hand January 1, 1904, \$23.32; received, \$945.17; expended, \$805.50; received since January 1, 1905, \$145.15; expended, \$135.65. College fund, collected, \$33.25. Financial secretary and treasurer's report for six months ending March 18, 1905: On hand last report, \$10.42; amount collected, \$5.75; expended, \$16.10. Tent committee reported \$28.50 on hand. Ministry reporting: Seventy A. M. Baker and H. Sparling; Elders J. W. Quinley, P. W. Premo, William Taylor, J. T. Davis, H. J. Bootman, J. C. Chrestensen, and G. W. Anderson; Priests Enoch Coose, Joseph Ensley, W. A. Brooner, W. P. Bootman, G. W. Bootman, P. T. Plumb, and T. J. Simpson; Teachers O. E. Ensley, Joseph Kirby, and John F. Cunningham. Branch reports: Springfield 155, Beaver 49, Ava 112, Grove Springs 39, Pomona 75, West Plains 51, and Woodside 49. Court of elders in the case of Elder J. R. Wedlock reported that they had on investigation found him guilty of all the charges preferred against him. Report adopted, and on motion Elder J. R. Wedlock was cut off from the church. On motion the present district officers were sustained for the ensuing six months. The tent committee was authorized to buy and pay \$31 for the Springfield Branch gospel tent, and the committee considered discharged. Conference adjourned to meet with the Springfield Branch, June 10 and 11. J. C. Chrestensen, secretary.

Pastoral.

To the Missionary Force and Church Membership of the States of Kansas, Missouri, and Central and Southern Illinois, and that Part of Arkansas and Indian Territory Included in the Spring River District; Greeting: We have just passed another eventful conference; far reaching in an educational way. Indications are that we are nearing an eventful period in the church, hence unity of purpose and concert of action should characterize our every effort during the present year. The measure of success that will attend our endeavors will depend upon our systematic co-operation, persistency of effort, holiness of purpose, and purity of life. That we may be prepared for every emergency that may arise in our field, we will try to keep in touch with each conference appointee, and more especially those whom we put in charge. We urge upon the ministry, traveling and local, not to engage in public discussion without first consulting those in charge. It will be remembered by the ministry that their quarterly reports are due the first of July, October, January, and March. We will furnish blanks for the same on application, and shall expect all to be prompt in sending in their reports. Fill out every item asked for in the blank, and do not leave us to "guess" what you have been doing. That the necessities of the work may be met, we urge upon every officer and member to use great diligence in the performance of whatever duty may fall to his or her lot, that

we may find favor with God, and thus secure to ourselves a right to the tree of life, and an entrance into that rest prepared for the faithful in Christ.

That we may be better able to handle the work placed in our charge, we cheerfully choose the following named brethren to assist as ministers in charge of fields named below: A. H. Parsons, in charge of the missionary work in Kansas City and suburbs; Arthur Allen, St. Louis District, excepting the city of St. Louis; James T. Davis, Southern Missouri District; W. E. Haden, Nodaway District; John Kaler, Independence Stake, excepting Kansas City and suburbs; F. C. Keck, Spring River District; W. S. Macrae, Northeastern Missouri District; W. E. Peak, the city of St. Louis and suburbs; T. J. Sheldon, Far West District, excepting the city of St. Joseph, and suburbs; F. M. Slover, Clinton District; David Smith, Southeastern Illinois District; R. T. Walters, Central Illinois District; S. J. Madden, Northwestern Kansas District; James Moler, the city of St. Joseph and suburbs. We have two evangelical ministers, Brn. Henry Kemp and Ammon White, who will be glad to respond to calls in their respective fields, and hold revival meetings in connection with the branch and district officers. That God may recognize us in our united labors, and through our instrumentality enlighten the minds of many regarding the truth in Christ our Lord, let us pray. Commending all to the favor and grace of God, we are,

Your colaborers,

JOSEPH LUFF.
I. N. WHITE.

INDEPENDENCE, Missouri, April 24, 1905.

To the Saints in Great Britain; Greeting: Having been appointed to labor in the interests of the church in Great Britain another year, I take this means of thanking all for the kindly support that has hitherto been accorded to me, and of soliciting your co-operation in the work of saving souls, and establishing the work which we believe to be of God. Last year we made an attempt to remove some of the difficulties that had for some time militated against the progress of the work, and especially sought to establish a feeling of unity and confidence among the official members of the mission. I hope that we were not unsuccessful in this effort though we are not yet satisfied with the results. There still remains much to be done in this way before we can feel that satisfaction in the spirit of unity that is so absolutely necessary in our work. Therefore we appeal to each and all of the Saints to make every effort to improve the opportunities of the moment in diligence and fidelity. Time is rapidly passing; opportunities come and go; they never return; if they pass unimproved, the loss is ours. In order to experience the real blessings of this work we have espoused, we must give ourselves up entirely in the spirit of complete consecration, taking the splendid example of the apostle Paul, and "count all things loss so that we may win Christ and be found in him." This condition of mind is only to be obtained by the continuous cultivation of love for God and all that is good. As we lose sight of the cares of this life and wean ourselves from the elements of the world we become more and more absorbed in the things of God. We shall grow enthusiastic in the cause that fills the whole field of our desires and affections and surely nothing can be so profitable to us here, as well as hereafter, as the work of cultivating a noble and Christlike character. Personally I feel that it is in this whole-hearted service to God that we are lacking. We are not sufficiently in earnest, and treat lightly and with indifference the things of God. Because of this inertia and carelessness we have not experienced the blessing that the religion of Christ is capable of producing. If this work is worth anything it is worth the very best we are capable of producing. Let us therefore make up our minds that we will make every reasonable effort this year to do something for the Master that will meet with the approval of God. Let our first endeavor be to overcome self, and these selfish anxieties that are so injurious to the spiritual growth. I am convinced that as a people we need more earnest prayer, and the carrying out of our religion into our every-day duty at home and in our daily employment. Let us endeavor to make our daily task our daily religion and mission in life. Again, let us cease to find fault with each other; rather cultivate a happy temperament, being cheerful and kindly sympathetic towards one another. Let us revive the old-time interest in the church services, and so far as we can, let each brother and sister become a missionary among friends, relatives, and neighbors, inviting some one each time we attend the meeting to accompany us; and also resolve not to let a day pass without speaking a word or doing something for the Master. If all would do this, in a single year we could reach thousands, and the seed sown in love and watered by prayer would yield a rich harvest.

I wish to call the attention of the local ministry to the circum-

lar letters which have been issued this last year; and make a beginning to get them worked out into actual experience during this coming summer season. Our missionary staff is not any larger than it was last year and we want to make the best use of the small staff we have at our disposal. In one or two places we have had to have missionaries doing local work in branches and districts. This we wish to be discontinued as soon as we can do so with safety to the work, and the missionaries as we can do so to which they have been especially called. I take up the work to which they have been especially called. I only wish to say that as soon as ever we can see a disposition on the part of the local ministry to do the work that rightly belongs to them then we shall be ready to put the missionary into other fields. No one desires to see this condition reached more than the missionary in charge, but we do not wish to see the work where it has been established perish because there is no one to look after the interests of the cause. I advise, therefore, that the local ministry who are not engaged in branch work place themselves under the direction of the district president and labor in the locality in which they may live. I am also anxious to see greater care exercised in the branches in regard to instructing the members in their duties; to attain this see that the priests are regular in their visiting of the members, and let us try to acquaint ourselves with the spiritual import of the work we profess. I also wish the Saints in this mission to attend to the temporal duties which are involved in church membership. I renew my request that this matter be reduced to a system and that we observe this matter every bit as faithfully as any of the duties that we often discriminate as being spiritual. The church has now declared that it is time that we entered upon the work of consecration more completely than hitherto. This is a means of blessing to those who put it into practice as well as placing means within the church treasury that will enable her to prosecute the work of evangelizing the world. Let us see to this immediately.

The following brethren will labor as follows for the present: Elder Evan B. Morgan, Wales, in sub-charge; Elder James Evans, Wales, including Lydney; Elder W. H. Greenwood, Sheffield District; Elder Thomas Taylor, Leeds District; Elder William Newton, South of England, including London; Elder Frank J. Pierce, Plymouth and Exeter; Elder William E. LaRue, Scotland.

I commend these brethren to the Saints in the localities mentioned and ask your support on their behalf. Should there arise any occasion to complain of any, let me once again state that all complaints must be made to the missionary in charge, after the one complained of has been approached in the proper way as pointed in the law of the church. I hope to be in the mission by the middle of July. My address while in America will be 902 East Grand Street, Elizabeth, New Jersey, United States of America. In gospel love, your brother,

JOHN W. RUSHTON.

To the Saints in the Clinton District, Missouri; Greeting: As I have been appointed in charge of the missionary work in your district, and as I have a desire to reach every part of the field, especially all new places where there are opportunities for presenting the word, and as the field is new to me, I request all who can find open doors for preaching in new places to address me, Box 18, Holden, Missouri, and Brn. George Jenkins, A. C. Silvers, and J. W. Paxton, my assistants in the field, or myself, will respond cheerfully, and take great delight in telling your friends of the angel's message.

We ask all to assist us in this work. And where doors are not opened make an effort to get them opened, and the Lord will bless you, and thus help to push the preaching of the word into new fields as required in Doctrine and Covenants 122: 7.

I pray the blessing of the Lord upon all that we may have a prosperous year.

Your colaborer in the work of the Lord,

F. M. SLOVER.

HOLDEN, Missouri, April 27, 1905.

Notices.

I have been receiving letters in almost every mail, and so many that it will be difficult for me to answer all. However, I will answer all personally, who have sent stamp for reply; but I think I have learned from these letters from different brethren all that you desire to know so I will now answer in this way all these questions. Any of the brethren who are miners will only need to send me their names if they want work in the mines, and try to hold themselves ready to come on short notice. I do not think I can find employment for other than miners. No, I am not a miner. The work is long wall, not room; no blasting; all pick work. The mine is eleven hundred and eighty feet deep, and is reasonably dry, yet not entirely free from water; is absolutely free from gas. Old miners say there is no danger

from explosion. They do not riddle coal in the mines; load it mine run; have good roof, no clay; is a union mine. Not many horsebacks. One or two run down to twenty-four inches, then to forty-eight inches. A man can get out all he can let loose, as the mines will not be crowded. They pay for coal as it runs; oil thirty-four cents per gallon. No powder needed; top taken down for roadway. There are some empty houses, but brethren contemplating coming will do well to come first themselves and send for their families afterwards. C. E. Guinand, Atchison, Kansas.

Withdrawn from the Church.

By letter from Elder M. R. Scott, Jr., of Wirt, Indiana, we are informed that he has united with the Christian Church. He does not give the date when this occurred, but requests that his name be dropped from the list of missionary appointees.

Notice is hereby given that he is officially dropped from the list of missionary appointees and is not authorized to represent the Reorganized Church as an officer from this date. His letter bears date of April 26, 1905.

Missionary in Charge J. W. Wight and all district and branch officers in Michigan and Indiana, please take notice.

Signed,

JOSEPH SMITH, for Presidency.

LAMONI, Iowa, May 1, 1905.

Addresses Wanted.

I desire to obtain the names and addresses of the brethren in charge of our church-work in the following named cities: Brooklyn, New York; Niagara Falls; Toronto, Ontario; Port Huron, Michigan; St. Clair, Michigan; St. Thomas, Ontario; Cleveland, Ohio; and Pittsburg, Pennsylvania.

I would be very glad indeed if any one who sees this notice who may be acquainted with any of these brethren will please call their attention to the same. Thanking you in advance for your kindness, I am,

Your sister in Christ,

ALICE W. GOODWIN.

927 North Mitchell Street, CADILLAC, Michigan.

Conference Notices.

Conference of the Northern Nebraska District will meet with the Platte Valley Branch, near Waterloo, Nebraska, May 26, 1905, at 7.30 p. m. Address all communications in regard to the conference to the undersigned at Waterloo, Nebraska, care of H. H. Robinson, R. F. D. James Huff, secretary.

Convention Notices.

Convention of the Northern Nebraska District Sunday-school association will be held at Platte Valley, Nebraska, May 27, 1905, at 2.30 p. m. A special order of business will be the election of an assistant superintendent. An institute will be held, the subject for discussion being "home class work." All schools requested to send delegates. LeRoy Wood, secretary.

The Sunday-school convention of the Northwestern Kansas District will convene with the Hill City Branch, June 9, 1905, at 2.30 p. m. Program in the evening. Please send all reports to reach me by June 1. Myrtle Coop, secretary, Downs, Kansas.

Died.

BLACKMORE.—Mary Ann Newberry was born in Canada, April 5, 1832. In March, 1876, she came to Dansville, Michigan, where she resided until 1880, when she died at the home of her daughter, Mrs. Charles Grinnell, at Hazlett Park, near Lansing, April 13, 1905. The funeral was held at the Baptist church, Webberville, April 16; Elder Shippy of Detroit officiating. Deceased was a consistent member of the Reorganized Church since March, 1876. She leaves to mourn their loss a husband, a son, a daughter, two brothers, and four sisters.

NORRIS.—At Moline, Illinois, April 20, 1905, of consumption, Sr. Louise B. Norris, aged 28 years, 6 months, and 14 days. She was the oldest of five children of Mr. and Sr. Samuel Suman, and was married to Bro. William Norris, June 15, 1904. Her life was one of purity and noble usefulness, a faithful worker in church and Sabbath-school in Moline, Rock Island, and Davenport. She taught in the city schools nine years and many people attended her funeral. By her request Bro. H. A. Stebbins preached the sermon; Bro. W. E. LaRue had charge.

SANBORN.—Sr. Rebecca E. Sanborn was born August 15,

1834, at Jonesboro, Maine, and baptized by J. C. Foss, April 15, 1878; passed from this earthlife, April 14, 1905, at Jonesport, Maine, after a short illness of pleurpneumonia. She was left a widow with two children in early life and remained single until October 5, 1884, when she married Captain John Sanborn, now deceased. She leaves two brothers, a sister, and one daughter to mourn; also a host of friends who will cherish her memory for good deeds and an exemplary life. Sermon was preached by Elder U. M. Kelley.

MIDDLETON.—Frank O. Middleton, born March 21, 1882, at Beverly, Platte County, Missouri, died March 22, at Fort Collins, Colorado, aged 23 years and 7 days. Funeral March 26 at Edgerton Junction, Missouri, in charge of I. N. Roberts, assisted by Jefferson Mauzey. Large crowd of sympathizing friends attended the services. Asleep in Jesus, blessed sleep.

Addresses.

B. F. Ordway, changed from Peoria, Illinois, to Pasadena, California.

Walter W. Smith, 3354 North Howard Street, Philadelphia, Pennsylvania.

We Are Learning History.

A Chicago man recently wrote to an Oregon paper that many Chicagoans have conceived the idea that the Lewis and Clark Expedition which is to open June 1 at Portland, Oregon, is a sort of Coney Island show managed by the firm of "Lewis & Clark," of which Senator Clark of Montana, is the junior member. Though it was not so stated by the writer mentioned, it is possible that these Chicagoans imagine the renowned J. Hamilton Lewis, formerly congressman from the state of Washington, to be the senior member of the firm.

This truly is rich. Chicago ought to know better than that. Even the schoolboys in this town are aware that Lewis and Clark were two great American historical characters, dead and gone these many years, who one hundred years ago explored the great country lying west of the Mississippi, going up the Missouri River from St. Louis to a point near its headwaters, crossing the Rocky Mountains overland and voyaging down the Columbia River to its mouth at the Pacific Ocean. Our schoolboys know that the success of this expedition, which was sent out by President Thomas Jefferson, resulted in the acquisition of three hundred and seven thousand square miles of territory by the United States, out of which three great States have been carved, Oregon, Washington, and Idaho, not to mention considerable slices along the western parts of Wyoming and Montana.

It is not believed that ignorance as to the meaning and importance of the Lewis and Clark Centennial Exposition is very widespread, even in the East, where as a rule matters of Western history are not considered of intimate interest to the average citizen. But the Lewis and Clark Expedition which is to be commemorated at Portland this year by a great international exposition was of such importance in the growth of our great nation that it would seem that no one should neglect to study it. Captain Meriwether Lewis and his associate, Captain William Clark, were the first Americans to make the journey across the continent. The country which, largely by reason of their prior exploration, was added to our domain, gave the United States its first coast line on the Pacific; and this acquisition led, more or less directly, to the subsequent annexation of California, Alaska, Hawaii, Guam, and the Philippines.

But if the acquisition of the Oregon country alone had been the ultimate result of this expedition, that fact furnishes the people of the Pacific Northwest with a sufficient reason for celebrating the anniversary of the event, and it gives the people of the rest of the United States ample reason to regard the coming exposition as a matter of national interest. Should any further enlightenment as to the purpose of the Lewis and Clark Exposition be desired, the reader is referred to any good library for books relating to the Oregon question, the discovery and exploration of the country, and the thrilling story of its settlement and development.

The Production of Maple Sugar.

The Bureau of Forestry has been studying the maple sugar industry with the view of securing a larger use of the maple forests. Since 1850 the area of maple sugar farming has greatly changed and shrunk. In early days maple sugar was commonly made, even in many parts of the South, because cane sugar was virtually unobtainable. No longer is there even a limited production in South Carolina, Georgia, Alabama, Mississippi, Louisiana, and Arkansas. This is because cane sugar can now

be bought everywhere at a low price, and is preferred to maple sugar for sweetening. In Indiana, Michigan, and Illinois the maple-trees have been extensively cut for lumber, thus reducing the opportunity for tree-tapping. In those States also the markets are glutted with imitations, which removes the incentive to extending the industry. In other States, as in Western Maryland, West Virginia, Ohio, New York, and in New England, the maple-sugar industry has held its own or been increased.

The best sap flow is secured in the cooler Northern States, yet good results can be expected in most of Pennsylvania and West Virginia, in Western Maryland, all of Indiana and Kentucky, Eastern Tennessee, and Western North Carolina. At present the largest producers of sugar maple products are Ohio, Vermont, and New York. The sugar and black maples yield the most and the best sap, although some other species of maple may be worked to advantage when neither of these is available.

The maple is a hardy and vigorous tree and readily reproduces itself, so there need be no fear of failure of sap supply. For sap production the all-important consideration is for the tree to have a full and heavy crown. Yet it should also grow under forest conditions which maintain a ground cover of litter and humus.

As a result of the study recently made, definite directions for the management and improvement of existing groves, and for the establishment of new ones in suitable localities and under different conditions, have been prepared and will soon be published. Many valuable data regarding the profit in making maple sugar were also collected. From these it appears that a farmer can easily clear about three dollars an acre from a sugar grove. The expenses in this estimate are placed at a maximum; all the labor and hauling are charged in at market rates, though as a matter of fact the sugar season falls at a time when the farmer has little other employment for himself or his horses. In actual practice, for the farmer who can do most of his own work the profit should be considerably larger. And the land thus utilized will yield little or nothing under any other use.

The old method of collecting the sap by making a diagonal cut in the tree was abandoned long ago because it injured the tree so that it could be worked for but a few years. The approved practice now is to bore a hole one inch deep and three eighths of an inch in diameter into the sunny side of trees over twelve inches in diameter, and to make but one hole in each tree, except possibly where the trees are especially large and productive. Vast improvements have also been made in appliances for handling the sap and boiling it down to sugar and syrup.

Maple-trees now furnish but a small per cent of the commercial maple syrup and sugar. While the demand for both these commodities has constantly increased, the output from maple-trees has decreased during the last twenty years. The trade has been supplied only by radically adulterating the pure goods, or by manufacturing a product entirely from foreign materials. It is conservatively estimated that seven eighths of what is sold as maple syrup and sugar is a spurious article. Most of the fabrications are entirely harmless, but they are not the real thing. Those fortunate enough to have eaten the genuine article will always demand it, and conditions should be such that they may get it, if they are willing to pay the price.

The fault does not lie with the producers, those who tap the trees and reduce the sap to syrup and sugar, but with the middlemen who buy the sugar and mix and adulterate it most profitably for themselves. The extent of this adulteration is illustrated by the fact that while the amount of the raw product has decreased, the whole quantity sold has largely increased and its market price has been reduced. Of late years the price has fallen in direct relation to the decrease in the price of cane sugar.

The most common substitutes used in the adulteration of maple sugar and syrup are other sugars and glucose. Much of the so-called maple syrup on the market is nothing but a combination of sweets with a little maple molasses added to give the maple flavor. There is also a maple syrup which contains no maple at all, but the flavor is obtained by adding to the compound an extract of hickory bark. This extensive adulteration forces the producers of pure maple syrup to compete with cheap imitations. The price of their raw product is kept down, and the forests of maple are not as profitable to their owners as they otherwise might be.

The consumer is entitled to pure goods, and the producer is entitled to have his syrup and sugar bought and used for what it is. The remedy is in the hands of the producers; and they can effect a change for the better in two ways. They can associate themselves in State and large local companies, and, by selling direct to consumers, cut out the middlemen; and they can also

put their product on the market in the form not of sugar but of syrup, which is most in demand. The public will not object to the paying a little higher price for guaranteed pure goods. The cost of making and handling syrup might be a little more than that of sugar, but the net returns would be larger, the public better served, and the maple sugar industry profitably extended. The association plan has been adopted in Vermont with excellent results. Annual meetings are held, through whose influence improved methods of production have been adopted, a central market established, and a registered trademark created which is a guarantee of absolute purity. In this way a trade of good proportions has been built up.

Education in Russia.

From the point of view of education Russia presents an extreme variety of conditions. There are parts of the empire, as Courland, Esthonia, and Finland, in which nearly every one can read and write. There are other parts, such as Archangel, Astrakan, and Bessarabia, in which the proportion of the population that can read and write is estimated at not over two per cent. It is only within the last forty years that the Russian government has given much practical attention to the matter of popular education. So far as the mere providing of school accommodations is concerned, a reasonable amount of progress has been made in this time, even though it be true that instruction is not yet to be had by more than one third of the 13,000,000 children of school age in the empire. The latest official statistics show that there are 84,544 public schools in the empire, with a teaching force of 172,000, and costing more than \$25,000,000 annually. It has been thought in many quarters, notably by the socialists, that the government purposely retards the spread of education because it thinks that the moment the masses find themselves the autocracy will be overthrown. It is impossible to determine what measure of truth there is in the accusation, but we at least have the word of Prince Sviatopolk-Mirsky, as minister of the interior, that when the present war shall end the government expects to set to work energetically to provide a broader system of education for the people. And the Tzar himself is quoted as saying "Experience has shown such important defects in our educational system that I believe it is time to correct them." However ignorant the peasants of to-day may be it certainly can not be said that they are at all indifferent to education. On the other hand its value is deeply appreciated and the parents are rare who will not undergo any hardship in order that their offspring may learn to read and write. The door of opportunity needs only to be opened to be entered by thousands who have hitherto been beyond its reach. —From "Social and Industrial Russia," by Frederic Austin Ogg in the *Chautauquan* for May.

May, 1905.

One of the most charming bits of spring verse ever written, appears in the *May Cosmopolitan*, by Charlotte Perkins Gilman. A two-page drawing sympathetically and beautifully interprets the spirit of the lines:

"Just to be out of doors! So still! So green!
With unbreathed air, illimitable, clean,
With soft, sweet scent of happy growing things,
The leaves' soft flutter, sound of sudden wings,
The far faint hills, the water wide between.

"Brest of the great earth-mother! Here we lean
With no conventions hard to intervene,
Content, with the contentment nature brings,
Just to be out of doors.

"And under all the feeling half foreseen
Of what this lovely world will come to mean
To all of us when the uncounted strings
Are keyed aright, and one clear music rings
In all our hearts. Joy universal, keen,
Just to be out of doors."

A Great Church Convention.

In Des Moines, Iowa, June 22 to 28 will be held what promises to be the largest church convention ever held in Iowa. At that time the Christian Church (Disciples of Christ) will hold their Jubilee Convention, celebrating the completion of fifty years' missionary work of that church in the State.

Fifty years ago that church had 7 ministers, 37 congregations, and 3,000 members in Iowa. They now have 327 ministers, 485 congregations, and 60,000 members in the State. Strenuous efforts are being made to have this gathering eclipse any gathering of the kind that has ever been held in the State, and it will not be at all surprising if 25,000 people attend these sessions. The church is waging a strenuous evangelical campaign this year. They have their hearts set on winning 10,000 souls for Christ during the year and have for their motto "Each one win one." The ministers and churches are unitedly pushing the interest of the convention and are taking offerings in their respective congregations to support the missions of the State.

For further information, address,

B. S. DENNY, Des Moines, Corresponding Secretary.

J. M. LUCAS, Des Moines, Treasurer.

W. V. WILCOX, Des Moines, Chairman Committee on Arrangements.

The Wiles of Adulteration.

Comparatively few consumers realize to what extent foods and drugs are adulterated and misbranded, says the *May's World's Work*. Most of the spurious products are sold in States other than those in which they are manufactured or produced. Strawberry jelly is most commonly made of glucose and timothy seed, and colored with aniline dye. Cigars are frequently sold as Havana though made from tobacco grown in Virginia, Kentucky, or Missouri. Furniture made from Wisconsin bass-wood is polished and sold throughout the country as mahogany. Syrup composed of glucose and cane syrup is sold under a maple syrup brand, though it does not bring a maple syrup price. Cotton-seed oil is sold as olive oil, though it does not bring the price of the genuine product.

Enormous Bills for Adulterated Food.

Honorable Porter J. McCumbe, senatorial sponsor for the Pure-Food Bill, says in the *Independent*: "The Secretary of Agriculture some years ago estimated the sale of adulterated articles of food in the United States in a single year at one billion one hundred and seventy-five million dollars, or about fifteen per cent of our entire commerce in foods. He made his estimates upon reports from the food commissioners of the several States, and from such other sources as he could command; and then, to be conservative, adopted but fifty per cent of what the total results showed. Considering the vast amount of misbranded and adulterated goods consumed which escapes the attention of those engaged in the enforcement of the law, my judgment is that the results should be doubled rather than diminished." —Henry Irving Dodge in *Woman's Home Companion*, for May.

Home Talk

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The Saints' Herald

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

Volume 52

Lamoni, Iowa, May 10, 1905

Number

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

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Editorial

TRACTS—ATTENTION WRITERS.

We need a number of four-page tracts, to contain about the same number of words as one page of the *HERALD*, or six hundred words each tract.

The following subjects are suggested. 1. Revelation—what is it? Its need. 2. The angel's message—its history. 3. The gospel—what it is. 4. Faith. 5. Repentance. 6. Baptism of water. 7. Baptism of the Spirit. 8. Laying on of hands, (a) For confirmation, (b) Gift of the Spirit, (c) Ordination, (d) Blessing of children, (e) Spiritual blessings, (f) Healing of the sick. 9. Resurrection from the dead. 10. (a) Judgment of men, (b) Judgments of God, (c) Eternal judgment. 11. (a) Mercy of men,

(b) Mercy of God. 12. The redemption. 13. The hope of Saints. 14. The intermediate state, (a) Of the righteous, (b) Of the unrighteous. 15. (a) The final destiny of the Saints, (b) The final destiny of the wicked. 16. The gifts of the gospel. 17. The Spirit—its office-work. 18. The church—an instrument of salvation. 19. The church—its organization, officers, etc.

We want our writers to furbish up their pencils, look up their sermons and notes, and then "boil 'em down," to the prescribed limit and thus help the work, and incidentally themselves by the educational process the opportunity will afford them.

TROUBLE FOR EVAN ROBERTS, THE WELSH REVIVALIST.

It appears that the Welsh revivalist has met with unlooked-for trouble. He lately denounced a congregation of two thousand evangelical Christians at Liverpool, saying of them that they were not founded on "the rock." Reverend Daniel Hughes, a Baptist minister of Chester, publicly resented this at a meeting held on Friday evening, April 14, at which the revivalist was present on the platform but entirely silent for more than two hours, while others were praying and speaking. Reverend Hughes insisted that the revivalist should become reconciled with Reverend W. O. Jones, pastor of the insulted flock, before he should feel at liberty to exhort others to repentance.

At the same meeting Reverend H. M. Roberts, Calvinistic Methodist, insisted that the revival as conducted by Evan Roberts "was not the work of the Holy Ghost," but "the work of the genius of man."

Reverend Daniel Hughes, in a letter to the *South Wales Daily News*, of April 15, wrote this of the movement:

But, when Mr. Evan Roberts claims to receive sensational messages from high heaven, and dogmatically asserts that a section of the Christian church as such is not founded on the Rock (by which, I presume, he means Christ), then I think it is time that all sane and justice-loving men should enter a protest as strong (if not as bitter) as the monstrous charge. Visions are not confined to Evan Roberts. He can not monopolize the Holy Spirit; he is not infallible, though he acts as if he were. And this young evangelist comes to Liverpool and bans on the authority of God a community of evangelical Christians, numbering over two thousand Christians who are led by devoted servants of God, whose chief leader has been a spiritual cheer to many hearts, whose home is like Bethany's, whose prayer at

Westminster-road meeting expressed (without hysteria) depth of conviction and a closeness of contact with spiritual realities; whose one aim is the extension of the kingdom of Christ, Christians who have brought a large number of the stray souls of Liverpool to a fold and a home, who have sacrificed greatly and have been blessed greatly by the heavenly Father; Christians among whom are old and tried men of prayer and service, who have evangelized in Liverpool in a humble way ere Mr. Evan Roberts was born.

Yes, these are the people who are told by this young magnetic person that their church is not founded on the Rock. Liverpool should cry "Shame." No; visions are not confined to Evan Roberts. I have also received a vision; it is from God. I received it, it is true, without physical paroxysms before thousands of highly strung worshipers, but in the quiet of a Presence which stands for justice, love, service, and this Spirit moves me to write. I wish I were not called upon to do so, but it is the Spirit's message. Evan Roberts can do with it what he likes, it comes direct from God, the burden is too heavy for me to bear, I must deliver it.

"Brother Evan Roberts, look to yourself and pray for forgiveness, confess the bitter injustice you have perpetrated. Seek the Reverend W. O. Jones, fall on his neck and weep, he will be ready to forgive; see that, before you speak in the name of God again, you are right with your brother in the ministry. You rightly divined that the 'obstacle' was there—in the ministry. Look still nearer home, and behold it entering the chapel as you make your appearance."

A VOICE FROM THE PAST.

In the *True Latter Day Saints' Herald* for October 15, 1875, issued nearly thirty years ago, we find an editorial which appeals to us as being worthy reproduction, especially at a time when some are fearful for the welfare of the church because brethren have been permitted to express their convictions through our columns. The editorial is as follows:

FREE SPEECH.

We had thought it unnecessary to refer to this subject again, so far as the HERALD is concerned; but it appears that there is not yet a common understanding between the patrons of the HERALD and its Editor.

That a certain degree of oneness should necessarily exist between the various contributors to the columns of the church organ, may be expected; but that there should be absolute sameness of view and expression, upon each and every topic discussed by so numerous a band of writers, many of whom have never seen each other, and are living widely separated and surrounded by differing conditions of life, and have been obedient unto the "one faith" from widely differing denominations, is hardly compatible with well-known human characteristics.

Besides this, if it is presumed that the HERALD is the organ of the church, is it to be presumed that it does or should reflect only that which is in accordance with the views of one, and he be made perforce the censor of the press? To illustrate: One writer states, "I am sorry to see so much difference between the writers of the HERALD." Another states, "I dislike so many contradictory articles in our church paper." Another, "It can hardly be called a standard of decision." Now, each of these expressions carries the idea that there should be dogmatic certainty in every article that is published in the HERALD, and that that certainty is certified to by some one in charge. If this were conceded to be the case, then each article published would be a finality upon the topic discussed in that article, and

neither the authors of the expressions referred to, nor any others would be at liberty to criticise or differ from that finality—and it is quite certain that neither of those writers would be willing to be silent, if the views expressed by another were to them erroneous; nor would they consent to be concluded by them, hence, though a theoretical certainty is plausible, and a departure from it seemingly dangerous, an absolute certainty is out of the question.

Again, a church organ is thought to be accessible to all within the fold; to be as free to one class of thinkers as to another; to be the common forum whence every orator who may choose may speak. If this thought is correct, to whom has been delegated the authority of absolute rule? Who shall say to this man, "Go up and speak"; and to another, "Refrain from going up"? Or when one shall have spoken, who shall say that another, if he differ from the first, shall not speak?

That a large discretionary power should be permitted whoever may be placed in charge, needs no argument; but that in the exercise of this power, he is absolute, and dogmatically certain, is difficult to support; and as a free man in Christ, we have only this to say, If there be one whom the church can trust with such a power, and he will consent to assume the prerogative of its exercise, then it is better that he be placed in charge, provided that the church deem it to be wise to create such a censorship.

To be able to so retain in memory every position assumed by different writers for the HERALD during an editorial charge of ten years, as to prevent a possible collision between later and former productions, would be very remarkable; and to be without this memory would necessitate an amount of constant and laborious research that few would care to expend, as upon the receipt of an article for publication there would need to be a present comparison with all others already published upon the same or similar topics to see whether there might not be a direct or constructive conflict of sentiment or doctrine; and if such conflict was found, the former, by reason of its being first published, must be the standard rule of correctness by which the latter must be condemned as incorrect, and be excluded, no matter what its real merit may be.

When persons write for the HERALD upon any subject in regard to which he or she thinks light has been shown to him or to her, the views presented in such article are essentially their own; and are not the views of the Editor of the paper, nor of the church, as a body; neither is the church as a body, nor the Editor as an individual, under any obligation to defend those views, further than their intrinsic worth upon examination may warrant. All persons then, writing, should bear in mind, that because their articles are published in the church organ, they are not therefore necessarily the expressed sentiments of the Editor and of the church, and thenceforth, for that reason, doctrinal to the church. Nor should they forget that they are expressing their *own* views, subject to the examination of all the readers of the paper in which their writing appears, and of course subject to approval or disapproval upon such examination.

The Editor is quite willing to be held accountable for what he writes; and he thinks this responsibility great enough, without being held to answer, morally or mentally, for a corps of writers gathered from so many classes of thinkers as is the one contributing to the HERALD.

So far then as the HERALD being a standard of decision is concerned, whatever the church declares through its columns is decisive upon the points involved; so far as the opinion of the Editor, either as editor or as an officer of the church, may be a standard, whatever he has written may be so taken as decisive upon the points involved.

So far as contradictions between writers of articles are concerned, we have this to say, Some of them are only apparent conflicts, while others are honestly-held views upon points in

regard to which the church has not spoken. And it has been thought by the Editor in charge, that, until the church does decisively declare upon those points, the public examination of them might result in good, while no possible permanent injury could accrue to any one. Until convinced otherwise, or positively instructed to the contrary, such will continue to be the policy of "ye Editor." We believe in "free speech."

From time to time readers of the HERALD are very much disturbed because of the opposing views advanced by contributors to its columns, and the Editor is blamed by some because, in the exercise of his discretionary rights, he does not eliminate those articles containing expressions contrary to the views of other writers or members in the church.

The HERALD is the official organ of the church; and its object primarily is the enlightenment and advancement of the Saints. Its columns should be open to all who desire to express a conviction, in a brotherly way, which tends to draw out thought, and lead to a consideration of the doctrines and policies of the church, as well as the views and opinions expressed by others. The *right* does not suffer from a thorough, careful consideration.

The theories and opinions and convictions expressed by any writer through the columns of the HERALD are his own, and he alone should be held responsible, whether editor, minister, or layman. And to accept the HERALD as a standard of decision would be, in our judgment, a mistake. The revealed law of God is the standard of decision; any theory or opinion not in harmony with the law may safely be rejected.

The Bible is of value to us because it presents to us a true history. Not only does it reveal the virtues of our foreparents, of Abraham, Jacob, David, and Solomon, but their errors and transgressions also. Not only does it give an account of Peter's strength and integrity, but it tells us of his weakness. Not only does it teach us of the faith and power of the apostles, but it reminds us that sometimes the contention was sharp between them. While they labored earnestly for the Master's cause, they also "sought occasion one against the other." If the Bible told only the good, it would be of little value to us as a history. Then why should not the HERALD present conditions as they are, rather than otherwise? Can we gain anything by pretending that we are perfect, when we are all well aware that perfection has not obtained? How many have declined to accept the message of light because they discovered that the name *Saint* was not yet a synonym for perfection? A good many it may be. But how many more have had their faith shattered and all but smothered out after subscribing to the requirements of the divine law, by becoming acquainted with conditions which, if they had known and considered before, would now be no stumbling-block to them?

The discouraging feature to us is not that there are differences of opinion, but that any should seem to deplore a discussion of differences in a right way,

and would prefer to remain ignorant or keep others in ignorance of real conditions. We must realize that we are imperfect, before a step can be taken toward perfection.

L. A. G.

EDITORIAL ITEMS.

Speaking of the labor strike now in progress in Chicago, the *Public* for May 6 says: "The sad thing about all this menacing turmoil is the blindness or indifference to its real nature, of those who engage in it or encourage it or weakly deplore it. The employer thinks it a violent outbreak of the lower classes, which can be put down by superior violence. He ignores the obtrusive fact that there may be an exciting cause of increasing intensity. In that case the superiority of violence will almost certainly shift, in the not distant future, and make of him and his, helpless victims to their own selfish pride. Let him remember the arrogance that preceded the French Revolution. On the other side of the picture the idealistic labor unionist, acting in response to an economic pressure which he feels but does not understand, thinks to relieve it by coercively organizing the working classes into a body that shall treat an injury to one as the concern of all. He ignores the fact that the pressure he feels may be one of increasing intensity, and that in such cases organization may not be able to keep pace with it without a degree of coercion which means riot, troops, slaughter, and the gallows. Labor unionists of the business type view the matter in still another way. They expect to lift their own class of labor above the level of the lower labor classes by safe and sane business methods. They overlook the fact that a lower class of labor is all the time a competitive menace to the class above, and that no isolated unionism can long withstand it. Another type is the ideal nonunionist. He is a sturdy believer in the right of free contract between employer and employe—almost as much so as is the employer who finds him a convenient catapult for battering down the walls of unionism. . . . As for people who deplore these troubles, but neither think with vigor nor speak out like men, lest they may check an income, or anger a parishioner, or lose a client, or get disliked in a club, or be marked as a crank, or otherwise suffer some petty annoyance—as for them, can they not realize what will happen if there is an intensifying cause for labor troubles? The time must soon come when that cause will bring on ir retrievable disaster, in which even they, their own dainty selfish selves, may be engulfed along with the rest of us."

Some of our missionaries were holding meetings at Hastie, Iowa, last spring, and it seems that one newspaper man disapproved of the misstatements of another newspaper man, as evidenced by the follow-

ing clipping from a local paper: "The pompous scribe at Hastie steps forth and declares that the Latter Day Saints are a well-behaved people, but their theology is rotten. Doesn't this malformed bigot at Hastie know that the Book of Mormonism is authenticated by exactly the same kind of evidence as proves the divine origin of our Bible? Of course, teachers and directors, as well as every one else who come in contact with them, know that they are always kind, fair, and courteous. Attend their meeting, and at the close of service you will not have to suffer insult by having a man with a narrow strip of forehead above his nose, shove a hat in your face and vulgarly beg for money. They live their religion, and their daily lives show a sincere reverence for God and all that is good. Their church at Hastie is growing in numbers and influence, notwithstanding the frantic attacks of the intellectual mid-get on the hill."

William E. Curtis in *Chicago Record-Herald*: "The Mississippi River drains an area of 1,240,050 square miles, 41 per cent of the territory of the United States, 1,800 miles from north to south and 1,500 miles from east to west, embracing ten entire States, portions of twenty-two other States and part of two provinces in Canada. More than 80,000 miles of rivers and streams and 15,000 miles of navigable rivers are tributary to the Mississippi, and between its banks it is estimated that 780,000,000,000 cubic feet of water are annually carried to the sea. This, however, is only 25 per cent of the rainfall, the remaining 75 per cent being consumed or lost by evaporation or absorbed by the ground while en route."

A room in the Museum of Fine Arts, a thoroughly fire-proof building at the Lewis and Clark Exposition, has been secured for the exhibition of relics of the Lewis and Clark trip to the Pacific coast, which this year's exposition is to commemorate. A fine collection of powder-horns and other pieces of equipment carried by the exploring party, and now owned by Major O. F. Clark, a grandson of the explorer, will be seen; also a camp-chest which was given to Captain Clark by the Marquis de Lafayette. This is now in the possession of Mrs. J. K. Clark, a granddaughter living in New York. Many other interesting relics are to be shown.

The railroads have agreed upon one fare for the round trip from all Eastern points to Portland, during the Lewis and Clark Exposition. This is the cheapest first-class transportation ever offered from the East, and it will afford opportunities for seeing the Pacific coast country which may not be repeated in many years.

The West Side Chicago Branch now meets at 989 West Harrison Street,—a new place.

Original Articles

SEARCH THE COMMANDMENTS.

SERMON OF ROBERT M. ELVIN, AT INDEPENDENCE, MISSOURI,
JULY 10, 1904.

(Reported by Marie H. Morgan.)

Search these commandments, for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled.—Doctrine and Covenants 1:7.

It is not our wish to add to nor take from that which the speaker of the morning offered, nor to make any attempt to amplify upon the theme that he presented before you. But after long years of careful study in this world with the earnest desire in my heart from the beginning of my labors to approve myself before God, and to be entitled to eternal life when the warfare was over, I have not tried to waste any time but to be diligent in complying with every commandment that I have found recorded within the three books of authority given to the church. And I know of no particular place where the worshipers who come together in the hope of that which is taught in these three books are more deeply concerned and interested in getting what God has in store for them than the congregation I speak to to-night. There may be others who are equally interested, but no one can have a greater interest. With you it is a paramount interest; comprehends all of life here and the unending cycles of eternity. There can come no benefit, no blessing, by mistaken labor; and the highest, the best, the most earnest desire of every heart that claims to be a Latter Day Saint should be to know what God requires. And if they possess the faith that the children of light should possess, there is no task, no labor, no sacrifice that will be too great or irksome for them to perform that they may be entitled to the crown that fades not away. This injunction, then, "Search these commandments," in the Doctrine and Covenants, has more meaning than a paragraph in your daily paper. It has a deeper significance than the utterances of any man who may stand here as a witness and testify to the truth. In its far-reaching comprehension, it takes in the labors of all the officers of this church and every member thereof. The bulwark of our security now and hereafter shall depend upon how accurately and faithfully we comply with the commandments that God has given; so that should there come to us trials of spirit, loss of life, and the spoiling of our goods, there will be an anchorage that is sure and steadfast and we will be assured of the truth that God has established this work. The searching of these commandments has the promise contained in this short paragraph that all the promises and prophecies contained in this record will be fulfilled; and it is of great importance to us that we should know what promises God has made and discover what prophecies are contained in this record;

and then have wisdom with the acquired knowledge to make a right application of that revelation or that commandment that will be helpful to us in doing our duty and earning the reward of the righteous. We wish to connect with this statement a few scriptural statements; and if your speaker is able to make you see the importance of these citations as they appear to him, he will have more than accomplished good this hot, sultry evening. The first citation is found in Isaiah 8: 20:

"To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."

That scripture is just as applicable to Latter Day Saints as it was to the people of God when uttered by the euphonious voice of that sweet, godlike man, the star of the Old Testament; and it has more than a passing bearing upon our work. "To the law and to the testimony." I will try to demonstrate by other references how far reaching is this thought of our being directed to the law and to the testimony, and how much it should enter into our life-work in the preparing of individuals to stand as proper representatives of God's kingdom here on earth. In addition to that, the apostle Paul, the great apostle to the Gentiles, in writing to the Thessalonian saints uses this verse (it is upon the tongue of every Latter Day Saint): "Prove all things; hold fast that which is good." How much does that reach, and where is the individual who has accomplished or compassed that small verse? Have you seen him? Where, in all the ranks of this church, is the man or woman who has gone out in the vastness of God's universe and proved all things? It comprehends from the morning of creation down to the present time. It takes in the scope of the vast work that God's people have accomplished all along these years of the past; and there is not one who has carefully read the records of the past but he is prepared to say to you that along the shores of time the wrecks of righteous men are found by reason of their not being successful in holding fast to that which is good.

Now, taking these thoughts in connection with that which forms the basis of our conversation to you, we discover there is an importance attached to it. It was the Master who said in his time, "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." Of the same import and just as valuable to us is the searching of these commandments. The former are not moved out of the way. They are not disallowed by those later. They are but supplemented and strengthened and supported by this new revelation that has come to this church to search these commandments, for in these commandments directly we find the connecting link in which we are commanded, and your minister tells you from Sabbath to Sabbath,

that the man who stands in this pulpit should teach the gospel as it is contained in the Bible, and in the Book of Mormon and in these commandments, and if he has not the Spirit he should not teach. Thus we unite, then, these scriptural statements that we have referred to. It was the Master who gave evidence, as he labored here, pointing to the prophecies of the past, directing the attention of the people to the prophecies of the time in which he lived, and gave as an evidence that when these things had come to pass they know of the truth of them. The history of our church dates back now for about seventy-five years of active history, and I do not know just what the opinion of every individual is. I must say to you that after nearly forty years of experience, I have found that it was necessary for me to change my opinion upon some things that were taught when I first became acquainted with the work of the Latter Day Saints. Not that I have changed as to the cardinal principles of the doctrine that have been presented; but there is, and always has been, and I suppose will continue to be while mortality has to do in this present probation with the things of God, a certain amount of speculation, a certain regard to the opinions of men, a degree of enthusiasm that takes the place of solid facts and God-revealed inspiration, and these things are the chaff that is found among the wheat, and we will have to be satisfied. Had it all been wheat, had there been no uncertainty, had there been no possibility of our stepping aside, these commandments would not have been given, or the statement found in the New Testament that at a certain period—and I am not so sure but you and I are living proximate to that time, if not in that time, when the adversary shall come he shall be so successful in his labors that if it were possible he would deceive the very elect. The Master thus puts us upon our guard and gives to us a degree of inspiration if we accept of his word.

One of the favorite things among the ministry of the church is to tell the Saints that they must watch and pray. Watching seems as important as praying, being coupled with the ending. They must watch; and who are they to watch? I do not know that I have any right to answer for any one in this congregation but one, and that one is to be watched. God gave me a commission to watch him. His name is R. M. Elvin. I have a right to watch him. We have, I was going to say, two kinds of Latter Day Saints. I think perhaps I better not limit the number, but there are that number at least. There is one kind who are always willing that the work should be successful. They are perfectly willing that the other one should do the work. They want part of the reward, however. There is another kind of Latter Day Saints that when anything is said that is corrective, that points out to them a duty, as I heard a good old brother out in Nebraska once make the

statement, they came to church with a pitchfork, and when there is anything said to correct a wrong, they always catch that on the pitchfork and throw it over to Bro. Brown, or Bro. Jones, or Bro. Smith; it belongs to him. And then they will tell you what a wonderfully good sermon the preacher delivered, but it all touches somebody else. Another class of church-goers go to church with a rake, and everything that is said, whether of a corrective nature or whether of an encouraging character, or whatever may be the nature of it, they rake it in, take it home, turn it over, examine it, see how it will fit them. I have tried to carry a gospel rake with me now for more than thirty-eight years, and the only way that it will be possible for me to prove all things and hold fast to that which is good is to rake it all in and then work out the chaff when I have time to pray and think and study. I can not possibly afford to go to church and carry a gospel pitch-fork and throw everything to the other brother, for possibly he will get all the plums, and I will go hungry; and I am just as anxious to be spiritually fed as any other individual possibly can be.

Now there is a scriptural quotation, a lengthy one; I will not attempt to read it, but I will call your attention to it and if I cull it will do it in harmony with that which is presented. 1 Kings, chapter 22. When you go home it will be a good thing to read this entire chapter. The circumstance, to make it plain, and as short as possible, was that there were two kings, one of Israel and one of Judah. King Ahab of Israel had had a real estate misfortune and Syria had taken away from him, as he considered unjustly, a portion of his territory called Ramoth-gilead. And after thus depriving him of the right to the government of that portion of his country, his fellow associate, King Jehosaphat, came down to pay him a visit and I do not know just how the conversation came about. I am not aware of what led to it, but Ahab said to Jehosaphat, Did you not know that Ramoth-gilead belongs to us, and it is unjustly held or kept away from us, and now will you go with me? I want to take that place back. And this good King Jehosaphat said, I am as you are; my men as your men; my horses as your horses; my chariots as your chariots. That is, I place myself and my kingdom at your command. If you want to go up to Ramoth-gilead I will go with you. They had a practice at that time that in all they undertook to do, they first would go to the Lord and ask him what he had to say concerning it, to find out whether the Lord would approve of their efforts. So they held a conference and called together the prophets. They held a big meeting and there were four hundred prophets. They all prophesied with one voice and said to these two good kings, Go up to Ramoth-gilead and prosper and take the place. I look by the eye of faith back to that conference and I peer into the face of Jehosa-

phat, that honest king who put himself in obedience to the other king, Ahab, and I hear him speak. Is there another prophet of the Lord, that we may inquire of? Were there not four hundred of the Lord's prophets who prophesied, and with horns of iron made a great demonstration, and said that these two kings should go up and be successful? What's the matter with Jehosaphat? He has heard the testimony of four hundred, and he yet said, Is there not a prophet of the Lord? I see old King Ahab hold down his head. Yes, there is Micaiah, the son of Imlah. I hate him. Oh. Let us hear what Micaiah has to say. Well, Ahab did not like to send for him. He was not among that four hundred. He has taken no part in that great demonstration. But Jehosaphat seems to have hesitated now. Let us hear what Micaiah has to say. King Ahab calls a faithful officer: Go up to the house of Imlah; bring Micaiah; let us hear what he has to say. Away goes that faithful soldier and servant of the king; comes to the house of Imlah; inquires for Micaiah; says to him, We have had a great feast; we have had a wonderful demonstration; glorious outpouring of the Spirit; four hundred prophets have testified that we are going to have a grand victory at Ramoth-gilead. Now you come and you say just what the other did. You testify just as the four hundred did. Micaiah was brought by that soldier, that servant of the king, into the presence of the kings, and I think I see him with bowed head, and he says, Go up and prosper. He had to say just as the others had said.

Then something takes place, marvelous, wonderful. It is something for us to think about. That same man had prophesied in the presence of Ahab before. He had said that Ahab would go up and that he would die when he went up. Ahab had heard that man when the power of God rested upon him and there was sufficient light and understanding in that king's mind that when this Micaiah said, Go up and prosper, he knew there was no God in that statement, and he said, How many times shall I adjure thee to speak only that which the Lord shall command thee. I see a change in that prophet; that man of God who had come obedient to his king; as a citizen, he had done just what the servant told him to do, Say, Go up and prosper. He straightens himself up and declares that he had looked into heaven and there he had beheld a council of God, and in that grand council he had witnessed a spirit go up before God and the question was, Who should go and deceive Ahab? This spirit had said, I will. And the Lord inquires of him, How are you going to deceive him? He replies, I will go and I will put a lying spirit into the mouth of all his prophets. The Lord said, Go, and you shall be successful; and we see what the unity of the working of that spirit was. Four hundred men, inspired by the lying spirit, had said to that king, Go and succeed. Did the king

believe the four hundred, or did he believe the one? He got real angry. He said he hated Micaiah, and he got angry when this prophet prophesied and told him what he had seen. He said, Take that fellow; put him in the prison. Feed him on the bread of affliction and upon the water of affliction until I return in peace; and well might that man of God in humility say, Yes, if you return in peace then God hath not spoken by my mouth. He could go cheerfully to the prison and eat the bread and drink the water the king had appointed. Did the king believe the four hundred, or did he believe the one? Which? Let us see what the sequel to this is. They got ready and went up; banners flying; bands playing; why, it was a regular Fourth of July celebration when these kings went up to take Ramoth-gilead. But old Ahab shows evidence of where his confidence was. He says to Jehosaphat, You put on your royal robes and I will disguise myself. Where is the evidence he had any faith in the testimony of the four hundred? He disguised himself, and Jehosaphat went into the battle in his royal robes. The king of Syria said, Fight not against small or great; only against the king of Israel, and as the thirty-two captains leading the army of the Assyrians looked over the battlefield, they saw but one king. Obedient to their king they concentrated their forces upon Jehosaphat, and his army, and they pressed him so closely that he stood up in his chariot and told them who he was, and they turned around and hunted for somebody else. They were not caring anything about Jehosaphat. They wanted Ahab. There was not another king in all the ranks of that Israelitish army; but one man at a venture,—that is, I am going to take my chances now,—he placed the arrow in the bow and pointed that bow and took aim at a man in a chariot, and that was the fatal arrow. It smote the king, Ahab, between the joints of the harness, and he said to his driver, Turn aside out of the battle; I am wounded! and as the sun went down he died in his chariot and the dogs licked up the blood, as Micaiah said they would, and that night there went out the proclamation, Every man to his own city and every man to his own home; Israel is left without a king.

What has been may be again. Along the line of latter-day Israel there has been just as great manifestations of deception as there ever were among former Israel, and there is not a man living to-day who is able to stand up and say to you there may not again come crises in which we must meet the powers of the adversary. We are not free from the encroachments that shall be made upon us by the dulcet voice of that vile spirit of deception that will creep in among us and lead astray. And when the tall cedars are struck and they have their influence and guide astray, I ask you then where is your security? Where is the bulwark behind which you

may stand and be absolutely safe when the crash will come? Is it because the testimony of many has come? I answer to you, without fear of successful contradiction, the only hope of every Latter Day Saint is in the commandment, Search these commandments, for every prophecy and every commandment and revelation contained therein shall have a fulfillment.

I suppose the best part of my sermon will be to make it very short this evening, but I have just a few things to say to you. I might talk several hours. There is plenty of room, and certainly something of interest in it. The first attempt to have a Book of Covenants was in this city in 1833, and in 1879 I plead with the Latter Day Saints in this place to purchase the lot upon which the printing office was—the one torn down, and the first issue of the Book of Covenants called the Book of Commandments was scattered to the four winds. They could have purchased that lot for four hundred dollars then. It would have been a grand center for you Latter Day Saints had you built your church there. The next effort was in 1835. Then a Book of Covenants was compiled, given to the world. In that Book of Covenants was found what is now in this book section 111, the article on marriage, and that article remained in the Book of Covenants in every issue, in every edition, from 1835 until 1876. It was then removed and a document claiming to be a revelation was placed in lieu thereof. The same parties who took that revelation or that section 111 out of the Book of Covenants have taken one out and put twenty-four in, making a change of twenty-five sections in the Book of Covenants. I want the elders to take notice. You search the history of the church of Latter Day Saints from its beginning up to the present time, along the line of the Reorganization, and the only article on marriage we have ever had is what is found in section 111. You go West and ask those individuals what is the article of their marriage, and they will point up to 1876 to that article on marriage, and since 1876 they have no article of marriage. They have no rule of marriage, and how they perform that article, and that act I do not know. Search their history. They threw them out and from that day to this they have had no article upon marriage. You inquire of their ministers, and they will tell you that that so-called revelation of July 12, 1843, was placed in the Book of Covenants. Mr. Andrew H. Anderson, in his history of the church printed two years ago, makes the statement that it was placed in the Book of Covenants and you could find it there. The young ministers who go out, born since 1876, testify that that so-called revelation is found in the Book of Covenants. Turn to the cold facts of history and inquire concerning this, and you will learn the solid truth that that so-called revelation never saw a printing office or never came to

light through the public print until 1852. It was first published in the *Deseret News*; then published in the *Seer* at Washington, District of Columbia, and in the fall of that year it was printed in the *Pearl of Great Price* in Liverpool, England. I possess some of these documents, and as I further tell you it never found its place in any Book of Covenants until 1876; and when Wilford Woodruff testified concerning the matter he did not know who took section 111 out of the Book of Covenants, and he did not know by what authority that so-called revelation of July 12, 1843, was put into the Book of Covenants. These were two things he did not know.

But here is the point that I wish to call your attention to: That Utah to-day has more influence in the things of America tenfold than this Reorganization has. They can obtain a better advertisement through our great newspapers than we can, and they are testifying by the hundreds and by the thousands as to the difference between us. Now, then, "To the law and to the testimony." "Search these commandments," and I tell you people from that which I do know that if you have trouble in the church and depend entirely upon the testimony, you may have abundance of testimony. If your testimony is contrary to the law and an appeal is taken you will lose your case. The law first; the testimony afterward. Now there is something solid there. God's law is adamant. There is no shaking it, and every Latter Day Saint will be admonished and assisted from on high, while with all due care they give honor and attention to that which is taught to them by the duly appointed officers of the church. I hope I do not commit heresy (if I do I must take the consequences) but I want it distinctly understood wherever my voice is heard that neither prophet, president, apostle, or bishop, or any other man shall ever lead me one single step beyond that which God has pointed out. And it is my duty to know what the law directs; and it is my duty to stand shoulder to shoulder with those who are preaching his truth. And when we stand upon that solid foundation I tell you, dear Saints, the heavens will bend down and the earth will teem with blessings, and the glory of God will come into your hearts, and it will then never be too hot nor too cold to go to church. You will stand like faithful soldiers in every hour of trial. In death the glorious thought that will be in your hearts shall be, I have fought a good fight; I have kept the faith, and there is for me a crown that fadeth not away. "Search these commandments."

When you get into a tight place, and everything goes against you, till it seems as if you could not hold on a minute longer, never give up then, for that's just the place and time the tide'll turn.—Harriet Beecher Stowe.

THE PATRIARCHAL OR EVANGELICAL ORDER, IS IT
ESSENTIAL IN THE CHURCH OF JESUS CHRIST?
CALLING AND DUTIES OF PATRIARCHS
CONSIDERED.

BY THE ORDER OF EVANGELISTS.

INTRODUCTION.

Harmony is one of the leading evidences of truth. Where there is no harmony there is no truth; but whenever and wherever true harmony exists, there is truth. Every new truth (new to us because not known before) will harmonize with the old, for truth never conflicts with itself. No more can we expect to find one principle of truth in conflict with others, than to find God in conflict with himself!

The gospel of the Son of God is the grandest system of truth ever revealed to man. Its different parts are all harmonious, each principle having an important part to perform in the salvation of the children of God. And as the whole system came from God (see John 7:16), it must necessarily harmonize with him in all its parts, and as a whole. It follows therefore (and for other unmentioned reasons), that the most needful and important thing for the children of God to do is to make themselves truly acquainted with the living and true God. Or, to put the same thing in another form, to learn the truth, obey it, and abide in it, is our salvation. "This is the whole duty of man."

The purpose of this booklet is to show that the calling and work of patriarchs, or "evangelical ministers," is an important part of the divine plan, and as such, is found to be in complete harmony with the character of God; that it supplies true and important spiritual demands, and in all its parts agrees with the sacred history and gospel doctrine set forth in the Bible, Book of Mormon, and the Book of Doctrine and Covenants. The subject is a grand one, and it will not fail to interest and instruct the lovers of truth, who have faith in God, both in the church and the world.

It has been and is our grand privilege to live in the beginning of "the dispensation of the fullness of times"; or as expressed by another apostle, "the times of restitution of all things, which God has spoken by the mouth of all his holy prophets since the world began." (Acts 3:21.) Let us not forget, therefore, that we are living in the times of restoration, in which all things which are in Christ shall be gathered together, in one, both in heaven and on earth.

God's work is progressive; and notwithstanding the backslidings and apostasies of his people, every dispensation is, in some sense, in advance of preceding ones. The one to which we have just referred is, therefore, the greatest of all. It is not strange that at the beginning of this latter-day work, the precious truths of ages should be brought to light and made operative in the great preparation which

must precede the return of Jesus Christ to his people, invested with power and glory, to reign in righteousness and peace.

HISTORICAL CONSIDERATION.

In making the effort to throw some light upon this important subject, we are aware that we are entering upon a field of seeming mystery, one which very few have searched thoroughly; and it may be that we will not make plain to all our readers, and to their satisfaction, the subject we have undertaken. If, however, we can establish as a historical fact that such an order of the priesthood, or office, has been recognized as part of the economy and order of God in the history of the past, we will have answered the object of this writing. There is no trouble in recognizing that the Bible gives historical data clearly showing some sort of patriarchal order, in the early history of God's people, and his dealings with them.

HISTORICAL PERIODS.

In fact the Scriptures seem to be divided into three historical periods,—the Patriarchal, Prophetic, and Christian; and until the restoration by the angel's message, little thought had been given to the subject of the Patriarchate. In fact, comparatively few ever heard of it.

Believing, as men did, that that age with its influences and purpose had long since passed away, and like the Prophetic Age, had received its fulfillment and ceased to be, having answered its end in the great economy of God's time, and the necessity for it had ceased since the ushering in of the Christian Age; that God having spoken once for all, through his Son Jesus Christ, revealed his will, making it his last will and testament to man; hence all that had gone before had answered the purposes for which they were ordained, and had passed away.

THE CONNECTING LINK. THREE IN ONE.

To reach the truth in this subject, and learn of its importance, we need to discover if there is any connection of a permanent character, between the Patriarchal and Prophetic Dispensations, and between these two and the Christian, and so link them together as to form a chain of priesthood authority which it would be dangerous for us to break, or to lose any of its links, if we anticipate arriving at perfection through the means which God has ordained from the beginning; and we are forced to admit that he did ordain the whole system from the beginning. To hold otherwise, would apparently admit that each age has been only an experiment, and this would submit us to the humiliating thought that two ages have proved a failure, so far as the work of God is concerned, and that the Christian Era may also pass away as a failure! Then we would be made to feel the weight of that saying,

"For since the fathers fell asleep, all things continue as they were from the beginning of the creation."—2 Peter 3: 4.

Solomon, the wise man, is credited as saying: "The thing that hath been, it is that which shall be; and that which is done is that which shall be done; and there is no new thing under the sun."—Ecclesiastes 1: 9.

Ecclesiastes 3: 14, 15: "I know that whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it: and God doeth it, that men should fear before him. That which hath been is now; and that which is to be hath already been; and God requireth that which is past."

THE HISTORY INCOMPLETE.

We have only a meager history of the human family at the best; and even that found in the Bible, which claims to reach back to the beginning, is wonderfully deficient. At least the King James version seems quite lacking as to a record of the immediate family of Adam and Eve, and still it is the best the world has to rely upon. We believe our researches will show many points wherein a more detailed account of important events would be very beneficial to us at the present time.

NOTED PATRIARCHS.

The beginning of the Patriarchal Era seems to start with God's choice and call of Abraham, after the episode of Noah and the ark and the flood. And because of Abraham's faithfulness his name was changed and he was no more called Abram, but Abraham was his name and the land of Palestine was given to him as an inheritance; and as Abraham had no children, God wrought wonderfully in his behalf, and Isaac was born, and Isaac became the father of Jacob, and to Jacob were born twelve sons; and these men are called the patriarchs, and we may thus number them, Abraham, Isaac, and Jacob, and the twelve sons of Jacob. The world looks upon these ancient fathers of the house of Israel as the patriarchs, and the beginning of the Patriarchal Age.

And thus, from this account, it has followed that a father of a large and numerous family is called a patriarch. But has not the name some other significance? We think it has.

Much has been written concerning Israel and his twelve sons, but the object of this research will be to find others who may rightly be called by that appellation. We notice that Israel, ere he departed this life, called his sons around him, and as a patriarch and father, blessed them; and he also, as a patriarch, blessed the sons of Joseph, his grandchildren, and in so blessing them he claimed them as his and named the name of Israel upon them, and in them he places the hope of Israel and salvation in the latter days.

This is seen in the inspired blessing placed upon

the head of Ephraim, the younger son of Joseph, who was sold into Egypt. Witness a portion of Joseph's blessing, Genesis 49:24-26:

"But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the shepherd, the stone of Israel;) even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb: the blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren."

Here we see the hope of Israel placed upon the sons of Joseph, even Ephraim and Manasseh, grandsons of Jacob.

How different the blessings of these patriarchs. Some of them sound very much like a cursing instead of a blessing. To Judah was promised the kingly power till the Shiloh should come, whom we understand to be Christ. History tells us this blessing has been fulfilled, and Judah is known to this day, though scattered in all parts of the world. Ephraim and Manasseh were to become a multitude in the midst of the earth.

The patriarchal character of these men is clearly shown, and their calling made manifest. We now wish to introduce another class of witnesses and see if there is any relation of a spiritual character between them.

We notice that Abraham was contemporary with one Melchisedec whom the record calls the high priest of God, or perhaps more correctly speaking, "the priest of the most high God." Here we have two men; types of two classes, both great men. Much is said of one, the history of whose family fills the good old Book, and his descendants can be traced to this day; but of the other, there is not much written, and yet he was, if anything, the greater man of the two.

GOD'S HOLY ORDER.

The apostle Paul writes of this Melchisedec, Hebrews 7:1-4, Inspired Translation: "For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; to whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is King of peace; for this Melchisedec was ordained a priest after the order of the Son of God, which order was without father, without mother, without descent, having neither beginning of days, nor end of life. And all those who are ordained unto this priesthood are made like unto the Son of God, abiding a priest continually. Now con-

sider how great this man was, unto whom even the Patriarch Abraham gave the tenth of the spoils."

This great man brought forth bread and wine and ministered to Abraham, and blessed him, and Paul says, "And without all contradiction the less is blessed of the better."—Hebrews 7:7. Here is one point on which it would be well if we had more detail in history. Who were the people over whom this great man exercised his ministerial functions? Where was the city over which he ruled as king?

What relation do these two men and their calling have to the gospel economy, if any? There is no dispute about their being patriarchs in those days, and considering that the Melchisedec priesthood was on the earth, and co-existent with the patriarchal order, it is but natural that when the one is found active, by command of God, the other should also be found. In other words, when God restores the one in all its working power, we may expect him to restore the other; and that is just what we believe he has done. The authority of one of these men is recognized as necessary in the gospel economy for the salvation of the race: and if this be true, why not the authority and calling of the other?

These questions trouble some, who are believers in the restored gospel and the re-establishment of the church and kingdom of God in these latter days; hence the effort to connect these dispensations, and bring them together in their work. We desire, if possible, to show the relation, association, and usage of God's order, established in ancient as well as in modern times. If it can be clearly shown that the same order existed in the days of the early patriarchs, it is but reasonable to suppose, it being of God, or God's order, that in the restoration or re-establishment of the church and kingdom in latter days, the office and calling of patriarch will be found. It is conceded that the patriarchs, or many of them, possessed the prophetic gift, as witness Genesis, forty-eighth and forty-ninth chapters, also 2 Peter 1:21, which reads as follows: "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost."

And those patriarchs of old possessed in a marked degree, above those who surrounded them in their time, this wonderful gift. It is almost impossible for us in this late day to think of God having a priest, or high priest, among men, outside of the Mosaic and Christian order or dispensations; yet we have the record of a high priest of God administering the emblems of the body and spilled blood of our Lord, the wine and the bread, also acting as a patriarch, blessing Abraham, who was also a patriarch; acting as a bishop, that is, receiving tithes because of his office as the priest of the most high God. And all this long before the Mosaic order, or economy, was established. Using only the popular or King

James Translation of the Bible, we are left to conjecture and speculation, as to the historical events surrounding Melchisedec, the King of Peace.

Two points are plain in this record, however. First, Abraham was a patriarch; second, he was obedient to the law and the priesthood. He paid his tithing.

Here we have the two orders in active operation, the patriarchal and the law of temporalities of the Christian economy, working in harmony long before the law thundered forth from Mount Sinai.

ANTIQUITY OF THE GOSPEL.

To strengthen this thought, we seek farther. In Acts 7:38, it is written: "This is he, that was in the church in the wilderness with the angel which spake to him [Moses] in the mount Sina, and with our fathers: who received the lively oracles to give unto us: to whom our fathers would not obey," etc.

Here we have both Christ and the church in the wilderness before the Mosaic law was received. And again, it is written in 1 Corinthians 10:1-4: "Moreover, brethren, I would not that ye should be ignorant how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them: and that Rock was Christ."

The gospel economy again. This time baptism, and also the sacrament, and the presence of Christ among the patriarchs, or the children of the patriarchs, long before Sinai. But let us continue. Galatians 3:8: "And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed." Also verse 17: "And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, can not disannul, that it should make the promise of none effect." In verse 19: "Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator."

From these evidences we conclude the gospel was preached to ancient Israel, but did not profit them, not being mixed with faith; and for this cause the Mosaic law was given of which one writer says, Hebrews 7:19:

"For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God." Referring to the gospel as the better hope.

Again, the law of the Mosaic Age, which is generally said to be the beginning of the Prophetic Age or Era, according to the apostle Paul, was given as a

"schoolmaster" to bring the children of Israel unto Christ.

There is a point we wish to make here. God called Abraham, and after awhile Abraham's descendants got into trouble and could not get out of it by themselves; but God remembered them and called again. This time Moses is called, by the angel in the burning bush, and God interfered for the temporal good of Israel, and the families began to be led by prophets. Two calls. Prophets now guide Israel.

By and by, the time having rolled around, God moved again for the redemption of Israel, and the angels again came down and warned Mary and Joseph, and the shepherds on the mountains; and Christ the Son of God had come. The result is the preaching of the pure, primitive gospel, the means of salvation, not only for Israel, but, now, for all the world. The church is organized, the order of God established, the kingdom of God set up with its officers, as ordained of God, and as in the beginning. The power of God is again made manifest, and men rejoice and are obedient for a time. Then, again, the children of Israel, both the natural born and the children by adoption through the gospel, get into trouble by transgression and apostasy, and can not get out of it by themselves; for the more they try the worse the confusion in the world, and the farther men stray from the primitive order. God foreseeing this trouble, foretold what would take place. And when the time was fully ripe, he sent his angel to fulfill what he had foretold by the mouths of all his holy prophets, the restoration of his order, as at the beginning. And order came out of confusion to those who believed the call, for God did call again, and like his former calls, his angel does his bidding and brings the message, "the everlasting gospel," and the authority to preach it, the Melchisedec priesthood. As a result the church or kingdom of God is established in these latter days.

STATEMENTS OF MOSHEIM.

We must not forget that men have tried to keep a history of the church and kingdom, which resulted from the labor of Christ and his disciples, for many have tried to keep it in mind and have written much, some of which we shall now call your attention to, not forgetting the object of this paper. Doctor Mosheim is, perhaps, among the best of ecclesiastical writers, so we will use his writings. We shall not make the effort to multiply evidences, but use a few from this source, and pass on. Volume 1, page 37, 1860 edition the history says:

"The extraordinary teachers whom Christ employed to lay the foundations of his everlasting kingdom, were the twelve apostles, and the seventy disciples, of whom mention has been made above. To these the evangelists are to be added, by which titles those were distinguished whom the apostles sent to instruct

the nations, or who, of their own accord, abandoned every worldly attachment, and consecrated themselves to the sacred office of propagating the gospel."

Again in volume 1, page 137, 1860 edition, we have this record which we introduce simply to show that the office of patriarch was known in the Christian church in an early time in its history:

"It was much about this time [A. D. 451] that Juvenal, bishop of Jerusalem, or rather of Ælia, attempted to withdraw himself and his church from the jurisdiction of the bishop of Cæsarea, and aspired to a place among the first prelates of the Christian world. The high degree of veneration and esteem, in which the church of Jerusalem was holden among all other Christian societies, (on account of its rank among the apostolical churches, and its title to the appellation of Mother Church, as having succeeded the first Christian assembly founded by the apostles,) was extremely favorable to the ambition of Juvenal, and rendered his project much more practicable than it would otherwise have been. Encouraged by this and animated by the favor and protection of the younger Theodosius, the aspiring prelate not only assumed the dignity of patriarch of all Palestine, a rank that rendered him supreme and independent of all spiritual authority, but also invaded the rights of the bishop of Antioch, and usurped his jurisdiction over the provinces of Phœnicia and Arabia. Hence arose a warm contest between Juvenal and Maximus, bishop of Antioch, which the council of Chalcedon decided, by restoring to the latter the provinces of Phœnicia and Arabia, and confirming the former in the spiritual possession of all Palestine, and in the high rank which he had assumed in the church. Thus were created in the fifth century, five superior rulers of the church who were distinguished from the rest by the title of patriarchs."

Previous to this the churches were in a manner independent, having been the result of the missionary labors of the apostles, and having been presided over by bishops and patriarchs or evangelists; but now these ambitious officers began to extend their jurisdiction, encroaching upon the rights and jurisdiction of others, and a quarrel began which spread throughout all the Christian churches. A contention for supremacy, as to which office was paramount, that of bishop or patriarch.

The historian continues relating the contentions upon this subject, until the contending bodies seem to have engulfed the whole Christian organization. One of these bodies located headquarters at Rome, and was presided over by a bishop, whose title was subsequently changed to that of pope. This body assumed the title of the Holy Catholic Church, or Universal Church of God.

The other contending body located at Constanti-

nople, and was presided over by a patriarch, who also claimed to be the supreme head of the church, commonly called the Greek Church. It is now the state church of Russia, still presided over by a patriarch. The Czar is the head of the church, called in Russia, "the Little Father."

Please note that both evangelists and patriarchs are here recognized as ministers of importance in the early Christian churches.

DIFFERENT DISPENSATIONS HARMONIOUS.

The common definition of the title evangelist is "a preacher of the gospel"; but historical records lead us to believe a more comprehensive meaning was understood in the early days of the church. We have seen in the above brief mention, that evangelists and patriarchs were officers of great responsibility and importance aforesaid. Under the common definition of the word, men claim the title who represent no church, no organization; they simply preach, but fail to preach the gospel, as revealed in the Scriptures. They assume this right.

However, we have another witness to examine, and then we will bring, if possible, the dispensations together in office, work, and object. The biblical history, in some respects, is lacking, and in some places so ambiguous that it has been assumed that the translation is defective, and many translations have been the result of such assumption, and the effort to correct said errors. As a part of the result of the angel's message in these latter days, we have a corrected translation of the Bible, and we shall introduce it now, in our closing arguments on this subject. Our readers must remember that one object of this writing is to show, if possible, the relation of each dispensation with the others; for we recognize that if each be the work of God for the good and salvation of man, there must be harmony in all. We use the Inspired Translation of the Holy Scriptures, which we have, because, to us, the internal evidences of inspiration prove it to be the best work of any to which we have had access. The early history of the race is more complete, as given therein, and in harmony with the New Testament.

It may seem late to premise, in this article, that God to be just to all, and no respecter of persons, must have ordained the same law of redemption for those who lived in the morn of time, as for those who lived in the meridian, or the eve-time of the world. So we believe, and hence we claim for him his unchangeable character. But we look in vain in the popular version, the King James, for information of the opportunity having been given to our father Adam and his immediate posterity, to obtain salvation through the gospel order.

But in the version we now introduce, a more detailed account is given of the early history of the first family, and a careful examination of it adds

very materially to our understanding of God's character; and it gives us a beautiful view of the solicitude of our heavenly Parent to redeem all mankind, beginning the plan of redemption right where the first need for it occurred, giving to Adam and Eve a chance to save themselves, and to teach their children the plan of salvation. In the fourth chapter of this work is related (after the Lord had driven Adam out of the garden) how that sons and daughters were born to Adam and Eve; and these sons and daughters began to separate two and two, and till the land and tend flocks, and to multiply and replenish the earth, and have dominion over it, as God had commanded. And God spake unto Adam, and commanded him to make an offering unto the Lord, and Adam was obedient and did so. After many days an angel asked him why he made an offering unto the Lord. Adam's answer was, "I know not, save the Lord commanded it." Adam had had some experience in disobedience, and had evidently come to the conclusion that whatever God commanded, that was the thing he was going to do. Then the angel of the Lord preached the first gospel sermon we have any account of, and revealed to Adam the means of his redemption. Thus God began the work where it should have begun, at least so we think. And in the sixth chapter it is stated that God himself talked with Adam and explained the matter in full. (See the fifty-second verse.) And from this record we learn that Adam was not only willing, but anxious to get back into the good graces of his Creator; so he was baptized and received the Holy Ghost, and afterwards was ordained and became an evangelist, and God commanded him to preach the gospel to his children. Thus Adam became the first evangelist, and I think none will deny that he was the first patriarch among men.

(To be continued.)

THE APOCRYPHAL NEW TESTAMENT.

For the benefit of many of the HERALD readers who have not been blessed with the opportunity of a perusal of the Apocryphal New Testament, I submit a few notes, extracts, and observations on the same.

Section 88 of the Doctrine and Covenants, is a revelation on the Apocryphal Old Testament, given 1833 at the time the work of translation was in progress. When coming to the apocryphal portion and probably meditating the propriety of translating it the following instruction was given: "There are many things contained therein that are true, and it is mostly translated correctly; there are many things contained therein that are not true, which are interpolations by the hands of men . . . and whoso is enlightened by the Spirit shall obtain benefit therefrom."

While the circumstances of this revelation might have a tendency to impel the belief that it has an exclusive reference to the Apocrypha of the Old Testament instead of the New, they being then engaged in the translation of the Old and coming to the Old Testament Apocrypha, there is certainly no such an indication in the revelation, and with what facts and data are at my access I come to the conclusion that the Lord had in view the whole Apocrypha, Old and New, and that it is as referable to one as to the other. That is, that some of the New Testament Apocrypha may be true, may be beneficial; that it may also embody some untruths and interpolations. In the doctrinal matters the portions untrue and in conflict with the accepted word of God might be detected and perceived by the average Latter Day Saint without any especial conferment of God's Spirit to enable him to do so. But with the historical portions it is different; as, for example: Euclid's elements, which were formulated by that sage some four hundred years before the coming of Christ, are principles which are provable, demonstrable to-day; Catholic historians inform us that when Paul was beheaded at Rome his head struck the ground in three places, at each of which there came a spring of water oozing up, in which instance we only have their say-so for it, and though *possibly* it is true we entertain our reasonable suspicions. In the reading then of the historical portion of the Apocryphal New Testament, unless it happens to be a correspondence in relation with our accepted records, we have a reason to doubt until the still voice of the all-discerning Comforter whispers, It is true.

Some of its promiscuous utterances I have been able to ascertain were false from the fact that they were diametrically opposed to known truth—known to us—and I should judge them to have been written by some party, rather mysteriously concocted to support some dogma, some creed, some innovation of Catholicism. The introduction of many of the corrupting changes was gradual,—invocation of saints, the sale of indulgences, the decree of infallibility, etc.; and you know it was easier to have some incredible manuscript to appeal to than nothing at all. You know it was easier for Brigham to put up the "private-lock-and-key" plea, than make the definite statement; "I received this direct from God."

I should say in regard to the Apocryphal inspired translation that if the historical matter is true it is very important inasmuch as it brings to view many items respecting the infancy and early life of Jesus not even alluded to in the New Testament. Indeed, the New Testament is almost a blank in reference to his acts from the time of the cradle till a thirty-year monotony is broken by these words: "Suffer it to be so now: for thus it becometh us to fulfill all righteousness." Who has read what is said concerning Jesus in the four testimonies but who have said to

themselves: "I wish we had a fuller history. I would like to know more about him in those middle years that are left in doubt"? Comfort is a priceless ingredient in the well-being of our lives, and who will attempt to question the vastness of the comfort accruing to us from having our wanderings, our mind-soarings satisfied, even though that which answers the end suggested has no bearing on our daily life?

The Apocrypha is historical, epistolary, and there are the commands, similitudes, and visions of the last and truly unique book of Hermas, who is said to have been "brother to Pius, bishop of Rome." There are no less than twenty-four books, by less than that number of authors, for like the Bible and Book of Mormon in some cases one man is the author of several books being entitled by the name of the person or congregation to whom they are addressed.

With the epistolary writings, some of them, against which no objection can be raised in regard to their contents, one finally has this question: Are they *genuine*? that is, true or untrue; were they written by the persons to whom they are ascribed? Take the epistle of Barnabas and Clement, the instruction is wholesome, is self-recommendatory and really their nature impresses me as quite beyond any ordinary capacity in respect to their spirituality and the excellent and sweet breath they do exhale. In them, as also in others, there are to be found some utterances which are rarely coincident with some of the peculiarities of this latter-day work. Some grand truths are enunciated which are repudiated by all, or nearly all, but our people. It is very perspicuous then that one reason why some of them were thought unworthy of a place or of a retention in the canon was because they inculcated some things which were not accepted at the time their spuriousness or genuineness was decided on by a council of select scholars. Had all the scholars and ecclesiastes who have borne a part in the receiving and eliminating of manuscripts purporting to have been written by the apostles or early ministers of the church while it is admitted that inspiration still continued to manipulate the faithful servants of Christ; had they been as unprejudiced as a mariner's compass, I thoroughly believe that some of the books which are now apocryphal would compose a part of the New Testament. The Bible-makers had preconceived ideas. They were chained to a stake of discipline and everything had to bend to that.

Another point which must not escape the attention of the apocryphal reader is this: that it is not a correct conclusion to arrive at that a certain book is spurious simply because we find something, some isolated item that we know to be untrue. The section in the Doctrine and Covenants from which I quoted an extract at the outset makes this provision—that there are "interpolations by the hands of

men." *Interpolation* is suggestive of the genuineness of that which is not interpolated. It is not proper to speak of any whole book as an interpolation. An interpolation is a passage that is supplied or introduced by other hands than the one to whom the book is ascribed. There are thirteen lines in Josephus in relation to Jesus Christ. It is affirmed that it was fraudulently put there by the monk Eusebius. If so it is properly an interpolation; because he put it there as the words of Josephus and did not put his own name to it. Even if this be true—which has been much mooted—it does not follow that none of the book was written by Josephus.

The revelation on the Apocrypha says there are many things true, many things untrue, and some interpolations. It says nothing in regard to inspiration, whether any of it is inspired, or whether not. It is easily conceivable how in that sphere it may rank equal with the New Testament, very little if any of which claims of itself the character of inspiration, or to have been indited by such a measure of the Spirit as would exclude all possible errors. John by inspiration received the Apocalypse, but whether he *wrote* it by inspiration is a different question. It is not very difficult to see how a man might have a wonderful vision and yet afterward make a mistake in recording it. It seems that John recorded the accounts of what he saw while he was yet in the Spirit; and if so it is doubly inspired, so to speak, as the facts recorded were communicated to him by the Spirit and under the impulse of the same influence he was guided in penning them. The question then is not, Is the Apocrypha *inspired*? but, Is it *true*? Not only that, but, Is it *genuine*?

Parts of the Apocrypha profess to have been received by divine revelation, visions, etc. If these revelations were really received and reported correctly they are much for our profit and edification.

The books in their order are Mary, Protevangelion, 1 Infancy, 2 Infancy, Christ and Abgarus, Nicodemus, The Apostles' Creed, Laodiceans, Paul and Seneca, Paul and Thecla, 1 Corinthians, 2 Corinthians, Barnabas, Ephesians, Magnesians, Trallians, Romans, Philadelphians, Smyrnaeans, Polycarp, Philippians, 1 Hermas, 2 Hermas, 3 Hermas.

Mary is attributed to Matthew, Protevangelion to James the Lesser. Abgarus and Jesus to the two. First Abgarus writes a letter to Jesus and Jesus replies. The book Nicodemus is attributed to the same Nicodemus who came to Jesus by night who, it is claimed, afterward became one of of Jesus' disciples. Laodiceans is by Paul. An epistle bearing that title is referred to by Paul in his letter to the Colossians. It is possible that this is the same epistle. It is very brief, pointed, nothing in it objectionable that I can see. Paul and Seneca consists of an exchange of letters between the two. Paul and Thecla (a woman) is an account of Paul

and this virgin written by a third person.¶ She heard Paul preach, became converted and suffered martyrdom for her religion. Corinthians, first and second, are attributed to Clement, a disciple of Peter. It is said that he was bishop of Rome, and again that he was an apostle. Such a name is mentioned we know in the New Testament. Barnabas is attributed to Barnabas, the companion of Paul. It lays a greater claim to canonical authority than most others. Ephesians, Magnesians, Trallians, Romans, Philadelphians, Smyrnaeans, and Polycarp are all ascribed to the one author—Ignatius. Philippian is by Polycarp, and Hermas by Hermas himself.

Mary, the first book, records considerable information with regard to the parentage of Mary, her birth, her virginity, vow of chastity, espousal to Joseph, her conception, etc. It records that the names of Mary's parents were Joachim and Anna; that they were barren; that an angel promised them a child; that they lived in Nazareth in Galilee; that Mary was educated in the temple, being taken there at three years of age; that she came in contact with Joseph while there and by miracle and revelation the high priest determined the alliance of the two.

The book of Protevangelion represents Joseph as a widower; that Jesus was born in a cave three miles from Bethlehem and afterward consigned as follows: "But Mary learning that the children were to be killed, being under much fear, took the child, and wrapped him in swaddling clothes, and laid him in an ox-manger, because there was no room for them in the inn." Jesus speaks of Zacharias (in New Testament) who was slain by the Jews "between the temple and the altar." It has been mooted as to what Zacharias he alluded to. This book says it was the father of John and that he was murdered for withholding from Herod the news of the whereabouts of his son John. After the death of Zacharias, Simeon is chosen by lot as his successor.

The gospel of the infancy of Jesus says that he was born in a cave; that he spoke from the cradle; that "the wise men came from the East to Jerusalem according to the prophecy of Zoradascht" (Zoroaster). Zoroaster was a Persian philosopher who founded the Magian religion, whose date is indefinite and personal history unknown. It is quite possible that the Magi were acting on a prophecy that had been made by one whom they revered as a prophet, one of their countrymen, rather than on the strength of one in the Old Testament of the Jews which says "His star shall be seen." But if there is any genuine book in the Apocrypha that deserves suspicion it is this one called the Infancy. It is either ingenuine, or if once genuine and authentic it has certainly been atrociously mutilated. The authenticity of much of it is extremely doubtful, whoever wrote it. It gives such accounts as: a person turned into a mule and the mule turned back

into a person; of Judas Iscariot being a demoniac in his infancy; of Jesus doing miracles at seven years of age and in his infancy. When I read this book I can see the foundation Ingraham had for his story of Jesus in his boyhood when at play with other boys making mud sparrows and imparting life to them so that they all flew away. It speaks of James as the son of Joseph. In fact the Infancy puts me in mind of the Arabian Nights' Entertainments.

The book of Nicodemus contains many details in regard to Christ's trial, crucifixion, and death not found in the New Testament. It gives the testimonies of a number in his favor who had been healed by him and thus testified before Pilate. It declares that two sons of Simeon were in the resurrection of Matthew 27:52, 53, and that Christ visited hell and translated some from thence to "everlasting light." It speaks of Satan as the "prince and captain of death," and of Beelzebub as the prince of hell. A foot-note says: "St. Jerome affirms that the soul of Christ went to hell." The prince of hell being apprised of the approach of Jesus into hell said to Satan, "Bring not therefore this person hither, for he will set at liberty all those whom I hold in prison . . . and will conduct them to everlasting life." It speaks of them in hell as "prisoners," "captives" and declares that he "with his invincible power visited those who sat in the deep darkness."

Again (17:7), "Who art thou who dost release the captives that were held in chains?" And, "He has broke down our prisons from top to bottom, dismissed all the captives, released all who were bound." Chapter 20 describes the two witnesses mentioned also in Revelation 11 and says it is to be Enoch and Elijah. That might be. Chapter 21 says Michael was resurrected with Christ. Chapter 22 says it was two thousand, two hundred and twelve years from the creation to the flood.

Clement says in 7:10: "The merciful shall inherit the earth; and they that are without evil shall be left upon it."

One most objectionable feature of Clement to the compilers was his statement that there were "worlds beyond the ocean."—9:12. America was undiscovered at this time and it is possible that the author was inspired as Isaiah was in 18:1, 2, where he spoke of a land beyond Ethiopia.

In 17:40 Clement says, "He that made us, and formed us, brought us into his own world; having presented us with his benefits, even *before we were born*" (italics mine).

Priests in the church are spoken of in 20:24. Second Clement teaches a literal resurrection; that we shall "come to judgment in the flesh."

The tenor of the writings of Clement shows the church was drifting into the darkness of apostasy which he was trying faithfully to restrain.

Barnabas teaches baptism for the remission of sins in chapter 10. He says (verse 10) that Christ "has joined both the cross and the water," that we (verse 11) "descend into the water"; (verse 14) that "we go down into the water full of sins and pollutions; but come up again, bringing forth fruit," etc.

Chapter 12 says that God creating the world in six days and resting on the seventh signifies that "in six thousand years the Lord will bring all things to an end." The seventh is the millennium. The eighth, he says, is the "beginning of the other world"—after the millennium. "For which cause we observe the eighth day with gladness, in which Jesus rose from the dead." Not a very good passage for Seventh-day Advents.

Ephesians also teaches baptism for the remission of sins. It speaks of purifying "water to the washing away of sin." (4:9.)

Trallians says that Christ was raised from the dead "after the same manner as he will also raise up us." (2:12.)

Philippians teaches that there were "priests" in the church, (2:13), also that Paul was a married man, (4:6.)

The diction of Hermas is strange. If it is genuine and authentic there is certainly one interpolation we run across right on the start. It says (1:6) God "hath made all things out of nothing." Then 3:42, says we are "saved by water." The latter chapter (verse 79) also teaches that there will be degrees of glory in the next world; that after some have "been afflicted and fulfilled the days of their sins" they shall be placed in a "lower rank."

Second Hermas 4:18 says, "We go down into the water and receive the forgiveness of our sins." Same book, 9:6, contains the following wholesome counsel: "Wherefore purify thy heart from doubting, and put on faith, and trust in God, and thou shalt ask. But and if thou shouldst chance to ask somewhat and not (immediately) receive it, yet do not therefore doubt, because thou hast not presently received the petition of thy soul. For it may be that thou shalt not presently receive it for a trial, or else for some sin which thou knowest not. But do not thou leave off to ask, and then thou shalt receive."

There are other things in Hermas that are almost conspicuously consonant with some of our teachings which are not regarded with particular favor by our religious contemporaries. It teaches in a very impressive mode that rewards and punishments will be proportionable to the deeds or misdeeds, the fruitfulness or barrenness, the good or bad of the individual. Chapter 7 of 3 Hermas is comparable to section 90, Doctrine and Covenants. The latter brings to our intelligence some words of reproof administered to some of the leading officers of the church, including Joseph himself, because they had

neglected their duty in regard to the proper tuition and discipline of their families at home; for which cause, some of them it appears were in affliction.

Through the writings of the early Fathers and those who wrote during the first four centuries after Christ we learn the names or titles of about seventy apocryphal pieces not now extant.

Thirteen Christian authors of the first four centuries contain (in their works) catalogues of the books of the New Testament. Some of them leave out Hebrews and Revelations, and Origen omits James and Jude from his catalogue.

ALVIN KNISLEY.

HALERITE, Assiniboia, January 23, 1905.

Mothers' Home Column

EDITED BY FRANCES.

Half Hours with Parents and Teachers.—No. 15.

A SERIES OF FAMILIAR TALKS INTENDED FOR USE IN LOCAL SOCIETIES AND HOME CLASSES.

Edited by the Daughters of Zion.

BOYS WILL BE BOYS!

Yes, and it was the intention of the infinite mind that they should be boys, else they never would have existed as boys.

But was it the intention of infinite wisdom that spirits should take bodies and first defile them, then turn from the evil of their ways and walk in the paths of honor, truth, and virtue?

You will certainly join us in saying, Never!

The results of care and culture are to approximate perfection, while decay and death follow in the train of neglect.

Go to Nature and there contemplate this law. Why is one field of grain full-grown and ripening for the harvest with heads so heavy that they bend beneath their own weight, while a neighboring field is shriveled, choked with weeds, and promising little in time of harvest except tares and chaff? It may be (for it often is found to be the case) that in each field both seed and soil were equally good, but the husbandmen differed. The one was faithful, vigilant, and industrious, working intelligently for the obtaining of the best results; the other was shiftless, careless, and doing all that was done in an indifferent, haphazard way, trusting to chance rather than intelligently directed efforts for results. We do not live in a world of chance, but a world governed by law—a world of order; hence the failure.

There on the sloping hillside stands an orchard, every tree of which is bending beneath the weight of healthy fruit in different stages of growth and ripening, while just a stone's throw away is another orchard in which the trees are gnarled and stunted and much of the fruit worm-eaten, blasted, and rotting on the ground. No need for the intelligent mind to ask: Why this difference? Upon the one trained and careful thought and labor has been bestowed; the other has been neglected. The orchard like the field of grain has many absolute needs as well as many enemies. These needs must be supplied, these enemies must be known and also the means of destroying them, if we hope to obtain the best results. But all this knowledge may be in our possession and we yet fail because we neglect to apply it in time.

Far up in the mountains a little rivulet wended its way trickling from its source in the hillside spring towards the valley below. So gently it flowed, and so meager its volume, and shallow its bed, that the hand of a child might have blocked its way and changed for ever its course. And yet the rivulet of the mountain and the rushing, maddened torrent bidding defi-

ance to man were one and the same stream, and there was a time and a place when it might have been turned into a channel so broad and deep that none need have suffered from the overflow of its waters.

Like the brook far up in the mountains, the child in its infancy is intrusted to the guidance of its parents and it is in their hands to determine its course; but wisdom is required to direct it aright. You who are familiar with the word of God given to his church in this last dispensation will recall with feelings of intense gratitude the fact that God has not only made the wonderful provision to the need of which all nature points; but he has emphasized this great law in regard to children by making it the subject of direct revelation. (See Doctrine and Covenants 28:13.)

In this revelation we are told that God for a certain length of time restrains Satan from tempting children. That until children are old enough to be accountable for what they do the adversary of all righteousness is not permitted to influence them. Is not then this tenderly susceptible period of life the time above all other times in which parents and teachers should strive earnestly to plant and water the seeds of truth, virtue, and everlasting life? Nor is it enough to plant and water; they must be cultivated, watched over, and nourished with ceaseless care, in order that they may grow and strengthen day by day, and sinking deep in the heart of the child so fasten their roots in his very being as to make it impossible for later influences to ever wholly eradicate them. Through all the years of manhood to come—through tempest and storm of temptation, trial and sorrows, far beneath all the angry waves beating against his life—like gems that lie at the bottom of the ocean, safely imbedded beneath overlying sands, will remain the underlying truths, planted in the heart of the boy by father, mother, and teacher, and watched over and nourished by faith and prayer.

O fathers, mothers, and teachers, can you think of these things unmoved! Can you voluntarily assume responsibilities so great without earnest thought and careful preparation? Far back in the history of time God commanded his people concerning his law: "And these words which I command this day shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down and when thou risest up."

This then is the atmosphere our heavenly Father intended should surround the children born to his people—a faith-pervading, faith-creating atmosphere, and it is made obligatory upon parents to provide such. Wisdom is needed, but let no one forget that "the fear of the Lord is the beginning of wisdom," and the test of our love to God is obedience to his commandments.

"I may have made mistakes, but I have done what I believed right according to our faith," were among the last words of Pope Leo XIII, and as Saints it is this firm belief in the word of the Lord and above all the carrying of our belief into practice which we need. "The law of the Lord is perfect," but we need to know his law and knowing to obey it if we would retain our children in the fold, and this law must be taught them from their very infancy. It is not enough that our children are presented to receive a blessing, but the Lord demands it at the hands of parents that they shall be taught to pray and shall be so thoroughly instructed in the gospel that they will be ready for baptism when eight years of age. This is certainly our faith. Are we living in accordance with its principles?

If each member of the church were impressed with the absolute necessity of this, and more, if it were done and faithfully done by each, there would still be need for work by our organization. The grain of our fields, the fruit of our orchards, as well as the flowers which beautify our homes, all have their deadly enemies. Our government has, at great expense, established experiment stations from whence the valuable informa-

tion obtained by trial, observation, and study is sent out to the people, and those who are wide-awake and progressive gladly avail themselves of it. To them is given free that which has cost others much labor, time, and money to obtain.

In the church are women (some are mothers, others are teachers, and yet others are neither) who have had much experience with children and who love them. Some of these have made childhood a special study. This has in many instances demanded of them both time and means. There are also aged women who have raised large families and learned much in the hard school of experience. Do such owe no duty to the church, to society, and is it not reasonable to suppose that from such meeting together for counsel and study—exchange of ideas and comparison of notes, good should result? As the whole is greater than any of its parts, so ought such a body or meeting to be wiser than any one of its members, and from such meetings good should emanate. Meetings of this kind are found to be necessary in all things pertaining to the acquisition of knowledge. Even the ministry of the church are holding them and why should not mothers?

Program for June Meetings of Daughters of Zion.

1. Hymn No. 179.
2. Prayer.
3. Reading from HERALD.
4. Paper: "How may I sow seeds that will bring the best results during the first twelve years of my boy's life?"
5. Vocal music.
6. Paper: "How may I prevent the wild-oat period in my boy's life?"
7. Address: "Is eight years of age too young to have our children baptized?"
8. Discussion of above papers after the reading of each.
9. Closing exercise.

Questions on Reading for June.

Is it necessary for boys to sow wild oats? What is the natural result of wise care and culture? By what is neglect naturally followed? How is this illustrated by the difference in care given two fields of grain? What lesson may we learn from the contrasted orchards? What knowledge is necessary to keep an orchard at its best? What knowledge is necessary to keep a boy at his best? To be availing, when must the knowledge in either case be applied? What is the lesson of the rivulet and the devastating torrent? Where has the Lord said that parents are responsible for starting their children in the right way? What share should teachers feel in this responsibility? After the important years of early childhood should less care be felt as to keeping children in the right way? What does experience show as to the relative difficulty of early and later training? What will make the later training less difficult? As indicated by the word of God, what atmosphere did he intend should surround the children of his people? What mistakes are sometimes made in forcing religious matters upon the attention of children? How may such matters be made attractive—as natural and as necessary as pure air? What effect will precept without example have upon a child? Are we living in accordance with our faith regarding the teaching of our children? When is there need for and what may be the benefits resulting from meetings of mothers or those interested in children?

Prayer Union.

To the Sisters of the Prayer Union: I earnestly desire your prayers for my oldest son, who is in poor health. His trouble seems to be a gathering of abscesses or ulcers in the stomach, causing him to raise blood and corruption, and making him unfit for labor. He was healed by the divine power, I think about fifteen years ago, through administration of Bro. F. M. Shēehy

assisted by Bro. U. W. Greene. May it be the Lord's will to heal him once more is my prayer.

A sister in the one faith,

MRS. STEPHEN GARDNER.

Letter Department

HUNTER, Louisiana, April 26, 1905.

Dear Herald: I am not enjoying the Spirit as I once did. I request the Saints to pray for me and my little ones. We are alone and isolated from the Saints. We are toiling daily for both spiritual and temporal food and the burden is heavy to bear. It is strange but true that we forget to trust the great Power for the necessities of to-morrow, and this is where the trouble is.

Open confession is good for the soul, so here it is. We say sometimes that we will keep something for Hard Times. Well, Hard Times is sure to come along and get it, and we are much worse off than if we had not had it. Once, when I first joined the church, Bro. Isaac N. Roberts was holding a series of meetings. My cousin Johnnie Tipton decided to collect some offerings for Bro. Roberts. He came to me and said, "Will you give Bro. R. something? I answered, "No," abruptly. I shall never forget how he looked. He said, "Please just five," and his voice lowered and added, "cents." The Spirit said, "Five dollars" to me at the same time; but I stoutly refused. I said, "I work for what I have. I keep a few dollars for Hard Times." I kept that same five-dollar goldpiece for seven years, and it was stolen from me, so Hard Times came round and got it. Oh, how much better it would have been had I obeyed the Spirit than have all the mean thoughts and regrets. I feel that I owe this with double compound interest to our beloved Bro. Roberts. Well, time rolled on. Sometimes pretty rough sailing, but never so bad but there was plenty to be thankful for. The Lord prospered my labor the nicest in the world. Well, I forgot that great Ruler. I thought "In a year or so I will be in living circumstances." But Hard Times came round again, and took my mule, and two cows, and some valuable hogs (all of them died). These I thought real necessities. All this time the Spirit was pleading with me to help spread the gospel. I said, "Well, in a year or so I will be in living circumstances, and then I will send in my tithes, and the children their Christmas and birth offerings. Where is it? Hard Times got it. So I would say to all the Saints, Do not rob God of his tithes and offerings but trust his promises for the blessings, which are worth more than all the world. If you do not Hard Times will come around and get it all, and you will be the looser, not God.

Your unworthy sister,

M. E. BUYARD.

UBLY, Michigan, May 1, 1905.

Editor Herald: It is now twenty years since I embraced the gospel, and as yet fail to find a flaw in the great work we are engaged in, and am willing to submit to the will of God for the benefit of his work in whatever way would be consistent to his will, knowing this latter-day work to be true beyond a doubt. I am the mother of ten children, four sons and six daughters. One of this number has passed away; the rest still remain. Four are in the church, and we are looking forth to the time the rest will be with us in the work of our Master. My husband is a missionary and the oldest son likewise.

I feel it my duty to praise God for his great love made manifest to his people in these last days, for the beautiful gifts of the gospel. The gift of healing has been proved to me beyond a doubt. When our youngest daughter was three days less than one year and four months old, our team ran away, and the little one being in the yard the horses ran over her. I picked her up, but there was no sign of life. I asked God, in Jesus' name, to

let her breathe again for my sake. She then began to move. We went to the house and my oldest son and one daughter bowed in prayer to God; and he in his love and mercy came to our assistance, and by his mighty power restored our little one to health. Another instance was when our third daughter was six years old. The oldest sons wanted to put a log on the skid for wood, and the log being heavy for them they got the little one to block it for them, and while trying to do so the boys lost their hold, and the log rolled over her badly bruising her head. The oldest son picked her up and brought her to the house and said, "Ma, I guess I have killed Jemima." I said, "I guess not." Sr. McKay being present with us, we bowed together and all three prayed. God heard and restored the little one to strength. Many such like evidences he has given us of his truth.

There is a branch here, and our prayer-meetings fairly well attended, while the dear Saints try to do their part. The Master meets with us by a portion of his Holy Spirit which makes our hearts rejoice in the Giver of all good. We hope to be remembered by our brethren and sisters that we as a branch may be able to stand. Ever praying for the onward march of the gospel,

Your sister in the faith,

ELIZA A. DAVIS.

FARGO, North Dakota, April 16, 1905.

Editors Herald: Would you allow me space in your columns to ask a few questions? In the HERALD for March 29 I notice the following: "It is every man's right to make all he can in righteousness." "Neither is it supposed to take away his [the minister's] business capacity that he had before" [entering the ministry]. "I confess I can see nothing to hinder him [the minister] from investing [his cash, or his credit] in bank stock, mercantile business, and building houses to rent."

From this we infer that the brother holds out those lines of business, viz., banking, mercantile, and renting, [as they are conducted to-day] as righteous callings; and that a representative of Jesus can engage in them, and still maintain his spiritual equilibrium. Now, are you ready to affirm that the banking system of to-day is in harmony with the gospel; and that it is an institution fitted to have a place in Zion? Are you willing to go on record in the affirmative that the present mercantile system is a "righteous" institution? Are you willing to defend the taking of rent by and from a follower of Christ as being in harmony with the gospel?

I have no fault to find with the creating of wealth in "righteousness"; nor any with a man's business capacity, if the capacity or the business has not that cursed thing *selfishness* for its basic principle. To justify any (from a Bible standpoint) in obtaining all they can under the present economic conditions of the world, is to grant that *sin* is righteousness. For all of our great moneyed men of to-day have obtained their wealth from just such sources as profit, interest, commission, rent, etc. And these same men are now using their extorted wealth, as the foot-pad does his gun, in holding up the public and forcing them to pay tribute in form of rents, interest, commission, etc. It is true a man will have more to cast into the treasury when manipulating these economic strings on his fellow man, and he will be able to furnish a more luxurious home for those of his household, but ere placing too much stress upon this (large tithing) we had better consider well the lesson of the widow's mite; money is power in the world; but I do not believe that it can be shown to be so in the church in any age, but rather to the contrary, this church being no exception. And I do not believe it can be shown that the ministry of to-day have any greater converting power (though assisted by the powerful auxiliaries of the press) than the brethren who lived in privations and formed the nucleus of this latter-day work, statistics showing rather to the contrary. If my position be not correct, what disposition will you make of Luke 6:35, 38,

where we have the Master on record as saying, "But love ye your enemies, and do good, and lend, hoping for nothing [not interest, rent, etc.] again, and your reward shall be great, and ye shall be the children of the highest." No room here for profit off your brother, no matter what it might be called, whether interest, rent, or commission.

If I understand the Scriptures, we, this church, or family (with one father, the owner and giver of all gifts contained in heaven and earth) are strangers, pilgrims seeking a city, or government whose builder and maker is God. We are not to conform ourselves (in our business relations) to this present world; but rather to be transformed. We are all equal in the sight of God so far as the necessaries of life are concerned; that is, we are all entitled to all we need, so long as we are willing to produce it. God has filled the earth with marvelous resources for the good of all mankind. And nowhere has he given man or men the right to exact of his brother a tribute for the privilege to produce a livelihood, whether it be in the form of a margin, commission, rent, or interest, and I challenge any man or set of men to prove otherwise from the Bible, Book of Mormon, and Doctrine and Covenants.

In Doctrine and Covenants, 38:5, we have the following: "Let every man esteem his brother as himself: [can he do this and exact of him interest, rent, etc., when he is in a needy condition,—and it is from such that men make their wealth] for what man among you having twelve sons, and is no respecter to them, and they serve them obediently, and he saith unto the one, be thou clothed in robes and sit thou here, [in a mansion] and to the other be thou clothed in rags and sit thou here [in a hovel, and be ready to serve him that liveth in the mansion] and looketh upon his sons and saith, I am just."

Surely this would be an unjust father, yet this is the system that men are found advocating as a righteous one. The present business methods and economic conditions are based upon selfishness, and the more selfish a man is the more a man will have for himself and his, and the greater will become his influence. But we notice that it doth corrupt the public servant, and is it not possible of the servant of the church? Those who think that getting gain from increase (interest, rent, etc.) is right, we would have read Leviticus 25:35, 36; Nehemiah 5:7; Ezekiel 22:12; Deuteronomy 23:19; Exodus 22:26; Psalm 15:5. From these it will be noticed that everything savoring of a profit from our fellow man is contrary to God's will and to the general welfare of his children, and we must prepare ourselves for a grander and nobler system (outlined plain enough in the Scriptures) that must come in vogue sooner or later, before Zion shall dwell safely. The Psalmist in Psalm 15:5, has given us an outline of some characters who will dwell in Zion, and he says thus: "He that putteth not out his money to usury [interest—Webster] nor taketh reward [rent, interest, commission, etc.] against the innocent, [those whose conditions are such that they must pay it, having no other recourse]. He that doeth these things shall never be moved." Then those who obtain a large income from these sources which are and will be contrary to Zion's law, will be moved no matter if they have paid in ten thousand dollars into the treasury out of the hard-earned and sweat-stained products of another.

Again, Paul says: "Let every man seek not his own, but his neighbor's good." Now Paul's business capacity seems to have been plied only for the necessaries of life and for bettering the condition of his fellow man, and may this be the aim of the pillars and strength of Zion. May the day speedily come when in Zion shall be established a better and more righteous system, both social and industrial, than the present selfish one that her children are forced to meet in their scattered condition. And may all principles productive of inequality be banished from her borders, that a people and a family may be fully prepared to meet their God. Then will "the towers of Zion"

glitter, "like the sun in yonder sky," as himself each will love his neighbor, "and we'll all see eye to eye."

Hoping to be ever striving on the side of truth, and to obtain a part in that beautiful city, I am

Yours truly,

W. SHACKOW.

ONSLow, Iowa, April 29, 1905.

Editors Herald: In the HERALD of October 5, I read the following, "Are we perfect when we come out of the waters of baptism?"

This is a subject that has occupied my mind a great deal, and, if the dear brethren will bear with me, would like to tell you how these things look to me, hoping that we may all be led to see the great responsibility resting upon us as Saints to improve our opportunities to live godly lives after God has cleansed us from all our sins.

I read in the Inspired Translation, Genesis 6, beginning at the sixty-second versé:

"Even so ye must be born again, into the kingdom of heaven, of water, and of the Spirit, and be cleansed by blood, even the blood of mine Only Begotten; that ye might be sanctified from all sin; and enjoy the words of eternal life in this world, and eternal life in the world to come, even immortal glory. For, by the water ye keep the commandment; by the Spirit ye are justified; and by the blood ye are sanctified."

In the fifty-ninth verse of the same chapter we read that we should teach our children "that all men, everywhere, must repent, or they can in no wise inherit the kingdom of God."

Therefore, if we believe in God, repent of our sins, and are baptized, we keep the commandments; and by the Spirit we are justified, as a child is when he has obeyed his earthly parents; and the blood that is promised to cleanse us from all sin is applied, and we are sanctified. We are now sanctified children. We have been in obedience; God gives us his Spirit, and we feel justified before him. We have been fed on the milk of the gospel, but now we are required to go forth and work in the armor that God has given us; the whole armor of righteousness. We are to take the shield of faith, the helmet of salvation, the sword of the Spirit, which is the word of God, and go forth and battle for the right, that we may attain to the statue of men and women in Christ Jesus. When we are full size we will grow no more, and then, I believe, will be brought to pass, "He hath perfected for ever them that are sanctified."—Hebrews 10:14.

I find many things in God's word that lead me to believe that sanctification is at the commencement of the Christian race and perfection at the ending.

1 Corinthians verses 1 and 2, says, "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be Saints; with all that in every place call upon the name of Jesus Christ, our Lord, both theirs and ours." Also, Ephesians 5, 26, That he might sanctify and cleanse us by the washing of water, and by the word.

A great many people believe that sanctification and perfection are the same; that we never will be perfected in this world; and, perhaps, not until the end of the millennial reign; but, James 3: 2, says, "If any man offend not in word the same is a perfect man."

It seems to me that we read that Satan is to be bound through the thousand years and we will have no temptation to sin, and therefore be able to govern our tongues. Thessalonians 2: 13, reads, "But we are bound to give thanks always for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the spirit and belief of the truth."

One definition of sanctification is to set apart; another, to make holy. When we are baptized for the remission of sins and the blood of Jesus Christ is applied to cleanse us from all

sin, are we not made holy, sanctified? Now, we are as children, have been fed on the milk of the word. We are sanctified children; have done all we knew to do, and God is satisfied with us. As we go forth to battle for the right, do we always do as we should? Do we at all times guard our tongues and keep pure as at the waters of baptism? Can we see almost daily in ourselves some sin, either of commission or omission, which proves to us we are not perfect; that, do the best we can, we are only unprofitable servants, and that it will only be by the amazing power and love of God manifested to us that we shall have power to overcome and at last be perfected in his kingdom?

I well remember the day I was baptized into our blessed church, this part of this familiar hymn, "Wash me and I shall be whiter than snow," kept continually running through my mind; but after I came out of the waters of baptism I could not sing it. It seemed to me if I did I would be doubting God's word that he would remit my sins; and I believed in my heart they were all remitted. I, so far, had been obedient and felt justified before God, and he said the blood had been applied and I was sanctified. But I never felt I was in a position that I could not sin. I was like a child just starting to walk, stumbled here and there; but, thank God, he had promised his Spirit to be my helper. With his Spirit he draws me, and by the aid of his servants to teach me the perfect way, I hope to come "In the unity of the faith, to the knowledge of the son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ"—perfection.

MRS. B. M. GREEN.

ABERTYSSWG, New Tredegar,
South Wales, April 17, 1905.

Dear Herald: I am sending you a few clippings of our Welsh papers, in reference of the revival that has been raging here for some time (but is cooling down now). The members of the sectarian churches, and ministers of the same, likewise a large number of the world, and, I am sorry to say, some of our brethren, think that this revival is of God. But I am glad that all of us are not of the same opinion. I, for one, believe that it is not of God, and I have the Scriptures to bear me out; for if it were of God, they would speak the words of God. "If any man bring not this doctrine unto you, receive him not," and "though we, or an angel from heaven, preach any other gospel unto you, than that which we have preached unto you, let him be accursed." "For he whom God hath sent speaketh the words of God."

The question is, How can he speak the words of God when he (Evan Roberts) has not kept God's commandments? He has not been born of the water, nor does he preach it. Evan Roberts' doctrine is, "Will you love Jesus Christ to-night?" and "If you will confess the same then you are saved from that very instant; and if you or any one will leave the building without confessing the same, you will leave with your soul in a lost condition." What a different plan is laid down by our Savior! How can we believe a man who will teach people such false theories?

I believe the doctrine that this man is teaching the people is a "strong delusion" that they "should believe a lie" because they will not have the truth. God has ordained that he would save the world by preaching; but this Evan Roberts would save them by singing and excitement and hypnotism which he calls the power of God. Doctor Bodie, of Liverpool, says that Evan Roberts is a hypnotist of great power, and this is the secret of his success.

Another question: Where are the signs that should follow the believers? They do not follow him.

When this revivalist started his work among the sectarians in Wales, he went where the Spirit led him (so he said); he did not know to-night where he would be to-morrow. He trusted to the Spirit to lead him whither it would, and that was to be his plan always. But how quick that plan altered! Before the end of last November, he could say where he would be on the

twenty-sixth day of December. What a change, and "God is unchangeable," and, is "the same yesterday, to-day, and for ever. You may draw your own conclusions about this man and his doctrine. My conclusion is that he is the finest actor the "world" ever produced. May God be with us unto the end.

WALTER EPTON.

SAN ANTONIO, Texas, May 2, 1905.

Dear Herald: I rejoice in the Lord because of his goodness in that he has been careful of me in all the long years of my life. In the sixteen years of my mission work he has dealt kindly with me. In all my travels the angels of God have camped round about me, even when I have traversed the lonely prairies of Western Texas. Many times I have preached where no other Latter Day Saint has ever yet trod to my knowledge. In my many afflictions the Holy Spirit has been given me as a comforter.

In the last few years I have been deprived of much travel; but the blessed Lord has given me homes among the Saints and friends, and my children. I would be ashamed to ask more than they have done for me.

I have for some time been troubled in regard to what could or would be my lot for the few remaining years of my life. While musing and pondering in my heart, the glad news comes to me that in the wisdom of conference, aided by the peaceful Spirit of God, I am released from missionary duty, and authorized to continue in the good work as my health and strength will allow.

What a glorious work is this, and what a privilege to be honored in the great labor of love! What a blessed warfare! God bless the brave young men who are called to fill the breach made by death, and the retiring of the aged.

Finally, brethren, my cup of joy seems full to the overflowing. God, I know, is with the faithful of his people. Be of one heart and of one mind, as good servants of the Lord. Love one another, even as God for Christ's sake hath loved you. God be merciful unto the wayward, is my prayer, in the name of Jesus.

L. L. WIGHT.

Thanks.

Dear Herald: Will you permit me a little of your valuable space in which to thank the General Conference for its kindly consideration of me at the last sitting.

I have been aware for some time that my days of activity in gospel work were drawing to a close, and that I would soon have to step aside and give place to others more capable; but I did not expect that my stepping aside would be attended with such honor to one so unworthy.

This morning while thinking on the change my soul was filled with a commingling of joy and sadness, that would be difficult for me to explain. Of course my joy arose from the fact that I had labored so long in the cause, and was able to step aside with as good a record as I have, not that my record is what I wish it was, and ought to be, as a bearer of the gospel message, but I feel that there is no damaging stain on my ministerial character; and this gives me comfort.

I have labored for the church forty years and the last thirty-two years have been with the First Quorum of Seventy, and I can say truthfully that I have never missed an appointment. I have never lodged a complaint against a brother or sister, and that I have never had one lodged against me that I ever knew of.

When I have presided over missions I have never exercised any undue authority, and when I have labored under the direction of others I have never shown any insubordination.

In looking over the list of conference appointees I see the names of quite a number that I was instrumental in bringing into this work, and this affords me comfort, for I feel that they will aid in carrying on the work when I am no longer among you.

My sadness is from seeing so much yet to do, and I am able to do so little of it. I never saw the need of energetic labor more than now, and I believe I would gladly take my grip and launch out into unexplored fields if I were able. And although I feel the sorrow and regret of being handicapped by affliction, and the infirmity of age, I feel determined to do all I can while I am permitted to remain here.

To my quorum, with whom I have labored so long, let me say, I leave you with the best of feelings, and pray that God may bless you in your labor of love. And to those that will succeed to places made vacant by the retiring ones, May God bless you and make you men of power and excellent wisdom that shall greatly aid in pushing forward the car of salvation to glorious triumph.

Now, brethren, I would like to give a little of my experience. It may be that you have had something similar. If so you will see that I am right in what my experience has taught me.

You see I boasted a little of punctuality in keeping appointments, and while I yet claim that punctuality is a great virtue, I have carried it to extreme and the work has suffered in consequence. I can now look back over the field of my operations, and see many cases where I had worked up a good interest, when, having made appointments ahead, I would pull up and leave to fill them, and before I would get around to that place again the interest would be gone. "The birds of the air would come and eat up the good seed." So I can bear witness that while punctuality is a great virtue, it is not good to have appointments too far ahead, but to stay at work as long as the interest keeps up. I fain would recall my many mistakes, but the arrow has flown and can not be recalled, and I can only hope that some may profit by my experience.

Again thanking my brethren for their confidence, and God for his grace, I am,
Your grateful brother,

J. C. C.

COOKES POINT, Texas, May 2, 1905.

Editors Herald: At home again. I stopped at different places in Texas, before I reached home, to do some church-work. Since leaving Lamoni I have taken a retrospective view of the General Conference. I attended all the business-sessions, and nearly all other meetings.

While I did not take any part in the discussions, yet I observed everything that was said or done; and, taking it all in all, I consider it the best conference that I ever attended. I commenced to attend them in 1890. The college question is in better shape than ever before. It seems, now, that the doors will stand ajar for all time.

I visited the Saints' Home a number of times. It is a good home, well kept. Sr. Dancer is the right sister in the right place. God bless the home and all its inmates.

I also visited the Herald Publishing House. It contained a lot of busy workers. Let us all do what we can to sustain the publishing house in every way we can. In short, let us do all we can to push the work this year as never before. I feel like doing more than ever before.

I again say I know that God is in the work, and no matter who falls by the wayside, it will go on unto victory. No man need think that he is of so much importance to the work that he can not be dispensed with, for that is a mistake, yet we have no men to spare. Every one of us ought to say by word and deed, Follow me, inasmuch as I follow Christ. Just as sure as we do this, no matter how the Devil may rage in and by men against the work, it will move on perpetually to victory.

Yours in the conflict until the end,

E. W. NUNLEY.

OAKLAND, California, April 29, 1905.

Editors Herald: Referring to Bro. W. Maddock's letter in HERALD for April 19, I thought possibly the following may aid to a better understanding of the principles involved in one of

the brother's questions; viz., "Are we perfect when we come up out of the waters of baptism?"

If we have believed in the Lord Jesus Christ; have repented of our sins, which means to cease to do evil and learn to do good; if we have earnestly sought forgiveness of our sins, and have, in baptism, received a remission of the same, as the Scriptures teach, i. e., have washed away our sins, and hence had a clear conscience, both before God and men, then are we perfect in the sight of God, i. e., sinless, as the brother puts it. Our hearts are right before God; still our nature, our disposition, our inherent inclinations may be something we may have to fight all through life. Though our desires are changed, though we may long but for that which is pure and elevating, which is holy and righteous, we still have our human nature; we are weak, we are like babies, we still stumble and fall, and if we are not very careful, watchful, prayerful, clothed with humility, Satan will take us unawares, and we will be tainted again with sin. We will then have lost, for the time at least, our perfect state. But, it appears to me, since the Lord will not despise a broken heart and a contrite spirit, we can anew war a perfect warfare against self, sin, and the Devil, until, when Christ shall appear, we shall, by his grace, be made like him, for we shall see him as he is. Then we shall attain to a perfect stature in Christ, and then only; for as yet we are but babes, and see, as it were, but through a glass darkly. In the meantime we may be perfect *children* of our Father in heaven, and in the hereafter kings and priests of our God.

Your humble brother,

AUGUST H. MERKENS.

LARRABEE, Iowa, May 5, 1905.

Editors Herald: In my labors in the Gallands Grove District since last writing, those among whom we have labored have been kind, and those who have furnished team and buggy or have taken us from place to place have our thanks.

The Spirit has greatly assisted in the work done, giving evidence that Christ is still the "author and finisher of our faith."

The article written by Bro. Elbert A. Smith and published in HERALD for the 26th ult., is appreciated and much enjoyed by the writer. It is indeed pleasant to see the Saints alive in Christ and active in his work. Example preaching is evidently as much needed as the presentation of the principles of the doctrine of Christ in eloquence and by the power of the Spirit, for both are in harmony with the Spirit and the word. Both are necessary to the development of the true Christ character.

Following the impress of the Spirit I came to Cherokee where on the 1st inst. I spoke for the benefit of the Saints and have met twice with them in social service, and find them an earnest little band of workers for Christ.

On the 2d inst. I had the pleasure of baptizing three of Bro. William Leonard's children at their home some six miles from Cherokee, and in the confirmation-service, which was held at the home, a good flow of the Spirit was enjoyed, testifying that God had given the increase. May the Spirit continue to direct and bless these young people and their parents.

I did this work by request and feel that the conversions were due to parents, other ministers, and the light and impress of the Spirit. I have given a few blessings and have been blessed in doing the work though I have had no stenographer.

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

CHARLES E. BUTTERWORTH.

Extracts from Letters.

C. L. Snow, Lexington, Missouri: "I came to this place last Wednesday. People are attending the meetings who never heard before. Am feeling well, and hopeful of the work here at Lexington. Brn. Reed and Scott are doing a good work here in this country. The house I have been using is a private one, and will not accommodate the people. Expect to bring the tent

here if it meets the approval of the one in charge. A pressing call comes from middle Tennessee for one to come there, but I can not go yet."

Sarah M. Ray, McLeansboro, Illinois: "I have been suffering very much with rheumatism the last two weeks. I am delighted with the Historical HERALD, and am keeping this paper safe, for I prize it very much. I understand that the signs do follow the believer, for Jesus said that the signs should follow the believer, and I know that I am a believer. While in Chicago my oldest daughter was very sick. She called for the doctor to attend her, but everything seemed to fail, and she thought she was going to die. I said, 'Let me send for the elders of my church and let them pray for you.' She thought that too much trouble, and I asked her if she wanted me to pray. She did, so I kneeled and prayed fervently, and when I got through, tears were streaming down her face. She felt much better, and went to sleep. She had not slept for four days and nights. Dear Saints, I ask your prayers that my family may become true believers in the work of God."

Miscellaneous Department

Pastoral.

To the Saints and Ministry of Iowa, Minnesota, North Dakota, South Dakota, and Nebraska; Greeting: Having been by the General Conference appointed to labor with you for the ensuing year I wish to make some suggestions which I think will assist us in prosecuting the work committed to our care and help us to an understanding in systemizing our efforts.

First permit me to name as my associates in charge the following brethren: 1. James McKiernan, Nauvoo, Eastern Iowa, and Des Moines Districts. 2. D. R. Chambers, Fremont and Pottawattamie Districts. 3. Romanan Wight, Gallands Grove and Little Sioux Districts. 4. D. M. Rudd, the state of Nebraska, and those portions of North and South Dakota west and south of the Missouri River. 5. Eli Hayer, those portions of North and South Dakota east and north of Missouri River. 6. H. A. McCoy, Minnesota.

Those of the ministry appointed to labor in the Lamoni Stake may report their labors directly to me, but all labor done in the several branches of the stake should be by understanding and in harmony with the president of the stake, Bro. John Smith.

By understanding with Bro. I. N. White those counties in Missouri included in the Lamoni Stake, and Nauvoo District, are to be considered in our jurisdiction, and by a like understanding with Bro. J. W. Wight that portion of Illinois included in Nauvoo District is in our charge.

I hope that the appointment of the brethren named above will be satisfactory and that they will command the entire confidence of the ministry and the Saints in general.

I hope that the brethren will remember to report promptly on the first day of July, October, January, and March. Do not neglect it even for one day as this delays me in making my report to the First Presidency, and keeps everything in arrears all the time, which should not be.

Those who are associated with me in charge will please prompt the brethren when necessary so that they can receive their reports in time to report to me not later than the 10th of the months named above.

I suggest also that the presidents of branches report to the district presidents all local labor done in the vicinity of their branches, and the district presidents report to the minister in charge in order that we may have a general idea of the work done that we may be able to report progress and also to know the needs of these localities, and thus be able to better provide labor where labor is needed.

If these suggestions will be heeded we will soon be acquainted with the needs in all parts of the field, and will do the best we can to meet the demand as light may be given.

Those who have been assigned to the superannuated list will please to take notice that though they are relieved from the responsibility attaching to the regular appointee they are at liberty and are solicited to occupy as their strength will permit.

We confidently expect that they will be of much service to the church in the places where they reside and where they may be able to go.

They are also relieved from the necessity of reporting every three months, but are requested to report directly to the mis-

sionary in charge their labors and financial condition annually. This should be on March 1.

Ministers in charge are not expected to call upon these brethren for any special service, but their co-operation is invited and any service they can render will be appreciated.

According to rules governing, the evangelical ministers should be recognized and their services solicited where revival-services are needed. This will not prevent others from holding revival-services, but this being their special calling they should not be overlooked where such services are in demand.

Trusting that we may receive sufficient favor with God to receive his gracious blessings in our labor and that our association together may strengthen our trust and confidence in each other, and in God, I am as ever,

Your colaborer and servant for Christ's sake,
LAMONI, Iowa, May 3, 1905. HEMAN C. SMITH.

The Presidency.

NOTICE OF APPOINTMENT.

Elder William D. Bullard, of Independence, Missouri, has been appointed to the Southwestern Texas field, by Frederick A. Smith, minister in charge, Presidency concurring.

JOSEPH SMITH, for Presidency.

LAMONI, Iowa, May 3, 1905.

Fourth Quorum of Elders.

Our beloved president, Elder E. J. Goodenough, having been called to the office of seventy, thereby leaving the presiding chair vacant, your humble brother was chosen to occupy. As your servant we desire to serve to the best of our ability. To do this I want your present home or field address at once, that I may reach you with a circular letter, also a list of the new by-laws containing items you want. In the future please report to secretary, F. E. Cochran, Lamoni, Iowa, any changes in your address. Please send me a card with your present address as above, and do it quick. C. G. LEWIS.

BOYNE CITY, Michigan, April 29, 1905.

Addresses Wanted.

The whereabouts of Brn. George Decker and Seren Norregaard, and Srs. Christena Gilbert and Sarah Margaret Robinson are desired by the undersigned, officers of the Guilford Branch, Nodaway District, so that they may be corresponded with. Any of the ministry or laity knowing where any one of these are please write to W. B. Torrence. If they are not heard from within sixty days after the insertion of this notice they will be placed on the list of scattered members.

C. C. NELSON, President.
W. B. TORRENCE, Priest.

Any one knowing the whereabouts of Emil Tobler would confer a favor upon the First Chicago Branch by sending information to Grace Johnson, the secretary. 454 Flournoy Street, Chicago, Illinois.

Corrections.

Page 443, second column, eighth line from bottom, read "be presented." Page 444, first column, thirteenth line from bottom, read "proud church" instead of "fraud church." Page 445, first column, thirteenth line from top, read "mark of the beast" instead of "work of the beast."

Conference Notices.

Des Moines District conference will convene in the Saints' church in Des Moines, on corner of Fourteenth and Lyon Streets, east side, June 3 and 4. Remember this is the time to elect officers for the coming year. S. K. Sorensen, president.

The conference of the Northern Michigan District will convene at the Gotha Temple, Cadillac, Michigan, Saturday and Sunday, June 17 and 18, 1905. At this meeting a resolution will be presented providing for the division of said district. Visiting Saints are requested to assist in caring for themselves by bringing well-filled baskets; tables in the dining-hall provided for the occasion. Those coming with teams are especially requested to bring bedding if convenient. Plenty of barn-room for horses; feed will be on sale near by. Visitors wishing to hire private rooms near the temple and dining-hall should write early to the undersigned, and give date when you expect to arrive, and you will be pleasantly located. Committeemen wearing ribbon badges will meet all trains over the G. R. & I.,

and Ann Arbor Railway lines, at their stations. Branch secretaries will please forward reports to undersigned not later than June 14. Visitors, by rail or teams will meet the committee at the Grand Rapids and Indiana depot without exception. [No signature.—Ed.] 627 North Mitchell Street, Cadillac, Michigan.

The Northeastern Kansas District conference will convene May 27, 1905, at 10.30 a. m. with the Atchison Branch, at Atchison, Kansas. We desire all those holding the priesthood especially to attend that we may better organize for the year's campaign in the Master's work. Samuel Twombly, president, Muscotah, Kansas, R. F. D. No. 2.

Nauvoo District conference will convene at Ft. Madison, Iowa, first Saturday and Sunday in June. No delegates to be elected by branches. We desire to have all officers' branch reports sent to secretary, W. H. Gunn, 3105 Shawnee Street, Ft. Madison, Iowa. M. H. Seigfreid.

Pottawattamie District conference will convene at Carson, Iowa, at 10 a. m., Saturday, May 27, 1905. Will officials please mail their reports, not later than May 21, to the undersigned. J. Charles Jensen, secretary.

Conference of Eastern Iowa District will meet with the Fulton Branch May 27 and 28. Address all communications to the undersigned at Fulton, Jackson County, Iowa, in care of John Heide. Those coming by rail will be met at Maquoketa. Warren Turner, president.

The Gallands Grove District conference will convene at Dow City, May 27, at 9 a. m., for prayer-service, and business at 10. Branch officers see that reports and credentials are sent to the secretary in good time. At this conference officers are to be elected for the coming year. Helen B. Rudd, secretary.

Died.

DAVIS.—April 28, 1905, at Jonesport, Maine, Mrs. Margaret Davis, aged 29 years. She leaves a husband, five children (four boys and one girl) and two sisters to mourn her sudden death (which was caused by heart-failure). She was a woman highly esteemed by a large circle of friends which esteem was shown by an unusually large number in attendance at her funeral at the chapel in West Jonesport. Sermon by U. M. Kelley.

McFADDEN.—Arthur McFadden; born April 19, 1825, at Armagh County, Ireland; baptized November 25, 1863, at Louisville, Kent County, Ontario, by James W. Gillen, and confirmed by John Shippy and J. W. Gillen. Died March 16, 1905. Buried March 18, 1905. Funeral-sermon by Samuel Brown.

EVANS.—At Lucas, Iowa, April 21, 1905, John R., son of D. T. and Louisa Evans, age 12 years. He united with the church at the age of ten years; was baptized by Bro. Thomas Hopkins. Funeral-sermon by J. J. Watkins, assisted by Parley Batten.

ELLISON.—Calvin Ellison was born July 1, 1835, in Indiana. Moved from there with his father's family to Illinois, thence to Iowa near Council Bluffs, July, 1850; from there to Six Mile Grove, Harrison County, in 1853, where he has since lived. Baptized at reunion at Woodbine, 1896, into the Reorganized Church. Retired to rest on Monday night, April 24, as well as usual. Died April 25, 8:45 p. m. Funeral-sermon by Charles Derry.

SUMPTION.—Benjamin Sumption, Jr., was born November 15, 1863, at Kewanee, Illinois; baptized April 18, 1876, by T. W. Smith; married to Mary E. Higginson September 15, 1887; and died April 21, 1905, at the home of his parents at Lamoni, Iowa, where he, with his wife and daughter Ruby, was visiting. He ever remained a true, faithful, and firm member of the church until the last, and leaves to mourn their loss, a loving wife, one daughter, many relatives, and a host of friends. The body was laid to rest in the Pleasant View Cemetery, Kewanee, Illinois. The sermon was at the grave by Amos Berve.

The May number of the *Open Court* is devoted almost entirely to a sketch of the life and work of Friedrich Schiller, the great German poet, with illustrations of his poems and life. The May issue is profusely illustrated and contains selections from Schiller's poetry as follows: "My creed," "Division of the earth," "Hymn to joy," "Cavalry song (from Wallenstein's Camp)," "Proverbs of Confucius," "Light and warmth," "The lay of the bell." Of Schiller the editor of the *Open Court* says, "Friedrich Schiller is not merely a great

poet, he is great as a man, and as a leader in the progress of humanity. He is a disciple of Kant, but not his blind follower. He applies Kant's philosophy to practical life, but works it out in his own way. Especially in his religious convictions Schiller is far ahead of his time."

Progress in the Chinese Empire.

The fact of Chinese progress in Western methods can not be denied. The further fact, that this progress will soon be greatly intensified, is also beyond question. It is, therefore, important to inquire what are the motives of the Chinese government in encouraging this development. The motives determine the use, hostile or friendly, to be made of the new power. Are the Chinese enamored of Western learning? Do they humbly think that they are being improved by the adoption of Western manners? Quiet conversation with friendly Chinese who have confidence in your discretion and sympathy will soon dispel any such belief. The humiliating experiences of 1895 and 1900 showed the Chinese that in war they were no match for the Westerners. The loss of territory to France, to England, to Germany, to Russia, to Japan, within the last few years, and the aggressive threats of the representatives of most of these powers at different times, convinced them that China, as a territorial and governmental entity, would soon cease to exist if they did not make themselves able to resist foreign aggression; have convinced them, therefore, of the absolute necessity of adopting foreign learning so far as it is necessary to strengthen them for war.

Those of the Chinese who have studied abroad, and have become familiar with the foreign home and with the moral excellence of some of the Western doctrines as actually lived by some of the best of the foreign people, believe that in many individual particulars Western customs are superior to their own, but this belief is by no means general even among the higher classes, and probably, with scarcely an exception, they all believe that in very many respects the Chinese civilization, and particularly the Chinese ideals of life, are superior. The Chinese are making little effort to cultivate Western art, to study Western literature, to adopt the Western religions, to adopt even Western methods of government, except so far as these things contribute directly to their power of resistance to Western aggression. It is probably not at all unjust to conclude that the Chinese are not adopting Western methods because they recognize their essential superiority, but because they will thereby be better enabled to meet the Westerners on even terms in the contest which they believe to be inevitable for the protection of Chinese territory and of Chinese civilization. But the Chinese are not aggressive, and there is every reason to believe that nations that are willing to do justice will receive from them just treatment in return.—From "The progress China is making," by Professor Jeremiah W. Jenks, in the *American Monthly Review of Reviews* for May.

What's in McClure's.

There is nothing in *McClure's* for May that is not, first of all, good reading. The stories, six of them, are singularly various but all entertaining. The articles, as always in *McClure's*, invest interesting, important information with a real story-quality.

First of importance is an article by William James of Harvard University, an appreciation of his friend, Thomas Davidson, whom he characterizes as a man "who tried to be on earth what good people hope to be in heaven." In these days of fierce struggle for material gain, such a life as his is an inspiration. Thomas Davidson, though little known, is a heroic figure.

Lincoln Steffens writes frankly and fervently of the trust-licensing industry of New Jersey. His trained eye sees the larger significance of his subject and the story, tinged with his own broad Americanism, passes beyond merely local interest. It has power to stir every right-thinking American.

Charles Stuart York, a recent addition to the already large family of *McClure's* children, adventures delightfully with a very human burglar. Pictures in tint by Reginald Birch of Little Lord Fauntleroy fame contribute most happily to the charm of May Kelsey Champion's manly little boy. Then there is the "Marriage morn," by Ethel Turner, a sweetly sympathetic picture of a young girl and her day of days.

John McAuley Palmer contributes another "Colonel Lumpkin" satire. This time the doughty ex-franchise grabber proves how "traction" can be put upon an honest basis.

"The terror of the sea," by P. T. McGrath, recounts true tales of the mysteries of the seas.

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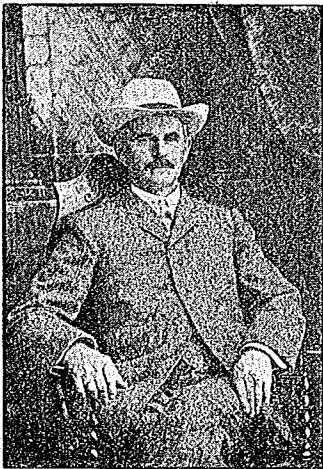
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D. F. NICHOLSON
Lamoni, Iowa



The Saints' Herald

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

Volume 52

Lamoni, Iowa, May 17, 1905

Number 20

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

JOSEPH SMITH - - - - - EDITOR
 LEON A. GOULD - - - - - ASSISTANT EDITOR
 FRED'K M. SMITH - - - - - CORRESPONDING EDITOR
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Editorial

OFFICERS' DUTIES.

We are so frequently requested to answer personal letters of inquiry with regard to the duties of officers, being unable to respond, except to a few, we decided to republish articles written a number of years ago and thus place within the reach of the larger number our understanding of the matters required of, so that if our opinion is of any value in the premises and will be helpful to any, we will be pleased to share with our coworkers. We suppose we can aid each other and "our torch is none the less for lighting our neighbors"; so pass it along.

Hoping this course will meet the approval of the HERALD readers and be useful in its intention we commend its study to all. The following is republished from the SAINTS' HERALD for April 20, June 29, July 20, and September 14, 1889:

DUTIES OF OFFICERS.

In this issue we begin the republication of a series of editorials, written by President Joseph Smith in 1871, on the subject of duty, in which the duties of deacons, teachers, priests, and elders are ably and clearly defined.

They will be found of great value to all the ministry, and of especial interest to those who have not heretofore had opportunity of studying them. The one in this issue discussed sets forth the duties of deacons, and will be followed—as our space permits—by three others, in which the duties of teachers, priests, and elders are respectively considered.

"Let every man learn his duty" is the divine injunction, and we give good opportunity for so doing:

"DUTY.

"Most men are willing to do what the law of the land requires of them, what association with their fellow-men in the social compact makes necessary, and what is clearly pointed out in the church covenants. There seems to be, however, lack of performance in some parts of the church organization; which lack is by some attributed to the want of desire to do what appears to be plain duty.

"We have occasionally been asked to point out what the duties of the several officers were. We have from time to time attempted to do this. But from the peculiar condition of mind into which the Saints have naturally fallen, or at least a great number of them, which seems to have induced them to believe that they are to be teachers and not to be taught, we have found the defining of duties a very difficult task.

"When, in the presentation of an article in which the duty of an officer is defined, we quote from the Doctrine and Covenants, it is abundantly criticised; and one of the criticisms to which it is subjected, is that 'We all know what the language of the law is, can read it at any time; but what are our duties under the law?'

"When, to comply with the foregoing inquiry, we essay to

In the blackest soil grow the fairest flowers, and the loftiest and strongest trees [spring] heavenward among the rocks.—J. G. Holland.

point out one by one what we believe to be the duties appertaining to certain officers, that essay meets with the very characteristic rebuff, 'Where's your law for that?'

"So, whether we quote the law, or attempt to define its unwritten provisions respecting the active performance of duties under our church organization, as contrasted with the unpraiseworthy desire to passively receive the favors of a kind Father, unblest by the faithful endeavor to merit them fully, we are met with what we think to be unfair repulsion.

"Were our desire for the general good of the cause less than it is, we should be willing to let the matter rest upon the plain statement of the law itself, suffering every man to demean himself in accordance with his especial predilections, those predilections being created and governed by the circumstances without, and the spiritual increase within the man.

"But our desire for the general good is of that sort that we are quite ready to give our *opinion* of the proper construction to be put upon the declarations of law not sufficiently plain of themselves; and also the proper applications of those constructions, and that law, to the actual life, temporal and spiritual, of those professing the light of the latter-day work.

"There is but little written in the Book of Covenants specifically defining the duty, or duties of a deacon; yet everybody supposes that there are duties properly belonging to the office of a deacon; those which are peculiarly and specifically to be performed by a deacon, by virtue of his calling; those which *may* be performed by men holding another office, but *should* be the special province of a deacon.

"The office of deacon must be of some importance in the economy of the church, or it would not have been provided for; and the duties of the man ordained to that office must be necessary, or there would have been no appointing him; or any consideration of him or his duties had in the history of the church.

"Of what the duties of the deacon may consist, may be properly considered; and we shall present a few thoughts upon the subject of the duties of the deacon.

"In a Bible Dictionary published in 1811, the word *deacon* is said to signify chiefly, 'An officer in the church, whose business it is to serve in distributing the elements at the Lord's table, and to provide for, and duly distribute provisions to ministers and to the poor.'—Bible Dictionary, by Brown, page 385.

"Doctor Buck says that 'The office of deacons originally was to serve tables, the Lord's table, the minister's table, and the poor's table. They took care of the secular affairs of the church, received and disbursed moneys, kept the church accounts, and provided everything necessary for its temporal good. Thus, while the bishop attended to the souls, the deacons attended to the bodies of the people; the pastor to the spiritual, and the deacons to the temporal interests of the church.' (See Acts 6.)—Buck's Dictionary, page 110.

"The Scriptures have not much from which to draw instruction upon this point.

"Paul and Timotheus addressed an epistle to the Saints at Philippi, including the bishops and deacons; but nothing is stated about the duties of either bishops or deacons. (See Philippians 1:1.)

"In Paul's letter to Timothy, he gives a sort of general sketch of the qualifications necessary for the office of deacon, but as before does not specify their official duties. (See 1 Timothy 3.)

"There is frequent mention made of high priests, elders, priests, and teachers in the Book of Mormon; but it appears that there was either no necessity for the deacon, or the office was not of such a character that it would be mentioned in such a history. We can not draw conclusions from this record as to what deacons' duties are.

"Deacons, as officers, and the office of deacon are referred to in the Book of Covenants, pages 96, 97, 225, 231, 243, 294, and 296 of the present edition; and from the statements found in that book we may possibly derive some instruction.

"There are certain duties expressly stated in paragraph 11, section 17, page 94, as attaching to the office of the deacon, if occasion requires. The duties are, 'To watch over the church always, to be with and strengthen them, and see that there is no iniquity in the church, neither hardness with each other; neither lying, backbiting, nor evil speaking; and see that the church meet together often, and also see that all the members do their duty, . . . and take the lead of meetings in the absence of the elder or priest.' They are also 'to warn, expound, exhort, and teach, and invite all to come to Christ.'

"It will not defeat the foregoing statement for any to say, 'Those are the duties of the teacher.' This is true, but the declaration, 'if occasion requires,' and the closing sentence quite definitely determines it. The offices of teacher and deacon are necessary to the full enjoyment of the Aaronic line of ministry; and from the further teaching found in paragraph 10, section 104, page 291, one of the prerogatives of this ministry was the administration in 'outward ordinances—the letter of the gospel.'

"The church need good, kind, and watchful ministers, to be with them constantly; to do whatever may be necessary for their benefit, welfare, and spiritual advancement; so far as their especial ministrations may secure this. To provide for this urgent and always increasing want, it is declared that *deacons should be appointed*. Our law for this will be found on page 331, section 83, paragraph 22, Doctrine and Covenants.

"Deacons must learn their various duties by being instructed therein; and this instruction may be derived from inspiration direct, from the teachings of other deacons, teachers, priests, or elders, in preaching and in conversation upon the word; or from the actual necessities of the condition of the church, (congregation, association of Saints, or branch of the church,) of which he is an enrolled member, and of which he is a chosen officer, called to minister unto and for the church.

"Deacons are also expected to act at times as presiding officers, to sit in council, direct, control, and guide the deliberations of that council, and teach the members of it their duty, the duties of their office as deacons being clearly understood by this. (See Doctrine and Covenants, section 104, paragraphs 31 and 33, pages 294 and 296.)

"We have now gone through, very briefly, what is written, so far as we are at present informed, respecting the duty of a deacon in the church of Christ. All the duties spoken of or specified, thus far, are of a general character, and apparently no provision is made for many things necessarily to be done, and which must therefore be considered in the inquiry, 'Who shall do them?'

"In order that every branch of the church, having a membership of six or more, may receive and enjoy the fullest benefit from their church fellowship and association, it is absolutely necessary that they have and control a place where meetings for worship, fellowship, and business, may be held.

"This place of meeting must be kept clean, must be warmed during the season of cold, whenever meetings are held, and must be lighted during all evening meetings. To do all this requires the outlay of time, labor, and money, even under the most favorable circumstances. This outlay of money, labor, and time, must be met, and to meet it 'somebody' must act, must in a word 'do something.'

"We begun this article with the statement that most men are willing to do what the church covenants pointed out as duties; but this must be qualified to some extent. Many, if not quite all of the duties specifically named in the covenants are of what we may justly call an honorary character. By this we mean that they are those duties more immediately connected with public administrations, preaching, baptizing, laying on of hands, blessing children, and administering the sacrament; duties upon the discharge of which it is supposed there attends the conferring, or the receiving of some special spiritual power; duties to

which there attaches, from their nature, some special privilege or prerogatives. These are the duties to which the statement of willingness was intended to apply.

"The duties just enumerated do not comprise the whole list of things necessary to be done, to secure a healthy spiritual condition in a church, an association of members of a church, called a branch.

"We have no written law commanding the appointing of deacons other than the one cited from section eighty-three of the Covenants. Notwithstanding this lack of positive commandment, the whole body of spiritual authorities of the church, from its earliest history, have considered them necessary; and the custom of appointing them has grown by usage to be a law. If the custom was founded upon a misconception of the law of the church, and has been continued in error by reason of false precedent, it should be abandoned. If, on the contrary, the custom was founded upon a wise and just conception of the law by which the church should exist, and has been continued by reason of wise yielding to true precedent, then should the law, made so by custom and use, be sustained and honored.

"The unwritten duties of the office of deacon are not less binding than those specifically defined. The fact of their being unwritten in the Covenants, is not a defense against a charge for their not being fulfilled; the reason why they should be faithfully discharged more than counterbalancing such defense when it is urged.

"These unwritten duties are the ones; which however necessary their performance, or however much the association of church-members may suffer because they are not performed, few are willing to perform; their willingness being judged by their failing to do.

"We have elsewhere written that every branch must have a place of meeting. This place of meeting, if a public building, hall, or meeting-house or church, must be in the actual possession of the association of the church-members worshipping there, at least during its occupancy while worshipping; and if the property is owned by the church, some one must have constructive possession at all times. What particular officer of the church has precedence of right to this constructive possession? The right to carry the keys; open the doors; conduct visitors, either those belonging or not belonging to the church; to see that the floors, doors, windows, pulpit or stand, seats, table or stand, lamps or other fixtures are clean and in good order; to open the doors at the hours of gathering for preaching, fellowship, prayer- or business-meetings; to see that the lamps or candles are trimmed, lighted, and burning in time for all evening meetings; to see that the members coming in find seats; to keep watch over the Saints during the meetings, repressing loud talking, whispering, and laughing; reproving the thoughtless and rebuking the giddy; putting a prompt stop to rude, indecent, and boisterous acts, by which the propriety, solemnity, and peace of the meetings may be disturbed; to exercise kind and diligent supervision over the health and comfort of the Saints while in meeting, by securing a proper ventilation of the room; to light and keep burning the fires by which the room is kept warm; to have charge of the treasury; to receive, disburse, and account for the contributions of the Saints intended for the necessary and incidental expenses of the association of members; to keep, preserve from damage, and account for all personal effects of the association; to visit the poor, ascertain their needs, and report the same to the church; and in fact, to perform any and all of those necessary duties by which the welfare of the Saints is secured through a careful administration of the outward ordinances, a faithful employment of the talents intrusted to that man? We repeat the question, Whose prerogative, privilege, right or duty is it, by reason of official standing, to do all these things?

"It is not the elder, for his is the duty to administer in word,

in doctrine, and in spirit; to preach, expound, and exhort in spiritual things.

"It is not the priest, for to him pertains a duty to visit the members at their houses; to exhort them to attend to spiritual duties.

"It is not the teacher, for it is made his prerogative to act as a sort of spiritual constable, a kind of general conservator of the peace among the Saints.

"It follows then of a necessity that the right, the duty of performing these acts—these unwritten but essential things of the law devolves upon the office of deacon.

"Some portions of the law which may be cited in support of the opinions expressed in this article have been already given, to-wit: The general understanding long since obtaining concerning the institution of the office of deacon, and the duties of that office as cited at the beginning of this article.

"The acquiescence of the church, by its constant practice, hitherto, in that construction of the duties of a deacon.

"The actual necessity for the performance of those duties.

"The positive declaration that the deacon shall be a standing minister to the church; and the fair presumption as to what some of the absolute requirements from a standing ministry would be.

"The specific appointment of other duties to other officers, and these unprovided for.

"What we have here written was not intended to deny the right of any one holding the higher priesthood from acting as a deacon; or to deny his privilege to do any and all of the things specified as duties of the deacon, if he shall so choose and there is a necessity therefor. Nor will the fact of there being good, kind, true, and noble men holding the office of elder, who are willing to perform those duties without a murmur, if they can thereby serve the church, secure unity, and provoke some to the emulation of good works, make the law any less void, or detract from the dignity, prerogative, and efficiency of the deacon's office. On the contrary it goes to show that any duty which may be performed by an elder that comes within the province of a deacon, that does not sully nor detract from the spiritual efficiency of that elder, may be far more profitably, honorably, and properly done by a deacon.

"Many elders have thought so lightly of the office of priest, teacher, and deacon, that it has been thought to be somewhat disdainful to suggest that men of any talent should receive the office of deacon. It has been thought, by far too many, that an eldership was the lowest position or grade of office which it was honorable to aspire to, or to offer another.

"Let every man be esteemed according to the integrity and faithfulness with which he fills the office whereunto he is called; not according to the peculiar honor which is supposed to attach to the office itself. Honor him who honors God by honoring the office ordained of him.

"For there is no power in the church but that of God; the powers that be are ordained of God.—Romans 13:1.

"Nay, much more the members of the body which seem to be more feeble are necessary.—1 Corinthians 12:22.

"Let every man stand in his own office, and labor in his own calling.—Doctrine and Covenants 83:21.

"Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence.—Ibid., 105:44.

"THE TEACHER.

"Teachers are numerous throughout the world. In the churches they specially abound. What may be taught, depends upon the peculiar province and calling of the teacher. There are teachers of philosophy, simple and profound; teachers of medicine—medicine for ills, mental, moral, and physical; teachers of law, natural, human, and divine; teachers of art, and teachers of science. Any man who teaches may be called a

teacher; but it is not every man who teaches that holds the office of a teacher.

"The teacher, as a church officer, being especially an out-growth, or a necessary sequence of the introduction of the gospel in the last days, it will be very natural to expect that the church articles of organization should contain something by which the duties pertaining to that office are defined.

"Now there were in the church certain prophets and teachers."—Acts 13:1.

"And God hath set some in the church, . . . thirdly teachers." "Are all teachers?"—1 Corinthians 12:28, 29.

"And he gave some apostles; . . . and some pastors and teachers."—Ephesians 4:11.

"And it came to pass that I, Nephi, did consecrate Jacob and Joseph that they should be priests and teachers over the land of my people."—Book of Mormon, 2 Nephi 4:5, third European edition.

"And it came to pass that King Mosiah granted unto Alma, that he might establish churches throughout all the land of Zarahemla; and gave him power to ordain priests and teachers over every church." . . . "Therefore they did assemble themselves together in different bodies, being called churches; every church having their priests and their teachers."—Book of Mormon, Mosiah 11:12.

"And, behold, you are they who are ordained of me to ordain priests and teachers to declare my gospel."—Doctrine and Covenants 16:5.

(To be continued.)

MORE ABOUT EMMA SMITH'S SELECTION OF HYMNS.

Shortly after the appearance of the article on "Emma Smith and her selection of hymns," which appeared in HERALD for April 19, we received the following letter from Bro. H. O. Smith:

INDEPENDENCE, Missouri, April 21, 1905.

Brother Fred. M. Smith: I notice in HERALD of April 19 an editorial in which you mention the collection of hymns made by your grandmother, Emma Smith. You state that you have seen but one copy. I was fortunate enough a few years ago to find among a collection of old HERALDS and other papers a copy of an 1835 edition of this hymn-book, published in Kirtland, Ohio, by Frederick G. Williams and I still have it in my possession and it is before me as I write. It is in a fair state of preservation with title-page complete including index. The edition I have contains but one hundred and twenty-one pages and ninety hymns.

Yours,

H. O. SMITH.

We at once wrote Bro. Smith asking if he cared to dispose of the copy, and on April 30 we met him in Independence, when he said he would let us have the book for the church library. It is now in the library, and Bro. Hyrum has our hearty thanks for his kindness. It is a prized accession to our collection of rare books.

F. M. S.

EDITORIAL ITEMS.

A single piece of native copper, weighing one thousand pounds, will be part of the mining display from Josephine County, Oregon, at the Lewis and Clark Exposition. The chunk of copper was taken from the Golden Standard ledge, the ores of which have been found to assay eighteen dollars a ton in gold, and twenty-two dollars in copper.

The Lewis and Clark Exposition at Portland, Oregon, will open June 1. President Roosevelt will press the button. The people will do the rest.

In the *Salt Lake Tribune* for May 2, 1905, is an account of a visit to the land of the cliff-dweller by H. L. A. Culmer. We excerpt the following: "Although the explorers did little digging in these caves because of the foul odors and choking dust, they succeeded in discovering sandals of various styles, burial decorations, and thread, made from Yucca plant, that resembles in every respect that sold on the market to-day. Two battle-axes made of granite were also brought back. Their handles are made of wood curiously twisted around the rock, which tapers from a flat head to a sharp edge. . . . Then there were the specimens of pottery, all finished smoothly and decorated with artistic figures. These pieces of pottery are found all over the country and hint at the great pottery factories of the ages now gone."

Three were baptized Sunday, May 7, at Burlington, and confirmed by Elbert A. Smith and A. S. Cochran. Two of the converts were from the Utah church. Eleven have been added to the Burlington Branch since New Year's day.

A few days ago Bro. A. H. Smith received a letter from A. M. Fyrando, inclosing a grocery bill thirty-nine years old. The bill is dated June 11, 1866, and itemizes the provisions bought from John Beresheim, Council Bluffs, Iowa, by Bishop D. M. Gamet, "for missionary purposes." These supplies were furnished to A. H. Smith, William Anderson, and J. W. Gillen for their trip across the plains. We note a few items which will be of interest:

30 lb Clarified Sugar, @ 20c	- - -	\$6 00
6½ " Rope, @ 28c	- - -	1 82
3 " Best Imperial Tea, @ \$2 35	- - -	7 05
10 " Best Dried Apples, @ 22c	- - -	2 20
2 " Soda, @ 18c	- - -	36
2 Candles, @ 28c	- - -	56
6 Jars Pickles, @ 65c	- - -	3 90
102 lb Side Meat, @ 20c	- - -	20 40
2 Sacks Flour, @ \$5 50	- - -	11 00
1 lb Cream of Tartar	- - -	65

On the back of the bill is a letter to D. M. Gamet, regarding use of funds placed in their hands for expenses, signed by J. W. Gillen, A. H. Smith, and William Anderson. The relic will be filed in the Historian's office.

The editors are desirous of locating a copy of Hesperis which is for sale at a reasonable price. The church library is desirous of securing a copy of With the Church in an Early Day, first edition. Who will donate one?

Original Articles

THE PATRIARCHAL OR EVANGELICAL ORDER. IS IT
ESSENTIAL IN THE CHURCH OF JESUS CHRIST?
CALLING AND DUTIES OF PATRIARCHS
CONSIDERED.

BY THE ORDER OF EVANGELISTS.

DISPENSATION OF THE FULLNESS OF TIMES.

The object in thus tracing this history can be clearly seen. The result of the preaching of the gospel followed. The church was organized in the morning of the world's history, and those early ministers for Christ were the first evangelists, and were patriarchs in the grandest sense of the word. Adam, Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, Methuselah, Lamech, and Noah, and I may with safety say Melchisedec; all evangelists, and as much entitled to the appellation of patriarch as Abraham, Isaac, and Jacob.

We have thus far connected the first dispensation, as a gospel dispensation, with the patriarchal, the patriarchal with the prophetic, the prophetic with the Christian; and now we come to the time of the welding of all these dispensations in the restoration of all things spoken of by all the holy prophets since the world began, the bringing of all things together in one, in Christ Jesus, the angel's message bringing back and restoring the gospel, the church, and, necessarily, the ancient order in the church.

So God, in revealing the lost ordinances, has given the officers belonging to the church, and has revealed the order of patriarchs, and called men to act in his name in the holy ordinance of blessing the children of the covenant; and in restoring this order, he necessarily restores the correct meaning of the title of evangelist. (See section 125, Doctrine and Covenants.)

This introduces our closing testimony, the revelations of God to the church in this the dispensation of the fullness of times.

Doctrine and Covenants 83:2: "Verily, this is the word of the Lord, that the city New Jerusalem shall be built by the gathering of the saints, beginning at this place, even the place of the temple, which temple shall be reared in this generation; for verily, this generation shall not all pass away until an house shall be built unto the Lord, and a cloud shall rest upon it, which cloud shall be even the glory of the Lord, which shall fill the house. And the sons of Moses, according to the holy priesthood, which he received under the hand of his father-in-law, Jethro; and Jethro received it under the hand of Caleb; and Caleb received it under the hand of Elihu; and Elihu under the hand of Jeremy; and Jeremy under the hand of Gad; and Gad under the hand of Esaias; and Esaias received it under the hand of God; Esaias also lived in the days of Abraham and was blessed of him, [patriarchal,] which Abraham received the

priesthood from Melchisedec; who received it through the lineage of his fathers; even till Noah; and from Noah till Enoch, through the lineage of their fathers; and from Enoch to Abel, who was slain by the conspiracy of his brother; who received the priesthood by the commandments of God, by the hand of his father Adam, who was the first man; which priesthood continueth in the church of God in all generations, and is without beginning of days or end of years."

See also Doctrine and Covenants 84:3; "Therefore, thus saith the Lord unto you, with whom the priesthood hath continued through the lineage of your fathers, for ye are lawful heirs, according to the flesh, and have been hid from the world with Christ in God; therefore your life and the priesthood hath remained, and must needs remain, through you and your lineage, until the restoration of all things spoken by the mouths of all the holy prophets since the world began."

Doctrine and Covenants 104:17-29: "It is the duty of the twelve, in all large branches of the church, to ordain evangelical ministers, as they shall be designated unto them by revelation. The order of this priesthood was confirmed to be handed down from father to son, and rightly belongs to the literal descendants of the chosen seed, to whom the promises were made. This order was instituted in the days of Adam, and came down by lineage in the following manner:

"From Adam to Seth, who was ordained by Adam at the age of sixty-nine years, and was blessed by him three years previous to his (Adam's) death, and received the promise of God by his father, that his posterity should be the chosen of the Lord, and that they should be preserved unto the end of the earth, because he (Seth) was a perfect man, and his likeness was the express likeness of his father, inasmuch that he seemed to be like unto his father in all things; and could be distinguished from him only by his age. Enos was ordained at the age of one hundred and thirty-four years and four months, by the hand of Adam. God called upon Cainan in the wilderness, in the fortieth year of his age, and he met Adam in journeying to the place Shedolamak. He was eighty-seven years old when he received his ordination. Mahalaleel was four hundred and ninety-six years and seven days old when he was ordained by the hand of Adam, who also blessed him. Jared was two hundred years old when he was ordained under the hand of Adam, who blessed him. Enoch was twenty-five years old when he was ordained under the hand of Adam, and he was sixty-five and Adam blessed him—and he saw the Lord: and he walked with him, and was before his face continually; and he walked with God three hundred and sixty-five years: making him four hundred and thirty years old when he was translated. Methuse-

lah was one hundred years old when he was ordained under the hand of Adam. Lamech was one hundred years old when he was ordained under the hand of Seth. Noah was ten years old when he was ordained under the hand of Methuselah. Three years previous to the death of Adam, he called Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, and Methuselah, who were all high priests, with the residue of his posterity, who were righteous, into the valley of Adam-ondi-ahman, and there bestowed upon them his last blessing. And the Lord appeared unto them, and they rose up and blessed Adam, and called him Michael, the Prince, the Archangel. And the Lord administered comfort unto Adam, and said unto him, I have set thee to be at the head: a multitude of nations shall come of thee; and thou art a prince over them for ever. And Adam stood up in the midst of the congregation, and notwithstanding he was bowed down with age, being full of the Holy Ghost, predicted whatsoever should befall his posterity unto the latest generation. These things were all written in the Book of Enoch, and are to be testified of in due time."

And now, as a closing statement to the historical consideration, we call attention to Doctrine and Covenants 107:37, 38. "Verily I say unto you, I now give unto you the officers belonging to my priesthood, that ye may hold the keys thereof, even the priesthood which is after the order of Melchisedec, which is after the order of my only begotten Son. First, I give unto you Hyrum Smith to be a patriarch unto you, to hold the sealing blessings of my church, even the Holy Spirit of promise, whereby ye are sealed up unto the day of redemption, that ye may not fall, notwithstanding the hour of temptation that may come upon you."

Thus we see that when God's working force is fully organized, it is a unit of power for the good and salvation of the race; and it is unsafe for us to miss a link in the great chain designed of God to bind Satan, that old Dragon, which is the Devil.

DOCTRINAL PROOF. PROVIDED FOR IN CHURCH ORGANIZATION.

"Now ye are the body of Christ, and members in particular. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues."—1 Corinthians 12:27, 28.

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: that we henceforth be no more children,

tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head; even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."—Ephesians 4:11-16.

In the above scripture, the apostle sets forth the order of God, in the organization of the church of Christ, in a clear and forcible manner. The language shows the necessity for, and the beauty, importance, and immutability of the divine plan.

God has placed in his church the offices and gifts referred to, that men might occupy in the offices, and men and women exercise the gifts—all to be done according to his will—"till" (an adverb of time) we become full grown and perfect men and women in Christ Jesus our Lord. All this was, and is, for the harmonious development of all the members of the church of God, that the true Christ character might be the result of their obedience to the truth. Without this character, there is no such thing as salvation.

It is claimed by a large class, without, and a small class, within, that no such office as that of patriarch is mentioned in the New Testament, and, therefore, that the introduction of such a class of ministers, under this title, is an innovation.

The conclusion is hasty and not well founded. In the above scriptures, we evidently have specific and general titles, used to denote the different offices provided for in the organization of the church. That general as well as specific titles are used, is evident from the fact that seventies, bishops, deacons, etc., are not named, while every New Testament believer must admit that God placed these in the church.

Before our objectors prove that there is no place for patriarchs, in harmony with New Testament teaching, let them prove just what officers are referred to under the titles of "teachers," "helps and governments," "evangelists," "pastors." We refer, of course, to those who believe that there can be no revelation to us, from God, outside of the Bible.

The plain truth is, however, that the New Testament, as well as the old, teaches the doctrine of present or continuous revelation. That is, the channel of communication between God and man is always open, in every age and every clime, unless closed by transgression or unbelief upon the part of those who should be the people of God. New, or additional, revelation is not necessarily false. It is plain that if God's people had always believed that additional revelation is false, we would now have but a very small portion of what is contained in the

Bible. All that is not found in the first revelation of God to man, as recorded in the book of Genesis, is additional; and while man is strictly forbidden to add to God's word, (see Deuteronomy 4:2; Proverbs 30:5, 6; Revelation 22:18,) yet he has the right, and it has been his practice, to add to his own word, whenever and wherever he pleased. According to Bible history, this was God's practice for more than four thousand years; and the good book does not contain even an intimation that God would ever change his policy.

It is a very foolish thing, and in no sense our privilege, to attempt to limit God. It is not for us to say when God shall speak, nor when he shall keep silent; nor is it our privilege to dictate to him what he shall say when he does speak. Finite man is not permitted to dictate to the infinite God! Where God has placed limitations on his own acts, or informed us what he will not and can not do, we should accept it in good faith; but for puny, weak, finite man, to say to the Infinite One, "Thus far shalt thou come, and no farther," is altogether a different thing.

The truth is, we are not only asked to limit God, where he has not limited himself, but we are asked to believe, and make it an important part of our faith (?), that he will not do the very thing which he says he will do. (See Matthew 11:27; 7:7-11; James 1:5; John 14:21-24; 26; 15:26; 16:13-15; 1 Corinthians 12:3; Acts 17:26, 27.)

It is proper to say in this connection, that while the Bible is of great importance as a guide to truth and an expositor of error; and while it contains a record of the truth which makes us free (that is, saves us), yet it must be admitted that the record, both in history and doctrine, is brief and incomplete. Some fifteen or twenty books, which were written, have been lost. Speaking of the biography of Christ, John says:

"And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written."—John 21:25.

Now, the pertinent question is not whether the specific name, patriarch, is known to the New Testament, but, rather, are the office, calling, and work of the patriarch in harmony with God's character, ways, and word, as revealed in the Bible? We claim that they are; and if these claims are correct, then it is both safe and profitable to receive them.

In New Testament times, the same office was sometimes known by different titles. John was one of the twelve apostles, but he always called himself "the elder." (2 John 1:1; 3 John 1:1.) Peter was an apostle, but he sometimes called himself an "elder." (1 Peter 5:1.) It is not strange, therefore, that we should read in Doctrine and Covenants 17:8, "An apostle is an elder," etc.

A number of the titles mentioned in 1 Corinthians 12:28, and Ephesians 4:11, may have also been known by other titles. If the same office was known by different titles, in the same age, then to the same extent, at least, and probably to a greater extent, would the same office be designated by different titles in different ages of the world. This would not impair the authority of a minister of Jesus Christ, or vitiate his work in the least. The authority of the minister, and the character of the work he is called to do, are what we need to look after more than the mere name by which he is called.

At this juncture, and in order to throw light on the use of different titles as applied to ministers in the Christian church, we call attention to the titles of *deacon* and *bishop*. The Greek word from which we get *deacon* is *diakonos*, and literally means "minister," or a "runner," i. e., "servant." From the use that is made of this title in primitive church history, there are good grounds for the belief, we think, that the title of *deacon* was applied to several of the lower officers in the church, perhaps to what are now known by us as priests, teachers, and deacons.

The same is doubtless true of the word *bishop*, except that it applies to higher officers of the church. Bishop comes from the Greek *episkopos*, which literally means "overseer, superintendent." The title was doubtless applied to men who held different offices in the Christian church, but who were all invested with the right to preside. This will account for many things said of deacons and bishops, in primitive church history, which otherwise conflict, to some extent, with the duties of these ministers as defined under the restored gospel.

But we are told by the small class who reject the work of patriarchs, and yet claim to be believers in the latter-day work, that they are justified in rejecting them because they are not even mentioned in the Book of Mormon, which is said to contain "the fullness of the gospel."

If on this ground we may properly reject the calling and work of patriarchs, why not, on the same ground, reject the calling and work of bishops, seventies, and deacons, as set forth in the Bible and Book of Doctrine and Covenants? The Book of Mormon fails to specifically state that any such office as that of bishop, seventy, or deacon, was established in the primitive Christian church on this continent.

It must be admitted, that while the Book of Mormon is plainer and much more complete, on some important matters of history and doctrine, than the Bible, on other matters, including church organization, it is very incomplete. Mormon, who abridged the record, so far as it was abridged, says: "And now there can not be written in this book, even a hundredth part of the things which Jesus did truly teach unto the people."—3 Nephi 12:1.

Is it wise and safe to reject the provision made in later revelations for the office and work of patriarchs, because they are not mentioned in the record which does not contain a hundredth part of what Jesus taught the people? We think not, provided this provision is in harmony with the word of God.

That phrase, "fullness of the gospel," has been almost as badly used, or abused, by some Latter Day Saints, as Revelation 22:18 has been by those who reject all present revelation. The Doctrine and Covenants teaches that "the fullness of the gospel" is contained in the Bible and Book of Mormon. (Doctrine and Covenants 42:5.) It also states that the Book of Mormon, by itself, contains "the fullness of the gospel," (17:2, 26:2.) It must be admitted then that the Bible, when properly translated, contains the "fullness of the gospel," as well as the Book of Mormon; and inasmuch as each book contains important matter which the other does not, and the usual interpretation is that the phrase denotes that the Book of Mormon contains all gospel truth, then, upon this ground, are we not driven to the conclusion that each book contains more than "the fullness of the gospel," or each one contains less than the "fullness"?

What, then, are we to understand by the much abused phrase, "fullness of the gospel"? We are to understand this, and this only: In the Book of Mormon, also the Inspired Version of the Bible, is contained the gospel as it was given of God to those ancient worthies, who wrote and spoke as they were moved by the Holy Ghost, without garbling or loss of "plain and precious parts."

The statement of the Book of Doctrine and Covenants is, "The Book of Mormon, containing, the fullness of my everlasting gospel."—Doctrine and Covenants 26:2.

There is a difference between "the fullness," and *all* "the fullness." Let the Doctrine and Covenants explain itself on the use and meaning of this phrase. In the vision seen by Joseph Smith and Sidney Rigdon (see section 76:3), speaking of Christ, we read: "Of whom we bear record, and the record which we bear is the fullness of the gospel of Jesus Christ, who is the Son, whom we saw and with whom we conversed in the heavenly vision."

Their testimony is a presentation of the truth, as it is with God, concerning Jesus Christ and his gospel; nevertheless, there is much valuable information concerning Christ, the ordinances of the gospel, and the work of the ministry, which is not found in the vision.

A witness, when in court, is sworn to tell "the truth, the whole truth, and nothing but the truth"; that is, he is to tell the truth in its fullness; and yet, all the truth he knows, at the most, is a very small fragment of what exists in the universe of God.

PROPER PROVISION FOR PATRIARCHS AND THEIR WORK MADE IN THE REVELATIONS.

This brings us to the material and vital point: Are the calling and work of patriarchs, as designated in modern revelation, in harmony with God and his word? If they are, we may safely admit them; but if not, they should be rejected.

As already shown, we learn from Ephesians 4:11, that by the authority of Jesus Christ, the office of evangelist was established in the primitive church. Doctrine and Covenants 104:17, reads as follows:

"It is the duty of the twelve, in all large branches of the church, to ordain evangelical ministers, as they shall be designated unto them by revelation."

We are not at a loss to recognize the peculiar significance and propriety of these statements when we consider the character of the calling and duties of the Twelve.

"The twelve are a traveling, presiding high council, to officiate in the name of the Lord, under the direction of the presidency of the church, agreeably to the institution of heaven, to build up the church and regulate all the affairs of the same, in all nations; first unto the Gentiles, and secondly unto the Jews."—Doctrine and Covenants 104:12.

In the communication of April 15, 1901, given at Independence, Missouri, and now published as section 125 in the late editions of the Doctrine and Covenants, we have the following plain definitions of the calling and duties of patriarchs:

"The patriarch is an evangelical minister. The duties of this office are to be an evangelical minister; to preach, teach, expound, exhort; to be a revivalist, and to visit branches and districts as wisdom may direct, invitation, request, or the Spirit of God determine and require; to comfort the Saints; to be a father to the church; to give counsel and advice to individuals who may seek for such; to lay on hands for the conferment of spiritual blessing, and if so led, to point out the lineage of the one who is blessed. He is to be free from responsibility—ministerial—as a traveling minister, and from the care of the local branch or church and district affairs. When traveling and preaching, holding revival meetings, he is to labor in connection with the branch and district officers, not subject to the ministerial control of the missionary in charge, except he should transcend his bounds and teach false doctrine or be found in transgression. He is not to meddle with branch affairs or district affairs. He is not to listen to complaints made by individuals to him, but if persons insist upon presenting their troubles, he is to request them and require them to make them in writing, signing the name, giving time, place, and character of the trouble, with the witnesses, which it will be his duty to present to the branch or district officers, as the case may require. He is not to be put in charge of either branch or district. These are the privileges

which attach to the office of patriarch and evangelical minister. The presiding patriarch is to be considered the first, and when patriarchs meet in council, is to preside. Besides these duties, the patriarch may meet with quorums in their quorum meetings, where he may be asked for counsel, but will not have either voice or vote, except by courtesy, having no directing control of quorums. Other evangelical ministers besides the presiding patriarch have similar duties in the districts where they are appointed. Revelations have been given, as my people know, that these men should receive ordination, but hitherto those upon whom this burden has lain have neglected, for the reason that they did not understand the duties and prerogatives that attach to the office. Let my servants take heed and hesitate no longer."—Paragraphs 3-6.

From the above we learn that a patriarch "is an evangelical minister," which was also taught by Joseph the Seer. His leading work is "to preach, teach, expound, exhort; to be a revivalist, to lay on hands for the conferment of spiritual blessing, and if so led, to point out the lineage of the one who is blessed."

The above speaks for itself. The work indicated is not only in complete harmony with God's character and word, and the needs of his children in all ages, but it is among the most important work provided by the divine Being for the benefit of his children. It is pure gospel work, and as such is found to be in complete harmony with God's love, wisdom and power, and all gospel teaching recorded in the sacred books of the church.

(To be continued.)

A QUERY ANSWERED.—DOES CHRIST SAVE ONLY A FEW SELECT ONES?

Mrs. H.—Does your church claim to be the only right and true church of Christ?

Elder S.—Yes, that is what we claim.

Mrs. H.—Do you claim then that you are the only ones that will be saved?

Elder S.—No, we believe all men will be saved in their order; except the sons of perdition. For them there is no salvation.

Mrs. H.—Would you please explain, as I do not understand what you mean?

Elder S.—I will be pleased to do so. I suppose that you believe the Bible?

Mrs. H.—Yes, sir.

Elder S.—You believe the explanation of Paul in 1 Corinthians fifteenth chapter, where he explains how men will come forth in the resurrection? Paul here tells the people that all will not come forth in the same glory; that is to say, receive the same reward, enjoy the same degree of salvation; but that some will come forth in the morning of the resurrec-

tion in the glory represented by the glory of the sun. Others will come forth in that glory represented by the glory of the moon; and again others will come forth in a glory of which the stars are typical; and as one star differs from another in glory so will the resurrection be. You will also understand that the dead are raised at two different times at least; one to take place a thousand years before the other. (See Revelation, chapter 20.) And Christ also speaks of a resurrection of the just and of the unjust. (See John, chapter 5.)

Mrs. H.—Yes, this seems all plain enough, though I confess that I have never understood these scriptures like that before. But this does not answer my question, whether you will be the only ones who will be saved.

Elder S.—We are not yet through. We have simply noticed the fact that different degrees of salvation exist in the resurrection, and that some are to be raised one thousand years before others. You will admit that Jesus Christ came to the world to establish his gospel, that through obedience to it men might be saved?

Mrs. H.—Yes, sir.

Elder S.—Christ says, I came not to do my own will but my Father's. Then, the gospel which Christ came to establish, was the Father's. It was then a perfect law because it came from a perfect being. That being true, is it not also true, that, if we do not comply with a perfect law, we can not obtain a perfect salvation?

Mrs. H.—It would seem that way.

Elder S.—Then those who can not abide in a perfect law must be satisfied to abide in a condition inferior to a perfect glory. Just as the moon is not perfect in itself but receives its light from the sun, so it will be with those who shall inherit that glory represented by the moon. Is that clear to your mind?

Mrs. H.—Yes, sir. I think that is plain enough.

Elder S.—You understand, then, that only those who yield obedience to a perfect law can be perfected and sanctified by that law, and as a result, receive the highest reward, that of which the sun is typical?

Mrs. H.—Yes. I think I can understand that all right. But what am I to understand by a perfect law? All claim to teach a perfect law, and what assurances can you give me that the Latter Day Saints teach a more perfect law than others teach.

Elder S.—The best assurance I can give, is for you to compare our teachings with the Bible; and judge for yourself whether we teach all of it or not. If we teach all of Christ's teaching to us and make it applicable to our lives we are then entitled to a full salvation. If we only teach it in part, then we are entitled to only a partial salvation, and may obtain one of the glories as represented by the moon or stars. You know some claim to be saved by faith

only and that Christ has done it all and we have nothing to do. If salvation can be secured by faith only, then the Devil can be saved also, because he not only believes in Christ, but he also knows He is the Son of God. The Scriptures teach that faith and works must go together and it is the "work" part that bars out the Devil from salvation, because he will not comply with the commandments. Well, if it will bar out the Devil, is it not reasonable to believe that it will bar out others, also, who will simply believe and do not the works?

Mrs. H.—Well, it would seem so.

Elder S.—Then there are others who think that repentance is an essential feature in addition to faith and will say that baptism is nonessential. Did Christ ever give a nonessential command? Or do you think the Father made a mistake when he told his Son what he should say and what he should speak? If not, how dare we say that baptism is not essential to salvation? and how can we obtain a perfect salvation if we only comply with a part of God's law? We are also taught in the Scriptures that the "laying on of hands" was a practice had in the days of Christ and the apostles for conferring spiritual gifts and blessings and also authority. This practice has largely been done away and is disbelieved by many. How then do we receive these gifts and blessings now, unless we receive them through the channel God has ordained? Furthermore, the existence of these gifts and blessings as spoken of by Paul in 1 Corinthians 12 is denied as being a necessity now. The signs which Christ said should follow the believers are likewise denied. (See Mark 16.)

While other religious bodies believe in parts of the teachings of Christ, the Latter Day Saints believe and teach them all, as one perfect, unchangeable law, suitable and applicable to all who will obey it, by reason of which they may attain unto the highest degree of glory in the resurrection; but for those who will only obey and believe it in part, only a partial salvation can be obtained, as typified by the moon and the stars, for as much as they are inferior in glory to the sun so will their reward be inferior to those who believe and practice all the teachings of Christ. Those who believe and live according to that perfect law shall come forth in the first resurrection; but the rest of the dead live not again until the thousand years are ended.

Mrs. H.—I never understood the plan of salvation in that light, but I see it plainly now. I can now understand what Paul meant when he wrote to Timothy that Christ is the Savior of all men, *especially of those who believe*; and I suppose he meant by that, those who carried that belief into practice, or else, as you say, it would include the Devil also. Hence I see now that there is a special salvation for those who believe all things.

Elder S.—You begin then to understand our posi-

tion; how that a person may obtain a partial salvation, and not receive a fullness. How that Christ, when he shall have conquered death, will say to the prisoner in the prison-house, Go forth, (see Zechariah 9:11, 12; Isaiah 42:7; 61:1,) and how at that time he shall reward every man according to his works. (See Revelation 20:12, 13.) Then we can understand how the nations of them which are saved and receive their reward in these inferior glories shall walk in the shadow and receive of the ministration of the higher glory spoken of by John (see Revelation 21:24), but who are not permitted to enter into it (the holy city). But the kings of the earth, those who shall be kings and priests and reign over these nations, (see Revelation 20:4; 5:10,) shall bring their glory and honor into it.

Mrs. H.—You spoke of the prison-house and of prisoners coming out of it; what do you mean by that?

Elder S.—I mean those who were disobedient to God's law when Noah was preaching, and were destroyed in the flood, whose spirits Christ went and preached unto in the prison, as stated by Peter (see 1 Peter 3:18-20; 4:6) as well as the spirits of the ungodly of all ages. They are confined in a place called the prison-house or hell, to await the time of resurrection, and during this intermediate state suffer the penalty for their ungodly deeds, after which Christ by reason of having obtained the keys (authority or power) over hell and death, shall enter into the strong man's (Satan) palace, overcome him, and take away from him his armor wherein he trusted, and divide his spoil, his prisoners. (See Luke 11:22.) This is a part of the mission-work of Christ as prophesied by the prophets. (See Isaiah 24:21, 22; 42:7; 61:1; Zechariah 9:11, 12.)

Mrs. H.—But, do not the Scriptures teach that they will stay in hell for ever, those who get there? That is what I have always been taught by my pastor.

Elder S.—If that be so, your pastor was certainly mistaken, as there is no such doctrine in the Bible; but on the contrary, John says in Revelation 20:13: "And the sea gave up the dead which were in it; and death and HELL delivered up the dead which were in them: and they were judged every man [those who had come out of hell] according to their works. And death and hell were cast into the lake of fire." Hell was now destroyed, having served its purpose.

Mrs. H.—Yes, it seems very plain when you explain it, but somebody will come along and tell me just the opposite, and make it appear very reasonable, and they will tell me that the rich man and Lazarus were for ever separated and that there was a great gulf fixed which no one could pass over. It says very plainly that the rich man was in hell, and now if he could not pass over that gulf, how say you then that he can?

Elder S.—I believe that if you will notice this language closely you will discover that it refers to a past event and that it is intended to portray the condition as it then existed in hell, or in the prison-house, showing the impossibility, without the intervention of Christ, to ever escape from that condition; but when Christ shall have risen from the dead, and thus broken the bands of death and made possible the resurrection from the dead, (for without it there would have been no resurrection,) then shall the rich man and others who were in hell, come out. At the last resurrection, when the dead shall all arise, and when the sea, death, and hell shall deliver up their captive spirits, then shall also the rich man come forth with all the rest. Then shall come to pass the saying in Revelation 5:13, that, "every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne and unto the Lamb for ever and ever." No wonder then that every knee shall bow and every tongue confess that Jesus Christ is Lord, to the honor and glory of God, when he shall have redeemed them from the grasp of the Devil and delivered their bodies from the power of the grave and their spirits from the powers of hell.

Mrs. H.—Well, I never heard things explained that way before, but it looks reasonable enough. But just wait a moment, Elder S., I want to show you what Christ says about it and if you can explain that to my satisfaction, I am almost persuaded that your teaching on the mission-work of Christ is all right and superior to anything I have ever heard before. You know that Christ in Matthew 25:31-46 says that when he shall sit upon the throne of his glory, all nations shall be gathered before him, and he shall separate them as a shepherd doth his sheep, the goats on one side and the sheep on the other; and he shall say unto the goats on his left, depart from me, ye cursed, into everlasting fire prepared for the Devil and his angels. Now, it seems to me, that this is very plain and goes to show that they shall be punished for ever.

Elder S.—Yes, that it is very plain, is true, and there is to come a time, when this terrible sentence is to be pronounced upon a certain class; but to come to a correct solution as to whom this refers, and when it shall take place, we must examine it a little closer; and also compare it with other scripture. In the first place we notice, that this event is to transpire when Christ shall have come to earth again and while he is ruling in glory sitting upon the throne of his father David, which is here on earth, and ruling all nations, who shall be subject to his reign and dominion. Then shall come to pass the prophecy by Zechariah 9:10: "And he shall speak peace unto the heathen; and his dominion shall be from sea even to sea, and

from the river even to the ends of the earth." The prophecy in Psalm 2:8, shall also then be fulfilled: "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." At that time shall also the saying come to pass that no one shall need to say to his brother, Know ye the Lord, for they shall all know him from the least to the greatest. This knowledge is received through the operation of the Holy Spirit, which shall then be poured out upon all flesh, and is the only means by which this knowledge can come. Now you would naturally think that having received this knowledge and living under the prosperous and peaceful reign of Christ when there shall be nothing to hurt nor destroy in all the earth, when Satan shall be bound and have no power any more to deceive man, that it would be impossible for them to be deceived again by the Devil; having received this knowledge. This class, you must bear in mind, are not the ones who come forth in the first resurrection in the glory of the sun, who are kings and priests, and reign with Christ; but are those of an inferior glory, who had not overcome in this life and had not yielded obedience to the gospel of Christ. But there is a time coming at the close of the thousand years, called the "little season," when the Devil shall be unbound and he shall go out on the face of the whole earth; and we are told in Revelation 20:7-10, that he shall succeed in deceiving a very great number, and shall come up to battle against the holy city, the camp of the saints of God. And now comes the judgment of those spoken of in Matthew 25. They had known the Lord, and that by the power of the Holy Spirit; and having now suffered themselves to be overcome they sin willfully, against their knowledge. They sin against the Holy Ghost who has imparted this knowledge to them, and now there remained no more "sacrifice for sin" as the apostle says, and Christ says that to sin against the Holy Ghost shall not be forgiven in this world nor in that which is to come. Hence they are become the sons of perdition, the angels of the Devil, of whom we have spoken before; that for them there is no salvation, but they are the ones to whom Christ shall say, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." All the rest shall receive in the resurrection that for which they have lived and fitted themselves. But only those who receive the glory represented by the sun can ever come where God and Christ are worlds without end, but will receive of the ministration of those who occupy higher glories than they themselves occupy, who are kings and priests of God and reign with him and under him.

Mrs. H.—I am surprised. How plain it all seems, and I must confess that I can not see a single objection to it. I can now comprehend the justice of God, when I see it in this light. But I had always been

taught that all who were not worthy to go to heaven would be cast into the lake of fire and brimstone, there to roast eternally. I am very glad that I have met you, because I feel now that I can love a Savior that I dreaded before. I could not understand how he could be a loving, merciful, and just God, and yet deal thus with his creatures, created in his image, and by him, and for him, and to his glory, honor, and pleasure as the apostle says. But now, since your explanation, I feel to honor and glorify his holy name by reason of his goodness, which Paul tells us leads us to repentance, and that we should receive a spirit of love, and not that of fear which leads to bondage.

Elder S.—Is your question answered satisfactorily?

Mrs. H.—I think so. I understand from your explanation that you are not the only ones that God will reward, but that others will be rewarded and punished according to the degree of good or evil they have done. And it looks reasonable that if man is to receive a full and complete salvation only by obedience to the gospel in its fullness, that they who do not obey fully should not receive a full salvation upon a partial obedience. I had always thought that you Latter Day Saints were very egotistical and conceited, in saying that you were the only right church, and I naturally supposed that you assigned everybody to hell who did not believe as you do. I see, now, that you are more liberal, and more consistent, and have more truth than any professors of religion I have ever met before. There is another question I would like to ask you before you leave. Is your church the same as what is commonly called the Mormon church in Utah?

Elder S.—No. We have no affiliation with that body in the least. They are simply an offspring from the original Latter Day Saint church, who when they had settled in the West adopted certain theories and dogmas which were contrary to the spirit of the gospel and in direct opposition to the established faith of the church as held prior to 1844, when in that year her leader and prophet was slain and the church left to the mercy of ambitious and aspiring men who led the people astray.

Mrs. H.—Well, how did your church then come into existence?

Elder S.—It was simply a reuniting of the people who refused to follow these would-be leaders and refused to adopt their teachings; and this body is now known as the Reorganized Church of Jesus Christ of Latter Day Saints.

S. K. SORENSEN.

Those interested in the outlook of the latter-day work will do well to read a symposium of the views on this subject of six prominent church workers as they are given in the *May Autumn Leaves*.

THOUGHTS ON THE PRESENT GREAT RELIGIOUS REVIVAL.—PROBLEMS FOR THINKERS.

Connected with some of the profoundest psychological problems of the latter days, is the question governing the environments of the religious and ecclesiastical world; and particularly the present outburst of religious fervor and emotionalism characteristic of the great revival under the leadership of the Welsh evangelist, the Reverend Evan Roberts.

Every thinking reader will, I am sure, indorse my first proposition, viz.: that it is either of God, or it is not of God. That there would be spirits going abroad upon the earth during the latter days in order to deceive the people is most evident from the holy Scriptures. (See 1 John 4:1; 2 Thessalonians 2:11; Matthew 24:4, 5, 24; Revelation 13:12.)

My second proposition is also one which will meet with the acceptance and approbation of the thoughtful and judicious among your numerous readers, and it is this: The law and testimony of God must be the sole and self-sufficient, nay, the supreme test of the veracity or otherwise of whatever "spirit" or religious movement we may desire to bring under critical analysis and investigation. To this proposition agrees Isaiah 8:20: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

What word? Obviously the "word of reconciliation" alluded to by Saint Paul in 2 Corinthians 5:19, Galatians 6:6, Ephesians 5:26, Colossians 3:16, and many other portions. See also Psalm 68:11, Isaiah 44:26, John 12:48 and 15:3, in all of which texts the true gospel is denominated "the word." Obviously, then, there is no escaping the severe logic involved in this proposition, that no matter by what power or by what signs or even by what miracles these demonstrations may be proclaimed and accompanied, if they are not speaking according to the true gospel (word) there is no light in them!

I now embark upon a different phase of the same proposition or inquiry. God in the beginning made all things. (See John 1:3.) Further, he made all things good. (See Genesis 1:31.) He invested man with a certain godlike attribute which differentiated him from, and raised him above the brute creation and all the lesser works of the omnipotent Creator's hand. That godlike attribute is called man's mind, or his reasoning faculty, i. e., his reason.

I now adduce my third and last proposition, viz.: that whatsoever spirit or doctrine or religion ignores or debases or dethrones man's reasoning supremacy is, *prima facie*, not of God; for when he made man's reason he pronounced it very good. He can not therefore, be the author and originator of anything which subverts or antagonizes that which he himself made and pronounced to be very good. Hence he himself says, "Come now, and let us reason together, saith the Lord; though your sins be as scarlet they

shall be as white as snow; though they be red like crimson, they shall be as wool."—Isaiah 1:18. Again, "Produce your cause, saith the Lord; bring forth your strong reasons, saith the King of Jacob."—Isaiah 41:21.

Still more emphatically, as if to guard against unreasoning spirits and unphilosophical systems of religion advanced in the latter days, the Spirit spoke plainly and unequivocally through Paul the apostle: "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind."—2 Timothy 1:7.

One thought by way of practical application of the main proposition, and I have done. Let your readers compare the doctrines of the "Revivalists" with the scriptural "word of reconciliation" (see Acts 2:37, 38) and see what agreement is inherent in the premises. Still further: Let them compare the solemn and dignified attitude and words and deportment of the true ministers and apostles of the Lord with the fiery and wild and frenzied utterances of modern "revivalists," and see the throngs of "converts" screaming and gesticulating in a manner characteristic of the unfortunate inmates of our insane asylums; and I ask, in all sobriety and sincerity, is theirs the gospel, and procedure of sound mind or not?

F. R. TUBB.

TORONTO, Canada.

THE CLIFF-DWELLINGS; HOME OF PRIMITIVE MAN.

The best place in the world to study the home life of primitive man is in southwest Colorado and northwest New Mexico. Here nature seems not only to have offered a suggestion, but to have urged man to make her bosom his home. . . . Four years ago we were in this section in the month of April. . . . The cliffs in which the cavite lodges are cut are from one hundred to five hundred feet in height. . . . On the top of the cliff we usually find a large communal building, containing several hundred rooms. These great buildings are of stone cut out of the sides of the cliffs. . . . We discovered one room that seemed to be a music-room, the only articles we found in it being fifes and flutes, made of the leg-bones of pelicans. In nearly all of the rooms we found pottery, vases, jars, bowls, water-bottles, ladles, some of them plain, others beautifully and elaborately decorated. These are fine specimens of primitive art. . . . By uncovering forty or fifty rooms in different portions of the great building, we were able to gather much as to the life, habits, and customs of the strange people who once dwelt here, but whose history is otherwise unwritten and unknown.—Doctor George L. Cole, Archæologist, Pasadena, California.

The above extract is from the *Epworth Herald*, December 3, 1904, a Methodist Episcopal paper. The article testifies in favor of the Book of Mormon account of large buildings, and the great civilization on the American Continent prior to the coming of Columbus. We suggest to Doctor Cole and the Methodist Church that they read the Book of Mormon and learn "much as to the life, habits, and customs of the strange people who once dwelt here, but whose history is otherwise unwritten and unknown."

We thank the Doctor for tacitly admitting, in behalf of the Methodist Church, that they need just such a "history" as the Latter Day Saint Church can supply them with.

C. J. HUNT.

DELOIT, Iowa.

Selected Articles

[The following article from the *Friend* (a paper published by the Board of the Hawaiian Evangelical Association) was sent us by Bro. G. J. Waller, who says of Reverend Thwing: "Mr. Thwing is a minister of the Presbyterian Church here, who devotes all his time to work amongst the Chinese. He speaks their language." Many of our readers will have interest in reading the article.—Eds.]

HAWAII AND CHINA.

Hawaii holds a unique position, midway between the greatest empire of the East and the great republic of the West. It is here that these nations first joined hand in friendly intercourse across the wide Pacific. At these islands, in the very center of the ocean's crossroads, China has her first view of the life and civilization of her occidental neighbor. Her officials, her statesmen, her teachers and scholars, on reaching Honolulu see for the first time a real American city. The relations between the Chinese and Americans of Hawaii have always been most friendly, and it is here in this eastern center of American life that the strongest effort should be put forth to build up the best evangelistic educational and social work for the Chinese who have come among us.

For more than fifty years the Chinese have lived in these islands, year by year coming in larger numbers, until just before the annexation to the United States they numbered about thirty-nine thousand. In earlier times they carried on an extensive trade in sandalwood with the chiefs of old Hawaii, so that even now the islands are known to all the Chinese by the name of "Tan Heung Shan" or "Sandalwood Mountain." Much of the development of the islands, the sugar industry, the rice plantations, has been due to these steady working people. Although since becoming a part of the United States their numbers have been decreasing, they are to-day one of the best and most reliable classes of our population.

Travelers from California have often remarked that the Chinese of Honolulu seem to be a better class, as a rule, than those of San Francisco. Why is it so? They are exactly the same kind of people as those in California, all coming from much the same districts of South China. But in Hawaii the Chinese have been better treated, have been given a fairer chance than on the mainland. They have been protected and trusted, and have as a rule well proved themselves worthy of the kindly feeling extended to them. If you should visit among the Christian homes of Honolulu to-day, you would find many of the brightest, pleasantest, and in every way quite

American homes, those of the Chinese. In the schools they are among the most industrious and capable of the students. They have proved themselves faithful in positions of trust. Some of them have already returned to China, and are putting their education and experience to good use in helping their own people to a larger civilization. Some are now studying in Japan and making ready to help in the forward movement for China.

During the past twenty or thirty years Christian work has been carried on among the Chinese living at different places in the islands. One faithful worker under the Hawaiian Board was pastor of a Chinese church on the Island of Hawaii for twenty-four years. In his declining years he is now at his old home in China doing something for his people there. His son, a graduate of Mills Institute, is an active Christian young man in Honolulu to-day; he plays the large pipe-organ in the Chinese church, as well as giving good assistance in the Sunday-school work. There are now six Chinese churches, besides many other stations for school and mission, carried on under the care of the Hawaiian Board. In the largest Chinese church in Honolulu, between two and three hundred Chinese meet every Sunday for Bible study and gospel preaching. There is also here a Christian Endeavor Society, a Chinese Y. M. C. A., and a Young Ladies' Missionary Society. The church-members help, in services for the Chinese at the jail, in street-preaching in Chinatown, and in other forms of city mission-work.

Christian work is also being done on some of the large plantations among the Chinese laborers. They are always glad to gather after their evening meal and listen to a talk from the missionary. And in this way the seed is sown, gospel tracts are left among them, and little by little they come to understand that the religion of Christ means helpfulness, comfort, and benefit for the people of China. One Chinese laborer who accepted Christ said: "My father and mother, my wife and children in China are not Christians; I am sorry, so I am going to send my boy in China to the Christian school in Canton, that he may learn of Jesus and so teach the others."

The watchword of the church should be ever forward, pressing on to more victories and greater achievements. Hawaii has been long a land of missions, and is still to be a great centre of light power. The church in America is just beginning to awaken to the vast possibilities which may come from active and aggressive work among the Chinese and Japanese here. With the aid furnished by the churches of America, the Hawaiian Board of Missions is planning an enlargement of the work. New evangelists are coming from Japan. The Board is sending the superintendent of the Chinese work on a special mission to China to secure more Chinese workers and to bring the work for the Chinese in Hawaii into closer

touch with the missionary work in China. He will visit the important Chinese settlement in Yokohama, Japan, and see the Chinese from Hawaii who are studying there. Japan to-day is doing much to awaken and lead Chinese thought, Hawaii is having an influence on Japan, and so through Japan on China. He will make a study of the magazines and literature being published in Japan for the Chinese. During visits at Shanghai, Hongkong, and Canton, he will visit some of the large Christian colleges, and see some of the Chinese from Hawaii who are studying at these places. The more modern plans and methods of Chinese education will be carefully looked into. Various large mission presses will be visited, and the best literature for use among the Chinese of the islands will be selected. It is the desire of the Board not only to enlarge, but by every means to bring its Chinese work to the highest efficiency. Every effort must be put forth to make the work here tell in the future of China.

Nowhere else in all America's wide territory, from Boston to the Philippine Islands, is there a better opportunity for reaching her Chinese than here in Hawaii. And I say "her Chinese," for America should look upon them as her own people, just as much as those who come from other lands. And here in Hawaii, more than anywhere else, are many Chinese proud to claim American citizenship, because they have been treated well, and not as strangers and aliens. With over three hundred Chinese-American citizens here, and many more native-born Chinese, securing citizenship every year, with some two thousand Chinese children in our schools, what a grand opportunity there is of training up and developing young Chinese men and women, who may one day be a power in China.

In God's wise providence, Hawaii, that brightest jewel of the ocean, has been given to America. Shall she not do for Hawaii and for Hawaii's children the very best in her power? Here in this land, as it were, the hand of Christian America is reaching far out over the Pacific Ocean toward the empire of China. May it be a hand of friendship and helpfulness, to beckon China "Onward and Upward." Is it not a duty and privilege of every Christian, who values the joy and light and liberty of our own land, to give to all the Chinese who come to these sunny islands of the Pacific the help that will lead them to better things? Then shall Hawaii lead in the triumphant march of the church of God, eastward, ever eastward, until all of China shall be won for Christ. —E. W. Thwing, in the *Friend*, Honolulu, Hawaii Territory.

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"Men of much depth of mind can bear a great deal of counsel, for it does not easily deface their own character, nor render their purposes indistinct."

THE STORY OF A FAMOUS OLD "MANUSCRIPT"
FOUND IN IOWA.

FAIRFIELD, Iowa, December 29—(Special.)—Dusty and almost forgotten, the famous "Fairfield 'Aztec' Manuscript" lay for years in the possession of its finder, T. J. Griffith, of this city. The "Fairfield 'Aztec' Manuscript," at the time of its finding, in 1896, threatened to revolutionize the entire theory as to the origin, so far as America is concerned, of the Aztecs, held to be the original inhabitants of Mexico. But only recently did it find a fitting place of repose, it having been given to an eastern museum. The birch bark manuscript that created such a stir in historical circles was found September 2, 1896, by T. J. Griffith, while excavating for the new water-works' lake. He brought to light what was apparently a chunk of wood, except that it was encased in a coat of pitch. This relic was only about three feet from the surface, something over a foot in length, by eight inches, and five or six inches thick. Out of curiosity Griffith struck it a blow with his pick, and to his surprise and the surprise of the other workmen, the supposedly solid block split open, revealing a space in the center, in which lay a roll of birch bark, covered on one side with strange hieroglyphics.

The manuscript was sent to the Smithsonian institution at Washington, and by request to the Ohio State university, but neither of them was able to translate the inscription, which was certainly intended to convey some particular meaning. The bark was then sent to the Peabody Museum of Archaeology and Ethnology, Harvard university, and Professor F. W. Putnam, curator of the museum, was of the opinion that the find was a fake.

The bark is very thin, and its natural color is well preserved, this being due to the fact that it was sealed almost air-tight. This color of the bark was one of the chief objections of Professor Putnam to the authenticity of the relic. The edges are torn and broken, and there is every evidence that a part of it is missing. Further excavations were made to discover any more parts, if there were such, but the search proved futile, and Griffith positively asserts that he placed all that was in the original box into the glass case in which it now lies.

The box is of oak, and shows marks on the end of having been rudely hewn with stone axes. There is no practical joker in the vicinity that has the knowledge to execute a plan like this and keep quiet about it. Griffith has been working in the earth for years and is positive that the earth surrounding the manuscript had not been disturbed where this was found. A tree some fifty or sixty years old grew directly over the spot, the hollow log or box being found under its root. The gum or wax, which not only fastens the pieces together, but made the receptacle practically water- and air-tight, had been evenly distributed by

turning the block over a fire. This was plain, because the block was not only covered with soot, but was also slightly charred. The characters are written in red, probably the juice of some plant.

This manuscript could not be translated. This, however, does not prove that they are not Aztec, for, though a great deal has been written on Aztec and Maya manuscripts, no one could translate them, and one half of the archæologists who claimed to read them gave different translations of the same manuscript, according to the idea of Warren K. Moorehead, then curator of the department of archæology, Ohio State university, who also thinks that the characters are manifestly Aztec or Maya, and were made by some highly cultured tribe of Mexico or Yucatan.

Mr. Moorehead says: "A party for some unknown reason set out north, carrying this little box, and on account of a decrease in strength, either through sickness or war, buried this manuscript at the point where it was found. It is not at all probable that the whole thing is a hoax, for if it were a fake we must account for the knowledge on the part of the workman who found the Aztec or Maya glyphs, which is not in the least probable. There are very few men in this country who know anything about the hieroglyphics, and it would be impossible for any one in Fairfield to make them, unless he had a work at hand containing plates of the Maya hieroglyphics. The characters are not Indian."

Mr. Moorehead then goes on with a comparison of various South and Central American writings with those of European origin. "There have been several fraudulent sculptured stones found in the United States," adds Mr. Moorehead, "But they are all totally different from this, and do not appear aboriginal either in concept or execution."

This is the story of the mysterious Aztec manuscript that had its run in the newspapers at the time of its finding. The characters may not be those of any language, living or dead, but that the birch bark was found containing them, and that they had not been recently placed there; can not be questioned.—*Iowa State Register*, December 30, 1904.

[Mr. T. J. Griffiths, of Fairfield, Iowa, who unearthed this manuscript, writes us that he can furnish two photographs of the find for one dollar. One photograph, he says, shows the characters upon the birch bark.—EDITOR.]

The remarkable religious revival that has swept over South Wales has attracted the attention of the entire world and men have gone from America, Germany, England, and various other countries to investigate it. Elder Evan Morgan has visited the scenes of the revival and gives a history of its start and progress in the April and May numbers of *Autumn Leaves*.

Mothers' Home Column

EDITED BY FRANCES.

The Bright Side.

Do you know it is our duty (and should be a pleasure) to make others happy? Not just our own circle and home folks, but all whom we associate with, and the world at large. And if we would be happy ourselves,—and who would not?—we should make it a business to see the best of every one. All have their faults, and all have good traits of character. Let us see the good, overlook the faults. Put ourselves in their place; ask what would we wish to be done to us, and thought of us, were we in their place. Indeed the oil of gladness persistently applied will make life run much more smoothly, and we will get our share of joy while aiding in making others happy.

There are those whose eyes see only the dark side of life. Can not we in some way cheer their lonely lives? A cheery smile may do much more than we think. Never mind if your own lot has not fallen in pleasant places, and your vocation in life is not what you had aimed. Do with a will whatever your hands can find to do; make the best of your life, and what you have. Bear the troubles of to-day bravely, and do not borrow those of to-morrow. Refuse to be crushed down. Set your aims and aspirations above the ordinary, then climb to them. If surrounded by barriers and obstacles, it will only make the daily duty easier to accomplish by having an incentive to spur you on.

Every heart knows best its own sorrows, disappointments, and burdens. The poet has said,

"Laugh, and the world laughs with you,
Weep, and you weep alone."

This, I am glad to say, is not always true, for there are kind, loving, sympathizing hearts to weep with us in trouble. But, "All have enough of their own," so let us try to help lighten others' burdens by looking on the bright side of everything and "doing unto others as we would have them do unto us," and—

"Do not look for wrong or evil,
You will find them if you do;
As you measure to your neighbor,
He will measure back to you."

So we only need to measure kind, loving, generous thoughts, good deeds, pleasant smiles, and be a true, faithful friend to others to be a recipient of all we, too, long for,—true friendship in all its truest, fullest sense. So, if from no other point only for our own good, why not live to make others happy and see the bright side of everything? When the spirit of love and good will is in our hearts, we can not help but share it with others, "And a pleasure shared is a pleasure doubled." Have courage to do what you know is right, and never say, "Fail"; for he that doeth right is the most cheery, generous, liberal person in the world; his heart is right with God, and he can afford to share all his pleasure.

PRISCILLA.

AMBOY, Illinois.

Dear Sisters of the Home Column: As I have received help so many times through your columns, I have thought that perhaps a slight discussion of the subject "Mistakes of mothers" may aid others in rearing their little flock.

The first thought that presents itself is, How many mothers realize that their little ones are actually starving for love? But I want to go back a little farther and say that mothers must love them before their birth. Begin loving them just as soon as you are aware of their existence. I tell you, dear sisters, I am a great lover of a large family. Yes, the more the better. Now I see many hands go up in horror! Not so very long ago many ladies happened to meet and President Roose-

velt's article was one of the subjects discussed. Every lady, but me, was against me with their hands raised, and would say, "Mrs. Langton, you may have my share; I don't want any more." Finally this Scotch lady said:

"Yes, ladies, I know from my own personal experience that Mrs. Langton is right, for I was an invalid for years until my second child was born. I prefer the quiet home with a baby on my lap to all the entertainments, clubs, lodges, etc." I wonder if I have drifted from my subject? I was nearly ready to lecture on the evils of clubs and lodges. I am sure many critics would have been on my trail, though.

1. Do not think you have not time to love and caress your little ones. My little two-year-old baby pulled me by the dress this morning and wanted me to sit down and roll the ball with him. Bless your souls! I took my hands right out of the dishwasher and sat square down (as he wanted me to sit, just like him) and rolled the ball to him. I was more than paid for my trouble. His little eyes just danced with delight.

2. Do not spank little ones under three years old. Dear me! it just makes me sick to see and know of mothers whipping children so young. It is with a child as with a grown person—they can get used to anything. Let me tell you, my oldest, thirteen years, was just whipped once when five years old. Then I cried the harder. My second just once and then to my shame. I was to blame. Then I wept sadly. My next two were boys and I believe boys a little more trouble as I found it necessary to spank them twice. Now you will wonder if my children are really good or does she only think so. One woman says to me "Mrs. Langton, I do not see how it is your children are so good; I whip mine four or five times a day, and then I can not do anything with them."

Teach them to be obedient through love and not fear. Do not punish babies for paddling in the water-pail. Put water out of their reach. If he gets into the ashes, give him some playthings to draw his little mind from the ash-pan. Every slap hardens their hearts. Just love and pet them and you will be amply repaid. In loving, I do not mean to give them the hammer and mirror, or to give children everything they ask for. Now as they grow older, do not let them go away and stay nights with other children. I have seen so much harm come from this practice. If they never start it you will not be troubled to keep them at home. Have them where you can give them the goodnight kiss. Do not use deception in any way, for they will soon discern that failing in a mother. I heard a mother say to her son, "There is no more sauce down cellar," when at the same time she knew there was a jar, and wanted it for company the following Sunday. And one mother said to a child, "Now you lie." Do not do it, mothers, even should you know that child is not speaking the truth. Teach it the evil of falsehood, and that one evil step leads to two, and so on.

One more mistake and I am through. That is, Do not punish a child in presence of others, not even a member of the house. It breaks their pride. I pray some of my remarks will benefit in some way.

I want to mention that I was overjoyed when I read of an effort being put forth to build a children's home. What a blessing it will be! I will send five dollars as soon as I know to whom I should send, and promise more aid this fall.

Yours for all good,

LAWTON, South Dakota.

SR. PEARL LANGTON.

"The world wants thinkers, leaders, originators, not machines or automatons. You will be surprised to find how quickly you will grow when you have once learned to put your own thought into action. Self-expression is power. We need men and women to put new blood into the arteries of our social and economic life. Your opportunity confronts you. What will you do with it?—Orison Sweet Marden.

Sunday-School Department

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

The General Convention.

(Concluded.)

The only item of business of any special import was the action taken after considering the report of the committee on normal work. It was thought best by the committee that a course of normal work for the Sunday-school teachers and workers should be prepared and published in such periodical or form that it would reach the most of the workers. But the form in which to publish it seemed to be a difficult matter to determine. Some thought it should go into the *Hope*, others thought better to publish it in the Sunday-school Department in the HERALD, and still others thought better to make it a supplement to the *Quarterly*. And after considering from all these standpoints, a substitute for the whole matter was moved which provided for a "teachers' quarterly." This substitute was discussed and when put upon its passage was carried by a strong vote. This necessitates another publication and will be provided for as soon as practicable. We are unable at present to make definite announcements concerning the publication but we may safely say that it will provide the necessary helps for the teacher on the lesson for the day, and also the desired normal course, and such other matter as may be of value to the work in general or to the workers. As soon as the plan is definitely worked out, full announcements will be made.

The convention will go down in history as one of unity and decision, uneventful but a "positive" rather than a "negative." All that was affirmed or denied was by strong votes. And as a result of the good work done and the good feeling manifested in the convention, we look for a year of satisfactory work for the association. To this end let us all bend our strongest efforts.

No provision was made for a field-worker for the year, and to offset our loss in this way, it will be necessary for the local or district workers to take a more resolute hold of the work, and endeavor to make it all that can be made of it. Local workers could often do much more than they do if they would have the courage and resolution in this work that they have for other work. We have done well, very well, in the past; let us do even a little better the ensuing year.

To the Missionaries.

We would call the attention of our brethren of the missionary force to the *Quarterly* matter again. We shall be glad to furnish any missionary laboring under General Conference appointment the Senior *Quarterly* free of cost if he will send us his mission address. We say "mission address" because we want it to get to you for your use while in the field, and they can not be forwarded as can a letter from your home office. If sent to your home office it would have to be remailed and postage, one cent, prepaid. However, many of the missionaries are so constantly on the move that they have no mission address. In such case use your home address and have your friends remail them to you.

We make up a new missionary list after each General Conference as there are always so many changes that the old list will not do at all. So do not think because your name was on last year that it will be this year, for it probably will not be there till I hear from you. I have no way of knowing for certain what your address is. Drop a card to T. A. Hougas, Henderson, Iowa, not to the Herald Publishing House, and we will do the rest. Give notice of any change of address during the year.

One word more. One brother said to me since the last con-

ference, "I have subscribed three times and never got a *Quarterly* yet." Why this should be I do not know. I am certain that his name has been on the list the last two years and that the *Quarterlies* have been mailed regularly. And as it went to an office where many other *Quarterlies* go, it must have been received by some member of the family or person getting their mail. We have known of instances of their being received but were mislaid by some one and not sent or handed to the missionary who is so often away from even his mission address. But whatever the reason for not receiving your *Quarterly*, write us again and we will provide you with another. We much desire that you have every issue of the *Quarterly* and shall do all we can to get it to you if you will write us. Our best wishes go with you.

For the Country.

We find persons now and then who think that the home department is adapted to town and city churches, but that it is not feasible in the country congregation. The facts of experience show the falsity of this position. We know of a country church starting a home department two and one half years ago, which has at present two hundred members and sixteen visitors. The main school numbers about one hundred. It is true some of these visitors have to drive long distances, but the results more than pay. Some of the well-to-do farmers with their families, who before were nonchurchgoers are now regular attendants of the church, and some have united. Several neighborhood Sunday-schools have been started as a result also of the work. A home department fits anywhere, but it will not go itself. Earnest, persistent work brings success everywhere.—Heidelberg Teacher, in *World Evangel*.

A Prime Factor.

Some of our churches are apparently just coming to a realization of the fact that the Sunday-school is one of the prime factors in church-work, and not something of secondary importance. When all churches come to a realization of this fact, and all Sunday-schools are set upon their proper basis, it will give a tremendous impetus to the whole Sunday-school movement. Every thoroughly wide-awake and progressive pastor recognizes the importance of the Sunday-school, and gives it his warmest support. One of the hopeful signs of the times is in the fact that all Christian workers are more and more appreciating the possibilities of the Sunday-school as a religious educational force, and every year witnesses renewed efforts to increase its value. Your help and the help of every officer, teacher, pastor, and Christian worker is needed to make this great Sunday-school work take on its appointed honor and glory.—*New Century Teachers' Monthly*.

Letter Department

MOTLEY, Minnesota, May 8, 1905.

Editor Herald: I am the only Latter Day Saint in this place, and have just been reading the HERALD, a paper that is always a welcome visitor to me. I enjoy reading the letters of the Saints; have often felt a portion of God's Spirit, and felt that I ought to live more humble. My desire is to live so that when the Savior comes I may be able to meet him with joy.

The people in this place do not know anything about Latter Day Saints. Perhaps it would be a good plan to send some one to tell them the true story of the gospel. I am glad I ever heard and obeyed it. I was baptized by Bro. J. J. Cornish, and have been healed through his prayers, and will always believe in the latter-day doctrine. Dear Saints, pray for me that I may be faithful.

Your sister in the true faith,

MRS. THANKFUL WELCH.

PAPEETE, Tahiti, March 30, 1905.

Editors Herald: We are making preparations for our conference which soon will be upon us with all its responsibilities, and we are made sad when we remember the many vacant seats there will be of those who formerly took an active part in all the deliberations in the conferences, and who for years had upheld the work in this mission. While I was in Tiputa I visited the sepulcher of good old Bro. Tehepea, one of the strong men of the mission, who died shortly after our conference in Avatoru in 1899, and was buried there; and the brethren then built a mausoleum over his grave, of stone and mortar; about six feet high, seven feet long, and four feet wide, the top sloping as a roof, leaving walls about two and a half feet high at the sides. And on the second of February of this year Mahana died. This was not his real name, which was Paaua a Tauraa; but in early life his name was changed to Mahana, the meaning of which is sun, or day, probably in commemoration of some event in his life, quite a common practice here as well as in old Bible times, as Jacob to Israel, and Sarai to Sarah; so also Tekakahu to Metuaore, our bishop, who took upon himself the name of Metuaore (which means parentless), when his parents died; and Davida Mautahala became D. M. Pohemiti when his son was drowned in the sea, for *pohe* is death and *miti* is the sea.

Mahana was born on this island on February 6, 1815, and when as a young man he heard the gospel as taught by the elders who were sent by Joseph the Seer from Nauvoo he received the glad tidings with great joy and in 1845 was baptized by Elder Addison Pratt in Tiarei, and ordained a deacon then, and in about 1846 he was ordained priest by Elder B. Grouard in Anaa; and during the dark days which followed the sending away of the elders by the government he still held fast his former faith; and relying upon the testimonies of the first missionaries here he anxiously waited for the coming forth of Young Joseph (or Joseph the son as he is called here) of whom Elders A. Pratt and B. Grouard had often spoken in his house where they frequently tarried, their testimony to him always being that Young Joseph was twice blessed and set apart by his father, Joseph the Seer, before his death, to be his successor in office as president of the church. After Brigham Young had claimed that office he asked them why young Joseph was not appointed to his office in harmony with the blessing pronounced upon him by his father, and he was told that Brigham Young was merely holding the office for young Joseph until he became of age; but when the years passed and Joseph was of age and Brigham Young yet held the office which they often had told him was young Joseph's by divine right, he then was told by them that Brigham Young had robbed young Joseph of his rights, and that young Joseph was the proper president of the church and that the Lord would so order it for it was the voice of God to his father Joseph the Seer; and these statements of Elder Mahana were frequently made to me by him, and these testimonies of Elders A. Pratt and B. Grouard as related above are yet the subject of many conversations.

Although the church here during the dark days between the time of the death of the martyrs and the coming forth of young Joseph had formed various organizations, the two chief ones calling themselves Abrahamites and Israelites, yet Mahana kept himself aloof from them all and held fast his faith in the doctrines taught him by the first missionaries and especially their testimonies concerning the blessing of young Joseph to be the successor of his father. And when Bro. T. W. Smith came here in 1884 Mahana gladly received the message he brought of young Joseph having taken his place in the church, the place which was appointed him by his father, and was ordained elder by T. W. Smith on October 3, 1885, in Tiona, and with two other elders, Faito and Teeva, was sent to Anaa by him to inform them of the coming of young Joseph, and of the missionary he

had sent to them, and of the good work of the Reorganization begun by Elders C. W. Wandell and Glaud Rodger; for the old-time Saints here were loth to believe the reports in those days, and even when T. W. Smith came here many of the Saints were loth to believe him and went to Elder John Hawkins for counsel, who always told them: If Elder T. W. Smith teaches the same doctrines and ordinances as the first missionaries taught us, when they first came, then receive him; but if he does not teach as they at first did, reject him. Not long after this Bro. Hawkins himself received the Reorganization at Panau; Bro. T. W. Smith had sent to Arutua for Bro. Hawkins to meet him in Kaukura and interpret for him during the conference. He went to Kaukura but was taken so painfully sick after his arrival that he could not go to the place of conference. T. W. Smith sent for him but the messenger could not properly inform him of the sickness of Bro. Hawkins, so T. W. went himself, being somewhat angry. And as he entered the room where he was and saw him lying on the floor, he said to him, "Why do you not come and interpret for me, do you want your pay first?" Bro. Hawkins replied, "I came here to interpret for you but was overtaken with this severe rupture and am in great pain and can not go." Then Bro. Smith's sympathies were aroused and his most remarkable faith was manifested, and he asked Bro. Hawkins, "If you were able would you come and interpret for me?" He replied, "Yes, that is what I came here for." And Bro. Smith spoke as follows: "I then command you in the name of the Lord Jesus Christ to arise and follow me." Immediately his hernia was reduced, he was healed, and he arose and followed him and interpreted for him, and shortly after was received into the Reorganization.

Bro. Hawkins, although now eighty-eight years old, is still actively engaged in the work, strong in the faith, and has from 1844 loved the great latter-day work with all his heart, and yet recounts with pleasure the toil he endured in those early days for the gospel's sake; how ardent was his love for Jesus and his work; with what perfect self-abnegation did he devote all the powers of his body and mind to assist in building up and establishing the church in these islands; and but few if any can realize the grief which almost overwhelmed him when, upon going on board of a vessel from Australia, bound to California, which had as passengers several Brighamites, he was informed by them that the church in Utah had introduced the shameful doctrines of polygamy and Adam-god worship. He still has the "*Watchman*," which if I remember rightly was the name of the paper published in Sidney, Australia, in which were advocated those doctrines. He immediately denounced them as doctrines of devils, and has consistently and continually advocated those doctrines of the Bible, Book of Mormon, and Doctrine and Covenants which teach "They twain shall be one flesh," "And worlds without number have I created . . . and by the Son I created them. . . . And the first man, of all men, have I called Adam." Adam having been created by Jesus Christ was not God but Adam, a man.

Bro. T. W. Smith did a wonderfully good work here, and is held in high esteem by the Saints as well as by those not of us; starting with the fifty-one baptized by Bro. Glaud Roger, and the few whom they had baptized, there were about one thousand members of the Reorganization when in 1889 he left here, and his book, Questions and Answers for Sunday-schools, is still much sought for, and is generally counted an end of controversy on questions spoken of. It is a small book in duodecimo, of one hundred and fifty-three pages.

On Friday, the 17th inst., I called upon the newly arrived governor, E. Julien, who informed me that for commercial and economical reasons he would not permit a large number of the people of the Tuamotus to attend conferences in Papeete; that he might possibly permit this present conference if I would write a request to that effect; that all religions were free in the colonies to assemble in worship, but that he would not permit

an exodus from the Tuamotus to Papeete for conferences, but that they might meet in the Tuamotus in conferences; but he would defer his decision until I requested by letter permission to hold a conference. He also wished to know what was the nature of the work or ceremonies of a conference, the number of sessions, and of attendants from the Tuamotus.

The Governor has sent his consent to hold a conference this year, but reserves the right to stop them if the people of the Tuamotus come to Papeete in too large numbers; but he states that all religions shall be free here; but the conferences cause too large an exodus from the Tuamotus to Papeete, therefore they must cease; but they may be held in the Tuamotus, and so all things are going along smoothly again.

The Saints of Niau and of Makatea have arrived, seventy altogether, and we are looking daily for the Saints from Tikahau, Rairoa, Arutua, Apataki, Kaukura, Manihi, and some of the windward islands. We are not expecting more than two hundred from the Tuamotus, and on account of the hard times I have written them not to come in large numbers unless they come prepared to pay the merchants a fair portion of their debts, or they may cause them some trouble before the courts.

We, that is, Emma and I, may possibly leave here on the next steamer, which leaves here on the 6th of May and arrives in San Francisco on the 18th, but we may be delayed until the June 11 boat. May peace abide with all the Israel of God.

JOSEPH F. BURTON.

RICHHILL, Missouri, May 8, 1905.

Editors Herald: Bro. F. M. Slover and I came to this place Saturday to begin our work for the year, this being a new field to us; but we find that God has a noble band of Saints here. I shall be glad to meet with all the Saints in this district during this conference year, and form acquaintance with them. I will be pleased to visit and preach in those places where the Saints are isolated from the branches that all may have the privilege of hearing the angel's message. I take this opportunity of extending thanks to all the Saints and friends in the Southern Indiana District for their kindness in caring for me so long in the work, having been with you in the district as one of your missionaries for thirteen years. You have won within my heart a warm place, so that I shall never forget your kind deeds to me. I have moved from your midst, yet my mind reverts back to the many times of rejoicing we had together in the work of the Lord. And permit me now to exhort you to be faithful to the end, for this is a glorious work in which we are engaged. Let us never turn back, as some have so recently done, but remember Lot's wife, as well as Apostle Paul's statement in Hebrews 10:38.

The Lord is only pleased with our actions when we act in accordance with his law and will. We hope we may meet again in this life, but should we not, my earnest desire is that we may meet together in the by and by, with the redeemed of the Lord on the new earth.

Your brother in the hope of the redemption of Zion,

GEO. JENKINS.

DES MOINES, Iowa, May 11, 1905.

Dear Herald: This conference year opens with bright prospects for church-work in this district, and especially in the capital city. The missionaries are all acquainted with the needs of the district and know just where to take up the work which they left at the close of the year.

The district conference convenes in Des Moines June 3 and 4. It is expected that Elder Heman C. Smith will be present at the conference, and all will enjoy meeting him, as he is scarcely known, personally, to any in the district. The June conference is always the most largely attended of any during the year, and the Saints of the district should avail themselves of the opportunity of meeting together at this time.

The Religio will meet on Thursday, June 1, and take up the work that the society is doing, and what it can do to assist in this great work. The Sunday-school association will meet on Friday, June 2. This will be an interesting gathering of Sunday-school workers from all parts of the district.

The church-work in the city of Des Moines is progressing. The Saints have been able to meet the financial obligations on the church-building, and it will be dedicated sometime during the early part of the summer.

With the coming of spring and summer there has been a marked increase in the interest and attendance of the Sunday-school, especially in the primary department. Preparations for children's day are being made, and this annual day for the little folks is fully enjoyed by all. Our first primary class now numbers about forty, and when these little ones grow up we are fully certain of an increased army of workers in the Lord.

Elder J. F. Mintun returned to the city this week and again takes up his labors here until after conference at least. His work in the city the past year was fully appreciated by the church here. The church is now in the best condition it has ever been, and as a body we stand far better in our relation to the people of the city, i. e., we are better understood as a church, we are recognized as a religious body, and from this on we hope to see marked progress along new lines of work.

Urging the Saints of the district to remember the conference and try to attend, and the Sunday-school and Religio workers to attend the conventions, we are still hopeful of the future.

A. A. REAMS.

CINCINNATI, Ohio, May 6, 1905.

Editors Herald: We who know the gospel of Jesus Christ ought to be happy. Happy, I mean, that we know the blessed truth, the pure gospel of Christ. We have a permit from the mayor to preach on the streets in Cincinnati, and we hope we will do some good here. I hope the servants of God will reap a good harvest this year. Pray for me,

Your brother in gospel bonds,

WM. N. HANNER.

MILLERSBURG, Illinois, May 11, 1905.

Editors Herald: On leaving General Conference I went to Marshalltown, Iowa, to meet my father and mother, and from there came home. On my arrival here I found our district over-run with Utah ministers, and in almost any town of any size you can at present find a couple of these men preaching that "Joseph was a prophet, and that Brigham Young was his successor in fact, and that both preached the same doctrine," etc.

At Aledo, Illinois, (seven miles from here,) two were preaching, and so we went over. For a half hour they conversed with me and were very positive that Joseph Smith advocated the doctrine of polygamy in every work he was instrumental in bringing forth. I asked them for a Book of Mormon but they had none. Then it became necessary for me to show who I was. Read part of pages 116, 113, 117, 164, 519. Then they said, "Do you believe that book?" I answered, "Yes." Then they wanted to be friends, but were too friendly to do any discussing, and the third night said they were counseled not to do any discussing. Of course we counseled them to *obey counsel*.

During our half hour discussion a Presbyterian minister was at my elbow to help, but when my identity was revealed he left the whole affair, evidently thinking he had pushed into a real "Mormon" row. We advertised them so thoroughly in Aledo that they can not do much there. They said whenever they tried to preach the principles of the gospel, we always came along to tear them down; at least, F. M. Cooper did at Peoria. Better convert Bro. Cooper. (Ha! Ha! Guess we know the trouble Bro. Cooper.)

Bro. Russell will be on the ground soon, and then for street work.

I thank our heavenly Father we are sent out with something that we can defend, both with the books and with our testimony; and we do not have to obey counsel: "Don't discuss with any one."

Yours for truth,

O. H. BAILEY.

ZEARING, Illinois, May 9, 1905.

Editors Herald: We are striving to please the Master by living according to his commandments; as those that hold out faithful unto the end the same shall be saved. I feel it a pleasure to cast aside all worldly pleasure and live as the Master wishes his children to do. There is no pleasure in this world to compare with the pleasure and joy we will have over on the other side, always to dwell with our blessed Savior, and all of the Saints that have gone before. We are trying to get the gospel before the people here at this place, but we have been refused the union church here. We had Bro. F. M. Cooper and Bro. Eli Wildermuth of Plano come here last winter and hold some meetings in our house. Much prejudice has been removed. Bro. Charles Barr was with us the last Lord's day, and gave us a fine sermon, having a full house and good interest. Heard many remark that it was the best sermon they ever heard, and that they never heard of those sayings in the Bible before. I guess that is right. So-called ministers are feeding their flocks on husks. I hope that all may come to the knowledge of the truth as taught by Christ and the apostles, and be saved.

Myself and family are trying to come up higher, that we may at least receive the crown that is promised to the faithful.

Yours in the one true faith,

Z. M. SANTEE.

WAMSLEY, Ohio, May 9, 1905.

Editors Herald: I am still in the faith, and can say with John, I know of the doctrine. We are still unorganized. But I can truly say I am thankful that the Lord is not confined to large congregations. We have our prayer-meeting; two families of us meet and have our Sunday-school. We have our trials and persecutions in this life; but Paul says that things present or things to come, height or depth, can not separate us from the love of Christ.

The writer is trying to live this true religion. I am thankful that the true gospel has been restored to the earth again. We must become humble before God. Jesus said, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven."

The earnest desire of my heart is that all people may accept the gospel and be saved. I want to say to the Saints, Be faithful to the end. We have the true witness that we are in the straight and narrow way that leads to life everlasting; and few there be that find that way. I ask the dear Saints to pray for me that I may be faithful to the end.

Let us all work and do all we can. The Savior said, "Ye are the light of the world; a city set on a hill can not be hid." So we must let our light shine that some wandering one may see the light of the gospel before it is too late. We must show to the world that we are what we profess to be and live our religion. James says, "Be ye doers of the word, and not hearers only, deceiving your own selves, for if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass." It is all right to be a hearer as far as it goes. According to Paul we have to hear first in order to become a doer. Paul says, "Faith comes by hearing, and hearing by the word of God," or in other words, Faith comes by hearing the word of God. So let us both hear and do the word. Some will complain that they do not receive anything from the Lord. It is their own fault. God does not do anything against our will. We must have faith, and we must have works with our faith. Faith and works must be linked together; one with-

out the other being dead. God only rewards us as our works have been.

Let us get to work and do our part and the Lord will do what he has promised; he will never leave nor forsake us if we do our duty. May God help us all and at last bring us up in the first resurrection to have that peaceful reign with the Savior here on the earth, when Satan will be put in the pit and shut up until the thousand years are ended.

Your brother in the faith,

J. T. MITCHELL.

Independence Items.

The present month so far has been marked by the occurrence of many events calculated to enlist considerable notice, yet space forbids only to mention a few of the most important ones, not the least of which were the opportunities the Saints have enjoyed in listening to a number of our elders on their return from General Conference.

Our brethren of the ministry are generally possessed of undoubted gifts for public speaking, and power to hold the attention of their hearers; but it is the earnest pleading for purity of life and solicitude for the welfare of weak, erring mankind, in whose interest they are offering the sacrifice of zealous yet humble service, which holds sway.

An unusual degree of interest seems to have been awakened among the young men, which certainly portends good results, especially at this time, when so many inducements are held out to our young people for frequenting the newly-opened parks and other places of recreation on Sunday afternoons.

According to report of our last Sunday-school business-meeting, the majority of its members are in favor of the resolution disapproving of officers and teachers attending the theater, skating-rink, or opera, also using tobacco and strong drink. This, some are inclined to believe, is a more radical position than even the church has hitherto held.

At the business-meeting of last Monday more than twenty names were added to the membership by letters of removal, and recently six have been baptized.

Two deaths have lately occurred, Bro. E. H. Boulson, formerly of Fremont, Nebraska, and Mr. M. M. Ahlstrom, the father of Bro. and Sr. Ahlstrom, living here. A short time before his death he suffered much from despondency and finally committed suicide by drowning. This together with other occurrences have conspired to cast a feeling of sadness over many in the community; then, too, as said in the newspapers, there are now and then crimes committed in our cities that "outrage the public's sense of humanity and morality."

One J. C. Hedgecock, an aged man of over sixty, living on the south side, and near the homes of some of the brethren, was brutally whipped and tanned by a crowd of whitecappers last Saturday night for no other reason than alleged attentions to a negro woman. No wonder Bro. Rushton says the word "miracle" should not be used so recklessly; and remembering how cruel and inhuman is the heart of man sometimes, we can but repeat his words, "The miracle of a transformed life is the greatest miracle I ever witnessed." And oh, how gracious are the inviting words on provision to the sinner: "The promise is unto you, and to your children, and to all that are afar off"—and surely many in this degenerate age are afar off.

So we see that although "Imperial Missouri" is pre-eminent in many respects,—especially so in regard to educational advantages and her growing enterprises,—yet according to all accounts there is much room for improvement.

The continued high winds, hail, and terrific electric storms experienced of late bring forcibly to mind the dreadful disasters of our neighboring States, Kansas and Oklahoma, where, within the past week, hundreds have lost their lives, and many more been fearfully injured by terrible storms and tornadoes. We are indeed witnessing the fulfillment of prophecy in these visita-

tions; but as Bro. Sheehy said in a late address, "Zion's work is moving on. Let our faith and confidence be in God and he will work mightily for us in his own good time."

We desire the prayers of the Saints in behalf of the sick ones here, some of whom we miss from their accustomed places because of their usefulness in the Lord's work.

Right away after the severe hail-storm at noon to-day, the sun shone out brightly and the robins and orioles began to sing over on the Temple Lot. Of course we were all thankful for pleasant weather again. This evening three or four young couples will be married and receive congratulations.

ABBIE A. HORTON.

LOUISVILLE, Kentucky, May 12, 1905.

Editors Herald: I have been preaching on the streets using a gasoline torch to make light. On last Monday night while preaching some one threw an egg at me but it did not hinder me the least in my discourse. By my preaching at this place I have an invitation to preach in the homes of a Mr. Glenn and a Mr. Richardson, whose parents both belong to the Utah church and are now in Utah. He seems to be interested. He is a Baptist at present.

Two weeks ago on Saturday night while preaching to a large crowd an infidel attacked me and we had a nice little tilt. The crowd all made a rush for me at the close to get to shake my hand. So the preaching of the gospel is a warfare, and I hope to say as did Paul, "I have fought a good fight and have kept the faith," that there may be laid up for me a crown of life.

J. W. METCALF.

Miscellaneous Department

Pastoral.

To the Saints in Minnesota; Greeting: As I have been placed in charge of this State I again ask for your co-operation. I desire to thank every Saint that answered my letters of last year, and again appeal to all, wherever you live in the State, to write me. If you think work can be done let me know, and I will try to see that you are not neglected. If you are so situated that you can take care of the brethren who may come, do not hesitate because you do not think a big congregation can be had. Let that be as it may; give them a chance and help us all you can financially. If you have not paid your tithing, and desire to do so, send it to Elder W. C. Griffin, Frazee, Minnesota, who is Bishop's agent for Minnesota. All who can, come to the reunion at Clitherall, June 10 to 20, and let us get acquainted.

To the brethren in the missionary force I will say, Wherever you find an opportunity to labor, take hold, you are welcome; but I hope all will meet at the reunion. We expect Bro. Herman C. Smith, our missionary in charge, will be with us. Conference of this district convenes the first day of the reunion.

Many of my letters of last year remain unanswered. Please look them up and answer, and let me know the situation where you live. Your brother in the gospel work,
AUDUBON, Minnesota. H. A. MCCOY.

To the Saints of the Rocky Mountain Mission; Greeting: The news of the appointments made by the late General Conference for that mission will have reached you ere this through the church papers. Some disappointment may be felt because so few have been sent, but this seemingly could not be avoided. The field is so great and the demands so many that there is not a sufficient number of laborers to suitably sustain the mission fields, hence the only way to proceed is to let wisdom have her perfect work and make assignments as she directs. We will need to unite, as in the past, and put forth our best efforts and trust results in the hands of him for whom we labor, and remain hopeful that in due time he will raise up more laborers for the vineyard.

At present there will be no change in the disposition of the laborers from last year. Bro. S. D. Condit will continue in direct charge of the field force in Idaho. His address is Logan, Utah. Bro. A. J. Layland and John Condit will be associated with him. Bro. J. W. Morgan will continue in a similar directive oversight as last year. His address is No. 725, East Dale

Street, Colorado Springs, Colorado. Bro. J. F. Curtis, James Kemp, J. D. Curtis, and J. F. Petre associated with him in the Colorado field.

Those laboring in Utah, Wyoming, and Montana will report direct to the missionary in charge. Bro. J. D. Stead and A. M. Chase will labor in different parts of the field as the demands may be most urgent, as they are familiar with the field. They expect to be in Montana at an early date. The missionary in charge would like to correspond with each one in the field, and others who may wish to do so, and thereby keep in touch with the immediate demands of the field. With the aid of local helpers, the membership, and friends of the cause we can do a good work even if our force is a small one.

Bro. J. E. Vanderwood is now laboring in Utah; and Bro. Swen Swenson and others will labor there some of the time. We are greatly in need of an experienced Danish-speaking laborer for that field, but have not been able to secure one. Bro. H. N. Hansen preferred not to receive an appointment this year.

Do not neglect to send in your quarterly reports promptly. Others are interested in those besides the one in charge of missions.

Thanks are extended to the Saints for their confidence and care in the past; and may our associations together the present year be such as will increase that confidence and also increase the pleasure of our personal relations. Let us not be slothful servants, but hopeful and alive to duty, improving every opportunity.

The Utah contingent is something to be reckoned with at almost any point in this mission. It is all right to open their eyes as well as those of the people to their stupendous errors in belief. Of course it is measures not men that we have to do with. When they are ready to repudiate by church action the dogmas of "blood atonement," i. e., the theory of killing men to save them; that Adam is God; the false temple-service imposed with its terrible oaths, dubbed "endowment"; Utah as Zion; polygamy, etc., and render proper respect to the laws of the country in which they live, it will be time enough to cease our conflict with them on these points. One wiser than others among them remarked jocularly to me, "It would not do for us to repudiate those things; you Josephites would not have any ammunition left to fire on us." Pretty well said, I thought. He had sense enough to know we were not personal enemies and could realize that as long as they held to those obnoxious views, tacitly or otherwise, it was a proper thing to criticize them and keep it up until they are willing to repudiate. But here we are again. How can assumed infallibility repudiate? So the conflict is on.

May the Lord bless the faithful at home and abroad and crown their efforts with success.

WM. H. KELLEY, Missionary in Charge.

Box 181, SALT LAKE CITY, Utah.

To the Ministry, Saints, and All Whom It May Concern, Located in Michigan, Indiana, Northern Illinois, and Wisconsin: The Presidency having seen fit to appoint me to the above field, the same having been ratified by the conference, and feeling so much better acquainted with you than I did one year ago, and hoping the coming year may add largely to that acquaintance to our mutual good, it is thought well to offer the following:

1. J. J. Cornish, Reed City, Michigan, will be in associate charge of Northern Michigan, Eastern Michigan, and Southern Michigan and Northern Indiana Districts. 2. W. D. Ellis, who will please give his field address, will occupy like position in Southern Indiana District. 3. Bro. F. M. Cooper, Plano, Illinois, will so occupy in Northeastern Illinois District. 4. F. A. Russell, 931 Grand Avenue, Davenport, Iowa, may be reported to in Kewanee District. 5. C. H. Burr, Plano, Illinois, will be in charge of Wisconsin.

That these brethren may report early to me the ministry in general will please see to it that their quarterly reports are made out and forwarded not later than the first of July, October, January, and March. The importance of reporting on these dates requires that you note them in your note-books and comply with this request.

That we may keep in more direct touch with the work in general, will the branch presidents please report to the district presidents, and the latter to the ministers in associate charge, so that the latter may report to me and I to the First Presidency and thus a complete system of reporting be had and a knowledge incident thereto obtain.

So far as I am acquainted with the Saints it is felt that you do not need to be reminded that the railways will not carry your brethren for nothing; it is also suggested that as ministers for God we need to practice the strictest economy.

In matters of conflict that necessitate a public debate the minister will please confer with the missionary in general

charge prior to engaging in such debate so that no conflict of action will ensue.

Understanding the more specific duty of the evangelist is that of a revivalist, permit me to suggest that where you feel that you have such need especially existing that you write the evangelist accordingly. This does not prohibit others from acting in such capacity, neither is it intended as a hint that said evangelists are not to feel free in the exercise of other duties and privileges.

Those on the retired list and living in the above mission will please write me at once as to their financial need that I may be able to confer intelligently with the Bishop, and then send me a general report March 1, 1906.

Hoping to visit all within the year and that God's blessings and favors may be granted to us generally,

Your colaborer in Christ,

J. W. WIGHT.

To the Ministry and Saints of Ohio, West Virginia, Virginia, Eastern Kentucky, and Western Pennsylvania; Greeting: Another conference year is opening auspiciously before us and that we may improve every opportunity to advance the work entrusted to our care we desire the hearty co-operation of the local ministry and membership as well as of the missionaries. The Lord has said: "Let him that laboreth in the ministry and him that toileth in the affairs of the men of business and of work labor together with God for the accomplishment of the work entrusted to all." Every Saint seeking to honor this instruction will contribute of his means that there may be sufficient in the treasury to properly care for those who are far from home and loved ones. We urge all local ministers to prosecute the work in the vicinity of their homes. Become soul-winners for the Master.

That the missionary-work may be systematized the following brethren will act as sub-ministers in charge of the districts designated: F. J. Ebeling, Ohio and West Virginia; J. W. Roberts, Virginia; D. A. Anderson, Kirtland. Those laboring in Pittsburg District will report direct to the minister in charge.

By special arrangement with Elder F. A. Smith of the Southern Mission we will care for the work in Eastern Kentucky. Bro. William H. Hanner will labor in the vicinity of Covington, and Bro. E. E. Long in the eastern end of the State.

It is desired that every missionary will obtain from the HERALD Office a copy of the loose-leaf monthly report books and promptly report their labor as instructed.

We renew the request that all arrangements for discussions be made after consultation with the one in charge.

I shall expect the missionaries to leave the branches to the care of those placed over them and prosecute the work assigned them, with the warning voice.

Praying the divine blessing may attend each one,

Your colaborer in the Lord,

WILLOUGHBY, Ohio, Route No. 2.

U. W. GREENE.

To the Saints of Southern Missouri District, and those counties joining on the east; Greeting: Bro. I. N. White having put me in charge, I desire to do all I can to advance the work entrusted to all. And that we may all be united in one grand effort to push the work, let us give each other our co-operation.

Those isolated members who want meetings and can secure an opening, will please write me as below.

And to the local officers: We shall expect to hear from you; and we urge you to move out in your official duties, and let us have a report of your work at our district conferences. There are elders and priests in the district that have not reported to the conferences in years that we shall expect to hear from in some way. Let us know if you are still in the faith, or have you lost sight of that love of Christ wherewith he has loved you and called you to the holy priesthood of God. It might be well to inform you that the district has passed a resolution to look with disfavor upon officers failing to report for a reasonable length of time.

To the missionaries appointed here: We hope to see each one move out into new fields, and open up the work in those parts where the gospel has not yet been proclaimed. Do not wear your shoes out going from branch to branch, for we will leave the branch work to those called to that work. To be sure, as Bro. A. M. Baker is our district president, he will have to see after the branches to some extent. Let us labor together in love for the Master's sake.

J. T. DAVIS.

WEST PLAINS, Missouri, Box 591.

Elders' Court.

The wherabouts of one John Vernon being unknown to us, he is hereby notified to appear either in person or by counsel before

an elders' court, July 1, 1905, to answer to charges preferred against him by the Clarksburg Branch of the Reorganized Church of Jesus Christ of Latter Day Saints.

JOSEPH BIGGS, President.
F. L. SHINN, Secretary.

Change of Field.

Because of conditions that make the following changes necessary, Bro. Charles H. Burr, is changed to Wisconsin, Bro. C. Scott to Northeastern Illinois District, and George Thorburn to Kewanee, Illinois, District.

J. W. WIGHT, Missionary in Charge.

Independence Bishopric's Notice.

For the benefit of the church and members the Independence Stake bishopric has established a real estate department at their headquarters. A. H. Parsons, first counselor, will be in charge at Holden, Missouri, and B. J. Scott, at Independence, Missouri. List of city and country property furnished free on application.

Inclose stamps and direct all mail to R. May, Independence, Missouri.

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Notices.

To the secretaries of the branches in the Kewanee District: Will you please advise me how many delegates from your respective branches expect to attend the district conference to be held at Dahinda, June 3 and 4, 1905? Those isolated from branches who contemplate coming please notify me. Trains arrive from Galesburg at noon, and 7.45 p. m. From the east at 9 a. m. and 1.49 p. m. Carice B. Hayes, secretary, R. F. D. No. 1, Dahinda, Illinois.

The date of the Central Illinois Sunday-school convention and conference which is to be held at Beardstown, has been changed from June 2 and 3 to June 9 and 10. F. M. Sharrock, president, M. R. Shoemaker, vice-president.

Conference Notices.

Clinton District conference will convene at Veve chapel, June 17, 1905, at 10 a. m. Those sending reports, credentials, or communications by mail, please send to the undersigned, on or before June 15. A. C. Silvers, secretary, Walker, Missouri.

Conference of the Southern Michigan and Northern Indiana District will meet at Galien, Michigan, June 3 and 4, 1905.

The London District conference will be held at Manitouwaning, Manitoulin Island, on June 17 and 18, 1905. No reports are required from branches. Hannah Leeder, secretary.

Convention Notices.

Nauvoo District Sunday-school association will convene at Ft. Madison, Iowa, June 2, 1905, at 10 a. m. Jessie J. Ward, secretary.

The Nauvoo District Religio convention will convene at Ft. Madison, Iowa, June 2, 1905. Delegates should be elected. W. H. Gunn, secretary.

The Gallands Grove District Sunday-school association will convene at Dow City, Iowa, May 25, at 8 p. m. Religio will meet May 26, at 2.30 p. m. Floy Holcomb, secretary, Dunlap, Iowa.

The Des Moines District Sunday-school convention will be held in Des Moines, Iowa, Friday, June 2, 1905, in Saints' chapel, corner Fourteenth and Lyon Streets, East Side. Elsie E. Russell, secretary, 503 High Street, Grinnell, Iowa.

The Pottawatamie District convention will convene at Carson, Iowa, May 26, 1905, at 10.30 a. m. All schools are requested to send delegates. E. H. Carlile, secretary.

The Chatham District Sunday-school convention will convene with the Cedar Springs Branch the Friday prior to the convening of the June conference at 9 o'clock a. m. From 9 to 9.45 will be devoted to the usual opening exercises and class work, regular lesson. From 11 to 12 will be occupied in speeches and unfinished business. Come prepared to vote on the library rules. Mary M. Green, secretary.

The Eastern Iowa District Sunday-school convention will convene at Fulton, Iowa, May 26, 1905; business-session 10.30 a. m. Trains met Friday morning at Maquoketa. Cora E. Weir, secretary.

The Saints' Herald.

ESTABLISHED 1890.

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

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

Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 40 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.

For advertising rates apply to the business department.

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

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

The Religio and Sunday-school conventions will be held at Cadillac, Michigan, June 16, 1905, in the Gotha Temple. Appoint your delegates. Send credentials and reports to H. A. Doty, 116 Monroe Street, Traverse City, Michigan.

Convention of Zion's Religio-Literary Society of Northern Michigan District will convene at Cadillac, Michigan, June 16, at 9 a. m. Secretaries forward reports promptly to H. A. Doty, secretary. J. A. Grant.

Died.

WALKER.—Laura E. Durphy was born in Page County, Iowa, September 3, 1884; moved to Oklahoma with her parents in February, 1899; was united in marriage to Milo E. Walker, December 15, 1901. To them were born two little girl babes, who by her death are left motherless, but will be cared for by their grandparents. She united with the church, August, 1904; baptized by Hubert Case. Died April 29, 1905, of heart-failure. Funeral from the home, conducted by Reverend Huff (of the Christian Church). She was the first of a family of twelve children to be called away.

RANDALL.—Near Columbus, Kansas, Bro. Curtis G. Randall; was born January 23, 1891; died March 19, 1905, after a short illness of two days, with hemorrhage of the bowels. Blessed August 21, 1892, by William Westervelt and W. S. Taylor; baptized July 23, 1899, by James H. Davis; confirmed by J. A. Davis and W. S. Taylor. He was a kind, gentle, quiet, peaceable boy, loved by all who knew him best. He was the only son of Curtis and Sallie Randall. Services at the home, conducted by W. S. Taylor; sermon by Henry Smart.

BOULSON.—At Independence, May 7, 1905, Bro. Edward H. Boulson. He was born June 10, 1838, at Hanover, Germany. Baptized and confirmed March 14, 1874, at Valley, Nebraska, by George Hatt. Ordained an elder at Omaha, Nebraska, March 18, 1880, under the hands of Nelson Brown. He led a quiet and peaceful life in the gospel and with friends and neighbors. Leaves an aged companion to mourn. Funeral-service at the Stone Church, in charge of H. H. Robinson; sermon by Robert M. Elvin, from Proverbs 25:2; interment in Mound Grove Cemetery.

NORTON.—Bro. Nelson A. Norton died at his home in Sparta, Michigan, May 2, at the age of 68 years. He was born in the town of Macon, Lenewa County, Michigan. He was baptized into the church when he was between ten and eleven years old, and to the day of his decease stood firm for the faith. Funeral-services were held at the Alpine union church, May 5, 1905, at 2 p. m., and his remains laid to rest in the Alpine Cemetery. Sermon by W. D. Ellis, assisted by Francis Granger. He leaves a wife and two daughters to mourn his loss.

JOURNEY.—Minerva Christeen Spurgin, daughter of the late Jesse W. and Caroline Spurgin, was born November 21, 1858, in Missouri, and baptized February 1, 1874, by George Nutall. After great trials and suffering she died of consumption, April 30, 1905, in Merced, California, and leaves a husband, three children, one sister, and one brother to mourn their loss. Funeral-services conducted by Charles E. Crumley.

HEDGLIN.—Jessie E. Bishop Hedghin, born April 9, 1901, died April 14, 1905, at 406 Cedar Avenue, Scranton; the only son of Sr. Mary Ann Hedghin. Buried April 17, 1905. Service conducted by Elder L. Bishop.

ULRICH.—Minnie Leona Putnam Ulrich was born July 27, 1867, near Centerville, Pennsylvania. Died May 10, 1905, aged 37 years, 9 months, and 18 days. Husband and six children, together with a large circle of friends and relatives, mourn her departure. She was privileged to hear the angel's message which was made known to her through the Spirit of revelation—and which she soon after accepted and was baptized December 3, 1898. She remained an ardent, faithful worker in the cause she dearly loved, and testified to its truthfulness up to the time of her death, as many of those present know.

LEWIS.—Sr. Margaret Lewis was born near Hirwain, Glamorganshire, South Wales, seventy-nine years ago next October; died April 19 at Gadlys, Aberdare, Wales. Buried at St. Fagan's church at the above place on the 22d. Services were held at the house in charge of E. B. Morgan, assisted by Thomas Jones and John G. Jenkins. Sr. Lewis united with the church about sixty years ago. She was faithful and confident in her devotion to God. She leaves four sons and one daughter to mourn.

"How blest the righteous when he dies,
When sinks a weary soul to rest!"

The Real Meaning of the Kansas Oil Agitation.

On the face of the laws enacted, the Kansas Legislature has taken a definite step toward the settlement of the trust problem, writes I. F. Marcossin in the May *World's Work*. This step consists of laws preventing discrimination in prices to crush competition, establishing maximum freight rates, penalizing the making of rebates, and making oil pipe-lines common carriers. But the constitutionality of these laws remains to be proved. The Standard Oil Company, as the statements of its representatives indicate, says that it is impossible to observe some of the laws. The corporation will not surrender without a fight. The highest courts must decide.

The State Refinery may, or may not, be a success. But it will tell people a great many things about the profits of oil refining that they do not know. These facts will aid to a better understanding of the methods taken by trusts to prevent competition. In essence, the chief merit of the refinery may be publicity.

The working out of the Kansas experiment, whether it be Socialism or not, will be watched as one kind of test of the case of the people against the monopolies.

Cabin That Roosevelt Lived In.

The log cabin that President Roosevelt lived in for three years while he was a rancher will be exhibited at the Lewis and Clark Exposition as a part of the state of North Dakota's exhibit. The cabin has been taken apart and the pieces have been numbered, so that it may be put together again exactly as it was when the President lived in it as a cowboy.

It was in 1883 that Mr. Roosevelt went to North Dakota and purchased the Maltese Cross Ranch, a place on the Little Missouri River eight miles south of the town of Medora. On taking possession Mr. Roosevelt changed the name to Chimney Butte, on account of a chimney-shaped butte a short distance away. The rough cabin which he bought with the ranch was the future President's only home for nearly three years, and in it he lived the life of the cowboy.

In the cabin at the Lewis and Clark Exposition this summer there will be exhibited also a number of interesting mementos of the President's life at that period. An old straw hat, which Mr. Roosevelt wore when he went to the ranch, but which was discarded shortly afterward as unsuitable to the kind of life he must lead, was found in an old sack in a corner of the cabin, and will be shown to visitors at the Western World's Fair. Other relics will include the President's old gun, his "chaps," boots, and the war bag in which he stored these articles when he gave up his cowboy life.

While the Roosevelt cabin probably will prove the most popular feature of its participation, North Dakota will have a most interesting display at the Fair. The citizens of that State are proud of its resource, and when the legislature refused to appropriate money for representation at the Lewis and Clark Exposition, they raised the required money by private subscription, under a plan proposed by Governor E. Y. Sarles.

North Dakota, being an agricultural State, will have its exhibit in the big agricultural building at the Exposition, where wall space thirty-six feet wide by ninety long has been awarded. In this space an exhibit of grains and grasses and other farm products will be made, with the view of telling the world of the greatness of the State as a farming country. Commissioner Warren N. Steel of Bismarck is in Portland, superintending the installation of the exhibits, almost all of which have arrived.

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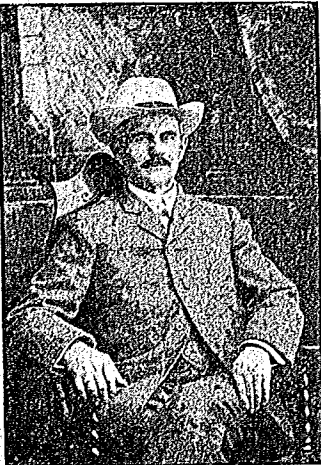
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The Saints' Herald

"If ye continue in my word, then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free."—John 8:31, 32
 "There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2:27

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Editorial

OFFICERS' DUTIES.

"THE TEACHER—[CONTINUED.]

"It is not proper to suppose that any office instituted of God for the establishment, or the government of his church, was intended to be a sinecure—an office existing in name only,—the man holding it an honorary appendage to the church body politic. If there be such an office, it certainly does not come within the province of an incumbent of the teacher's place.

"His duties differ from the duties of a deacon, and still are so closely allied to them that he may require the deacon as an assistant. The teacher is made the constable of the church, the arm of public service, to secure by personal supervision of the Saints the performance of their public duties.

"We quote from section 17, paragraph 11; and as this quotation will be frequently referred to, both in this article and others that may follow in this series, and may possibly be used by those who take exception to the positions taken by us, we shall quote it entire:

"The teacher's duty is to watch over the church always, and be with and strengthen them, and see that there is no iniquity in the church, neither hardness with each other; neither lying, backbiting, nor evil-speaking; and see that the church meet together often, and also see that all the members do their duty, and he is to take the lead of meetings in the absence of the elder or priest, and is to be assisted always, in all his duties in the church, by the deacons, if occasion requires; but neither teachers nor deacons have authority to baptize, administer the sacrament, or lay on hands; they are, however, to warn, expound, exhort, and teach, and invite all to come to Christ."

"It is not difficult to draw a conclusion as to what the general duty of a teacher is; but so much is left unwritten that there are not many who feel themselves fully or even fairly competent to define what are the duties, or give a list of those duties specifically the prerogative, or right, or privilege of that particular church officer.

"It is the duty of a teacher 'to watch over the church always.' 'This watching over the church is one of the special prerogatives of this officer; but the manner of his watching is not clearly indicated.

"We are of the opinion that this clause, fairly construed, means this: He is to know personally every member of the church unto which he is made a standing minister. He is to become acquainted with their general walk and conversation; to know whether they are careless, indifferent, ignorant, or willful in not attending the meetings of the church, if they neglect to attend. He is to be a pacificator between brethren and sisters who have become estranged by offenses, or otherwise, and who are unreconciled. He is to be the medium through whom wise counsels may prevail, when members grow angry and say harsh things of each other publicly. He is to allay fears, dispel doubts, encourage, cheer, and comfort any whom he finds drooping and doubtful in spirit. He is to arrest the course of the liar by careful reproof, and a teaching of the excellencies of truth; to stop by instant rebuke the tongue of the backbiter and the slanderer; to refuse to listen, except as a mediator, to any scandalous charge against any one, and not then, except

ELDER JAMES MOLER has duly arranged for a year's canvass of the work in St. Joseph, Missouri, and takes hold with the assurance that brings success in his new field. We hope he will be fully sustained in his efforts, by the St. Joseph Saints. Unity and a little enthusiasm in the work will bring a great success to the cause, in that city.

the person complaining has attempted reconciliation and been refused a hearing by the aggrieving member. He is to protect and defend the character of all who are absent when they are assailed in his presence.

"The teacher is to see that 'the church meet together often,' and also, that 'all the members do their duty.'

"By this clause the teacher is made the active, vigilant, assembling officer; the one through whom official notice of meetings is circulated; the one to whom especially belongs the outside duty of gathering the flock, and through whose instrumentality the warning voice of the council is heard by refractory members. He is made the officer to serve 'citations to trial' and 'summons to attend as witnesses.' He should attend the sittings of the councils to serve as a messenger to execute the will of the council away from the assembly-room. He should, if possible, attend the sitting of the elders' conferences to prepare himself for all his duties.

"The teacher is to 'take the lead of meetings in the absence of the elder or priest.'

"This clause has been one of those which has given occasion for misapprehension, and discussion.

"The fact that the teacher is given authority by this declaration to take the lead of meetings; the fact that paragraph 22, section 83, Doctrine and Covenants, provides that teachers should be appointed to watch over the church, to be 'standing ministers to the church'; the fact that King Mosiah granted Alma authority to 'establish churches,' and to 'ordain' teachers over them; the fact that Nephi did 'consecrate' 'teachers over the land' of the people; the fact that God 'gave teachers' to the church; the fact that God hath 'set' teachers in the church, and the fact that there were 'teachers' in the church, as before cited, are all evidences that teachers may preside over churches, watch over and teach them, care for them, counsel them, rebuke them, reprove them, cherish them, strengthen them, comfort them, and build them up.

"By paragraph 25, section 17, the teacher's duty includes carrying the reports of names and other items from the churches to the elders' conferences.

"By paragraph 9, section 39, teachers are to 'labor' with their hands.

"By paragraph 5, section 42, teachers are to 'teach' 'observe the covenants and church articles to do them,' and are to be directed in their teachings by the 'Spirit' given unto them by the 'prayer of faith.'

"Paragraph 5, section 83, declares the necessity of teachers.

"Paragraph 37, section 85, provides for the appointment of a 'teacher' in what we believe to be a school of the prophets; but this teacher is not the official teacher of the church, for in paragraph 43 he is called 'president or teacher.'

"In paragraph 31, section 105, there is provision made for a president, or presiding officer 'over those who are of the office of teacher'; and paragraph 39 of same section specifies how many teachers may be presided over by a presiding teacher; this number is twenty-four. He may therefore preside over twenty-four of the same grade of office as himself, in council, in directing, controlling, guiding, and assisting them in their deliberations.

"From what we have now written on this subject, after as careful research of the law as we have been able to make, we are prepared to assert the foregoing as the duties of the teacher. We are further prepared to say that we think the duties of the office of teacher have been much neglected; and that men have been ordained elders who had more capacity for, and would have made able and wise teachers. Men who have not been able to be actively engaged as field-laborers, and who would have been very efficient as teachers in caring for the flock, have refused to act as teachers, under the mistaken notion that their priesthood would suffer indignity by so doing, that it was hardly commensurate with the calling of an elder to perform the necessary duties of a teacher.

"We are still further of the opinion that there are good men who hold the office of teacher who have been hindered from performing the duties of their office, because of the unwise and uncalled for opposition of elders, who, over-zealous of the dignity with which they were invested as holding the superior priesthood, have unduly repulsed them as teachers, and denied them the privilege of magnifying their calling.

"Whatever act may be necessary to be done, whatever duties wisdom and the Spirit point out as adapted to enhancing the good of the cause, not specially assigned to other officers, or not forbidden to the teacher, may be done by him, and are within the role of his duties.

"Let every man learn his duty,' has long been and is a trite saying in the church. We now urge the adoption of one equally as excellent and as true, 'Let every man do his duty.'

"DUTY OF PRIEST.

"In pursuance of our self-imposed task we attempt in this article to give some expression of the views we hold touching the duty of the priest.

"The common acceptation of what the word signifies, as found in Webster, is as follows:

"A presbyter or elder; a minister; one who is authorized to consecrate the host and say mass; but especially, one of the lowest order possessing this power.' 'A presbyter, one who belongs to the intermediate order between bishop and deacon.'

"The definition of presbyter is: 'An elder having authority to instruct and guide in the church.' 'One ordained to the second order in the ministry, called also a priest.'

"Doctor Buck states that one class in the Church of England, who consider the sacrament of the Lord's supper both 'commemorative and eucharistical,' also consider all those 'authorized to administer that sacrament in the strictest sense priests.' 'Others hold the Lord's supper to be a *feast* upon the *one* sacrifice, once offered on the cross; and these must consider themselves clothed with some kind of priesthood.'—Buck's Dictionary, page 369.

"These statements are given for the purpose of showing the generally understood nature of the priest's office; not for the purpose of citing them as definitely deciding the question; only as aids, not as finalities.

"Now for a long season Israel hath been without the true God, and without a teaching priest, and without law.'—2 Chronicles 15:3.

"It would not be very difficult to enumerate many of the duties of the priest under the Mosaic economy; but that there will be some obstacles lying in the way of defining the duties of that office under the economy of the apostolic ministry, we need not doubt.

"And it came to pass that I, Nephi, did consecrate Jacob and Joseph, that they should be *priests* and *teachers* over the land of my people. And it came to pass that we lived after the manner of happiness.'—2 Nephi 4:5.

"And it came to pass that king Mosiah granted unto Alma, that he might establish churches throughout all the land of Zarahemla; and gave him power to ordain priests and teachers over every church. Now this was done because there were so many people that they could not all be governed by one teacher; neither could they all hear the word of God in one assembly; therefore they did assemble themselves together in different bodies; being called churches; every church having their priests and their teachers, and every priest preaching the word according as it was delivered to him by the mouth of Alma; and others, notwithstanding there being many churches; they were all one church; yea, even the church of God; for there was nothing preached in all the churches except it were repentance and faith in God.'—Mosiah 11:12.

"And, behold, you are they who are ordained of me to ordain *priests* and *teachers* to declare my gospel, according to the power of the Holy Ghost which is in you, and according to

the gifts and callings of God unto men.'—Doctrine and Covenants 16:5.

"The priest's duty is to preach, teach, expound, exhort, and baptize, and administer the sacrament, and visit the house of each member, and exhort them to pray vocally and in secret, and to attend to all family duties; and he may also ordain other priests, teachers, and deacons; and he is to take the lead of meetings when there is no elder present, but when there is an elder present he is only to preach, teach, expound, exhort, and baptize, and visit the house of each member, exhorting them to pray vocally and in secret, and attend to all family duties. In all these duties the priest is to assist the elder if occasion requires.'—Doctrine and Covenants 17:10.

"And the elder or priest shall administer it.'—Doctrine and Covenants 17:22.

"Or send by the hand of some priest.'—Doctrine and Covenants 17:25.

"I give unto you a commandment, that every man, both elder, priest, teacher, and also member, go to with his might, with the labor of his hands, to prepare and accomplish the things which I have commanded.'—Doctrine and Covenants 38:9.

"And also priests to preside over those who are of the office of priest.'—Doctrine and Covenants 104:31.

"And that the solemnization should be performed by a presiding high priest, high priest, bishop, elder, or priest.'—Doctrine and Covenants 111:1.

"The passages of Scripture, and quotations from the Book of Mormon and Book of Covenants are presented together for the purpose of assimilation, as no one isolated passage can give so much light on a given subject as many, or all that may be cited, bearing upon that subject placed in comparison together.

"From these quotations we receive the understanding of the priest's duty, or duties, which we give in this article. It is the duty of a priest to 'preach the word.'

"In preaching the word, a priest is privileged to use all the diligence, faith, and charity requisite to be used by an elder to render his preaching acceptable. He may likewise sing, pray, open meetings and conduct them, using the Scriptures as a text-book. He may invite men to come to Christ, using every auxiliary, honorably and truthfully, within his reach; and may baptize into the body of Christ those who hear and believe on his words. So far, the duties of a priest do not materially differ from those of an elder; and indeed from the character of those duties we may be excused if we conclude that the priest's office is of a composite character, spiritual and temporal.

"In the specification of the duties of a priest, as in those of both teacher and deacon, there is much undefined in the law that may be understood by the nature of those duties which are clearly stated.

"The organization of branches or congregations of disciples into churches, as they may gather themselves together in the various places where elders may preach and baptize, is not provided for by direct commandment, so far as the organic law contained in the Doctrine and Covenants reveals the commandments; yet there are few who would risk their reputation by asserting that congregations or churches could not be so organized. The good of such churches and the genius of the work demand organization.

"How this organization is to be effected, and who shall convene the members of whom this organization shall be composed—the believing and baptized disciples—or who shall be selected from among them to become their standing minister, or how he shall be appointed, chosen, or elected, are not pointed out; but it is quite essential that all these things shall be done.

"The New Testament affords but meager record as to how the various churches were organized; but bishops and deacons are both written of; and in various places the church is named as being under rule, being governed, controlled, or supervised by some one of their own number.

"The Book of Mormon, as we have before quoted, affords us a certain indication of the manner in which those churches were organized there written of; and *priests and teachers were ordained over them.*

"The spirit and power of the instruction given by King Mosiah unto Alma, were to organize those hearing, believing, and obeying the word, into churches; and select from their midst men who should be ordained to have charge over them, spiritual and temporal authorities for temporal and spiritual labors.

"These selections were evidently to be made, governed, aided, and decided under one of three conditions; either chosen by the voice of the body, ascertained by nomination and vote; by the authoritative declaration and selection of the person who was instrumental in originating and conducting such organization; or by the appointment of the Spirit through proper representatives of the church, in answer to the prayer of faith. In the event of one being appointed by the Spirit, the office to which he should be called would most likely be named; but in case he should be selected by the voice of the person officiating, or by the choice of the people, he would needs be so chosen 'according to the gifts and callings unto men,' and ordained according to the 'power of the Holy Ghost in the one ordaining.' Ordination in either case must be in accordance with the law by which the church was established and by which it should continue.

"What instructions King Mosiah gave Alma touching the manner of his organizing churches, the selection of persons for officers and the grade of office to which they should be ordained, does not appear; but the fact recorded that Alma in accordance with the permission of King Mosiah did organize churches, is evidence that he was acquainted with some law by which his acts should be regulated, or that he had received some specific instruction from the King; or what would serve our present purpose far better, had received instruction from the Spirit of Christ.

"One of the reasons given for organizing churches, was that all could not be governed by one teacher; nor could they all assemble at one place to hear one person declare the gospel.

"Whatever may have been necessary for Alma to do in organizing those churches was done; and when he ordained priests and teachers over those churches, he very evidently did not transcend either his instructions or the law by which they were to be organized.

"Whatever now may be said, the priests ordained by Alma must have been preachers; men of character and standing; men of influence and power; men of ability and gifts; men able to persuade, incite, and urge other men on in the spiritual race; men prepared to place themselves in the advance in defense of the church, in all good works, and in suffering for the cause; wise enough for counsel, and strong enough for battle against error; men who were not sycophants to those above them, nor tyrants to those below them; in a word, standing ministers to and guardians of the flock.

"It is the duty of a priest to 'teach.' This teaching is for the benefit of the church, and though he holds the privilege in common with the teacher and deacon, it is made his *duty* by the statement that he is to teach. He shall teach the things of the kingdom, deriving the instructions which he imparts from the word of God, from the teachings of the elders, from the dictation of wisdom, and the voice of the Spirit.

"It is the *duty of a priest to expound and exhort.*

"He shall make himself conversant with the scriptures, the laws of the church, the covenants and commandments, that he shall be able to give them a proper construction and application.

"It is a priest's duty to *visit the house of each member, and exhort them to pray, etc.*

"In the discharge of this duty there is grave responsibility imposed upon the priest. He comes in contact with all kinds

of people, under various circumstances, and of different tempers. He must be cool, sagacious, and wise, whatever may be his natural disposition; it is his duty, therefore, to cultivate those qualities.

"In his visits from house to house the priest must necessarily hear and see much of the inner or domestic life of the Saints; it is his duty, therefore, to refrain from telling what he sees and hears; and in no case is he justified in betraying confidence reposed in him by those among whom his visits are made. His questions should be few, and directly connected with his spiritual office as priest. He must neither be suspicious of, nor give rise to suspicion in others. He should study to make his visits welcome seasons of enjoyment to the Saints. He must not hear, encourage, nor meddle with, personal differences where hardness against others is held, only to sooth, palliate, or advise to seek for and obtain reconciliation; this he should exhort offenders and offended alike to do.

"The priest is to take the lead of meetings 'when there is no elder present.'

"The priest is to assist the elders in all the duties enumerated in the paragraph of section 17 which defines the priest's duty.

"The taking 'the lead of meetings' is made a part of the duty of a priest, and from the connection of this paragraph, with duties defined in other places, the facts heretofore cited, of the formation of churches by Alma with 'priests and teachers' over them, and the declaration made in section 17, paragraph 25, that the lists of members should be sent to the elders' conferences by the hands of a priest, show that it was contemplated that churches could be represented by that priest; the further fact that a priest is authorized to administer the sacrament, are all significant that the same unwritten rule of church law by which different churches may be organized, provides that the chosen, selected, or appointed officers, are presiding officers over such churches. The priest here spoken of, then, is such chosen, selected, or appointed person ordained over the church.

"The priest is to assist the elder in all these duties if occasion requires, and in no other case does occasion so urgently require as in the case of the absence of the elder.

"In paragraph 11, section 17, it is made the duty of the teacher to take the lead of meetings in the absence of the elder or priest.

"These two paragraphs, the tenth and eleventh of section 17, of the Doctrine and Covenants, have been made the subject of much discussion. In most of these discussions it has been insisted, by some, that the words 'he is to take the lead of the meetings when there is no elder present, but when there is an elder present he is only to preach,' absolutely prohibit a priest from taking the lead of a meeting when there is an elder of the church, belonging to the same branch, present in such meeting. This is the chief and strongest objection against a priest presiding. It is used as an unanswerable argument, and so it is always thrown in as a clincher.

"Paragraph 11 has the terms differently placed, and the words 'the elder or priest,' seem to have a specific reference to some one of the whole number of elders and priests as 'the' one elder or priest indicated. It is not claimed that this eleventh paragraph can be so strictly construed as paragraph 10.

"We desire in this connection, although it may be deemed a digression, to offer the following:

"If the words 'no elder present' and 'an elder present' are to be construed to include only elders belonging to the branch, or particular church, meeting at any one given place, do not the words 'the elder or priest,' in paragraphs 11 and 22, equally as certainly indicate some one of those elders and priests belonging to such branch? If so, are there not two declarations making the application specific and limited, against one making it indefinite and general?

"Again, if the words 'no elder' and 'an elder,' occurring in paragraph 10, prohibit a priest who belongs to a branch, or

specific church, from taking the lead of any meeting when there may be an elder of the same branch present, by what rule of construction are those words confined in their meaning to elders belonging to the branch?

"Again, if it is an interpolation to construe the words 'the elder or priest' occurring in paragraphs 11 and 22, to mean the elder or priest chosen, selected, or appointed over that particular church, is it not also an interpolation to say that the words 'no elder,' and 'an elder' in paragraph 10 mean the elders resident in, or elders of that particular church?

"The declaration made in paragraph 8, 'and to take the lead of all meetings' is distorted when it is construed to say the 'elders are to take the lead of all meetings.' In the beginning it reads, 'An apostle is an elder, and it is his calling'; the pronoun *his* representing the word *apostle*, not the word *elder*. If it read an elder is an apostle, and it is his calling, etc., then the sentence might with propriety be construed to signify that 'the elders are to take the lead of all meetings.'

"We have never been in favor of a strained construction of the law; nor are we any more in favor of seeing the law overrode and set aside by precedents not in accordance with the law; and where access can be had to the law, and a construction be put upon that law harmonious with itself and with the organic law by which the church was established and perpetuated; that construction should obtain and be observed; the charge then that we sometimes go contrary to some former precedents has not yet daunted us when hurled at us by those who hold views of the law created by those precedents.

"The fact that many branches of the church were governed and controlled by an elder and his two counselors, does not invalidate the law of organization for branches, or churches, if we can find that law. We find no law providing for a presiding elder and two counselors as the officers of a branch, or separate church; but we do find the priest, teacher, and deacon spoken of as standing ministers to the church, priests and teachers being ordained for that especial purpose.

"Whenever usages of the past contradict or contravene the organic or governing rules of the church, those usages should be abandoned, and a nearer approximation to those rules should obtain.

"We can not say what prejudices may be held respecting the taking the lead of meetings; but if by this taking the lead of all meetings, it is intended to convey the idea that the care, trouble, anxiety, and self-sacrifice necessary and incident to the spiritual oversight of a church of six or several hundred of the disciples of Christ is meant, we can see nothing especially to be desired to make one jealous of such honor; and just as little do we see the propriety of any man being so tenacious of his personal dignity as to claim from another the privilege to read a hymn; to invoke a blessing; to read a chapter; to deliver a discourse; or preach a sermon; to pronounce a benediction, and be subsequently tortured by fear lest he has trodden on some other man's pet theory, or denounced some other man's pet practices; to be harassed by charges of error, lack of judgment, false doctrine, and so on to the end of the chapter as read by some one of equal ability and equal right to the same privileges.

"The priest is to 'teach, expound, exhort and baptize, and visit the house of each member, exhorting them.'

"These duties are continuous, involving a constant watch-care and oversight; not merely an occasional visiting or exhorting, during the time of meetings. A consideration of the language of this statement of duties, shows that the presence of the priest or teacher is always recognized; that he is the visible presence of the power and authority of the church, its spiritual safeguard. His duties neither begin nor end at the close or opening of the meeting-room door; he is always on duty. In him the higher and the lesser blend, in him they diverge; his duties being of the spiritual and the temporal,

partaking so much of the spiritual as to take him to the door of the sanctuary; acquainted with the mysteries within, yet delighting ever to bring men thus far and return for others still on the way. Permitted and authorized to declare the honors and delights of the kingdom, to throw wide the doors and help others through them, yet restricted from conferring the Spirit in confirmation, not because of his lack of worth, but because of the necessities of the duties which he is called to perform.

"That he may preside is shown by the fact that Israel mourned when there were no 'teaching priests'; by the fact that 'priests' were consecrated by Nephi over the land; by the fact that Alma established churches and ordained priests and teachers over them; by the fact that the Twelve were to ordain priests to declare the gospel of Christ; by the fact that he is made a visiting, teaching, standing minister to the church; by the fact that he may administer the sacrament, even in the presence of elders and high priests; by the fact that he may preside over those who are of the office of priest; and by the further fact that in all these duties he is to assist the elder if occasion requires.

"Section 17 of the Doctrine and Covenants is not a revelation; but is a definition of sundry duties arranged and presented to the church at a solemn assembly, or conference, and by them accepted and adopted; therefore it is clearly within the province of a similar body to define the construction to be put upon the act or acts of their preceding assembly. This section bears the same relation to the church that the 'Lectures on Faith,' the 'Organization of the High Council,' the 'Articles on marriage,' and 'On governments,' do. The formulas given respecting the sacrament are both transcribed from the Book of Mormon and are accepted as commandments. We are therefore neither guilty of contempt for the law of God, disregard for the covenants of the church, nor blasphemy against the character, goodness, or the word of God, in thus presenting our understanding of the duties of a priest in the church of Jesus Christ.

"DUTY OF ELDERS.

"The duties of an elder in the Church of Jesus Christ of Latter Day Saints are varied and single, simple and difficult.

"Ye stand this day all of you before the Lord your God; your captains of your tribes, your elders, and your officers, with all the men of Israel."—Deuteronomy 29: 10.

"Gather unto me all the elders of your tribes, and your officers, that I may speak these words in their ears, and call heaven and earth to record against them."—Deuteronomy 31: 28.

"Ask thy elders, and they will tell thee."—Deuteronomy 32: 7.

"Ye rulers of the people, and elders of Israel."—Acts 4: 8.

"And sent it to the elders."—Acts 11: 30.

"And when they had ordained them elders in every church."—Acts 14: 22.

"And when they were come to Jerusalem, they were received of the church, and of the apostles and elders."—Acts 15: 4.

"And the apostles and elders came together for to consider."—Acts 15: 6.

"And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem."—Acts 16: 4.

"Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine."—1 Timothy 5: 17.

"That thou shouldest set in order the things that are wanting, and ordain elders in every city."—Titus 1: 5.

"Let him call for the elders; and let them pray over him, anointing him with oil in the name of the Lord."—James 5: 14.

"He ordained priests and elders, by laying on his hands according to the order of God, to preside and watch over the church."—Book of Alma 4: 1.

"The elders are to conduct the meetings as they are led by the Holy Ghost, according to the commandments and revelations of God."—Doctrine and Covenants 17: 9; 46: 1.

"Every elder, priest, teacher, and deacon, is to be ordained according to the gifts and callings of God unto him; and he is to be ordained by the power of the Holy Ghost which is in the one who ordains him."—Ibid., par. 12.

"The several elders . . . are to meet in conference, . . . and do whatever church business is necessary to be done at the time."—Ibid., par. 13.

"The elders . . . shall teach the principles of my gospel which are in the Bible, and the Book of Mormon, in the which is the fullness of my gospel; and they shall observe the church articles to do them."—Doctrine and Covenants 42: 5.

"And the elders shall lay the case before the church."—Doctrine and Covenants 42: 22.

"Ye shall instruct and edify each other."—Doctrine and Covenants 43: 3.

"Go ye into all the world; preach the gospel to every creature."—Doctrine and Covenants 48: 1.

"The offices of elder and bishop are necessary appendages belonging unto the high priesthood."—Doctrine and Covenants 83: 5.

"These quotations, although numerous, do not exhaust the list; but do form the sum of our present article.

"The office of an elder comes under the priesthood of Melchisedec, to which priesthood belongs the right of presidency.

"It is the duty of an elder to officiate in the administration of spiritual things, 'agreeably to the covenants and commandments of the church.' (Doctrine and Covenants 104: 7.) In administering in spiritual things an elder must not transgress, contravene, or contradict the covenants and commandments; nor will he ever be led by the Spirit of Christ to do so.

"The elders, in their teaching both to the world and to the church, are to remember that the principles of the gospel of Christ are found in the Bible and the Book of Mormon, (see Doctrine and Covenants 42: 5,) and that at the time this revelation was given, February, 1831, the commonly received version of the Bible was the one had and received by the world and the church, and consequently the one meant. The giving of the Inspired Translation, now called the Holy Scriptures, does not effect the removing the obligation to receive, reverence, and teach the principles of truth and righteousness contained in the Bible. It was intended to be a witness for God in the world; and if a witness for God, it is to be heard and used by God's servants on earth for the purpose of convincing the world of the mission of Christ,—the life and immortality brought to light in the gospel. It is therefore the duty of an elder to revere the truths of the Bible, and respect the means through which those truths reach him.

"The principles of the gospel are taught in the Book of Mormon, and by the quotation referred to it is made the duty of elders to teach those principles therein contained.

"They shall observe the church articles to do them,' requires a teaching of those articles and a practical adaptation of them to the life of the elder. It is his duty therefore to learn what those articles are; and having learned them, to act in accordance therewith.

"It is the duty of the elders to 'meet in conference as often as practicable, or necessary. When they do thus meet together, it is their duty to do whatever church business it is necessary should be done.

"The general business which should occupy the attention of the elders at such conferences should be the 'spreading of the gospel,' the work of the ministry 'in the preaching of the word,' and the 'care of the churches,' the well-being of the children of modern Israel, and the 'edifying and instructing' of each other in the 'things of the kingdom.' Whatever will conduce to the furthering of either of the above objects, not con-

tradicting nor contravening the principles of the gospel, the church articles, and the commandments and revelations of God to the church, the elders should do. Nor is it necessary that every separate act must be authorized by a specific declaration from God, before its accomplishment is attempted.

"In the conducting of these conference meetings the elders are to observe the admonitions of the Spirit, the dictates of wisdom, the suggestions of propriety, and preserve due decorum, order, peace, dignity, and solemnity, during their sessions. It is the elders' duty to be grave, courteous, cheerful, contented, and happy.

"It is the duty of the elders to be law-abiding, law-observing, law-sustaining citizens; both of the kingdom of God and the countries wherein they dwell. To make this more certain the elders are commanded to see that the law is kept. (See Doctrine and Covenants 58:5.)

"It is the duty of the elders to preach in the region round about and build up churches. (See Doctrine and Covenants 58:9.)

"In this business of building up churches, the following is to be done; and although we can not say that it is exclusively the duty or special prerogative to do them, we can say that they hold a common right or privilege with others to the performance of those acts necessary to be done.

"An elder may officiate in solemnizing marriage rites. (See Doctrine and Covenants 111:1.)

"An elder sitting in conference with the elders of the church, may ordain other elders, and other officers in the church. (See Doctrine and Covenants 17:14-16; 35:3.) They may also send the elders out to preach. (See Doctrine and Covenants 108:3.)

"An elder may preside over ninety-six others, elders like himself, forming a council or quorum of elders, for instruction and for business, whatever may be needful to be done. He may also preside over the whole body of elders at their election. (See Doctrine and Covenants 105:31, 41.)

"An elder may travel. (See Doctrine and Covenants 83:22; 105:43.)

"An elder may administer the sacrament. (See Doctrine and Covenants 17:22.)

"An elder may sign certificates of membership and good standing. (See Doctrine and Covenants 17:26.)

"An elder may baptize. (See Doctrine and Covenants 17:21; 42:5.)

"An elder may lay on hands in confirmation and for conferring the gifts of the Holy Ghost; in the blessing of children and in administering to the sick. (See Doctrine and Covenants 34:3; 17:18; Acts 8 and 19.)

"An elder may act as one of a court of elders to ascertain the guilt or innocence of any person charged with a transgression of the spiritual law of the church. When he has thus decided upon the case he shall lay it before the church. (See Doctrine and Covenants 42:22.)

"Under this clause, which is specific, the duty of the elders is to inquire into the truthfulness of the charge preferred, and find accordingly. It is not in accordance with any law that we know of that the court of elders should 'cut off,' 'cast out,' or 'disfellowship' a person whom they are trying. The form of their verdict should be to this effect: 'We, John Jones, James Johnson, and Charles Corsin do find upon a proper investigation that Richard Rakeby is guilty of evil speaking and slander, as charged.' 'We further represent that the said Richard Rakeby exhibited a spirit of humility during the trial; and we recommend that he be subjected to reprimand from the presiding branch officer or that he be disfellowshipped.' The result of their action to be left to the church.

"An elder may preside over a branch, if chosen by the members of that branch; or a district, at the election of that district. Or he may be appointed by the church authorities to take

the active oversight of a district of country. (See book of Alma 4:1; Doctrine and Covenants 1:5.)

"When presiding over a branch, it is the duty of the elder to be active, energetic, and vigilant; kind, considerate, and wise, and ever ready to do and bear; never angry and seldom moved to indignation; sober, thoughtful, and temperate.

"He should always be prompt and steady in his attendance upon all meetings of his branch; never absent except for good reasons. When present in meetings he should be wakeful and exemplary, sedate, earnest, and zealous. He should pay attention to the rules adopted by conferences and honor them. He should be watchful for the interests of his church; not bigoted, superstitious, proud, or haughty, but calm, consistent, steadfast in principle, and unswerving in his integrity to God and his fellow man. He should not be overly tenacious of personal rights or privileges, and should never shrink from a defense of his faith; he should never offer an excuse for the nonperformance of a duty not absolutely out of his power. He should neither be contentious, nor loud-voiced in council, or conversation; but willing to teach and to be taught. He should not be hasty in his own defense, nor should he pay much heed to unjust criticism; just criticism he should profit by.

"He should pray for and with the sick, comfort the weak, restrain and aid the strong; bear with the contentious, headstrong, and willful so long as there is a possibility of doing them good; and what need to say more, save that an elder should in all respects be a good man, loving his God supremely and his neighbor as himself.

"Few possess the character portrayed in this article, or come near to meeting the requirements specified; but all may approximate to them all by study, by carefulness and faithfulness, being diligent in the things intrusted to our care.

"Let us 'cease to do evil and learn to do well.'"

"THE DEVIL IN THE PULPIT."

For many years we have thought what the caption suggests, and never more satisfied of its correctness than when taking note of the almost frantic efforts put forth in the pulpit against what the occupants for the time choose to call "Mormonism." At least it is evident that if "auld clootie" is not himself a pulpit orator, he very industriously stands by to suggest lies to the overheated imagination of the unwise zealot who is engaged in building theological windmills and demolishing them; seeing lions in the way and fighting them.

In the pulpit of the South Park Avenue Methodist Episcopal Church, Chicago, Doctor A. R. Lambert, as stated in the *Tribune* for May 15, among other things said:

Forgetful that it is his mission to deal with immortal souls, too many pulpits are transformed into the ordinary stage, where the man of God is the principal actor, playing the buffoon, whose chief stock in trade is witticism and sensational utterances.

Actuated by a desire to stand in the lime-light, to win the applause of the multitudes, oratorical powers are called into play, not with a conscious sense of an exalted Christ, incited to high resolves, holier living, but to laud the speaker instead. This is the devil of selfish ambition.

Fearing to incur the displeasure of those whose lives are steeped in sin, but whose contributions to the church are large, the gospel plow is not allowed to descend deep enough to awaken the slumbering conscience. This is the man-fearing devil.

ART THOU THE MAN?

We know a man (several of him), a man with a family of wife and two, three, or four children, all small, for the man is yet a young man, who is a habitual user of tobacco (chewing and smoking) to the average amount of ten cents' worth a day (as reported). This is seventy cents per week; three dollars per month (thirty days), and thirty-six dollars and sixty-five cents per year. This amount would furnish this family (including the husband), if there were four children, flour for the year, (four barrels, estimated cost, six dollars per barrel, twenty-four dollars,) and leave twelve dollars and fifty cents for shoes for the whole at ordinary prices, or for other necessary household expenses. If the family is only one, or two children, another six dollars would be added to the sum for household uses. How any man of ordinary judgment and good will towards his wife and children, can feed himself on such an article of daily diet at such a sacrifice imposed upon his wife and children, with the possibility of irreparable injury to himself primarily, and to his children through the law of heredity, is a curious problem which the Editor of the HERALD is unable to solve.

EDITORIAL ITEMS.

Elsewhere in this issue will be found a report of the sermon by Lyman Abbott which created so much comment, in the newspaper world at least, last winter. While his ideas may not exactly harmonize with our belief, yet it is hard to see where his presentation of God is not better than the presentation that has been made by some of the creeds in the past. He at least seeks to impress the thought that God is *near* to us. Doctor Abbott's ideas of what God really is, so far as may be gathered from the sermon, may not seem very clear and definite to our readers, but we must recognize the fact that he has gone as far as the wisdom of man authorizes him to go in the description of the Deity, has reached the limit of his authority. A study of history and science, and a contemplation of the wonders of nature reveal an overruling mind and tell us something of his wisdom and power and majesty, but they do not tell us who he is nor how we may approach him. So the Red Man has his tale of the Great Spirit; the white man has his tale of the Great Energy; one is as edifying as the other. But the holy men who have been in touch with this overruling power tell us of the Great Jehovah, the only true God, the Lord of Hosts, and they reveal to us his character and personality. History, literature, and science, separated from the revelations of God, can not reveal him. The wisdom of man, unaided, can not find him. The revelations of God alone reveal him. His personality is doubted by many, yet they call him the Infinite, the Great Energy, the Master Mind. In our short experience in life we

have never discovered the evidences of *mind* just being scattered around separate and apart from *personality*. And the thought that the Infinite One, the Master Mind, is devoid of personality, is past our comprehension. Men who have been in communication with him do not so teach.

The Farmington, Iowa, *Herald* for May 4, 1905, has this note concerning the visit to that place of Bro. John W. Rushton, of Leeds, England: "Reverend John W. Rushton of Leeds, England, was the guest of Mr. and Mrs. J. B. Stirling a couple of days last week. A few years ago when Mr. and Mrs. Stirling took their trip to the mother country, they formed the acquaintance of Reverend Rushton while on board the vessel. Reverend John W. Rushton is a prominent minister of the Latter Day Saint Church, having charge of the work in England, Scotland, Wales, and other portions of the Orient. He is a native of England, but makes frequent visits to this country in the interest of the work in which he is engaged. The special occasion of this trip was to attend a conference of the Latter Day Saints Church at Lamoni, Iowa, and while in the State Mr. Stirling prevailed on him to make a visit. While here Reverend Rushton preached two sermons at the Latter Day Saint church, one on Thursday and one on Friday evening. These were pronounced by those in attendance to be rare intellectual, moral, and spiritual treats, and should he come this way again it is doubtful if there is a church edifice in town that would hold the people who would flock to hear him."

A full page of the HERALD will contain about eight hundred words. Our request for tracts mentioned six hundred; but every writer can count the words and tell for himself. The intention was that the tract desired when folded should be one quarter the size of the HERALD page; in fact a little booklet of four pages.

A diving apparatus, whereby the diver may examine the bottom of the sea at a depth of three hundred feet, instead of only about sixty-five feet, as formerly was the case, has been invented by John L. Watson of Los Angeles, California, who will show his apparatus at the Lewis and Clark Fair.

Brn. D. C. White and W. H. Kephart, of Lamoni, were at Centerville, Iowa, holding services the week of Tuesday, May 9; so states the *lowegian* of that date sent us by Bro. White. The impression being made by these brethren was good.

"No one ever reached heaven by living a careless, listless life. As Oliver Wendell Holmes once said: 'To reach the port of heaven, we must sail some times with the wind and sometimes against it, but we must sail and not drift nor lie at anchor.'"

Original Articles

THE PATRIARCHAL OR EVANGELICAL ORDER. IS IT
ESSENTIAL IN THE CHURCH OF JESUS CHRIST?
CALLING AND DUTIES OF PATRIARCHS
CONSIDERED.

BY THE ORDER OF EVANGELISTS.

OBJECTIONS CONSIDERED.

It may be said that we do not need patriarchs to perform the work assigned to them, for there are other ministers of the church who are duly authorized to attend to this important work. With equal consistency we may claim that we do not need apostles and seventies to preach the gospel and regulate the affairs of the church, because elders and high priests have been duly authorized to do this kind of work. The truth is, that while the ministers of the church perform much of their work in common, there is, nevertheless, a clear distinction of duty as applied to each class of ministers. And the further fact that patriarchs are relieved from some important responsibilities which attach to other leading ministers of the church, seems to plainly imply that the purpose of God is that they should be specialists in their line of work.

Preaching, teaching, and exhorting, it will be admitted, is gospel work which should be performed by every leading minister of the church, and by all others to whom it is assigned; but there is a large class, without, and a small class, within, (strange to say) who will object to patriarchs giving spiritual blessings by the laying on of hands. Perhaps none will care to dispute the well-established fact that the laying on of hands is an ordinance of divine appointment for the conferment of spiritual blessings. (See Hebrews 6: 1, 2; Acts 8: 14-20; 19: 1-6; 6: 5, 6; 13: 1-4; 1 Timothy 4: 14; 2 Timothy 1: 6; Matthew 19: 13-15; Mark 10: 13-16; 6: 5; 16: 15-20; Genesis 48: 14-20; Numbers 27: 18-23; Deuteronomy 34: 9.)

In the blessing of little children, confirmation into the church after baptism, laying on of hands on the sick in connection with prayer and the anointing with oil, and the ordination of men into the ministry, spiritual and physical blessings are conferred. Now, to put it mildly, the giving of spiritual blessings by the patriarchs is in harmony with all this. It is insisted, however, that after we have been confirmed into the church we have proper claim upon God for the Holy Spirit, as we shall need it, and for every other blessing of the gospel, if we will only live in a manner to receive them.

Yes, surely. But how are we required to live? In obedience to all the ordinances of God, or only a part of them? Man is commanded to live "by every word that proceedeth out of the mouth of God." (Matthew 4: 4; Doctrine and Covenants 83: 7; 95: 3.) Is it the privilege of man to limit the administration of

the laying on of hands for the conferment of spiritual blessings? Hardly!

By the laying on of hands Jacob conferred blessings upon Ephraim and Manasseh. (See Genesis 48: 13-20.) In Doctrine and Covenants 17: 8, when defining the duties of an apostle, we read, first, that it is "his calling . . . to confirm those who are baptized into the church, by the laying on of hands for the baptism of fire and the Holy Ghost, according to the scriptures"; and second, "to confirm the church, by the laying on of the hands, and the giving of the Holy Ghost." Now, if the apostle can lay on hands and confer spiritual blessings upon the members of the church, why can not those who are specially called to perform this and other kindred work? In this connection we call the attention of the thoughtful to the fact hereinbefore stated, that the Twelve are to ordain evangelical ministers in all the large branches of the church, "as they shall be designated unto them by revelation." We also quote items of instruction given to Joseph Smith in July, 1830: "And continue in laying on of the hands, and confirming the churches."—Doctrine and Covenants 23: 4. "Behold, I say unto you, that you shall let your time be devoted to the studying of the scriptures, and to preaching, and to confirming the church at Colesville," etc.—Doctrine and Covenants 25: 1.

Of course we do not claim that the bestowment of spiritual blessings by the laying on of hands is the only means of confirming the saints in the different branches of the church, but we do claim that this is a leading and important means ordained of God. Please read carefully the passages just cited in the light of Doctrine and Covenants 17: 8. It is our opinion that the First Presidency and Twelve, if not all who hold the Melchisedec priesthood, have the right to give spiritual blessings by the laying on of hands, and it may properly be done when necessity demands. This responsibility is not laid upon them, but they *may* properly officiate in this ordinance, when an exigency demands it, just as the seventies *may* preside.

A patriarchal blessing is given for the evident purpose of bringing the one so blessed in closer touch with those divine influences which transform the soul and make us more like the Master, into whose service we have been called. In other words, it secures to the intelligent, sincere applicant, more divine light, knowledge, faith, humility, courage, patience, fortitude, integrity of heart, and spiritual strength, that the struggle may be a successful one, and eternal life be secured.

In support of this position and statement, read what was said when Hyrum Smith was called to succeed his father in the patriarchal office, as set forth in Doctrine and Covenants 107: 38:

"First, I give unto you Hyrum Smith to be a patri-

arch unto you, to hold the sealing blessings of my church, even the Holy Spirit of promise, whereby ye are sealed up unto the day of redemption, that ye may not fall, notwithstanding the hour of temptation that may come upon you."

What could be more strikingly in harmony with God's love, power, and wisdom, than the above? First, the sealing power is declared to be the Holy Spirit of promise. This agrees with all scripture on this important point. (See Ephesians 1:13, 14.) Second, the grand purpose of an administration of this sealing power and blessing, upon the heads of God's people, by the patriarchs, is that they "*may not fall*, notwithstanding the hour of temptation that may come upon" them!

When the patriarch is humble and pure (as all God's ministers should be), putting his trust in God, and the candidate comes for the blessing intelligently, with a broken heart and contrite spirit, because he feels that he needs it, the experiences of both will be in harmony with the precious statements of the above paragraph. Light, comfort, and spiritual power will be given, according to their needs.

Right here, we can not too strongly impress upon the minds of the Saints the importance and absolute essentiality of proper coöperation with God, upon the part of the candidate. Our observation and experience clearly indicate that, where other things are equal, the best results are secured where there is the greatest degree of true faith in the living and true God. Do not come for a blessing just because others do; nor neglect to come just because others do not apply; but when you feel that you need it, and desire it, come, whether you are a millionaire or not worth a single cent. This does not affect the case in the least.

If persons apply for patriarchal blessings, simply as an experiment, without true faith, to see whether it will do any good, and without having fully made up their minds to live near to God, and do his will, when known, at any cost, how can they expect good results?

"For whatsoever is not of faith is sin."—Romans 14:23.

"For what is a man profited, if he shall gain the whole world, and lose his own soul?"—Matthew 16:26.

Some urge the following as an objection: "Each blessing shows, in a marked degree, the personality of the one who gave it. Therefore it is not inspired."

It is a little strange that any one claiming to believe the sacred books of the church, and, presumably acquainted with the office-work of the Holy Spirit, should take such a position as this. It is not claimed that a patriarchal blessing consists wholly of revelation from God. It is a divine ordinance in the same sense that the blessing of little children, confirma-

tion into the church, and administration to the sick, by the laying on of hands, are divine ordinances. Just as the elder needs the help of God's Spirit to minister acceptably in these ordinances, so does the patriarch need it in giving blessings. Perhaps the only difference is that the importance and character of the ordinance make it necessary that the patriarch should be brought more fully under the supervising influences of the divine Spirit.

But what about the objection? Do not the writings of each prophet and apostle, in the Bible, show plainly the personality of the one who wrote? The style of Isaiah is very different from that of Jeremiah; and that of Ezekiel differs widely from both. Are their claims for inspiration therefore false? But let us bring the matter still nearer home. The revelations given to the church through President Joseph Smith, not only exhibit his distinctive style of composition, but in a large degree, the thoughts and sentiments which he had previously spoken and written to the church. The same is true of his father, in a degree, at least.

It is not necessarily any reflection on the prophet, or his revelations, to have previously believed and expressed some of the same things which God afterwards commands him to speak to the church. It is more of a credit than a reflection. "We are workers together with God," says the apostle. The more we believe as God *knows*, speak as God speaks, and work as God works, the more we partake of the divine nature, and the better are we prepared to minister in sacred things. Nor would a partial or complete agreement between the purported revelation and the style and known views of the individual through whom it was given, of itself, prove the revelation to be false, inasmuch as the Spirit of truth may reveal here a little and there a little, until part or all of what God commands to be given to his people, at once, has become the sentiment of the individual to whom it was given.

A patriarchal blessing may or may not contain that which is prophetic in its character; and even if it does, this, as a rule, is by no means the more valuable part of the blessing. We are simply asked to recognize the scriptural and well-established claim that God has called men to officiate in this office; that the ordinance of bestowing blessings by the laying on of hands is divine; that in the bestowment of these blessings, such a degree of inspiration is afforded, by the divine Being, as will greatly assist those who receive them to come out of the low and undesirable conditions and bring themselves more completely in rapport with God.

"But some mistakes have been made which destroy our confidence in the claims made for patriarchal blessings."

Why does this destroy your confidence? It would be strange indeed if there were no mistakes made,

and yet these mistakes are not a necessity. Every other department of church-work is open to the same objection, from the work of the First Presidency down to that of the deacons. If there can be no mistake made in the giving of revelations to the church, through its presiding officer, why do we examine and pass upon every purported revelation? Why has God commanded that *all* things should be done by common consent? (See Doctrine and Covenants 25:1; 27:4. What we surely need is more intelligent faith in God, and less blind trust in man.

"Why is it that the more unworthy ones receive the better blessings, and the more worthy the poorer ones?"

We do not admit the correctness of the question, though it may often so appear. This is an important point and we need to approach it with great care. We ourselves have been made to wonder at times, at what appeared to be the very thing complained of. We have felt the results as keenly, perhaps, as those who have supposed that they were not properly recognized in their blessings.

It is necessary, before arriving at a final conclusion on this important matter, to carefully examine the following considerations:

1. We may easily err in deciding upon the comparative merits of blessings given. What we call the poorer blessing, may be a tacit or expressed recognition of moral and spiritual strength and worth in the individual who received it; and what we regard as the better one, may be an exhibition of God's great condescension to one whom he recognizes as weaker and more needy, but possessed with a pure desire to serve God and do right.

A forcible illustration of the point before us is found in the dealings of the father with the prodigal son and his brother. Upon the return of the wayward, disobedient boy from a "far country," where he had "wasted his substance with riotous living," his father met him, had compassion, "and fell upon his neck and kissed him." The best robe was placed on him, a ring on his hand and shoes on his feet. The fatted calf was killed, they ate and were merry. But the elder brother was offended and would not come into the house.

Now, the question is, Did the younger brother receive a better recognition from his father than the older one? Oh, no. The few words spoken by the father to the older one, constitute a far better commendation than all the demonstration had for his younger brother. "Son, thou art ever with me, and all that I have is thine!"

All that was done for the younger brother, was to show the great love and joy of the father because of his son's return—not only from a "far country," but from the depths of wickedness; and also to encourage the boy to carry out the grand and important purpose of his heart when he said: "I will

arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son; make me as one of thy hired servants."—Luke 15:11-32.

God is always seeking to save; to lift up the weak and bless the needy; to give his special attention and help where they are most needed. He does this because of his goodness, and without any compromise of principle. Who that knows him can refuse to render a cheerful obedience to his will? We should not be offended because our Father is good! (See Matthew 20:15.) So, after all, that which has been urged as an objection, is, in reality, a strong point in favor of the divinity of the work.

2. We may err in judgment as to who are the more worthy. How little do we know of what is in man! God knows all. He sees clearly the most hidden recesses of the heart. How often we have been deceived. This should teach us to be more careful and more thorough. We should not judge after the sight of the eye, but, rather, according to truth and the Spirit of truth.

"Judge not unrighteously, that ye be not judged; but judge righteous judgment. For with what judgment ye shall judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again."—Matthew 7:2, 3, Inspired Version.

We have tried to carefully consider the leading objections which have come under our notice, and we know of no others which will bear the light of fair investigation.

OTHER DUTIES.

While the giving of spiritual blessings is an important part of the work assigned to the patriarch, it should be borne in mind that it is by no means the greater or more important part. He is a leading minister of the church, whose first duties are "to preach, teach, expound, exhort; to be a revivalist, and to visit branches and districts as wisdom may direct, invitation, request, or the Spirit of God determine and require; to comfort the Saints, to be a father to the church; to give counsel and advice to individuals who may seek for such."

All this comes before the statement that they shall "lay on hands for the conferment of spiritual blessings," etc. Now to make the giving of spiritual blessings the principal part of their work, *everywhere* and at *all times*, is to do violence to the above statements, which have already been accepted as the will and wisdom of God in the matter. Is it not the reasonable duty of the patriarchs, so far as they are permitted by the branches and districts, and the general church, to place themselves in harmony with the foregoing definitions of duty? We think so.

The statement that the patriarch "is to be a father to the church," is both instructive and important.

If he is too greatly restricted, how can he do the work of a father among the children? On the other hand, we are glad and ready to concede, if there is no one who may properly interfere in case the children are taught false doctrine, or in any other way subjected to danger or abuse, then they are left unprotected, and the work is injured. But this is provided for in the foregoing definitions of duty:

"When traveling and preaching, holding revival-meetings, he is to labor in connection with the branch and district officers, not subject to the ministerial control of the missionary in charge, except he should transcend his bounds and teach false doctrine, or be found in transgression."

If the patriarch has no leading control *anywhere*, how are we to interpret the following statement found in paragraph 5?

"Besides these duties, the patriarch may meet with quorums in their quorum meetings, where he may be asked for counsel, but will not have either voice or vote, except by courtesy, having no direct control of quorums."

This statement says, by the plainest kind of implication, that the patriarch does have a degree of "direct control" *somewhere*. Where is it?

Again; as a spiritual father to the church, he is "to give counsel and advice to individuals who may seek for it."

Does this mean that he may not, or can not, properly give counsel and advice, except he is individually requested to do so? If so, then the child becomes more of a father, so far as his gospel education is concerned, than the father himself. This item of instruction simply indicates a privilege to the children of the kingdom, which they may use when necessary, if they will. It also gives the patriarch to understand that he must honor such requests. But as a spiritual father to the church, he is a general counselor and adviser, and as such, may at any proper time and place, give such counsel and advice as he deems best, or is needed.

We feel keenly the grave responsibilities which rest upon us, but proper cooperation upon the part of the Saints will greatly lighten our burden. Evidently God intended that men who are called to this important office should be qualified by experience, wisdom, faith, justice, mercy, self-control, and love, to guide and protect the children of God who are exposed to so many snares and dangers.

That which enters into every true character, and without which none can be celestially saved, must be carefully instilled into the minds of the Saints. The course of our age is a wanton disregard for the obligations we owe to each other and to God. The patriarch should be prepared to teach correctly on this point, and on all others which are essential to the development of true character. • The only proper and successful way to teach, especially on moral and

spiritual questions, is by precept and example.

The true father will not be afraid to take a firm stand for the right, lest he should offend, no more than he will fail to extend love, patience, and good will to all who are struggling to do the Father's commandments. John, the disciple whom Jesus loved, and the one who wrote so much and so beautifully on the topic of love, was quick to denounce wrong and evil, in strong terms. He said:

"Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son."—2 John, verse 9.

The doctrine of Christ is pure in all its parts. It exhibits and teaches the principles of love, justice, and impartiality, in their perfection. It teaches us to so love God that we will be willing to love our neighbors as ourselves. What could be grander and purer than this? It teaches us to do right, and only right, under all circumstances and at all times.

"This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie and do not the truth: but if we walk in the light, we have fellowship with one another and the blood of Jesus Christ his Son cleanseth us from all sin."—1 John 1:5-7.

Love, the pure love of God, is as intelligent as it is kind. It is the very thing which qualifies us to teach truth and right, and denounce error and wrong. The spiritual fathers of the church should be among the first, that is, they should be specialists, in teaching those grand, practical truths without which true character can not be formed and developed, hence without which there can be no salvation. They should ever seek to exemplify these principles in their lives. And in our opinion, the man who has not sufficient faith in God and the truth to overcome the fear of doing right, lest by so doing he should do wrong, is not fit to be a father to the church.

EXPENSES.

It has been repeatedly published, through the SAINTS' HERALD, that there is no charge, or fee, for a blessing. As in other departments of church-work, so in this, the expenses are met by voluntary donations by those who receive blessings, according to their ability and willingness, they themselves being the judges. Some, as a matter of course, are not able to give anything, but they are just as much entitled to their patriarchal blessings as though they were millionaires. No one should feel embarrassed, or hesitate, because he has nothing to contribute to the expense fund. Those who are able and willing are expected to supply this lack.

The usual way is to furnish typewritten copies of the blessings given, arranging the duplicate copies

in book form for preservation by the Presiding Patriarch. This, of course, involves some expense. But the principal part of the expense attaches to the patriarch and his stenographer, including railroad fare, clothing, stamps, etc. These expenses, in the very nature of the case, are supplied, mainly, by those who receive blessings.

If the patriarch is under General Conference appointment, his family is supported by the church, and the same is true of the stenographer. But when not under general church appointment, the donations made are all they receive.

This policy we think to be in complete harmony with the financial system of the church, now in use; but if the church has a better one, for this department, we will be glad to adopt it.

All donations made should be paid to the patriarch (or to the stenographer for him), who is required to make satisfactory arrangements and division of funds with his stenographer, and account for all receipts, with the names of the donors, and expenses, in his annual report to the Bishop.

CONCLUSION.

The foregoing, while brief and imperfect, is sufficient to indicate the nature of our high and holy calling, and the true character of our work. Surely, none who give the matter careful investigation, can fail to see that our calling, and outlined duties, are in striking harmony with the character of God, as well as the ancient, and modern revelations of his word; and that the work which we are required to do, is supplying true and important demands, all of which proves that the provisions made, and the commandments given, were made and given by the infinite God. If anything more is needed, by the way of testimony, it will be supplied to all the faithful ones who truly humble themselves before God and place themselves in harmony with this department of gospel work.

It is our fixed purpose, God being our helper, to do all the good we can, and no harm. There is great need of careful and earnest labor along the lines indicated to us in the instruction given. What manner of men and women must we become before our Father can receive us unto himself in glory, and grant us celestial reward?

A PLEA FOR THE REFERENDUM.

DOES THE MAJORITY RULE?

In this great, free country it is said we are ruled by the majority of the people. On election day the people vote for those men who are on the party tickets; the men who get the most votes are declared elected as rulers. These men meet in the halls of congress and state, make law that the people must obey, and every man of congress, or state, is as a

king with kingly power. Now, should all the laws enacted by state or nation, at the end of the year be sent back to the people, they to consider those laws and on a day set apart vote, or voice their approval or disapproval for and against, then and only then would or could there be a majority rule. This would rob those officers of state and nation of much of their power for evil. Had such been the case McClure's had never printed "Enemies of the Republic." True it is that minorities rule, and the voice of the whole people is seldom heard; and can not be till all matters of rule and law are referred back to the people for their consent before they become law.

In the religious world, even in the church that claims the most freedom, we have at best a minority rule; and for some reason few of us know there is an ex officio who has a full vote, for each delegate twenty votes; that is a minority rule and can be none other till there is a change in the present order of things. If all the affairs of conference were sent back to the people then would the majority rule. Only in this way can there be a majority rule. The mistakes of the past have been many. Why not profit by those mistakes, and in future have a majority rule? Listen to the discussions at times in the HERALD; one says that the Lord said to pay the debt. Aye, but who created that debt? Why should the Lord's people get in debt? This and many other questions can only be settled by a reference to the whole people. Why should it be otherwise? If the church stands forth as the light of the world, then it is time that we as a people should act on the broad, liberal plan: equal rights for all, favors to none. Let the ex officio be no more than one of us. Let wisdom, peace, and harmony rule; then, and only then, can we as a people lead foremost in freedom's cause, and in defense of truth.

W. PENMAN.

ODESSA, Missouri, March 6, 1905.

WHY DOES THE WORK OF GOD MOVE SO SLOWLY?

When Christ came to the Jews, the Pharisees were the dominant members of society; they were proud, oppressive, and heaped burdens on the poor which were hard and grievous to be borne. Christ called them hypocrites, a generation of vipers, fools, blind guides, extortioners, full of hypocrisy and iniquity. He said the people should beware of the leaven or doctrine of the Pharisees.

"The common people heard him gladly."—Mark 12:37. They were in a deplorable condition of wretchedness, and poverty was their heritage, while the Pharisees were reclining in the lap of luxury. Christ taught to them the "simple life." That life did not consist of the abundance of things which a man possessed. * A religion that consisted only or mainly of prayers, reading the Scripture, and singing

psalms, and omitted justice and mercy did not appeal very strongly to them. They were looking for a practical religion that would lift them out of their condition of moral and physical degradation.

The sermon on the mount was a blow at the selfishness and covetousness of the proud Pharisee; and at the same time lifted the cloud sufficiently so that they could gaze into the garden of God's great love and see enough of the flowers of hope that were sufficient to supply all the needy, and many to spare. With one blow he would break down the partition wall that divided the camp into two unequal divisions, the few rich and the many poor, and would establish the brotherhood of man wherein righteousness was the standard by which man's fitness to enter was determined.

The Jewish nation rejected Christ and his philosophy. The saints of that time attempted to carry into effect his philosophy, but it failed because they were in the midst of an alien population that made the difficulties insurmountable.

When Christ went to the Nephites they accepted his message. The "simple life" was the ushering in of better conditions; it was the glorious period of the Nephite nation, their Golden Age. It surpassed everything, in grandeur and loveliness, the world had ever seen, or has since seen, with the possible exception of "Enoch's band." It demonstrated the practicability of his ideas being carried into effect, and gave encouragement and hope to others that were willing to accept his teachings.

Nephi, one of the disciples of Christ, said there "were no contentions and disputations among them"; "they dealt justly with each other; they had all things common." "There were not rich and poor, no bond and free; they were all made free, and partakers of the heavenly gift." No envying, no strife, no tumult; surely there could not be a happier people among all the people who had been created by the hand of God.

Only those who have come in contact with the evils of the age and witnessed their blighting power realize to what extent the demon, Selfishness, rules in the world. In Joseph's blessed land where we burn cotton, thousands have not sufficient clothing to appear decent in society. The mountains have abundance of coal in them; and millions of people shiver in their cold and cheerless homes. The fruit rots in the orchards; the wheat and the meat products are shipped to foreign lands; the corn made into whisky; and millions of people are hungry. Children are begging for bread, but none is to be had.

We have an excellent school system, but only a small percentage of the children of the poor can avail themselves of its privileges. They must go to work; the income in the home is not sufficient. We can but dimly see the misery and sorrow that are broadcast in our land. If the curtain could be lifted, the sight

would be one that would shock our moral sensibilities; our hearts would ache within us. Our selfishness is refined and made tolerable by custom, but as cruel and relentless as the coarser kind exhibited by the uneducated brigand of the mountains of Turkestan. The helpless children, the poor widows, are the ones who drink from the bitter cup "when sorrow drowns the brim." The laws are too weak to reach out and protect them; the majority of the people are too busy with their own selfish affairs to heed the cry of the helpless ones.

James must have seen some of the cruelties of the rich and proud, or he would not have used such forcible language: "Howl for your miseries that shall come upon you. Your riches are corrupted; and your garments are moth-eaten."—James 5: 1, 2.

The true ideal of religion can never be realized in the house of worship alone. It must exalt the poor and abase the rich; it must visit the "fatherless and the widow in their affliction"; it must bring us to that condition that we "will have the same care one for another," and "love our neighbor as ourself." There can be no rich, no poor; we must be one in Christ Jesus.

The midnight darkness that engulfed the world as a calamitous result of the apostasy, robbed the simple religion of the Master of its beauty and left in its stead a monster of selfishness that was but little removed from the cruelties of the most inhuman savages.

Because present-day religion has failed to reach the common people and lift them to conditions that are in harmony with the Christ idea, that is, "love thy neighbor as thyself," it has driven them away; and as a means of bettering their condition they have organized many "fraternal societies" to do the work that belongs to the church. The gospel is to make us one in fact, not alone in theory, so that we will have the "same care one for another."

When this gospel begins to manifest its wonderful power to lift up the lowly and give them a share of God's bounteous harvest, and brings the highly exalted down from the mountain of selfishness into the valley of humility, it will move with greater speed and sweep within its gates many who stand without waiting for the tokens that will assure them that it is God's work, "a marvelous work and a wonder."

Your brother,

EDWARD RANNIE.

"A little thought will sometimes prevent you from being discontented at not meeting with the gratitude which you have expected. If you were only to measure your expectations of gratitude by the extent of benevolence which you have expended, you would seldom have occasion to call people ungrateful."—Sir Arthur Helps.

Selected Articles

GOD IN HIS WORLD.

The recent sermon preached at Harvard University, December 18, by Lyman Abbott, was preached extemporaneously and no verbatim report was taken of it. But it followed closely along the lines of an address on the same theme delivered before the National Council of Congressional Churches on October 19. That address was taken down in shorthand, and so much of it as deals with the personality of God and the divinity of Jesus Christ is here published from the stenographer's report. This presentation in constructive form of Doctor Abbott's expression of faith in the perpetual presence of God will, the *Outlook* believes, answer the queries, expressed and unexpressed, and clear up the perplexities that have been caused by imperfect and misleading reports of the sermon.—THE EDITOR.

Many converging tendencies have operated to bring about a time peculiarly adapted for great spiritual work in and through the Christian church. We have already entered upon an epoch, intellectual, social, spiritual, which we can make an epoch of the greatest spiritual movement the world has ever seen.

When Christianity passed over into Europe, it found Europe dominated by a great imperialistic system. Cæsar was the supreme authority. His edicts were absolute law—ecclesiastical, civil, political law—throughout the empire. He was represented by a host of subordinates who were simply the instruments to interpret and execute these laws. He was absolutely inaccessible to the great multitude of the citizens of the Roman Empire; they could come to him only through his subordinates, who were mediators between the people and the Emperor. Christianity entering into Europe and pervading it, adopted, naturally, as its ecclesiastical machinery, this framework of government. The pagan Roman Empire was transformed, as Mr. Bryce has well shown us, into the Holy Roman Empire. Cæsar became the Pope; the prefects and sub-prefects became bishops and arch-bishops and rectors and curates; but the essential principle of the ecclesiastical system remained what the essential principle of the political system had been—absolute imperialism. The Pope was the vicar and representative of Almighty God—the supreme and absolute authority. The decrees of the Vatican were the laws of God. The bishops and arch-bishops and curates and rectors were the representatives of this Cæsar. They were the mediators between him and the people.

At the same time Christianity was modified in its thinking, or rather was transformed in its thinking, by this imperialistic system. The Hebrews were not philosophers. The Old Testament contains no philosophy; the New Testament contains very little, except such as is to be found in Paul's epistles, and not a great deal even there. But when Christianity passed over into Europe it took on a philosophic form, and therefore the Roman form, and therefore the imperialistic form. God was conceived of as a

celestial Cæsar, sitting in the center of the universe and ruling it. The church was the representative of this divine Cæsar. The laws of God were edicts issued from him and handed down to men. This God was inaccessible to the great majority of men; they had no ears to hear him, no capacity to reach him; they must reach him through mediators. First was Christ the divine Mediator. But Christ was too holy and too remote. Next there was the mother of God, as the mediator through whom to come to the Christ; but she was too holy and too remote. Then there were saints to come to the Mother of God, and priests to come to the saints. And so the individual came to the priest, and the priest to the saints, and the saints to the Mother of God, and the Mother of God to Christ, and Christ to the Eternal. The Eternal was an absentee God, dwelling in a far-off world. Law issued from him; sin was disobedience to that law; forgiveness was remission of the penalty for violating that law; access to him was only through a throng of mediators.

The Reformation broke down the ecclesiastical system for the Reformers and the children of the Reformers. The Protestant world said, "The Pope is not the vicar of God; the church is not the supreme and final authority." The church had held to the sacredness of the Bible, but to the Bible as the constitution of the church. It was not for the common people; it was for the church; and the church was to interpret it and to declare its meaning. The Protestant Reformers went back of the church, of the priesthood, of the human mediators, to the Bible. They said, Any man may take this constitution; any man may interpret it. But still Protestantism accepted and adopted—unconsciously, perhaps—the notion of an absentee God. Still God was conceived of as enthroned in the center of the universe, as the Moral Governor; and laws as edicts issued from him; and sin as disobedience to those laws; and forgiveness as remission of a future penalty; and the Bible as the book of his laws, and an authoritative statement of certain conditions precedent to obtaining that forgiveness.

But presently there began to come another set of influences weakening the belief that the Bible is an ultimate and supreme authority. First came geology, with its message that the world was not made in six days. The church replied, Six days does not mean six days; it means six long periods. Then came anthropology, with its message that man was not created six thousand years ago; that he has been on the earth at least ten or fifteen or twenty thousand years. The church replied, The Bible is not authority on matters of chronology. Then came evolutionary science, with its message that man was not made perfect; he has been developed gradually, like all other animals, from a germ. And then the church replied—nothing. Then followed literary

criticism. It analyzed the Bible and compared it with other literatures, and announced its conclusions: These laws of Moses were not handed down complete, once for all; they are composed of various elements which can be distinguished; this code of laws was gradually produced, and the progress of their gradual development can be traced. Then came the study of comparative religions with its message: We can find the Hebraic legends of creation and fall and deluge in the older religions of Egypt, of Phœnicia, and of Assyria. Little by little the Protestant faith that the Bible is the supreme and final authority was weakened, and for some destroyed. Whether we like it or not, that lessening of the authority of the Book as a book must be recognized. We have only to compare the sermons of the great orthodox preachers of the past and the present to see the difference of appeal.

While this process was going on within the churches, there was going on a process without, subtle, powerful, irresistible. Science was attacking the notion of an absentee God, a God who can be defined, described, analyzed, interpreted in creeds. Science, which, first, showed how vast the universe was; which, secondly, showed how the universe was all one; which, third, showed that the same forces were at work in this world and in the remotest sun and in this epoch and in the remotest epoch, so that all days are equally creative, undermined the notion of a celestial Cæsar sitting on a celestial throne afar off, creating matter and force out of nothing, and laws to govern them, and leaving them to their own operation with occasional interventions on his part. Then came history. History had been mere annals, the mere story of events, the mere record of lives. Voltaire, I think, was the first one to portray history as a development of life. He was followed by others—Mommsen, Curtis, Arnold, Buckle, Macaulay, Green. All these men differed from the old classical historians in tracing history as a gradual process of development—the widening out and the upbuilding of humanity—and in thus showing a divine development in humanity as science had shown it in nature. Then came literature and the study of comparative literatures, the literatures of Greece and Rome and Italy and England; and last, but not least, of the Hebrew people, and of the common life of man that animates them all and underlies them all; and the discovery (for it was almost a discovery) that remorse is as universal as the human race, and forgiveness as universal, and love and pity and sympathy as universal; and that underneath all nations and all races and in all eras there beats, not merely one blood, but one human, palpitating, emotive life. This process has been resisted by some men in the church and feared by more; but the resistance has been in vain and the fears have been needless. For it has been a divinely ordered process toward a pro-

founder faith, a larger hope, and a closer and tenderer love.

One day some years ago a young man called upon me with a long list of theological questions. He wanted to get copy for his newspaper, and he asked me to answer them. I was bowing him out with a polite declination when he stopped me: "Just a moment, please. Do you believe in a personal God?" "What do you mean by a personal God?" I asked. "Well," he said, "I mean—I mean a big man sitting up in the center of the universe and ruling things." "No," I said, "I do not believe in that kind of a personal God." "Well, then," he said, "you are a pantheist!"

That picture of a "big man sitting up in the center of the universe, ruling things," was a very crude expression for a belief that was universal in the Middle Ages. Among the cartoons of Raphael is one representing the creation. A venerable gentleman is represented as seated cross-legged upon the ground, with the various portions of a child's Noah's Ark before him, putting the different parts of the animals together. It was a great artist's conception of a divine creation. That notion of an absentee God—an imperial Cæsar sitting in the center of the universe ruling things, whose edicts are laws, who is approached only from afar by men—that is gone, or going. There are some of us who still cling to it, and to whom the removal of that image seems like atheism: some that are trying to cling to it, though their grasp is loosening; some that are trying to make themselves believe that they still believe in it; but it has gone or is going. Not merely the final authority of the church is undermined; not merely the authority of the Book as an ultimate court of appeal is lessened; but the conception of a God sitting in the center of the universe ruling things, as an imperial Cæsar sits in Rome ruling things—that also is growing dim or absolutely disappearing. What is coming in its place?

I am not going to ask the theologians what is coming in its place; I will first ask the scientists.

Herbert Spencer was not, in my opinion, a great philosopher; but he was a great interpreter of the philosophic tendency of his times; and this is Herbert Spencer's answer to the question, What will science put in place of this conception of a divine Cæsar sitting in a celestial robe:

"But one truth must ever grow clearer—the truth that there is an Inscrutable Existence everywhere manifested, to which we can neither find nor conceive either beginning or end. Amid the mysteries which become the more mysterious the more they are thought about, there will remain this one absolute certainty, that we are ever in the presence of an Infinite and Eternal Energy, from which all things proceed."

What has science to offer? This: that we are ever

in the presence of an Infinite and Eternal Energy, from which all things proceed. No longer an absentee God; no longer a Great First Cause, setting in motion secondary causes which frame the world; no longer a divine mechanic, who has built the world, stored it with forces, launched it upon its course, and now and again interferes with its operation if it goes not right; but one great, eternal, underlying Cause, as truly operative to-day as he was in that first day when the morning stars sang together—every day a creative day. That is the word of science.

What is the word of history? The historian tells us there is a progress in human development, and that history illustrates that progress, and that not only the individual man grows from babyhood to manhood, but the whole race of men grow from infantile beginnings to a future, we know not what. Is there any meaning in this? Is there any power behind it? And what does this power mean? And, again we turn to a historian, not a theologian—not even an orthodox historian—to Matthew Arnold. He tells that the one thing history makes sure is that there is a power not ourselves that makes for righteousness; a power to-day at work in the world as truly and as efficaciously as ever in the past; that the evolutionary processes that are going on are making for righteousness.

Finally, we turn to literature, and we ask one of the great poets to tell us what is to take the place of this Romanized conception of an absentee God. What has human experience to tell? What word have the men of vision to bring back to us as the product of their insight into human life? And this is Tennyson's reply:

"The sun, the moon, the stars, the seas, the hills, and the plains

Are not these, O soul, the vision of Him who reigns?
Dark is the world to thee; thyself art the reason why;
For is He not all but that which has power to feel, I am I?
Glory about thee, without thee; and thou fulfillst thy doom,
Making Him broken gleams, and a stifled splendor and gloom.
Speak to Him, thou, for He hears, and spirit with spirit can meet;

Closer is he than breathing, and nearer than hands or feet."

The notion of a humanized God, sitting in the center of the universe, ruling things, is gone; and in the place of it science has brought us back this: "We are ever in the presence of the Infinite"; and history has brought us back this: "There is a power not ourselves that makes for righteousness"; and literature has brought us back this: "Spirit with spirit can meet: closer is he than breathing, nearer than hands or feet."

Am I then a pantheist? Is this pantheism? I suppose there are a great many persons who do feel that this changed conception of God is going to destroy the personality of the Divine. Is it?

Go into a great cathedral, as St. Paul's or St.

Peter's. As you look on these great pillars, on this great dome, this splendid architecture, you say: I see here the fruit of the personality of Wren, or of Michael Angelo; I am looking on something more than stones and mortar; I am looking on the work of a great mind and a great heart. But now imagine for one moment that as you stood there you could see stone reared upon stone, and column upon column; you could see some invisible hand tracing the fretwork around the columns and carving the beautiful forms; as you looked, the cathedral grew into its splendid proportions; and then some invisible force lifted the great dome and put it like the dome of heaven on the columns underneath. Would you think the personality was gone because it was operative before your eyes? Am I to think that there was a personal God six thousand years ago, or sixty thousand years ago, or six hundred thousand years ago, and that to-day, when I can go out and see him painting the leaves, and starting this fall the beginnings for next year's spring—see the love and life of the ever-present God at work before my eyes, can I think that his personality is gone? No; a thousand times nearer, a thousand times closer. We are in the presence of the great Divine personality. What we mean by personality is this: The Infinite and Eternal Energy, from which all things proceed, is an energy that thinks, that feels, that purposes and does; and is thinking and feeling and purposing and doing as a conscious life, of which ours is but a poor and broken reflection.

The image which in my childhood I formed of God as a great king sitting upon a great white throne was really an idol, though it was not formed of stone nor painted upon a canvas. It is not to such an imagination we are to go for a realization of the personality of God. God has personified himself in human history. He has entered into one human life, and filled that life so full of himself that in Jesus Christ we see the image of the Invisible God. Christianity is not an episode. The life of Christ is not a historical event completed in three short years. Jesus Christ is the revelation of an Eternal Fact, and the Eternal Fact is the Ever Present God. I stood one night on the top of Mount Washington. The clouds were passing over the mountain all the evening, and the moon was behind them, and I stood in a diffused light, sometimes brighter, sometimes less bright; but every now and then the moon would seem to break through the clouds, and bend down and rush toward the earth as though it would kiss the very foreheads of those of us who were looking at it, and then as suddenly it would retire again, and the clouds once more obscure it. But it was always there. So the "Light that lighteth every man that cometh into the world" was always in the world, and always will be in the world as long as God is love and man has need of him. The coming of Christ to the

church was in order that we might know that God is. It was the revelation of a perpetual incarnation; the revelation of an unseen but eternal presence. Too long we have stood at the foot of the cross or at the door of the tomb, and not seen the stone rolled away and the triumphant Savior emerging. Too long we have thought of the life of Christ ending with his passion and death. But the greatest part of his life is his post-resurrection life.

For the message of the gospel is not merely that Jesus Christ lived and died eighteen hundred years ago, living here for three short years and then disappearing, to be an absentee Christ; it is that God is always pouring out his life upon men and into their hearts, lifting them up out of their sins, succoring them from their remorse, and making them live again. Long before Christ lived the Psalmist wrote: "Bless the Lord, O my soul, and all that is within me, bless his holy name; who healeth all thy diseases; who forgiveth all thine iniquities; who redeemeth thy life from destruction, who crowneth thee with loving kindness and tender mercies." Men said, "What does that mean?" And God said, "I will tell you." And he came, and for a little while he lived among men; he forgave the woman that was a sinner, and bade her go in peace, and sin no more. This, he said, is what I mean by forgiving iniquity. He succored-doubting Thomas from the skepticism in which he was entangled, of the unstable Peter he made a rock, and of the ambitious John the beloved disciple and the prophet of a spiritual life. This, he said, is what I mean by the healing of diseases. He surrounded the traitor Judas Iscariot with love, and recovered the denying Peter and sent him back reconsecrated, to his ministry. This, he said, is what I mean by saving men from their own destruction.

Did he cease then? He has been doing this work of love ever since. The history of the world has been simply this: man sinning, God forgiving; man diseased, God healing; man destroying himself, God redeeming him from his self-destruction; man sordid and selling himself into slavery, and God recovering him from slavery and crowning him with loving kindness and tender mercies. And the message of the Christian minister to-day to this sorrowing, sinful, troubled humanity is, "The God that was in the world then is in the world now." It is not Browning's message: "God's in his heaven; all's right with the world." If God were in his heaven, all would not be right with the world. He is in his world making it right.

I suppose there are some of you here to-night who will feel that this frank recognition of old forms of faith is injurious. I wish you who hold still to the sacredness of the Roman theology would consider this question one moment. You remember how Gideon, beating out the grapes in the wine-press, was told by God to destroy the idol of Baal and cut down the

groves, and how, when the people came out the next morning and found their idol and their sacred grove gone, they rose in wrath against him, because he had destroyed their religion. But he had not destroyed their religion; he had simply given it a wider scope and a purer life. You remember how, when Jesus Christ told the people at Jerusalem that the temple would be destroyed, they identified religion with that temple and with those sacrifices and that priesthood, and counted as an enemy of religion any man who said that all those things were to be destroyed. But he was not the enemy of religion; and the destruction of that Jerusalem and of that priesthood and the overthrow of those sacrifices were only the opening out of a larger life. You remember how, when Luther said, Pope, you are no vicar of God; church, you are no infallible representative of God, men all over Europe—honest men, devout men, godly men, and godly women—wrung their hands in despair and said, If there is no church to interpret God's law, how shall we know what it is? But here in this audience I need not argue that the destruction of the notion of an infallible church only widened the scope and enhanced the power of religion. May it not perhaps be that the same God who destroyed the idol of Baal and the Jewish temple, and for us Protestants the power of the mediæval church, has destroyed this idol that we have reared in our minds only in order that he may bring us nearer to himself?

God is in all nature; thank God for the scientists, for they are thinking the thoughts of God after him, whether they know it or not. God is in all humanity, and every man is a child of God, whom we are to endeavor to bring back to his Father. God is in history, forgiving and redeeming, as Christ was in Palestine, forgiving and redeeming. God is in human experience, inspiring, uplifting, life-giving. Our message to our congregations is not a mere ethical law, not a mere philosophy about God, not a mere reiteration of a traditional creed, not a mere interpretation of the Bible. But through ethics, and philosophy, and the creed, and the Bible, we are to bring this threefold message: the message of science—"we are ever in the presence of an Infinite and Eternal Energy, from which all things proceed"; the message of history—"There is a power not ourselves that makes for righteousness"; the message of literature—"Speak to him, for he hears; closer is he than breathing, nearer than hands and feet." "We are all his offspring, he is not far from any one of us; in him we live and move and have our being."—Lyman Abbott, in *Outlook* for December 31, 1904.

Men are always wanting to do some great thing. Let them overcome themselves for that is the greatest conquest.

Mothers' Home Column

EDITED BY FRANCES.

Who is Strong?

Dear Readers of the Home Column: From time to time we read letters in the Home Column from sisters, whom some thoughtlessly call "the weak ones," warning the young sisters not to marry out of the church. Having some experience myself in the same line, perhaps I can tell some who fear they have made a mistake of a remedy that was of great assistance to me.

But first, to the young sisters, let me say, It is a great mistake to marry any one, in the church or out, without the Master's approval.

This is one of the times our faith is needed as much or more than at prayer-meetings or by the sick-bed.

"Trust in God" is our watchword, and at no time in life is his help needed so much as in choosing a companion for life.

Having read the Home Column since a child of seven when I could with difficulty spell out the dear little lines then always found at the beginning, until at the age of fifteen, I was fully convinced I would never, no never, marry out of the church. That was the first virtue my ideal must possess.

So when I found I really loved one who lacked the required membership, I did not love him less, but only felt concerned for his welfare, and I was constrained to plead for him and ask the loving Father to give me assurance of his approval or help me to put the love from me. He heard as he is sure to do when we ask in faith; and the assurance came, like a dark cloud, for about the space of two years ahead, and beyond this was light, so it appeared, and I felt safe and at peace, for with the Lord to stand by me I was not afraid to face the world. So I made the change that brought the disapproval of several of my best friends down upon my head, and there were other clouds hovering near.

Husband's father denounced and disinherited him for marrying a "Mormon" and thereby, as he imagined, bringing disgrace upon the whole family; besides I was known to have a very disagreeable temper and others warned him against the evil days in store for him. I had myself told him of my love for the church and that there I would not brook interference, for that was the one freedom left to all.

Shortly after we were married his father told him he had no objection to me personally, and if he could prevail on me to leave the church he would give him all the assistance possible, and as my husband was in great need of help he thought it would be an easy matter. So he told me in a kind but firm way that he wished me to leave the church as there was no good in it for me, and that he had decided we must separate if I did not consent.

Here, dear sisters, is the time our faith is tried. None but those who have had the trial of these disagreements can realize. But it is also the time to remember what the church is. My answer was, as near as I can remember, and I think these very words: "Dearer than life you are to me. If you asked my life I would gladly give it. Life without you would be only a burden, but your love affects this life only so long as I remain true. But my faith in God and hope of salvation never. That means all of eternity to me."

With the words spoken earnestly and feelingly, I turned and walked away.

He called to me to return, but I could not. Then he said, "Come back, for if it means so much to you I will never speak one word against your faith again." Then I turned back and met him half way.

This was a victory well worth the effort for me. I had heard a sister relate a dream that was and is still much comfort to me. She dreamed she was in a school. The Savior was the

teacher; some of the pupils were studying, some were idle. Presently five young men entered with primers in their hands, saying they had attended several schools but they could not learn in them so had come to his school to see if they could learn. The Teacher turned to the sister saying, "Ellen, you may take these for your class, prepare that bench," (indicating a very dirty bench in a very dirty corner,) "and take charge of them."

She began to scour and clean the place and in a very short time it was very white and clean and she found her scholars very bright and interested.

To the sisters who have been given the "dirty corners" I would say, Work, work. The more work you do the more satisfaction there is in the reward. Remember that the ones that through misunderstanding fight Paul-like are well worth the saving.

Do not talk of the church if it is distasteful to them. Live, conquer, and pray. Remember that one of the greatest duties of a Saint is to be a true wife. Do not complain of mistreatment. Do not think that merely belonging to the church will make your husband what you wish unless he is truly converted. Ask some of the traveling ministry if this is not true. Pray and weep for the sister or brother either whose husband or wife belongs to the church but who will swear or scold and occasionally backbite brethren and sisters who are trying to live right.

Think of the different effect on your children. There is no way you can do so much to inspire respect for the church as to be patient and live according to the principles of your religion every day. Why, one woman alone can do more for the good of the church in this way than several weeks' preaching of an elder in a neighborhood where lives a man or woman of the church who has done some little injury to family or neighbor.

I do not advocate marrying a man to reform him. Look for character first. A man who loves and reverences his mother and sisters is sure to have character.

My husband now belongs to the church. There are many things connected with his acceptance of the gospel that I feel would interest and help you who are struggling alone. And why alone? You Saints who call these sisters weak, are you strong? If you are it is your duty to help the weak. See that they are supplied with church papers and tracts; lend them church books. Let them know you have an interest in, and love for them. This is a chance for the wives and daughters of the priests, teachers, and deacons, of the branches to which these sisters belong. They could visit them or if they moved away write to them and find a work among these sisters whose husbands do not belong to the church, and the priest and teacher thereby be apprised of the condition of these he can not in some cases visit. Why, I have met some of the members of the branch to which I belong who would hardly speak to me, supposing I cared nothing for the church after being absent so often, when my heart was hungry for a word from them and my ears aching for a sound of the voices of those I had been so accustomed to meeting with. So, dear sisters, remember the lines:

"Satan trembles when he sees
The weakest saint upon his knees."

Hoping to encourage some one, I remain, only
A WEAK SISTER.

Springtime.

Oh how bright the sun is shining
Bringing gladness everywhere.
All the pretty birds are coming,
Hark, their music fills the air!
Lovely springtime, joyous springtime
Sweetest season of the year.

See the farmers busy sowing
Golden grain in furrows deep,
And the bright and glorious sunshine
Warms the earth the grain to keep—
Keeps it growing, waving, blowing,
Till the farmers come to reap.

And the cool, refreshing showers
Fall upon the thirsty earth,
Up then peep the pretty flowers,
See their beauty, know their worth.
Let us thank our heavenly Father
For such blessings on the earth.

Thank him for the pretty flowers,
For the sunshine and the rain;
Than him for the busy hours,
And for the song-birds came again;
For the sweet and joyous springtime,—
Thank the Lord in Jesus' name.

SISTER JANE HEATON.

RIVER DELL RANCH, April 30, 1905.

Notices.

The advisory board of the Daughters of Zion take pleasure in announcing that five hundred and fifty-four dollars and sixty-eight cents was raised in response to the call for funds for some "benevolent purpose." At the general meeting of the society it was resolved to place this money in the hands of the Bishop for the purpose of assisting in the establishing of a children's home when the church so decide, and it was also resolved that we continue to work for this purpose.

We now wish to give notice to those who have not yet turned in the money they have raised in response to this call to send it to Sr. Minnie B. Nicholson, Lamoni, Iowa, as soon as it can conveniently be done.

MRS. B. C. SMITH, President.
MRS. T. A. HOUGAS, Secretary.

The advisory board of Daughters of Zion wish to give notice to all local societies and to their members and friends everywhere, that funds are needed for carrying on this work. We trust that this call may meet with a hearty response, as this is the only provision made for raising money to carry on the work of the general society. Send all money to Mrs. Minnie B. Nicholson, Lamoni, Iowa, stating whether it is for children's home or for the general work of the society.

MRS. B. C. SMITH, President.
MRS. T. A. HOUGAS, Secretary.

Prayer Union.

Sister Sophia Stone, of Arlington, South Dakota, asks your faith and prayers in behalf of her sister, Mrs. Severson, who is very ill and beyond all human help. She is the mother of a large family of small children, and desires if it be God's will to be spared to raise her family.

Sunday-School Department

ELDER T. A. HOUGAS, EDITOR.
Henderson, Mills County, Iowa.

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

Questions and Answers.

Question.—Has a Sunday-school or the local librarian the right to sell or otherwise dispose of the books in the Sunday-school library?

Answer.—Yes, the school may by vote order the books sold or exchanged or even given away, but the librarian would have

no right to in any way dispose of the books without an order from the school.

Q.—In order to properly dispose of the books in a Sunday-school library, is it necessary to consult the district librarian?

A.—If the library belongs wholly to the school it is not actually necessary to consult the district librarian, though it might be advisable to do so. The district librarian may be able to make some suggestions that will be of great benefit to you. And it certainly can do you no harm. But if the library is a part or an installment of a circulating or district library, it would be necessary to consult the district librarian before any change was made with it. Of course, no school would have authority to sell a part of a circulating library, but might wish to exchange it for other books, in which case they should refer the matter to the district librarian.

Q.—What is the meaning of the word "business-meeting" in the second paragraph of section 4, of article 7, of the by-laws for Sunday-schools? Can a business-meeting of officers and teachers transact business? If so, what kind?

A.—The meaning of the word "business-meeting" evidently is a meeting called for the transaction of business. Yes, the officers and teachers can transact business at a regularly called business-meeting. But from the fact that provision is made for a business-meeting of the school too, it would follow that there was to be a distinction between the powers or prerogatives of the two meetings. And while the by-laws are not explicit on this subject, we conclude that the officers and teachers must confine their business transactions to such matter as concerns them in their offices directly. Such questions as the grading of a school, the promotion of scholars, awarding of banners, prizes, etc., providing for visiting committee work, home department work, etc., are proper ones to be considered by the officers and teachers in business-meeting, and they may have the right to take such action as they see fit in the matter. Such matters as the election of officers of the school, and such questions as would naturally involve the whole school in the carrying out of the orders, should be handled by the business-meeting of the school. It may be difficult to determine at times to what class the question belongs. In this case it would be wise for the officers and teachers to first consider the question and make their recommendations to the school, and let it be disposed of there. Certainly the officers and teachers have a right to transact business else it would be folly to "meet once a month for business pertaining to the duties of their office."

The Home Department.

Have you ever counted the proportions of church-members that never attend the Sunday-school? If not, take a few moments and count them up. You will be surprised. Think for a moment what a school or church service you might have if all would turn out and do their parts. This, too, would surprise you. But you know there are some who can not attend the Sunday-school for this or that reason, and there are many who do not or will not attend. But whatever the reason for not attending the services may be, it is quite certain that a large majority of the "stay-a-ways" may be induced to take up the home department work. And if the school officers and visitors do their duties promptly and thoroughly, there is little danger of their dropping out of line. This is the result of the work as shown by experience. The home department work is not a fine spun theory or some ideal dream. It is a practical means to an end. The means is simple, very simple, and the end is desirable. We know of branches now in existence that are the outgrowth of a home class in a private house. Who knows but that your work will result as well?

We are happy to note that so many schools are taking hold of the work in earnest. And we venture this: that there is not one school in the association or church but that could have a good

home department if the workers would but take hold of it with a zeal. Why do you not start it? Start it if you have but one member. It will be a blessing to that one. The home department editor of the *World Evangel* says, "If your home department failed it was because its superintendent and visitors failed." This is very true. We have never seen a single home department fail or go down while the superintendent and visitors were actively doing their work, and we never expect to. The very nature of the work is winning and there is a world of opportunity for the one who enters the work with a zeal and a determination to make it succeed. Will you not give it a trial in your school?

To Secure Home Preparation.

Henry Clay Trumbull says, "The chief cause of the common complaint that scholars do not study their Sunday-school lessons, rests in the fact that the scholars do not know what is meant by studying that lesson. Is it fastening in memory the title, the topic, and the golden text of the lesson? Is it finding the answer to the questions in the lesson help? It is not enough to leave the subject in this vagueness. If, however, you point out to a child some one thing that he can do in the studying line, and ask him to do that, he knows what is wanted of him, and he is quite likely to be ready and glad to attend to it accordingly." We wish that all teachers would give this a very careful reading. Read it again. Note the point the Doctor makes. He directs you to assign some "one thing that he can do." Too often we spoil our work by giving too much. Better have one thing done than a dozen not done. When the scholar acquires the habit of study or preparation outside the class, his work may be increased from "one thing" to more.

Another point. Take your Bible and *Quarterly* and show the scholar, whether old or young, how to go at it to get the lesson. You will be surprised at the fewness of the number that know how to get their lesson. Study with them several times. Work with them till you are certain that they comprehend the plan of the *Quarterly* lesson and how it is intended to assist in the study of the lesson from the Bible. If you can not get any other time for such study, better take the class hour and so study the lesson than to miss the opportunity to teach them how to study the lesson. If this plan were followed in all classes, you would see less disinterested and indifferent scholars. A much larger percentage of them would come with prepared lessons. Try it and see for yourself. We have tried it to our complete satisfaction.

The following clipping is from an article by A. H. McKinney, in the March, 1905, *New Century Teacher's Monthly*, on the above subject:

"HOME WORK.

"For the purpose of helping my fellow laborers in the Bible-school, I have been making investigations concerning the success of public school teachers in their efforts to get their pupils to study at home. Recognizing the many differences between the day-school and the one that meets on the Lord's day, I have been very careful to eliminate all those things which the former may employ but which, from the very nature of things, are not possible to the latter. Without taking into account those things which are impossible to the Bible-school, I have learned some facts which may be suggestive.

"My young friends do not talk any longer about home study, they speak of 'home work.' Their papers, note-books, and exercises are headed 'Home Work.' Without attempting to discover all the reasons for it, I have learned that the young people enjoy this term and seem to revel in their work. Perhaps this is because the phrase is new. At any rate I do not find the rebellion that formerly was manifested against home study. I do find, on the contrary, many expressions of pleasure concerning the doing of the home work. One reason for this

evidently is: The home work is so varied that the pupil has much variety in what he does. The monotonous, tiresome memorizing of my school days is no longer in vogue.

"May we not learn a lesson from this? If we were to provide our pupils with pads, note-books, and pencils, and week by week assign home work, might we not get much better results than are now obtainable by the method of talking about home study?"

"ASSIGNMENTS.

"By very carefully watching my day-school friends, I learn that their teachers are very definite and very particular in their assignments of home work. No longer are the pupils told to study pages such and such, but the teacher gives out certain definite things that are to be done at home. In the doing of these things various powers of the pupils' minds, in addition to the memory, are so exercised that the whole burden of acquirement does not fall upon the latter. This variety is very much enjoyed by the learners.

"The same ingenuity in the assignment of home work is as possible to the Bible-school teacher as to the teacher in the day-school. If the former fails to appreciate this fact, or is unwilling to take the time necessary to prepare for putting it into execution, she need not mourn over the lack of home study by her pupils.

"GRADATION.

"I notice that the home work of the day-school pupils is graded according to their years and their intelligence. Will is a little chap who does not do much at home. He can write with difficulty. Nevertheless, he has his note-book and pencil. He does not do much, but still he does something. The little that he does is well done, because he wishes his 'home work' to be as good as that of the other boys. Jennie is two years older than Will. She has much more to do at home than he has. She is enthusiastic in the doing of it. Carrie is three years older than Jennie. Her work is still greater. She is very desirous of doing it and always finds time for it."

Letter Department

MANCHESTER, Texas, May 9, 1905.

Editors Herald: After being away two years I was sent back to Northeastern Texas, where I first saw the great light of this latter-day work, and where I was permitted to see my first vision fourteen years before I came into the church. The curtains of the future were raised, and I saw this latter-day work in its glorious triumph. And those of us who continue faithful to the end will meet Jesus Christ and reign a thousand years under the white flag of peace. But, Saints, do not think that that flag is hoisted yet. For it is just as Bro. Heman C. Smith said in that grand sermon he preached on "All things work together for good to them that love God." There is the human in this church; but inspiration will swallow it up some day as Moses' rod did the Egyptians' rod. A brother said to me the other day that pride had entered into the church, and would overthrow it. I asked him if he ever read the Book of Mormon. He said, "Some." I said, "The second chapter of Helaman, verse 24, reads this way: 'And in the fifty and first year of the reign of the Judges, there was peace also, save it were the pride which began to enter into the church; not into the church of God, but into the hearts of the people who professed to belong to the church of God; and they were lifted up in pride, even to the persecution of many of their brethren.'" So, kind readers, you see it was those that professed to belong to the church, but not those that composed the church indeed. I know things are coming and are now here that will try man's faith; but so it has been in all ages of the world.

A good deal has been said of late about baptisms decreasing in number. I think the forty-third verse of the second chapter of the book of Helaman explains the matter. It reads: "And because of their iniquity, the church had begun to dwindle; and they began to disbelieve in the spirit of prophecy, and in the spirit of revelation; and the judgments of God did stare them in the face."

"Oh," says one, "Bro. Erwin, I believe in prophecy, if you will let me say who ought to prophecy." Yes, the world says, "If God had let them say, who the angel ought to come to, they would have believed the message. But God does not question man about these things. It takes faith to please God."

Well, the work in this country is at a low ebb. But by the Spirit of God I hope to be able to put life into the work, and that when the year has passed we can say much good has been done, and noble men and woman brought into the kingdom of God. I ask an interest in the prayers of Saints that my health may be good this year.

E. A. ERWIN.

TOLEDO, Ohio, May 13, 1905.

Editors Herald: Having promised so many to write them after General Conference, and now discovering my inability to comply with all requests, I take this method to satisfy all demands along this line. I came home from conference much encouraged in the work and saving power of the church. I am convinced there is enough righteousness, truth, justice, and mercy to cleanse and purify it from all evil that may develop, or be brought in by wicked persons; and that the church is taking advance steps is easily observed. Spirituality is increasing, better conditions obtaining, and a higher ideal in the minds of the Saints touching righteous living. We can but say amen to all this. Let us get above the earth-currents of sin and all its influence, get up into a purer atmosphere, higher and nobler plane of life, or in correspondence with God, in a receptive condition of mind so the Lord can impress, instruct, reprove, or rebuke if need be for our good.

I want the Saints (all who know me) to know my confidence is increased, hope enlarged, faith solidified in the gospel as presented by our people.

I came here yesterday, called here by phone to preach funeral of Sr. Ulrich, a noble woman, one who will be missed by the branch here very much, and by the Sunday-school, as she was superintendent of the school, and always anxious to push the work. May God bless Bro. Ulrich and the older, and especially the younger ones of the family. They will miss mother.

I will go home from here to finish some work there hindered by the continued heavy rains. I have not fully decided yet whether to go to Lima, Ohio, or to Sandusky County to begin a summer's campaign.

Yours in bonds,

G. A. SMITH.

SAN BENITO, California, May 3, 1905.

Editors Herald: On the morning of April 20, we boarded our train at Lamon, on our field of labor in the West. The train was well crowded with fellow ministry and laity returning to their various fields of labor and homes. A jolly crowd it was to St. Joseph, but the parting caused a wave of sadness to spread over us. As we pulled out of St. Joseph for a run to Denver, only my fellow laborer, F. A. Russell, was with me. At Table Rock Frank and I parted company. As I gave him a parting grasp of the hand I—well, I swallowed my feelings.

I arrived in Salt Lake City April 22, and stayed all night at E. W. Kelly's home. This gentleman is a distant relative of mine and seems to be a hearty supporter of F. A. Cannon in his present fight against the Utah hierarchy. His father was a member of the "polygamous faction" but was cut off several years ago for daring to call to account some of the leaders. Through Mr. Kelly I met ex-Senator F. A. Cannon and had a pleasant chat with him. Also met a Mr. Phillips, a reporter of

the *Salt Lake Tribune*. Both these gentleman seemed well-posted as to our position. Mr. Phillips spoke well of Bro. F. M. Sheehy's work at Washington. Said Frank gave him much valuable assistance. Through the courtesy of Mr. Phillips I was allowed to occupy about one-half column of the *Tribune* showing the difference of the *modus operandi* of our handling tithing and the way the Utah church handles it.

I purposely stayed over at Salt Lake City and Ogden to get, if possible, an idea as to the effect on the masses produced by the, to say the least, peculiar position assumed by their leader, Joseph F. Smith. To this end I freely mingled and conversed with the devotees of "Mormonism."

Almost invariably on being approached they first denounced the attacks of Mr. Cannon as bordering onto assinnity. Persecution would cause them to stand closer together, etc. A few judicious questions soon brought out the fact that *there was a strong feeling of discontentment, and criticism of the leading men was freely indulged in*. One young fellow declared that "Joseph F. Smith was a chump." Why? "Well, a man that will admit that he is breaking the laws of the land as well as of God, who goes to a theatre with his sons to take in a prize-fight, who has violated the pledge of the state of Utah when she knocked for admission into the Union, a man of this character who claims to be a prophet of God, say, isn't he a chump?"

When asked regarding the condition of *inequality* existing, the reason why their leaders wax rich in this world's goods, they drop their voice and with a shake of their head say "Something is wrong."

When I asked some of their members if the position as stated by the *Tribune* was correct, that Joseph F. was gradually introducing the principle that his blood should fall heir to the presidency, they defiantly answered, "What of it?" I reminded them that when they were firmly grounded in this belief to remember that the Josephites had the Smith blood as their leader.

A vein of dissatisfaction was clearly shown when discussing their educational interests. The graduates of Brigham Young University do not *all* remain true to the theological teachings of that institution. Some left rank sceptics.

"How about the gifts?" was asked of one who had been among them since 1850. They are seldom seen, was the reply. Once in a while they have the gift of tongues. "By whom?" Well, only by some old brother or sister who belonged to the old church, was the answer.

I left our "Utah cousins" with a firm conviction that God was feeling after them, in a marvelous manner, that as a church we had nothing to fear as to the revealments of futurity and that the wise positions taken by our Joseph for years back would stand the test both of time and eternity. I felt within my soul that "the hastening time" was on,—that Israel's God was rising in his might to hasten on his work. Before what tribunal on the face of the earth could the Smoot investigation take place that would give the doings of the Utah church more publicity? A nation where freedom of the press is unequaled, where "the secret acts" are revealed and flashed over countless wires to be read by millions of intelligent readers! God speed the right!

In bonds,

A. CARMICHAEL.

Extracts from Letters.

H. D. Gill, Wheeling, West Virginia: "The Saints here are lending their efforts toward a new church. We have been favorably recognized by our friends, and assisted financially. We expect Bro. G. T. Griffiths this week."

Sr. M. A. Simmons, Johnston, Illinois: "I have been sick ever since last February. We lost our little four-year-old boy and are having so much bad luck. I have worried so much about not having money to pay for my paper, as I do not desire

to give it up, for we are isolated and have no church privileges. I can read my HERALD to my husband and children at home and be filled with the good Spirit and rejoice in the glorious angel's message. I have three children in the fold; and I hope to work with patience to keep them in the straight and narrow way. We have not heard a sermon since last October, when Bro. Spurlock preached at our home. My prayer is that we may be faithful, and worthy to be gathered with all God's people."

William Dodson, Farnam, Nebraska: "Please tell the missionaries in charge of Southern Nebraska that we would like to have them come out and preach for us. They missed us last year. We would gladly receive any of the elders who may come here."

Miscellaneous Department

Pastoral.

To the Saints of the Ohio and West Virginia Districts; Greeting: Having been placed in charge of the above-named districts I address you that we might more effectually discharge the duty God has imposed upon us. We have been fortunate in the liberal supply of efficient workers, which means added responsibility for you. All are not called to go out and preach, but there are various ways we can do a work for the Lord just as acceptable, viz.: by tithes and free-will offerings, feeding and clothing the ministry, securing for them places in which to preach, encouraging them by your presence at the meetings, giving out tracts, and above all living a life consistent with our profession, thus reflecting credit and honor upon the message we bear. In a general sense we begin the year's work with a more united and hopeful feeling than for many years past.

For economy and system the ministry will labor as follows for the present: 1. Bro. O. B. Thomas, Hocking Valley, with Sand Run as basis of operation. 2. Bro. T. J. Beatty and L. R. Devore travel together and labor wherever the Spirit of wisdom may suggest. 3. James M. Baggerly, Wellston and surrounding towns. 4. E. H. Durand, Dayton, to be assisted by Bro. Davis and Warren. 5. William N. Hanner, Cincinnati.

We earnestly urge upon all the Saints in those respective places to aid the ministry as much as possible in the various ways suggested; and we also urge upon the ministry to get into new places as much as consistent with their demands. The tent will be operated by myself and Myron E. Thomas. Bro. O. B. Thomas will accompany it until Bro. M. E. arrives.

6. For the West Virginia District, Bro. E. E. Long and N. S. Dunnington will labor together, pushing into new fields as much as possible.

7. Bro. S. O. Foss, for the present, will labor among the branches seeking to infuse new life into them. Let the Saints earnestly cooperate with him. S. J. Jeffers, aside from Bishop's agent's work, will labor in the district wherever wisdom may direct. Report all branch matters to district president A. B. Kirkendall, Creola, Ohio. He promises to give several months' active work in the district this summer. I expect to spend considerable of my time with you.

Information from any one having knowledge of an opportunity for preaching, or desiring a series of meetings, will be thankfully received and promptly acknowledged. My address will be Creola, Vinton County, Ohio.

The Electric Park at Welston, Ohio, has been secured for the reunion of the two districts to be held some time in August; definite announcements later. Let all who can possibly attend begin now to make preparations.

Let us all give a long and hearty pull together, and see just what we can accomplish the coming year. And to this end let us all watch and pray.

PORTSMOUTH, Ohio, May 17, 1905.

F. J. EBELING.

To the Workers and Saints of the Des Moines, Eastern Iowa, and Nauvoo Districts, Greeting: Bro. Heman C. Smith having appointed me in charge of the above-named districts, I take this method of urging all to diligence in service, and constant vigilance in looking out for and seeking new openings and opportunities for the preaching of the word. The local and scattered members can do much in this line; if not more than the traveling elders. If you can discover a church or school-house in your vicinity where an opening may be made, secure the use of it and write to the missionary of your district, or to the undersigned, and the place will be supplied as soon as practicable. The missionaries are more than anxious to effect new openings, but they have not the money on hand at all times to

run around and hunt them up. You are there, and without any great loss of time or expense can prepare the way before them. Will you help on the work by so doing?

Also that you sustain the Bishop's agent with your tithes and offerings. He can not pay out unless he receives in.

In the past year in the Eastern Iowa District some of the elder's families were behind in their allowance four or five months and are yet behind three months. This ought not to be, and should not continue. If the elder's family do not pay their debts they bring reproach on the cause. If you withhold your means so they can not pay their bills, but must go in debt, are not those who withhold their means and so deprive the agent of money to pay allowances the parties who are responsible for that reproach?

Let us all work together for the success of the cause of Christ, members, local officers, and missionaries, each in his or her special duties, and we will see at the end of the conference year that the gospel has made progress. Letters sent to my home address will be promptly forwarded to me in the field.

Your brother,

JAMES MCKIERNAN.

Box 225, FARMINGTON, Iowa.

Under existing conditions the burden of active and detail service in directing the mission-work in the field assigned to Elder I. N. White and myself must rest upon him, and, therefore, all correspondence should be addressed to him. Should any reach me it will be at once turned over to him. In case my counsel shall be necessary Bro. White will confer with me and thus our action will be joint. Let all concerned please note this and act accordingly and thus relieve,

Yours in bonds,

JOSEPH LUFF.

To the Saints and Colaborers of the South and North Dakotas: I wish to say, as I am entering into the work of this conference year, I have a desire to become acquainted with the field, (having been appointed to assist our missionary in charge) and all who may be able to help us in making openings, or to continue such as are already made, that the work may prosper and souls of men be saved in the kingdom of God. My field address will be Newark, South Dakota; home address, Lamoni, Iowa. Either of these places will reach me. I desire to hear from as many as possible. Those who labor in the field as missionaries will please be prompt in reporting to me at the above addresses, by July 1, October 1, January 1, and March 1, so our missionary in charge may receive them by at least the 10th of each of the above months mentioned as requested by him in HERALD of May 10, 1905.

This work in which we are engaged is the Lord's work, and we will only be successful with his aid. Let us make every necessary sacrifice for its advancement.

Yours in the struggle for eternal life.

PIPESTONE, Minnesota.

ELI HAYER.

To the Ministry and Saints of California, Nevada, and Arizona; Greeting: We take up the work of another conference year with much to encourage us. The church has entered the period of time prayed for and prophesied of by the pioneers of this work—the time in which Zion's laws can be put in force for her temporal redemption. As God manifests more power in behalf of his Saints, so Satan, in his final efforts, will have more power over his own. If we as ministers or members, have in us aught that belongs to Satan, the day will so manifest it, for we shall be tried as by fire, and Satan will present his claim. A pure and unfeigned love for God and his children will make our yoke easy and our burden light.

God has blessed California this year with abundance of rain, and we hope that his storehouse will greatly profit as a result thereof. The Saints have done nobly, under trying circumstances in the days of drought, so we can trust them in the days of prosperity.

Bishop C. A. Parkin and his agents receive tithes and offerings in Northern California. His address is 3010 Sixteenth Street, San Francisco.

Elder A. Carmichael, Anaheim, California, R. F. D. 1, is agent for Bishop Kelley, in Southern California up to the northern line of San Luis Obispo County. Send tithes and offerings to him or to his collectors in the branches.

The conference has given us but a small force of men this year, which increases our responsibility. All, excepting Bro. Burton, have at present, local charges. We desire that the brethren provide, so far as practicable, for the filling of their pulpits by local men, and move out into their surrounding country.

Bro. Joseph F. Burton is expected to arrive soon from Tahiti. I request him to take sub-charge of Southern and Central California.

Bro. J. M. Terry will have charge of the missionary work in San Francisco and Oakland as heretofore.

Bro. J. C. Clapp and William Gibson have been placed upon the list of supernannuated ministers. These brethren, by long and faithful service, have earned their rest from the arduous duties of active service and are to work only as strength and circumstances permit, in harmony with local authorities and under direction of missionary in charge, as per conference resolution.

I shall move out as wisdom may direct and shall try to make opportunities.

Reports are required of the missionaries on the first of July, October, January, and March.

The Presidency require prompt reports from the ministers in charge, so, brethren, please report promptly. I will furnish you with blanks.

I desire to hear from the officers of the church in Nevada, concerning conditions there; also from Saints in the out-lying parts of the mission, concerning conditions and opportunities for work. We may not be able to reach you all, but we wish to get acquainted with the whole field, and information may bring results of value to you in the future.

May the Lord of the harvest abundantly bless our reaping and help us to be strong and yet humble in the performance of duty.

CHAS. E. CRUMLEY, Minister in Charge.

2417 Kay Street, SACRAMENTO, California.

To the Missionary Force of Gallands Grove and Little Sioux Districts; Greeting: As I have been appointed assistant minister in charge of the above-named district I thought the missionaries would expect a word from me. We have a great work before us, and the Master expects a steady, persistent effort upon our part. The entire force are experienced missionaries who understand the needs of the mission as well as I do. So let us all be energetic and thrust in our sickles and reap while the day lasts.

Anything I can say by way of suggestion will be gladly given. I would like to hear from you all occasionally. Do not fail to report to me on the days indicated by the missionary in charge. Hoping we will have a prosperous year, I remain,

Your brother,
ROMANAN WIGHT.

DOW CITY, Iowa, May 15, 1905.

The Bishopric.

APPOINTMENT OF BISHOP'S AGENTS.

1. Southern Nebraska District.

The Saints and friends of the Southern Nebraska District of the Reorganized Church of Jesus Christ of Latter Day Saints please take notice that upon the resignation of Bro. J. W. Waldsmith, agent of said district, Bro. H. A. Higgins of No. 1207 Third Corso, Nebraska City, Nebraska, (having been duly recommended by the district conference of said district,) has been duly appointed Bishop's agent to act therein. Bro. J. W. Waldsmith resigned by reason of age and infirmity and for his long and faithful labors in the said office the Bishopric hereby tender to him their sincere thanks, and trust that the Lord may bless and reward him.

We sincerely hope and trust that every member and friend of the cause of Christ in and for said district of Southern Nebraska, may remember to aid said cause and report at an early time to the new agent, Bro. H. A. Higgins, No. 1207 Third Corso, Nebraska City, Nebraska.

2. Southern Missouri District.

Elder Henry Sparling, Bishop's agent of the Southern Missouri District, having been transferred, as missionary, to a distant field, has resigned his place as Bishop's agent in and for said district, and Bro. A. W. Duemler, No. 308 West Commercial Street, Springfield, Missouri, has been duly appointed Bishop's agent in and for said district in his place. The Bishopric take pleasure in returning thanks to Bro. Henry Sparling for his faithful services as agent in connection with his other work in the past in said district and trust the Lord may direct and bless him in his new field of labor.

We hope and trust that every member of the Southern Missouri District may remember the new agent, Bro. A. W. Duemler, and transmit some offering to him at an early time, and thus help the Lord's work. Let there not be a single member in the entire district who is not found a helper to some extent. It is the earnest hope that every one may perform his or her part, whatever this may be.

In behalf of the Bishopric,

E. L. KELLEY, Presiding Bishop.

LAMONI, Iowa, May 19, 1905.

Independence Bishopric's Notice.

For the benefit of the church and members the Independence Stake bishopric has established a real estate department at their headquarters. A. H. Parsons, first counselor, will be in charge at Holden, Missouri, and B. J. Scott, at Independence, Missouri. List of city and country property furnished free on application.

Inclose stamps and direct all mail to R. May, Independence, Missouri. 4t

Conference Notices.

The Southeastern Illinois District conference will convene June 17, 1905, at ten o'clock a. m., with the Tunnelhill Branch. F. M. Davis, president, Thompsonville, Illinois. R. F. D. No. 6. P. G. McMahan, secretary, Tunnelhill.

The Fremont District conference will convene at Thurman, Iowa, Saturday, June 10, at 10 a. m. Let all branch reports be forwarded to C. W. Torney, Thurman, by June 6. It is hoped the priesthood will be well represented. D. R. Chambers, president.

The Northern Wisconsin District conference will convene with Reed Branch near Chetek, Wisconsin, June 10 and 11, 1905. Officers will be elected for the coming year. Branch clerks and officials please send reports early, to Perry I. Richardson, Chetek, Wisconsin.

Lamoni Stake conference will convene at Lucas, Iowa, on Saturday, June 17, 1905, at 10 a. m.

Quarterly conference of the Northwestern Kansas District will convene with the Hill City Branch, at Hill City, Graham County, Kansas, June 10 and 11, 1905. Branches, please take notice. Kindly favor me by having your quarterly business-meetings early, and send statistical reports promptly, thus enabling me to make all necessary corrections before conference. The ministry also please send reports to me early. Fernando E. Taylor, secretary, Beloit, Kansas.

Eastern Michigan District conference will convene at Dickson's Hall, Grand River Avenue, Detroit, Michigan, on Saturday, June 10, 1905. All reports may be sent to J. W. Davis, 153 Townsend Avenue, Detroit, Michigan. Meals will be served in the hall at ten cents each as per resolution of last district conference. Bro. J. W. Wight is expected to be in attendance. Wm. Davis, president.

The conference of the Little Sioux District, will convene at Sioux City, June 3 and 4. Write to James M. Baker, 610 Center Street, Sioux City, for railroad rates. James D. Stuart, clerk.

The Kewanee District conference will convene at Dahinda, Illinois, Saturday, June 3, 1905, at 9 a. m., for prayer-service, and business at 10. Will officials please mail their reports not later than May 29 to J. L. Terry, Millersburg, Illinois; after this date to Dahinda, Illinois, care D. C. Smith. Amos Berve, president.

Convention Notices.

Religio association of Little Sioux District convenes at Sioux City, Iowa, June 2, at 9 a. m. in Saints' church, 610 Center Street. Lou Mann, secretary, Moorhead, Iowa.

The Sunday-school convention of the Little Sioux District will convene at Sioux City, Iowa, June 1, at 8 p. m. All come who can. Annie Stuart, secretary.

The Sunday-school convention of the Minnesota District will be held at Clitherall, Ottertail County, commencing at 10.30 a. m., June 9, 1905. Will all that have been asked to contribute papers that can not come please send them to me at an early date. T. J. Martin, superintendent, Detroit, Minnesota.

The Northeastern Kansas District Sunday-school association will convene at Atchison, Kansas, May 26, at 2 p. m. James W. Burns, superintendent.

The convention of the Fremont, Iowa, District Sunday-school association will convene with the Thurman Branch, Thursday evening, June 8, 1905, and continue over Friday, June 9. The district conference will convene Saturday morning, June 10. We hope to see a good representation of the Sunday-school workers at the convention. Programs will be sent to all schools for distribution. Mrs. T. A. Hougas, superintendent.

The New York and Philadelphia District Sunday-school association will meet June 10 and 11, at Hopkinson Avenue and Eastern Parkway, Brooklyn, New York. Business-session Saturday evening at 7.30. E. B. Hull, secretary.

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The Saints' Herald

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

15505
O'Hayer

Volume 52

Lamoni, Iowa, May 31, 1905

Number 22

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

JOSEPH SMITH - - - - - EDITOR
 LEON A. GOULD - - - - - ASSISTANT EDITOR
 FRED'K M. SMITH - - - - - CORRESPONDING EDITOR
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THE total value of farm property in the United States in 1900 was more than five times as great as in 1850, and 28.4 per cent greater than in 1890. The railway industry was in its infancy in 1850, so that comparisons extending back fifty years are unfair, but, taking 1890 as a basis, it is found that railway property, as indicated by total capitalization, rose from ten thousand and twenty-nine millions of dollars in that year to eleven thousand eight hundred and ninety-two millions in 1900.

Editorial

EXPERIENCE AND SOME OTHER THINGS.

There is now manifested a desire for activity by the elders who are in the general and local fields which is commendable. It is pleasing to see and note.

The word says, "It is a day of warning; let him that is warned warn his neighbor." It is an excellent policy for all to keep busy. By keeping busy in our labor in the Master's service we will have no time to spend in the Devil's work and will avoid collusion with his emissaries, aids, and helpers, busy-bodies, talebearers, scandallovers, backbiters, disturbers of the peace, and all the other long list of evil workers; so let us be busy in our legitimate field. The world needs the truth as we see it, and there are many who will welcome it when they hear it. Why not give them an opportunity?

One brother, a veteran, lately said, "I never felt better spiritually. And I have not enjoyed my work so well in many years as I do now."

A sister lately remarked, "I never saw the need and fact of authority so plainly as now."

Another said, "Though some things during the last conference were trying and calculated to disturb, on the whole it was an educational session that I would not have missed for anything."

Forty-two were released from the missionary field, and twenty-four added, which makes the list some eighteen less than last year.

There should be a better energy developed on the part of the local forces everywhere. There must be places near to every branch where services may be regularly held by the officers, which, sooner or later, would be followed by good results. Elders, priests, teachers, and deacons may all "warn, teach, expound, and invite to come to Christ." Wake your zeal and let it burn.

There is complaint both in the pulpit, report, and letter, that there is great lack of experienced local presiding men to look after the flock. We think this complaint is often made unnecessarily, and disparages local men improperly and to their hurt as well as to the work. Men never get to be experienced men until they have been put into positions where it is to be obtained. Why criticise men for lack of experience who have not been permitted to acquire it? It is better to put men in charge, aid, advise, and encourage them, and then let them exer-

cise the duties of their offices without subjecting them to restraint because of their lack of experience.

To us it is unwise to expect too much of men on the part of those who have by conditions and the lapse of time gained experience, and who see the need of it in others. They were once without experience and gained it by being trusted; why not try this on others as well?

The Lord certainly does not call men who are not qualified in some degree for the work they are called to, the position in his work they must occupy. Why complain of the material he gives to the work out of the world. If Paul may plant and Apollos water, and God alone can give the increase, it would seem wise to accept what God gives without finding so much fault with it. We may not see as the Lord sees, and by that be incapacitated to judge wisely. Better take men as they are, give them an opportunity to gain experience, and encourage them by cheerful advice and forbearance, rather than discouragement by disparaging criticism.

Like Paul we may plant, like Apollos we may water; but now as in their day "it is God that giveth the increase."

DOWN WITH THE CREED.

Simultaneously with the putting the Devil in the pulpit by the good Doctor A. R. Lambert of the South Park Avenue, Chicago, church, the following appears as a special from New York, descriptive of an effort by Doctor Samuel T. Carter, of New York, Presbyterian, to get that church to "drop" the Westminster confession of faith. Will they do it?

NEW YORK, May 14.—[Special.]—The general assembly of the Presbyterian Church, which will meet at Winona Lake, Indiana, beginning Thursday, will discuss the overtures made by the presbytery of Nassau, Long Island, to drop the Westminster confession of faith and substitute therefor the brief statement of the reformed faith. Between the conservatives and radicals there promises to be a lively discussion.

This was recently adopted by the general assembly as a brief statement, but not as a creed of the church, the old confession, known as the Westminster confession, which contains many doctrines that have caused sharp controversies between clergymen, being retained.

The Reverend Doctor Samuel T. Carter, New York City, last September sent an open letter to the presbytery at Nassau which attracted wide attention. He assailed certain doctrines "received by the church, but not generally believed." The reading of the letter at the Presbyterian meeting in Oyster Bay precipitated a discussion over the statements it contained.

The controversy continued until the next meeting, held in December. It was believed that Doctor Carter might be tried for heresy, but after appearing before the presbytery at Nassau and making an eloquent appeal for the truth and the dropping of misstatements, however time-honored, he triumphed in that instead of trying him for heresy the presbytery voted to make overtures to the general assembly to drop the Westminster confession.

A statement has been given out by Doctor Carter, in which he says:

"The general assembly of the Presbyterian Church meets in the month of May. The presbytery of Nassau asks it to take the necessary steps toward dropping the Westminster confession and adopting a brief statement of the reformed faith, the simple and kindlier creed which has already been indorsed by the church.

"The general assembly can reject the petition more or less courteously. But can it afford to do so? It is important to rid the church of bad creed, but still more important to dispel from the minds of men the gloomy ideas of religion which go with the old creeds and most of all the dreadful dogma of endless torment which has caused such intense suffering.

"The secular press has thus far treated the matter so courteously and sympathetically that I feel it to be a privilege to present my appeal before the public through it. The Westminster confession presents for the worship and allegiance of man a God who, according to the good pleasure of his will, has assigned millions of the human race to endless torment before they were born or had done good or ill.

"Of this number a large proportion died in infancy and committed no personal transgression. The whole heathen world formed another large company. By the teachings of the confession Homer and Virgil, Plato and Socrates, Cato and Antonius, Confucius and Gautama are at this moment roasting in the literal flames of hell fire and shall so burn for ever and ever.

"Has the Presbyterian Church the face to make this declaration to men in this generation? The Westminster confession, in fact, says that God is a monster; modern theology says he is not. In this sentence lies the whole gist of the confession.

"Every fiber of my moral being rises up against this God who dishonors theology; with the utmost fervor in my soul I reject this God of the confession, and as fully as I reject this God, so gladly do I receive the God of the gospel, Jesus Christ.

"The father in the great parable, who runs forth to meet his wretched but repenting son, falls upon his neck and kisses him. Sham theology is sure to make sham religion, and sham religion is sure to lead to the horrors of the Roman empire and the French revolution, to the eruption of the human volcano.

"It has been well said, 'Repelled light becomes lightning.' Of such a state of affairs as this, Martineau sadly says: 'Will not bad creed, then, be got rid of? Not a bit; and year after year thousands of clergymen will solemnly profess before tens of thousands of assenting people a creed which is false to the heart of them all.'

"This is what they are doing in the Presbyterian Church to-day. The general assembly will do nothing so good as to make an end of it. It is more seriously important than sending missionaries to China. There is no use of sending truth abroad if we live a lie at home."

We heartily agree with Doctor Carter when he states that the confession which he is trying to get dropped is so wanting in expression that it makes God to be "a monster," and it will be a pleasant day when it is disposed of by repression. Whether the church has the courage of the conviction of its better element is to be tested we hope; so that, if we have to continue to contest this dogma of men with the other errors which have come to us out of the Dark Ages, we may have a more recent affirmation of it than the one responsible for its origin, should the church refuse to drop it.

Of course, there is in the minds of conservative men the latent fear always attaching to any attempt to remove ancient landmarks, whether set up by

God, or God-fearing but mistaking men, who, unable to comprehend "God manifest in flesh," set up a creature of their own darkened nature and essayed to worship it,—a worse idolatry, if possible, than the one referred to by the poet:

"Lo the poor Indian whose untutored mind;
Sees God in clouds, and hears him in the wind."

It is worse because it is a formula prescribed for the uninformed and unintelligent believers by the informed and intelligent, who are unconsciously misled by the spirit of mysticism and error, as long predicted: "The wise men and the seers hath he covered." "Where is the wise, where is the prudent," of this world?

The strange and so far unaccounted-for falling off in attendance and the apparent decadence in the churches, is working disastrously to the faith of the masses. If Doctor Carter's contention is successful and this "awfulness" in dogma is dropped, Where will be the next line of attack? must necessarily be the query. We can only pray, "watch and pray," that in the fall of the creed the good may not fall with the bad; notwithstanding our acquiescence in the truthfulness and fulfillment of the saying, "If the blind lead the blind they shall both fall into the ditch." It really seems that the blind are falling into the ditches of skepticism and unbelief.

Reverend William Chalmers Covert, of the Forty-first Street Presbyterian church, Chicago, in a sermon preached Sunday, May 14, upon the text, "What the minister sees in the pew," presents for consideration the following:

The failure to scrutinize accurately and sympathetically the conditions in the pew, and thus get into the life of the people with a message fitted to their needs, is at the bottom of much of the pastor restlessness of the day. The minister sees an altogether different audience, mentally and spiritually, from what his father saw forty years ago. Then the pastor was one among a few educated men—an oracle of rare and unchallenged wisdom. To-day with books and periodicals rolling from the presses like avalanches from mountain sides, a new learning has come, and with it a new capacity for judgment and independent thinking.

A great spiritual change has also come over the audience of the modern minister. This is the most susceptible and approachable era in the history of truth, all surface indications to the contrary notwithstanding. A new feeling for humanity has arisen. The audience shares in it. Social and economic questions are viewed from the Christian point of view by the thought leaders of the day. The golden rule is the shining goal of more men than ever before. The minister sees a most distracted company of men and women before him. Life is overcharged with energy.

There are innumerable obstacles to overmaster before the minister can get an entrance for his message. There are diverse religious tastes and experiences before him, old pilgrims and new recruits. Some want theological sermons, others ethical discussions; some want a strong literary flavor to the composition; others ask for simplicity of style; some desire the appearance of the finished product in the written sermon; others ask for the opportunity of closer personal touch through an extreme method.

Some want what they call the "pure gospel," by which they mean sermons that have no direct reference to the live issues of politics and society, while others insist that religion is a poor sham if it is to be kept wholly within the pulpit desk and not related to the burning themes of daily life. Some want their emotions stirred, others plead the fleeting character of all emotional appeals. What a minister sees from his pulpit is a picture too varied for description. What is he to do? Let him survey the field like the army surgeon with the fighting line, rush past the more trivial needs of the slightly wounded, and go with his help and healing to those who bear the grievous wounds of death.

All this leads to the conclusion that really it is the *pure gospel* that is needed. But would the preacher of the primitive faith, the gospel as given in the New Testament with its natural correlatives of history and prophecy in the Old, meet with favor or a frown from the pew? Our experience so far leads us to believe that both the pulpit and the pew as a whole would reject the preacher and his message. But let the work of enlightenment go on.

THE CHICAGO STRIKE.

For something like two months now a strike struggle of more than ordinary extent and importance has been going on in Chicago. It appears to have originated in a dispute between Montgomery Ward & Company and some of their workmen in the clothing department which remaining unsettled for some time was finally taken up by the Teamsters' International Union, of which C. P. Shea is president. The movement soon assumed greater proportions and involved a number of local unions in sympathetic strikes.

Against the effects upon the business traffic of the city, a protest was made by some business firms, together with some team-owners' and team-employers' associations whose business was affected by the strike and boycotts against business firms incident to such movements, the issue was joined between labor unions and business firms, and the "strike was on," in the language of the street.

The usual result followed. The business firms affected by the strike filled the places of the strikers with other men, so far as they could secure them, and essayed to do business. This was resented by the striking teamsters and their sympathizers, and soon riot, mob violence, police protection; appeals to law and order, and all the accessories to a well-defined and strongly contested struggle between clashing interests came as a consequence.

Various attempts to bring about peace between the warring elements have been made by Mayor Dunne and the city council; two thousand or more additional men have been added to the police force, much property has been destroyed and gone to waste, a score of lives have been sacrificed, some of them not directly connected with the struggle, many, possibly hundreds, have been more or less seriously hurt,

some never again to be well on both sides, hundreds of arrests have been made, and the courts are busy with the trial of persons charged with the commission of wrong-doing, disturbing the peace, and committing acts of violence against persons and property, and the end does not appear to be near.

President Gompers, of the American Federation of Labor, is at present writing, May 19, in the city with a view by his presence and advice to assist in bringing about a settlement of the strike. Whether he will be permitted to accomplish the end sought is doubtful.

So far as a settlement between the contending elements is concerned, the statements made by some of the parties themselves, as given in the leading papers in their issues for May 18, perhaps may show the situation better than the expression of either a hopeful or a disheartening opinion might do.

President Shea is reported to have said:

We have always been for peace, but I am not in sympathy with any settlement which does not meet the demands for which the strike was called. All strikers must be reinstated—that is the only condition upon which I will agree to a settlement.

In this it is to be supposed President Shea speaks for the Teamsters' International Union on the part of the strikers. And opposed to it Robert J. Thorne speaking for the Employers' Association on the part of those contending against the strike is reported thus:

The men who now are employed to take the places of striking teamsters have been engaged to fill permanent positions, and under no consideration will they be discharged to make room for the strikers who wish to come back.

We intend absolutely to stand by these men who now are standing by us. The strikers will be taken back to the extent that there are vacancies open. I can not say how many positions now are vacant. They are becoming fewer every day. The statements credited to President Shea that all the striking teamsters will be put back to work within a few weeks are ridiculous. An effort is being made by the employers to knock out once and for all the thuggery and domination by radical unionism that have held this city in check for years. The fight is a fight to put Chicago back at the head of the list, where it belongs.

This apparently presents the situation in brief. The striking Teamsters' Union as a condition to the settlement and calling off the strike insists that the men who went out of employment on the strike must be taken back and given the work and places they had when the strike was called. The contending Employers' Association and their associate business firms, state that the men whom they engaged to take the places of those who went out of their service on strike were given permanent employment and will not be discharged by them to give place to those who struck. One says "You must"; the other, "We will not." What prospect for settlement is there if both refuse to yield?

We take neither the side of the employers nor the side of the striking employees in this controversy; but we can easily see that interference with business, acts of lawlessness, disturbance of the public peace, the inconvenience and actual loss to which the innocent public is compelled to submit, and for which they have no remedy which they may avail themselves of, loss of life, destruction of property, and the disregard of law and order are all wrong, no matter what the inciting origin of them may have been, or whoever may have been in the right or the wrong at the outset of the trouble.

One very discomfoting and unfortunate feature which has come to light during the course of the strike is, that an association called the Wagon Workers' Union, of Chicago, in an effort to keep its members in line with the decisions of its councils established a fund called an educational fund. With this fund and at the direction of a council, a business agent, Casey by name, employed certain men to discipline some of the rebellious members, a list of names was furnished the chief of these educators and a sum amounting to fifteen dollars per head was agreed upon as the price to be paid for putting these members "out of business." The first name on this list was C. J. Carlstrom. This man was followed from his work to near his home, and there assaulted, and notwithstanding he made a hard fight for his life was so badly beaten that he died in the hospital to which he was taken for treatment.

Three men have been arrested and will be tried on a charge of murder, or manslaughter, with the members of the Executive Council of the Wagon Workers' Union as accessories before the fact; and, if they be found guilty, it will go hard with them. One other man, Bill Anderson, was severely beaten by the same hired educational committee; and one, George Herman, badly frightened; for which forty-seven dollars was paid out of the funds of the union.

All this is a matter of history as told in the current press of the day; and taking no side as to the merits of the strike now pending in the city of Chicago, the metropolis of the Northwest, we can but express the hope that further violence and bloodshed will be avoided, the real differences and grievances successfully adjusted, and law, order, and peace be reinstated.

THE long expected battle between the Japanese and Russian fleets has taken place in the Corean Straits, with the result that Admiral Togo has won the fight, almost totally annihilating the Russian warships, cruisers, and other fighting ships. Reports place this sea fight as the most remarkable in a hundred years. Will it bring peace? It is to be hoped so.

QUESTIONS AND ANSWERS.

Can a priest, or teacher of a branch, resign his office if he desires to?

Yes. If good reasons exist why a priest or teacher should not continue to serve in the office to which he has been ordained, he may resign.

How should he proceed?

He should present his resignation in writing to the president of the branch, who will present it to the branch business-meeting for acceptance; or, he may present it to the meeting himself. Whichever way he may choose he should state his reasons for resigning in a clear and plain way, so that he may not be misunderstood, or misstated afterwards, to his disadvantage.

EDITORIAL ITEMS.

The following is from the *National Daily Review*, May 20, 1905: "Do you remember the 'petrified man,' supposed to be eight thousand years old, discovered in a gravel-bed near Leavenworth a few years ago, and which had the scientists of the whole country guessing? This wonderful specimen was made from a plaster of paris cast by Charles Parmer, an eccentric old man who lives on a farm adjoining that of John Cory, near Lowemont. The cast was taken from a human being. Parmer had arranged with another man to help out in his scheme to make some money. Accordingly the specimen was hidden in a ravine near Miocene, three miles northwest of Leavenworth, and was found per the arrangements. It was taken to Leavenworth and placed on exhibition as a genuine petrified man. Great interest was manifested in it, and the owners realized a neat sum by charging an admission fee to it. Scientists examined it and were puzzled. Finally Parmer traded the curiosity for one hundred and sixty acres of land in South Dakota, and the new owner went on a tour of the East, attracting attention everywhere. Parmer divulged the secret to Doctor Redmond, Sheriff Stance Myers, and editor of the *Kansan* on the train between Lowemont and Potter Tuesday. He made this specimen seven years ago. A few years before that he 'made' a woman in California. This became famous throughout the West as the 'San Joaquin woman.' Parmer made these images out of a substance of his own manufacture, which, when it 'sets,' is as hard as rock."

Here is another from the *Denver Times* for May 10: "PINEDALE, Wyoming, May 10. — Mrs. Mary Schall has made a startling discovery in the great fossil beds at Fossil in the form of an iron pin ten inches long and about an inch in thickness, firmly imbedded in the fossil-rock. The find proves that the manufacture of iron was known at a much earlier age than generally supposed, antedating any other iron implement heretofore discovered.

"The iron pin is a remarkable piece of work, inasmuch as its manufacture produced a metal which has a ring like a silver bell, making it apparent that in some respects the people of prehistoric times were ahead of the present age in iron manufacture.

"The iron pin was found in rock formed many ages before the Aztecs or the Toltecs and indicates that America has been inhabited for thousands of years, a high standard of civilization existing here countless years before the time when Adam and Eve are popularly supposed to have occupied the garden of Eden."

We have seen iron pins made within the last decade that if found in certain formations of rock would promptly be pronounced a million years old. It has always seemed to us that such wild estimates of the age of rock formations, etc., as we read from time to time, are made by men who forget that it is possible that atmospheric conditions were vastly different two, three, or four thousand years ago by which these layers of rock might have been formed within a score of years, instead of the thousands of years that would be required, as estimated by scientists, under present conditions. This iron pin may have been one of the pins made by Noah for holding the timbers of the ark together, and may have been lost by little Ham, but we very seriously doubt that its age would reach farther back than that.

President F. M. Smith and family departed Thursday, the 25th inst., for Salt Lake City, Utah, where Bro. Smith will begin his year's labors in the interests of the work. He expects to labor in the West a large portion of the conference year, and may reach the Pacific coast ere his return. His efforts for the present will be directed toward reclaiming some of the "lost sheep" of latter-day Israel.

Free drinking-water and free seats will be supplied at the Lewis and Clark Exposition. Toilet conveniences also will be free. The management is determined that the dissatisfaction which arose at St. Louis over the charges for these accommodations shall not occur at Portland.

In response to our appeal for copies of *Hesperis* and *With the Church* in an *Early Day*, Sr. Etta M. Hitchcock of St. Louis, donated a copy of the former, and Sr. R. S. Brown of Omaha, writes that she can furnish the latter. We desire to express thanks.

Bro. Alvin Knisley reports successful meetings near Francis, Assiniboia, Northwest Territory. Three baptisms of late.

Bro. C. H. Porter reports holding a ten days' meeting at Blue Rapids, Kansas, with good and increasing interest.

Original Articles

THE TITHE IS THE LORD'S.

A copy of this article was furnished the *Standard* for circulation in the Australasian Mission. It is commended to the consideration of all.—Ed.

Whatever may be said of the disposition and practice of men in accepting and applying to their own uses that which is not properly their own, it is safe to affirm that God will neither improperly receive nor apply to the furtherance of his purposes anything offered or taken outside of holy and just claims.

Abraham, who received the gospel, paid tithes to Melchisedec, "Him whom God had appointed to receive tithes for the poor."—Genesis 14: 38, Inspired Translation.

Jacob entered into covenant with God and vowed: "Of all that thou shalt give me I will surely give the tenth unto thee."—Genesis 28: 22.

These worthies complied with the law of tithes and offerings four hundred years before the date of the ceremonial law under Moses, and were blessed under its administrations. It must have been a part of the gospel order that was obeyed by the patriarchs and preached afterwards by Christ to call men to him, for Jesus said to the Jews: "Your father Abraham rejoiced to see my day; and he saw it, and was glad."—John 8: 56.

Paul also bears testimony corroborating this thought: "And if ye are Christ's, then are ye Abraham's seed and heirs according to the promise."—Galatians 3: 29.

It is significant that the covenant of promise to Abraham and his posterity was made after that he had fulfilled the commandments of the Lord, including that of tithes and offerings. Do not overlook this fact. Abraham did not test the Lord, to see whether he was true and faithful to duty, but God let Abraham show his faith by his works. And of the faithfulness of Abraham to duty touching the law of tithing it is written: "Wherefore, Abram paid unto him tithes of all that he had, of all the riches which he possessed, which God had given him more than that which he had need."—Genesis 14: 39.

Abraham first demonstrated a living faith and upright character in performing his part under the law. Then God could act, and it is said of this action: "And in that same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river Euphrates."—Genesis 15: 21.

Abraham observed the law providing for rendering an account to the bishop in financial matters, as in other things, and for all this God blessed and commended him saying: "Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws."—Genesis 26: 5.

The Lord does not deviate from his course nor change as to his promises, nor does he gather to him those who refuse to honor his law and observe his statutes; neither will he walk with the man who departs from his ways and ceases to perform his proper work. His unvarying character is forcibly set forth in the calling of Solomon to the throne of Israel. Of this he said: "I have chosen him to be my son, and I will be his father. Moreover I will establish his kingdom for ever, if he be constant to do my commandments and my judgments, as at this day."—1 Chronicles 28: 6, 7.

Solomon was chosen and anointed because at the time of the choice, his life and character were found to be in keeping with God's statutes. The promises made to him then were so limited that he could expect the divine favor and blessing to continue with him only so long as he was "constant" to do the will of God, "as at that day."

This divine order should strengthen the hope of every faithful Saint. Our commendation depends upon our own faithfulness to duty, not that of others; and although others may, like the sons of David, who were rejected of God, fail, ("for he had many sons," but only Solomon was chosen,) yet the obedient will be accepted as a son indeed, and his inheritance established for ever.

The true order is, "Gather my saints together unto me; those that have made a covenant with me by sacrifice."—Psalm 50: 5. This is just the reverse of the thought which is sometimes presented, that the sacrifice is to be made after the gathering.

In 1831 the Lord said: "Behold, now it is called to-day (until the coming of the Son of Man), and verily it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned (at His coming); for after to-day cometh the burning; this is speaking after the manner of the Lord; for verily I say, to-morrow all the proud and they that do wickedly shall be as stubble; and I will burn them up, for I am the Lord of hosts; and I will not spare any that remaineth in Babylon."—Doctrine and Covenants 64: 5.

The time for administration of the law according to this instruction is now. Certainly from the year 1831 until the coming of the Son of man. Neither is this work limited to place. It is applicable to any body in any place, who may hear and is capable of doing. The Lord also certainly knew the condition of the church when this was given, and what the people could and should do. It remains, then, for us to accept and stand approved, for we are powerless to change God's order or his law.

In 1861, when the question of procedure in financial work was before the church, the following instruction was received: "In order to place the church in a position to carry on the promulgation of the gospel, and as a means of fulfilling the law, the twelve will

take measures in connection with the bishop, to execute the law of tithing; and let them before God see to it, that the temporal means so obtained is truly used for the purposes of the church, and not as a weapon of power in the hands of one man for the oppression of others, or for the purposes of self-aggrandizement by any one, be he whomsoever he may be. As I live, saith the Lord, in the manner ye execute this matter, so shall ye be judged in the day of judgment."—Doctrine and Covenants 114:1, 2.

It will be seen from this that the step toward applying the law to the gospel believer was initiated by revelation, not by individuals, and is found to be in harmony with what was required and observed under the gospel order by Abraham and Jacob, of whom reference has already been made. Tithing was observed and the Lord accepted it under the gospel order preached in Abraham's time, when the church was in a scattered condition, as in the present; men may change, but God's order does not.

On the 9th of April, 1872, this question was before the church and it adopted the following: "Whereas we, the elders in General Conference assembled, believe that the church should put forth a greater effort, financially, than in the past, therefore be it resolved that we consider it to be the duty of the presiding officers of missions, districts, and branches to teach the law of tithing and free-will offerings, presidents of branches to act as the Bishop's agents in collecting and disbursing such tithing and offerings, keeping an account of all moneys received and forwarding the same to the Bishop to carry on the work of the ministry, etc."

Following this, March 3, 1873, the church was instructed to more perfectly organize and select Bishop's agents to assist in carrying on the work, confirming in fact the action of the previous conference and supplementing it with the instruction that the Bishop should appoint agents to act in the matter. It is as follows: "It is expedient that the bishop of my church shall choose two counselors, and that they be ordained to their office as my law directs, that there may be henceforth no caviling among my people. The bishop of my church may also choose and appoint bishop's agents, until it shall be wisdom in me to ordain other bishops, in the districts and large branches of my church."—Doctrine and Covenants 117:10.

God does not call and set men apart to work when there is nothing to do. Why "expedient" to set these men in their places to officiate, if there is nothing to be done until the people go to Zion?

The Quorum of Twelve took action upon the question in 1875 and reported as follows: "That the law of tithing is binding upon the church in its scattered condition." This was presented to the church, and at its General Conference adopted, April 10, of the same year. By this it is seen that the church placed

itself upon record upon the question at least thirty years ago, and while it may be claimed that the church may have erred in its action at the time upon the matter, it can not reasonably be said that God, who has continued to instruct the body since that time, could err, and accept the tithes of the people if wrongfully paid, any more than in the cases cited of the patriarchs.

The observance of the law of tithes is indicative of our homage and gratitude to God, showing that we recognize in him our great helper and deliverer, and it brings men nearer to him and teaches them to serve him more perfectly. Without this part of the law we wander too far away from God; hence the necessity of "fulfilling" this command as stated in the revelation, and proving by our works that we are what we claim to be, the children of faith.

"He who is faithful in that which is least, is faithful also in much; and he who is unjust in the least, is also unjust in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?"—Luke 16:10, 11. By our works we are to be known. Not simply the works we do in Zion or some place outside, but everywhere. It is as broad and continuous as the injunction: "Therefore, let your light so shine before the world, that they may see your good works, and glorify your Father who is in heaven."—Matthew 5:18.

It is sometimes urged as an objection to fulfilling the law by the church when in its scattered condition, that Israel did not pay tithes until they passed over into Canaan, and that this is the true type of which latter-day Israel is the shadow. If it could be shown that the children of Israel never kept the law of tithes and offerings until they passed over Jordan, it would in no way affect the order of the present Israel, for they are under a law given by direct command of God. Under such condition it is not a question of what ancient Israel did, but what is the present Israel commanded to do. The argument, however, that Israel in the wilderness did not keep the law is based upon an assumption, and not on fact. Why suppose this part of the law was never administered until after they got upon the other side of the Jordan?

The sons of Aaron and the Levites were separated to act in the priest's office, 1491 B. C. (See Numbers 3:3, 4.) Soon after this the Lord made provision for sustaining these ministers so that they might devote their time to the service of the tabernacle, and referring to this he says: "And, behold, I have given all the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation."—Numbers 18:21.

Twenty years after this statement and forty years after the separation of the tribe to the priest's office,

Israel passed over Jordan (see Joshua 3:1-17); and is it fair to presume that the law was not kept all of this time, but that the people were waiting till they should reach Canaan?

But we are asked again, Why did the Lord command them to pay their tithes and offerings "when ye have gone over Jordan" (Deuteronomy 12:10, 11) if they were under the law in the wilderness? The answer is that this instruction concerned the place where tithes should be brought after crossing the Jordan, more particularly than the fact of simply paying in Canaan. The fact sought to be prominently impressed in the instruction is brought out clearly in the prohibitory clause of the enactment: "Take heed to thyself that thou offer not thy burnt offerings in every place that thou seest; but in the place which the Lord shall choose in one of thy tribes, there thou shalt offer thy burnt offerings, and there thou shalt do all that I command thee."—Deuteronomy 12:13, 14. The language used when the people are directed as to the place of performance indicates that they were already familiar with and keeping, in their way, the law. Note closely the reading: "And thither ye shall bring your burnt offerings, and your sacrifices, and your tithes, and heave offerings of your hand, and your vows, and your free-will offerings, and the firstlings of your herds and of your flocks."—Deuteronomy 12:6. Such a command could not be intelligently understood by a people which had never performed this work.

Touching other matters of the law comprehending in fact every moral precept, positive command is given as to what the people shall do when they "enter the land whither they go to possess it," but it will hardly be claimed that the people were not under the moral law and that it was not binding till they should attain their inheritances. And if this were true and the type is a fitting one should we not stop preaching morality and spirituality while the church is in a scattered condition, as well as tithes and offerings? "And the Lord commanded me at that time to teach you statutes and judgments, that ye might do them in the land whither ye go over to possess it."—Deuteronomy 4:14; 6:1. Following this instruction is to be found moral and religious commands guiding and directing the people in their duties and obligations both to God and man. The claim, then, that the precedent found in the example of the children of Israel, is such as to relieve the Saints while in a scattered condition from complying with the law of tithes and offerings, we think is not well founded.

The instruction given in the revelation of 1838 has been construed by some to reveal the beginning of the law of tithing as it belongs to the gospel economy, instead of the application of that part of the law relating to "surplus property" to "Zion and her stakes." At the time this was given the inquiry

was, "How much thou requirest of the properties of thy people for a tithing." It is first made a special matter to the people at the place of Far West, Missouri. Far West at that time was a stake and the answer is directly applicable to the people of a stake: "I require all their surplus property to put into the hands of the bishop of my church of Zion."—Doctrine and Covenants 106:1. In the application of the law to the second parties referred to it says: "Verily I say unto you, it shall come to pass that all those who gather unto the land of Zion shall be tithed of their surplus properties." Do not read this stopping at the word "tithed," as some do, and try to form your construction; this would not be in accord with the reading. It does not say that all those who gather unto the land of Zion shall be tithed. That would leave a wrong inference not warranted by the full sentence. The teaching is, "tithed of the surplus property." This is the subject of explanation at the time and not the general law which signifies by its terms the "tenth," as we have already seen. Tithing, a tenth, was taught in 1831, as applicable outside of Zion or in Zion as has already been shown; was practiced by Abraham and Jacob (see Hebrews 7:2; Genesis 28:22); was approved by Jesus (see Luke 11:43); is the law for ever: "And after that, those who have thus been tithed, shall pay one tenth of all their interest annually."—Doctrine and Covenants 106:1. But the tithe of the "surplus" is made specially applicable to "Zion and her stakes." Those outside may comply with it, and in so doing will fulfill this part of the law applicable to the citizens of Zion; but those inside "shall be" tithed of their surplus, "or they shall not be found worthy to abide among you."

If the Saints enter fully upon the work of keeping the law wherever they may be they will be found to be in full harmony when they shall come into Zion or her stakes. This is wisdom; hence the Lord states: "They that are appointed by the Holy Spirit to go up unto Zion, and they who are privileged to go up unto Zion. Let them carry up unto the bishop a certificate from three elders of the church, or a certificate from the bishop, otherwise he who shall go up unto the land of Zion shall not be accounted as a wise steward. This is also an example."—Doctrine and Covenants 72:5.

This is applicable to "all the extensive branches of my church, in whatsoever land they shall be established."—Ibid., paragraph 4. Wherever the place, "the tithe is the Lord's," and he should have his own.

This applies to Australia, Asia, Europe, or America. Let us all wake up and all be "children of the day," not the night.

May grace and peace abound with you and all the Israel of God.

E. L. KELLEY.

LAMONI, Iowa, April 10, 1905. Written for the *Gospel Standard*, Australia.

LAMONI, Iowa, April 13, 1905.

BISHOP E. L. KELLEY,

Dear Brother: Your article entitled "The tithe is the Lord's," written for the *Australian Standard*, was read and considered by the Quorum of Twelve in its session to-day, and the following resolution was adopted: "Resolved that we indorse the conclusion of Bishop Kelley in the article presented to us so far as it relates to the law of tithing being in force before, as well as after the gathering, and also that the law of tithing now has general application to the Saints in 'Australia, Asia, Europe, or America.'"

By separate motion I was authorized to furnish you a copy of the above resolution with permission to publish in connection with your article if you so desire.

Respectfully submitted,

HEMAN C. SMITH, Secretary.

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"PROBATION AFTER DEATH."

And I give unto you a commandment, that you shall teach one another the doctrine of the kingdom; teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that is expedient for you to understand; of things both in heaven, and in earth, and under the earth; things which have been; things which are; things which must shortly come to pass.— Doctrine and Covenants 85: 21.

Herein is a command to enter into an almost unlimited research for truth. A wise command, gracious counsel, and blessed privilege; to the intent that we may be instructed more perfectly in theory, in principle, and doctrine, and in all things pertaining to the kingdom of God, that is expedient to understand. Who among us is to-day ready to say to ourselves that we have no need to be instructed more perfectly?

Does the doctrine of probation after death pertain to the kingdom of God? It certainly must if it pertains to anything. It has been said by one of our worthy standard-bearers, in a recent article, that "probation after death may be a true doctrine." Now, if it is true, the same power which is promised to guide into all truth, should be as effectual in supporting the unskilled while discussing it as any other principle pertaining to the kingdom of God. If it is a part of God's truth we need not fear to trust it in the hands of the seemingly unskilled, who are filled with the spirit of love and humility. And of course none can assist to advance any part of gospel truth without these qualifications. If this particular doctrine is not true, the sooner we discover it and leave it out the better.

The instruction cited above requires us to learn of things which are, and things to come. Probation after death deals with things to come, and so does every other part of the great gospel plan, directly or indirectly. Certainly, ministers should urge the people to obey the gospel "now and here"; and, by the way, give the unbeliever some of the very best of reasons why he should obey the chief and great commandment to love the Lord with all the "might,

mind, and strength," by introducing him to the God of love and mercy, as well as justice. Impossible to love an object or creature without recognizing lovable traits or attributes.

It is not necessary to forget the terrible punishment of justice upon the vile and wicked, simply because we speak of manifest truth that "our Father which is in heaven" will extend his *love* and *mercy* to the very farthest limit; even to the confines of reformatory imprisonment. This deep-grounded truth, that we are called to love and serve such a God and Father, calling out all the best qualities of men for service of love, instead of wretched fear, is amply supported by the three standard books which we love for their precious store, and causes us to rejoice in contemplating the mighty breadth and depth of the indestructible, everlasting gospel.

True, our mission is to the living; but when we offer the plan of reward and punishment after death, with the principle of the resurrection, we are forced to a consideration of things after death; and certainly are required to consider *all things* pertaining to the kingdom of God which are expedient. And this is surely expedient, that we may be instructed more perfectly in doctrine, theory, etc.

Especially so since we are to "search the Scriptures," and in the search we find the acts of our Savior, the writings of the ancient prophets, and modern revelation from on high, citing us to the harmonious truth that the opportunities of this fleeting life do not for ever bar the path of progress, when gone.

What! Is death, which finds its victim in every stage of spiritual development, to be the eternal line drawn through the existence of a soul, beyond which the arms of mercy can not extend? Fickle death, which comes by chance of an innocent breach of Nature's law, by accident, or by purpose, to youth and age, high and low, good and bad, is this to be the eternal limit extended by wisdom and justice to all advancement toward salvation and happiness? And is this the principle upon which we are required to "love the Lord our God with all our heart, might, mind, and strength"? Surely it can not be.

We can not evade the plain scriptural statements in 1 Peter 3:18-20, and 4: 6, that Christ did enter into a place where the wicked dead were confined in prison, and preach to them. Nor can we conceive of any possible purpose for such preaching, other than that the hearers might be benefited. They had been *disobedient* in the days of Noe, and we are taught that Noe was a preacher of righteousness, and as the gospel is the means by which righteousness is always to be established, they must have been disobedient to the gospel. At any rate they were disobedient to the counsel of God, and notwithstanding that fact, the Savior is sent to them to preach; and as the pattern-preacher what could he preach but the

gospel? And for what purpose? Let those who do not believe in a probation after death answer.

Reasoning that God is always the same, and no respecter of persons, we conclude that he will not extend a certain privilege to a select few and deny others who are equally as worthy of the same blessing.

If the above-named scripture stood alone in support of our claim of God's perfect love and mercy, it would require a more reasonable explanation than any we have heard to convince us that this interpretation was wrong. I am glad it does not stand alone, and that seeming conflicts between the records vanish like dew before the sun when properly understood. It seems that one secret to the situation lies in the fact that we sometimes forget that there is to be different degrees of punishment as well as different degrees of reward in the hereafter; and that *all manner* of sin and blasphemy will be forgiven men except the unpardonable sin; which sin can not be committed by those who have not received the Holy Ghost. What then shall we say of all the wicked who die without going that far in sin? Must their punishment be so severe and eternal, when their sins were not beyond the limit of forgiveness? Freely do we accept the many statements in the Book of Mormon, and other books, which speak of "eternal punishment," etc., but we wish to qualify them to the same degree that the Scriptures as a whole do qualify them. Many are the statements that the wicked shall suffer eternal punishment, etc., without direct qualifications. But the general teaching when taken as a whole makes the matter clear by informing us what part of the wicked will be thus punished with eternal pains, etc.

The hell of the second death is spoken of as a place prepared for the Devil and his *angels*. Who are his angels? Those evil spirits which are now with him in his war against truth, and all others whom they succeed in drawing beyond the limit of forgiveness, thus making them angels to the Devil and partakers with him of eternal punishment, in the same manner as the righteous are partakers with their leader, who is Christ.

We find also that the "for ever and ever" spoken of, the duration of blessedness of the righteous, is itself not without conditions hereafter as well as here. The eternal happiness in the realms of the redeemed would abruptly come to an end, if, by use of the free agency which God gives to his creatures, they should forfeit their right to the eternal happiness by being found in rebellion to right. "Oh, but there is to be no tempter then," some one says. Yes, it is true the tempter will be bound for a time, and when he is banished for ever it will still not be *impossible* to forfeit the happiness which is also no doubt as "endless as the life of the soul" by rebellious conduct.

Lucifer himself was once a son of the morning. And we read in 2 Peter 2:4, of angels who sinned, which with similar scriptural teaching proves that it is possible for even angels to sin. (See Doctrine and Covenants 28:10.)

Then since the eternal happiness is to be on conditions, who shall say that at least *some* of the eternal punishment is not also on conditions? We do not need to leave the matter to conjecture, however, since the Lord has spoken so plainly upon the subject, and tells us, in so many words, that those who receive not the gospel, neither the testimony of Jesus, shall be thrust down to hell, and finally to be redeemed, and shall be heirs of salvation. But the statement is modified by telling of the inferior degree of salvation—the telectual glory.

What great inducement can the understanding of this truth offer to the ungodly to procrastinate the day of their repentance? especially when taking into consideration the teaching that the wicked shall not be redeemed until they have suffered the furious wrath of God through years of terrible punishment. "What," some one says, "does this writer make bold to say that there ever will come a time when the wicked shall be redeemed?" True it is, and let us not make haste to condemn a matter without a very thorough consideration, while we bear in mind that the most experienced of us can yet possibly be instructed more perfectly in theory, doctrine, etc.

Let us remember that the world is so filled with false and blind teachings, that their influence is not entirely without effect even upon those who have access to a better light. For the long-accepted theory that death ends all chance of progression still holds its claims upon us to an extent, from the very fact of its almost universal acceptance.

Let us now carefully consider the following, which I believe to be in evidence to support conclusions already stated in this writing. And as we consider this instruction from Doctrine and Covenants 76:4, I wish to call attention to the fact that this word was given direct to this people in this age, not having to be translated from any other tongue, therefore by avoiding second, or third hand delivery, can be expected to convey the Lord's intended thought to us as accurately (if not more so) as any other writing. A moment's thought will convince us of the impossibility for even God to convey a perfect uniform thought to all alike, through the means alone of an imperfect, changeable language:

Thus saith the Lord, concerning all those who know my power, and have been made partakers thereof, and suffered themselves, through the power of the Devil, to be overcome, and to deny the truth, and defy my power; they are they who are the sons of perdition, of whom I say it had been better for them never to have been born; for they are vessels of wrath, doomed to suffer the wrath of God, with the Devil and his angels, in eternity, concerning whom I have said there is no forgiveness in this world nor in the world to come; having denied

the Holy Spirit, after having received it, and having denied the only begotten Son of the Father; having crucified him unto themselves, and put him to an open shame: these are they who shall go away into the lake of fire and brimstone, with the Devil and his angels, and the only ones on whom the second death shall have any power; yea, verily, the only ones who shall not be redeemed in the due time of the Lord, after the sufferings of his wrath; for all the rest shall be brought forth by the resurrection of the dead, through the triumph and the glory of the Lamb, who was slain, who was in the bosom of the Father before the worlds were made. And this is the gospel, the glad tidings which the voice out of the heavens bore record unto us, that he came into the world, even Jesus to be crucified for the world and to sanctify the world, and to cleanse it from all unrighteousness; that through him all might be saved, whom the Father had put into his power, and made by him, who glorifies the Father, and saves all the works of his hands, except those sons of perdition, who deny the Son after the Father hath revealed him; wherefore he saves all except them; they shall go away into everlasting punishment, which is endless punishment, which is eternal punishment, to reign with the Devil and his angels in eternity, where their worm dieth not and the fire is not quenched, which is their torment, and the end thereof, neither the place thereof, nor their torment, no man knows.

We notice that it is not stated that it is those who reject the gospel in this life who are to receive punishment everlasting, but those who commit the unpardonable sin. And that they are the *only* ones who shall not be redeemed in the due time of the Lord, after the suffering of his wrath, or after "paying the utmost farthing." And the punishment of all others is to have a limit, and can certainly be for no other purpose than the satisfaction of the demands of justice, and the good of those punished. What teaching in all the sacred writings does this do violence to? None. But upon the other hand it harmonizes teachings otherwise misunderstood, and lets the light of the last dispensation of the glorious gospel in upon the matter, and bids Saints to rejoice that the wisdom of the wise world must perish before the light of eternal truth, revealed to the simple-minded, noble youth from the fountain of all light and truth, in the times not far past.

When we think of our own blessed privilege, of living a life connected with a work that stands through storm and calm, through tempests of theological shot, charges of Satanic wrath, and shells of worldly zealous ignorance, still standing superior to all else; let us give our gladness full sway, and bid faith hold her own, while she leaps to gain yet forward heights. Cast doubts far backward, fears to the wind, discharge present duty of a faithful soldier, and joy in the thought that our great General will lead the ranks of the army of truth, on, on, to mighty victory.

Let us not dampen our warmth of love for each other because, forsooth, we do not all think alike. The sacrifice is too great, the goal too precious, the tie of union too sacred to be so ruthlessly rent. Let us extend our faithful service, in labor and praise, to the Master Mind and Author of so perfect a plan of

life as we know the gospel to be, far beyond a doubt, and while "we see through a glass darkly," let our faith be strong in the promise that we shall finally all see eye to eye.

JAMES YATES.

HOPE OF SAINTS.

But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.—1 Thessalonians 4:13, 14.

The hope here of being with Christ should be comforting to all those who accept him as the Redeemer of the world and cause them to strive "earnestly for the faith that was once delivered to the Saints," and also to comply with the law that Christ has given, for he has said, "He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him."—John 14:21. Therefore, if we love him we shall have hope of being loved of him, and he says, "If ye love me, keep my commandments."—John 14:15.

The Saints, therefore, having kept his commandments, have become the children of God and "are heirs according to the promise." Christ told his disciples, "Where I am, there ye may be also."—John 14:3, and a hope of being with Christ is something that should enable us to endure the trials of this life with pleasure, realizing that if we keep his statutes we will dwell with him and have rest, and happiness, in the celestial kingdom of God, "and see him as he is." John says, "And every man that hath this hope in him purifieth himself, even as he is pure."—1 John 3:3. And if we are pure we shall see God. (See Matthew 5:8.)

And above all is the hope that the Saints have of obtaining a part in the first resurrection, and living with Christ a thousand years, on earth, in peace and righteousness, all for a few years' faithful service. Just think of the economy in living a saintlike life, the reward that is gained, and the hope we have to cheer us while we are battling on in life. We read: "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."—Revelation 20:6. This of itself should bring comfort in abundance to the Saints by giving them assurance of having a part in the great thousand years with their great and glorious King, and also that the second death shall have no power over them. What a consolation to those who have obeyed the gospel law! For, "the rest of the dead lived not again until the thousand years were finished." (Revelation 20:5.) At least a thousand years gained by keeping the commandments of God! And besides that a part in

the highest glory, as we will see by referring to the Doctrine and Covenants 76: 5.

And again, we bear record for we saw and heard, and this is the testimony of the gospel of Christ, concerning them who come forth in the resurrection of the just: They are they who received the testimony of Jesus, and believed on his name, and were baptized after the manner of his burial, being buried in the water in his name, . . . these are they who are just men made perfect through Jesus the mediator of the new covenant, . . . these are they whose bodies are celestial, whose glory is that of the sun, even the glory of God the highest of all.

Therefore the hope that the Saints have of attaining to that condition where they can be like unto God in glory, and dwell in his presence for ever, and be freed from the bands of death, sorrow, and pain, is immense; and we can not well prize the goodness of God in making it possible for us to receive of his blessings unless we have been made partaker thereof in this life through the Comforter which is promised to the Saints when they do his will.

It is only those who have obeyed the gospel law that shall have a place in the celestial world, as we read:

And they who are not sanctified through the law which I have given unto you, even the law of Christ, must inherit another kingdom. . . . Ye who are quickened by a portion of the celestial glory, shall then receive of the same, even a fullness.— Doctrine and Covenants 85: 5, 6.

Therefore, if we have obeyed the gospel, been baptized for the remission of sins, received the laying on of hands for the gift of the Holy Ghost, we are quickened by a portion of that law of Christ, that celestial glory, and hence when we came forth to meet the Bridegroom at his coming we shall receive of his fullness, and his glory. Hence the hope that Saints have is a great and grand comfort to them continually.

J. E. VANDERWOOD.

PLEASANT GROVE, Utah, May 16, 1905.



THE MAIN CAUSE.

In your issue of February 8, in "What does it mean?" and also in HERALD, April 12, "Baptisms—losses in. Why?" the brethren give some reasons which might be considered minor causes, but they both admit that they do not know the cause. I do not profess to be endowed with any great amount of wisdom or knowledge, neither do I believe it requires a prophet, seer, or revelator to understand the greatest cause, why it takes so much more labor to accomplish the same results. I believe our social condition, or in other words, the economic system we are living under, is the greatest cause. Take for instance the beginning of the latter-day work. The church was organized with six members, and grew in fourteen years to one hundred and fifty or two hundred thousand members. At that time we were under a different system. People were on an equality, socially. They owned the tools of production. But

to-day it is different. The tools of production have changed hands. They no longer belong to the producing class. They are owned and controlled by the captains of industry; and with the labor-saving devices and machines, and these owned by the capitalists, the producing class are at the mercy of the trusts and combines, and these conditions have caused the fast concentration of wealth until we are rapidly approaching a nation of millionaires and paupers. While on one side money is the only god, on the other side the producing class have a hard struggle for existence.

To prove this proposition we have only to refer to government statistics. The producing class compose eighty-seven per cent of the whole population. They produce all. And they get seventeen per cent of what they produce. The captains of industry get the other eighty-three per cent. Thus eighty-seven per cent of the population who do all the producing get seventeen per cent of their produce, while thirteen per cent of the population get eighty-three per cent, they themselves producing nothing. And while they may be members of popular Christian organizations, and contribute liberally to the churches, they are robbing the poor, according to James 5, and Isaiah 3: 14, 15:

For ye have eaten up the vineyard; the spoil of the poor is in your houses. What mean ye that ye beat my people to pieces, and grind the faces of the poor? saith the Lord God of hosts.

What are the spoils of the poor? The poor belong to the producing class which produces all, but gets only seventeen per cent of the produce, while the capitalists get eighty-three per cent for the use of their tools and machines, which they can not consume nor the laboring class buy, hence this is the surplus, so stated by these same captains of industry, for which they have to seek a foreign market. According to the economy of God this surplus should be placed in the Lord's storehouse for the benefit of all. But instead, it goes into the coffers of the rich, and is used as a means to exploit the poor in interest, rent, and profit, and has brought us to the present condition, as spoken of by the prophet, Jeremiah 6: 14-17, which says:

They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace. Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush; therefore they shall fall among them that fall: at the time that I visit them they shall be cast down, saith the Lord. Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein. Also I set watchmen over you, saying, Hearken to the sound of the trumpet. But they said, We will not hearken.

The following we quote from the *Literary Digest*:

A New England clergyman in a letter to Mr. Gompers, president of the American Federation of Labor, asked him to state in his opinion the cause why so many intelligent working men do not attend church. Mr. Gompers in reply wrote that "one

reason is that the churches are no longer in touch with the hopes and aspirations of the working men, and are out of sympathy with their miseries and burdens. The pastors either do not know, or have not the courage to declare from their pulpits the rights and wrongs of the laboring millions. The organizations most effectual in securing improved conditions have been frowned upon by the church. Laborers have had their attention directed to the sweet by and by, to the utter neglect of the conditions arising from the bitter now, and now the church and the ministry have been the apologists and defenders of the wrongs committed against the interest of the people, simply because the perpetrators are possessors of wealth."

Mr. T. DeWitt Talmage certainly understood something of the true condition when he uttered the following statement:

Unless the church of Jesus Christ rises up and proves herself the friend of the people as the friend of God, and in sympathy with the great masses who with their families at their backs are fighting this battle for bread, the church as at present will become a defunct institution, for the time has come when all classes of people shall have equal rights in the great struggle to get a living.

In an article in the *Forum* on "Social problems and the church," Bishop Huntington said,

When a great mixed audience in one of the public halls of New York City cheered the name of Christ and hissed the name of the church it settled no question, proved no proposition. But it was as significant as half the sermons that are preached. The time was when the people heard the words *Christ and the church* with reverent silence if not with enthusiastic devotion. Only in these latter days when working men think, read, reason, and reflect does a promiscuous crowd rudely, rather than irreverently, take the two apart, honoring the one and scouting the other.

Yes, the Bishop was right. The laboring classes are not only reading but are doing some thinking also along this line; and still there are few who can read the handwriting on the wall.

The *Appeal to Reason* quotes Reverend Russell Conwell, of Philadelphia, as making the following statement in Omaha, Nebraska:

Every man in Omaha has had an opportunity to get rich. It is a disgrace too for any man to live in Omaha ten years and not be rich. No man has a right to be poor. As a rule the poor people are the dishonest people, and the rich are the honest people in this day of Christian civilization. The foundations of business success and Christianity are identical. Money is power, and you should pray for power.

Is it any wonder that the churches are fast losing their hold on the masses?

There are Latter Day Saints who attribute the slow progress of the church to the latter-day apostasy; but is this the cause of the decline in other churches? I hardly think so. I think if any one will dig down to the solid rock of God's eternal truth, he will find the cause of the slow progress of the latter-day work is attributable to our economic system. We can see that the faster wealth is being concentrated in the hands of a few the harder it is to reach the masses with the gospel. And when capitalism is fully culminated, it will either be the utter overthrow of the nations of the earth, or the bringing in of a better system. We hope that a better system

will be established. This we fully believe will be done, for it is in harmony with the prophet Isaiah, 65: 21-23:

And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant and another eat. . . . They shall not labor in vain, nor bring forth for trouble.

Under such conditions it would be an easy and pleasant task for the ministry, for the people would then hearken to the sound of the gospel trumpet, and inquire for the old way and the true paths, and walk therein.

Micah 4: 2-4:

And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths. . . . and they shall beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig-tree.

This will be when capitalism and militarism (which are twin sisters) are abolished.

Are we laboring to bring about this condition, or do we fear that we will starve or go insane if we fail to support a system that creates millionaires, tramps, and paupers?

I have only briefly mentioned this subject, not wishing to impose on your valuable columns.

Yours for the final consummation of all things spoken of by the prophets,
-E. D. BROWNLEE.
BERTHOUD, Colorado, May 16, 1905.

REVELATION.

Divine revelation is the mind and will of God made manifest unto man through the working of the Holy Spirit. Job gives us to understand this when he wrote: "But there is a spirit in man: and the inspiration of the Lord giveth them understanding."—Job 32: 8.

Man, then, has the privilege of receiving knowledge from the Lord if he will place himself in condition to receive it. This condition is portrayed in the language of Jesus when he said: "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes."—Matthew 11: 25.

The condition, then, is that we become babes, and the changing process is set forth in the following words: "Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."—Matthew 18: 3.

Peter gave some light along this line on the day of Pentecost when he said: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."—Acts 2: 38. The Holy Ghost, then, is the inspiration spoken of by Job. It will enlighten

our minds and open our understanding, as it is written: "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak, and he will show you things to come."—John 16:3.

Would not that be a revelation to us, and could we not rejoice and testify as did Peter, "Thou art the Christ, the son of the living God"? Without this knowledge coming to us from God we can not say Jesus is the Christ, for we would not know, although we might believe ever so sincerely. Paul tells us that, in one of his letters where it reads: "Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed; and that no man can say that Jesus is the Lord, but by the Holy Ghost."—1 Corinthians 12:3.

So we find that it is an impossibility to know the Father and the Son without placing in operation the principle known as revelation; and for further evidence let us notice the following words of the Savior: "All things are delivered unto me of my Father: and no man knoweth the Son but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him."—Matthew 11:27.

The spirit of man understands the things of man, and the Spirit of God understands the things of God. For us to understand the things of God we must partake of that Spirit of God, which is the Holy Ghost. Having this we have the means of receiving the testimony of Jesus. And if we have the testimony of Jesus we have that knowledge which Christ has said is "life eternal." (John 17:3.)

Do we not need this necessary knowledge? Surely we do; for as we take a view of the religious world what do we see? Strife and confusion. They have said that revelation is no longer needed, and that the Bible is all-sufficient. God has never said that the written word was all that was necessary, but he has said: "For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little."—Isaiah 28:10.

At all events we must admit that God will fulfill the promises found recorded in the Bible; and if such is the case there will be revelation wherever there is a person willing to place himself in a condition to receive it. If we can not receive more light than is found in the written word, we can never know of a surety whether we are in the straight and narrow way or not. This knowledge of being right is promised by the Savior wherein it is written: "My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."—John 7:16, 17.

Will you apply the test? The apostle Paul realized the advantage of this higher light and at one time

wrote concerning it: "That the God of our Lord Jesus Christ the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him."—Ephesians 1:17.

All who abide the conditions stated are in a position to receive revelation unto themselves that they might know for themselves and not be driven about with every wind of doctrine.

However, there are those whom God has chosen to be special instruments in his hands that he might communicate his will unto the body (church) of Christ in a general or specific way. They are known as prophets and revelators. (See 1 Corinthians 12:2-8.) Among those of the past were Moses, the prophet, and John the Revelator. They did not assume this responsibility, but were chosen by the voice of the Spirit or personally by the Lord Jesus Christ. The instance of Paul's calling gives a very comprehensive idea of a calling of God: "As they administered unto the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them."—Acts 13:2.

And again it is written, "God hath set in the church," showing that it is God who chooses men to be his ministers and not merely a desire and purpose on their part. From the fact that God set them in the church we naturally conclude that there has been some communication between God and man, and this is revelation—the will of God made known by the Spirit.

GEO. E. DAVIS.

DES MOINES, IOWA.

Mothers' Home Column

EDITED BY FRANCES.

PAPEETE, Tahiti, April 27, 1905.

Dear Readers of the Column: We are now in the midst of packing boxes and trunks for home. The missionary house already begins to look bleak and lonesome, and we are looking forward with fond anticipation to a few days of rest, then of seeing the dear, familiar faces of home Saints and children. I feel this evening that the few days' rest on the passage will be more appreciated than anything I can think of. But how thankful we should be for the favors and blessings that are ours to enjoy.

Another hurricane has swept these islands, leaving destruction of property in its train; and the loss of a few lives also. There was no tidal wave, but the sea was driven over several islands, and partly over others. Arutua and Apataki suffered the most so far as we have heard, only one house left in Arutua—that of Tapu. The little town of Apataki is obliterated; all that remains there is three dwelling-houses; thirty were destroyed. The Catholics' new stone and plaster chapel on an elevated site suffered the same fate as did the more humble edifice belonging to the Saints, and on a low ground; several boats in that harbor were destroyed also. The Hitinui was broken up at Ahe. The Teavaroa, owned by the same man, was driven on the low reef of Kaukura between the pass into the lake and the motu, Moturaa. When she struck they hastily cut away the spars, which lightened her so that she was borne far enough on the reef so as not to break in two and fall back into the sea; she is considered to be too badly damaged for

further service. The *Victor*, another schooner owned by Mapuhi also, which was on her way to the windward islands, went on the reef near the pass at Takaroa and went to the bottom with a full load of provisions and dry-goods and all on board were drowned except three sailors. One of those drowned was a Mr. Harris, who is well known to our former missionaries, and now the once rich Mapuhi has not a vessel afloat.

The sea came in at Tiputa and several houses were destroyed.

At Avatoru there was a large trading-boat or sloop at anchor in the pass having a part load of provisions and *bufa*; every effort was made to save her, but to no avail; boat and cargo was carried out to sea to perish in the waves. Tikahau also suffered some damage and loss of buildings, also a boat belonging to the Catholic community left there about the time of the storm for Papeete, bringing a load of *bufa*, and has never been heard from. The island of Tahiti shared in the general ruin. At Hitia sixteen houses were destroyed and several at Tautira, both by wind and sea. Papeete being in a sheltered nook only suffered the loss of trees, and some difficulty with the shipping in the harbor. The monarch tree of Taronā was badly broken down but not uprooted. A large shade-tree at our back gate was laid flat across the road; others were both blown down and broken off.

I have always expected a hurricane or tidal wave here, and wondered if I would be good and brave, or frightened; for though one may feel a steadfast assurance when all is fair, one does not know how it would be in the presence of a hurricane. But I was not put to the test, for I slept through it all,—the roaring of the wind and rain, the shaking of the house, banging of doors and window-shutters that were prone to fly open despite Joseph's efforts to make them secure. But I knew nothing of it till morning. Perhaps the good Lord saw that I had nerve strain enough with the demands of each day, and kindly let a deep sleep rest upon me.

It seems indeed that the destroyer has gone out upon these once peaceful waters. About a month before the storm the schooner *Huahine* went on the reef at Apataki with a full load of provisions and dry-goods, and in a few minutes all was gone except the crew and the clothes they stood in. In the calm that preceded the storm the schooner *Tapioi* drifted ashore at Toau and when the storm came she was driven farther on and broken up.

We hear that Raroia has had a flood by rain that descended eight days without ceasing, so also in the Marquesas Islands. But the Lord shields those who put their trust in him. William related in the Sunday afternoon testimony-meeting during conference, how they of *Kaukura* were saved. The vessel, *Teiti*, that was going to bring them (about one hundred) to conference arrived in due time off the island, and was ready to take them on board, but for some reason they felt unwilling to go; perhaps it was because there were a few of the brethren still at the other side of the lake; so they called a meeting for the purpose of prayer to ask the Lord if they were to go on board that night. While at prayer one of the sisters had a vision in which she saw that they should send for the brethren across the lake before they went on board. They did so, and by that time the storm was so apparent that the captain put out to sea where there would be no danger of being driven onto any of the islands; and by the vessel being light and unencumbered he out-rode the storm; where if the people had all been on board they would probably have perished. About the time that they were ready to leave *Kaukura*, *Tapu*, with others, arrived there from their desolate island of *Arutua* for food, for there was none on the island; and seeing an opportunity to come to conference he came right along, letting the boat go back to *Arutua* without him. Bro. *Hawkins* was in *Arutua* and therefore did not get to conference. The Saints of *Anaa* were to have come on the *Tapioi*, but she was wrecked and there was no other opportunity. The height of the storm occurred at Tahiti on the night of the 22d of March, yet it blew heavily for three days.

The Saints are hovering about us manifesting their sorrow because of our near departure. Scarcely any one comes in (especially if it is for help for some sick one) without saying, "What will we do when you two are gone?"

Some time ago Joseph thought it best to remain in the mission until another missionary came, but since the way was made clear he concluded it was best to return to America at once, for these reasons: a successor that would be appointed at conference would not probably get to the islands before June or July, then there would be no good to him in our staying to meet him unless we stayed a month longer, which would be an expense that the Saints could ill afford to bear, together with paying our way home; and another very important reason was to get in the cool climate before the summer months were spent, seeing that we have been in the warm weather so long the change would be much felt by me at least, and our going will give the Saints an opportunity to gather up a little and so receive the new missionaries better.

Later, on board the *Mariposa*: We have crossed the equator for the eighth time in the South Sea Island Mission work, including Australia; are now moving on into cooler air, and have had time to read up our last mail.

I have written at times of having much to do with the sick ones in the islands. Those statements with what is found facing Joseph's name in the elders' reports might lead some to think that he did not administer; that little mark was intended to lay lengthwise, but some way it got itself on its feet and poses as the figure one; but if it had two round 0's on the far side of it it would not give the correct number.

The parting with the Saints was more sad and tearful this time than on former occasions, for then they were fully assured that we would soon be back, but this time we all accepted as a final parting. The last Sunday with them was not the regular sacrament-Sunday, but they made the change of one Sunday so that we might partake together before we left. All the Saints from *Tiona* were at *Taronā* that day, and some stayed till we left the next Saturday, others went home and returned again on Thursday and remained till we left; quite a number from *Makatea* did not go home to their island after conference, but remained to see us off. May the Lord bless them all, help them to do right, keep the commandments of God, and thus have an entrance into his kingdom.

EMMA BURTON.

P. S.—Arrived yesterday, the 19th, all well. A pleasant trip; a little rough on the coast, but nothing unusual. Am deeply grateful to be in our native land again after so long an exile; yet an experience that is worth the having.

E. B.

Notice.

It may interest the friends of the Daughters of Zion, as well as the members of the organization, to know that the advisory board contemplates issuing the monthly readings hereafter in leaflet form. Special notice of terms and arrangements will be given soon.

"I really believe," says "The Autocrat of the Breakfast Table," "some people save their bright thoughts as being too precious for conversation. What do you think an admiring friend said the other day to one that was talking good things,—good enough to print? 'Why,' said he, 'you are wasting merchantable literature, a cash article, at the rate, as nearly as I can tell, of fifty dollars an hour!' The talker took him to the window and asked him to look out and tell what he saw.

"'Nothing but a very dusty street,' he said, 'and a man driving a sprinkling machine through it.'

"'Why don't you tell the man he is wasting that water? What would be the state of the highways of life, if we did not drive our *thought-sprinklers* through them with the valves open, sometimes?'"

Sunday-School Department

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

Home.

"Home"; it is a beauteous word,
By it our better thoughts are stirred
And memory's sweetest echoes heard;
Our own "Sweet Home."

Once did our infant eyes soft rove,
Nor ask if tower or thatch above
So long beneath dwelt one we love
'Twould be our own "Sweet Home."

In childhood's realms and youth's full flower,
The first free flush of manhood's power,
Or the gloom and chill despairing hour
'Tis still our own "Sweet Home."

'Tis there that mother reigns a queen
The father's kingly wisdom seen
With Love o'er all—a silver sheen;
God bless our own "Sweet Home."

Where precept kind and soft rebuke
Has schooled our tender years to look
For all that's best in voice or book
That part was learned at "Home."

Now in the westward flight of years,
Fast leaving the traveled vale of tears,
Still shelt'ring round the silver hairs,
Safe harbor still—our "Home."

"Home,"—one more thought! The years have flown,
Dear ones have passed—I stand alone—
List'ning to sweeter voices—and I go on—
To another, sweeter "Home."

February, 1905.

EARNEST WEBBEE.

A Backward Look.

Could we recall the years that have gone,
Changing to good the evil we've done,
Our hearts would be glad as the birds that sing,
With the joy that comes with the coming of spring.

But once and once only we pass this way,
The good and evil must live for aye;
The words we have spoken, the deeds we have done,
Have passed with the passing of days that are gone.

But a glorious future is waiting us still,
In which we may yet accomplish his will
By being and doing our best each day,
Though never again shall we pass this way.

—Catharine F. Little, in *New Century Teachers' Monthly*.

About Children's Day.

A superintendent asks several questions about children's day. Among the more important ones are: "When is children's day? What kind of a program should we have and how long should it last? What is the aim of the day?" There is no set day for "children's day." But the majority of schools have it some time in June. There is no reason for this except that it is a very fine time of the year to hold a meeting either out doors or otherwise.

The program should be appropriate to the day, the Sabbath, and also appropriate to the theme of the day, the children. What we mean by this is that it should be either for or by the children. All the work should center upon one theme and that

a love for Christ, for the Sunday-school, and for our parents, teachers, friends, and neighbors. Make it something to interest children and encourage them to be one of the class, the school, or one of those who are kind and good at all times. There are many children's day programs published by the various publishing houses that give a very nice idea of what a children's day program should consist. The International people make it a "decision day" for the children, a day upon which they try to get all who have not before done so, to confess Christ. And while we do not exactly indorse the way in which they do a portion of their work, we do think the idea of there being a time at which we should try to induce the child to want to enter the church is a good one. Often there are children who really want to be baptized but are very timid or are afraid to mention it to any one. They need a little kind encouragement and persuasion. And there is no better time than on children's day to bring this matter up. If there are one or more children to be baptized, make it a part of the day's work and refer the matter to the branch officers to attend to.

Just "how long it should last" is a question to be decided by those in charge. Schools must be governed by their circumstances. We have seen a very nice day about as follows: Half past nine in the forenoon, regular session of Sunday-school; At a quarter to eleven, exercises of intermediate and primaries with music by all; at half past two in the afternoon, baptism and confirmation-meeting following, including an address to the children by a minister; eight o'clock in the evening, exercises of the young people's classes. This was all right for that school but it would not do for some other school, perhaps. Plan your day to suit your conditions and possibilities.

The "aim" of the children's day program is to benefit the children and increase the attendance at the school, both of which it is sure to do. Whatever gives the children a diversion, something in which they figure prominently, and directs their thoughts in right lines; whatever makes a time and place for them to enjoy and to love to go to; whatever draws them together under the hallowed influences of the church and the Sunday-school and away from the wickedness and temptations of the world is to be sought for and found even though it costs us both labor and money. Children and young folks, yes, and older ones too, must have something to occupy their minds and occupy them in an attractive and pleasing way. And if the home and the Sunday-school and church do not supply these necessary things, they will seek them in the world and will find them there. Here lies one of the strong points in favor of a special day exercise for the school. We have many children who have no amusement whatever except what the Sunday-school provides that they do not get in the wicked world. Shall we not do something for such ones? To provide a nice program for the children is one of the many things we can and should do for our little ones and our youth.

Work.

A part of the gospel of every Sunday-school worker should be the gospel of work. It is only hard, unremunerative toil that is a curse to man; work in itself is a blessing. Many suffer for the want of it, just as machinery often rusts out instead of wearing out. "It is not the revolution that destroys the machinery, but the friction," says Beecher.

How much good in the world at large might be done with only a little willing work on the part of each! Mr. Moody once said that "three G's would accomplish anything—Grace, Grit, and Greenbacks." Real devotion to one's work in a Christian spirit and with God's help—that is grace. We all know well enough what grit it. And the greenbacks are necessary because we need to invest money in God's work as well as in any ordinary business; but one who has little of these last to give may give what is fully as valuable in the shape of Christian service. Governor Hoard of Wisconsin once said, when urging a conven-

tion of dairymen to take more pains with their business: "I know you will say to me that that means a good deal of work, but I am here to tell you how to exchange hard work for hard cash." If we could realize that we could by hard work exchange our efforts for results just as substantial in the advancement of God's kingdom, who would begrudge working a little harder to bring it about?

BUT WORK IS NOT ONLY A BLESSING

in what it accomplishes in direct results: it has a profound reflex influence for good upon the worker himself. There is an exhilaration about energetic work like that of rapid motion in the swift yacht or the automobile. It is the lazy man who finds time hanging heavily on his hands. "The rest of the laboring man is sweet." There is no satisfaction greater than that of the faithful, persevering Sunday-school teacher who begins to see his efforts tell toward the achievement of the success he desires. It is like that of the athlete who rests on his oars after the race is won. It is also true that nothing could be more wholesome for the Sunday-school teacher than hard work. Perhaps more men die for lack of exercise than for lack of food. To be a healthy Christian one must be an active and useful one. A missionary to the Indians was once asked what kind of a man was needed to convert the full-blooded Indians. He replied that they needed a full-blooded Christian. And exercise is as necessary to produce a full-blooded Christian as it is to produce a vigorous athlete.

The spirit of work also leads to harmony. One who is earnest in doing good will have little disposition and less time to criticise his fellow workers. A working church or Sunday-school will not be troubled with quarrels.

Finally, heaven itself will mean further service. Let us not think of it as a place where there is only singing and playing on harps of gold. "His servants serve him day and night." We only conjecture what that service will be, but the picture of heaven suggestive by the Scripture would be incompetent without that phrase.

In view of these considerations, should not the Christian worker glory in his privilege as such, and resolve to make more of his opportunities than he has ever done before? Let us emulate the spirit of the poet, who says:

"I ask no heaven till earth be thine,
No glory crown while work of mine
Remaineth here.
When earth shall shine among the stars,
Her sin wiped out, her captives free,
Her voice a music unto thee,
For crown new work give thou to me.
Lord, here am I."

V. D. SCHAAR.

Letter Department

DAVIDSON, Oklahoma, May 20, 1905.

Editors Herald: I returned home from General Conference feeling I had been greatly benefited by attending same. On arriving at home I began at once to make preparation to enter my field, the Indian Territory. In a few days I received word that I had been transferred to Southwestern Oklahoma to labor with Bro. Renfro. I came to this place on the 12th, just two days after the storm swept this part of the country, carrying destruction in its wake. Snyder, a town of about one thousand population, just twenty-nine miles north of here, was blown away, over one hundred people being killed. I came through there on my way here, but as it was after night I did not see any of the wreckage. Have been preaching as opportunity has afforded since coming here. If Saints living within a radius of fifty or seventy-five miles desire preaching and can get a place

for preaching, we would be pleased to hear from them, and give assistance along this line. Address B. F. Renfro, or E. L. Henson, Davidson, Oklahoma, R. F. D. No. 2. We want to spread the work as much as possible.

I would say to the Saints of Northeastern Texas, after having labored there for nearly four years, that I regret to discontinue our association, it having been of the very pleasantest kind; yet I believe the change will be good for the work in that country. I thank you for all the assistance you have given me in the gospel work. Hoping you will sustain him who shall serve you this year with your faith, prayers, and offerings, and praying for the welfare of the work, I am,

Yours in bonds,

E. L. HENSON.

FULTON, Kentucky, May 8, 1905.

Editors Herald: I wish to offer a few remarks, written in the way of inquiry. Some of my dear, sensitive brothers and sisters became more or less chilled or irritated because of a letter of February 12 (wrongly dated January 12) in which I gave my honest opinion in answer to the questions asked by Bro. E. Rannie in regard to the decline in baptisms during the last seven years. These were my honest sentiments at the time, and are yet to the full extent. I am as one who expressed himself in the Book of Mormon on this line: "My soul delighteth in plainness." When I entered into the church five years ago last August, I was anxious to do all that the Lord required of me, and I considered that the paying of tithing was an important duty, and also free-will offering was a duty, some less important, but one that should be performed. So at the time, my few effects all included, were considered to be worth five hundred and eighty-eight dollars by Bro. D. W. Cook, M. M. Turpen, and myself. So I began to pay my tithing so far as I could, it seemed, and my free-will offerings also. I even denied myself of real necessities in order to pay money as fast as possible to assist in carrying the glad tidings before the world. I wanted everybody, that had not heard such "good news," to hear it if they would. So I paid up to September last one hundred and ten dollars tithing, I think, and a little over fifteen dollars free-will offering. Will a single one of my critics count money with me, according to the circumstances with us both, I mean expenses for the gospel's sake? If you have not tried it as I have, now deny yourself of necessities for a while to pay your most important debt, and then open your eyes, and use a little "plain judgment," and see how the thing will look to you to see your "offering" going to help feed and clothe and perhaps pay for a few luxuries for fellows you might know (if you would not be so much like a young robin) were simply out for an easy time as much as for the souls of men if not more. I judge by the rule given: "Out of the abundance of the heart the mouth speaketh."

But to the point. My main reason for writing was to make inquiry as to some things. I can not see the beauty of the equality that is among the people of this church,—at least I do not see it, but I may if any one will put the true light on the revelations in the Book of Covenants. Section 38, paragraph 8, "And now I give unto the church in these parts, a commandment, that certain men among them shall be appointed . . . and they shall look to the poor and the needy, and administer to their relief, that they shall not suffer."

Section 42, paragraph 8, "If thou lovest me, thou shalt serve me and keep all my commandments. And, behold thou wilt remember the poor, . . . and inasmuch as ye impart of your substance unto the poor, ye will do it unto me, and they shall be laid before the bishop of my church and his counselors. (Not by donation if you please.)"

Section 44, paragraph 3, "Behold, I say unto you, that ye must visit the poor and the needy, and administer to their relief." Section 51, paragraph 2, "And let that which belongs

to this people be appointed unto this people; and the money which is left unto this people, let there be an agent appointed . . . to take the money, to provide food and raiment, according to the wants of this people. And let every man deal honestly, and be alike among this people, and receive alike, that ye may be one, even as I have commanded you." Now here I wish to ask some questions. I know a sister in the church, a widow with two children four or five years old, who is required to live and pay house rent with what work she can do, on the allowance of five dollars per month, out of the moneys of "this people." Then I know of other sisters who are allowed more than three times that sum to live upon with only one child much younger. Why should a missionary's wife be allowed so much more than the poor widow, out of the moneys of "this people" who should "receive alike"?

Again in section 52, paragraph 9, Christ said, "And remember in all things, the poor and the needy, the sick and the afflicted, for he that doeth not these things is not my disciple." Section 82: "Verily thus saith the Lord, in addition to the laws of the church concerning women and children, those who belong to the church, who have lost their husbands or fathers . . . if they are not found transgressors they shall have fellowship in the church; . . . widows and orphans shall be provided for, as also the poor."

Does fellowship mean equality? Will those who have the Book of Covenants read section 101 carefully, and notice especially the decree of the "Great I Am" in the latter part of paragraph 2, and see if it is not high time to be about this part of our duty? "Therefore, if any man shall take of the abundance which I have made, and impart not his portion, according to the law of my gospel, unto the poor, and the needy, he shall with the wicked, lift up his eyes in hell, being in torment." "Behold, I say unto you, Were it not for the transgressions of my people, . . . they might have been redeemed even now; but, behold they have not learned to be obedient to the things which I require at their hands, but are full of all manner of evil, and do not impart of their substance, as becometh saints, to the poor and afflicted among them, and are not united according to the union required by the law of the celestial kingdom."—Doctrine and Covenants 102:2.

Can we expect it under the present rule of equality in the light of these Scriptures? I remain an inquirer and lover of justice, according to our works. May the Lord influence his people and bless us all. J. W. WILLIAMS.

What Is Truth.

It is the word of God made manifest to man, sent down from heaven to instruct fallen man. Truth is eternal and can never die, for "Truth crushed to earth will rise again."

Is not this the written truth of God: "They were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance"? The Holy Ghost is truth. Truth crushed to earth will rise again, and in the end will crush false creeds. Truth is as eternal as God himself, and as unchangeable. To say that the Holy Ghost ceased at the death of the apostles is to say that a part of God is dead. This would be error. Truth never dies.

Man is but one of the representatives of God on earth, and is authorized not to evade, but to present the truth. Truth has been crushed to earth for hundreds of years; but now is made manifest to his saints in these latter days. God's word can not return unto him void. The word of God can never die; it is truth made manifest, and can not return unto him void.

Men, for filthy lucre, have sought to destroy the truth; but truth crushed to earth will rise again, and will lift the gospel above the heads of those who perverted its sacred principles.

While many thousands are branding the Latter Day Saints with the word "Mormon," "polygamy," and the cry of "delusion," I am glad to say that truth will heal the grievous wound

inflicted by false teachers. In the days of Christ and the apostles the same human cry was raised against the words of truth. Christ was called a deceiver. Paul was whipped five times as a deceiver. Peter was crucified with his head down.

Joseph Smith was imprisoned and shot with four bullets for teaching the same original gospel. Was it for crimes that he had committed? No, not that; but for preaching the truth.

But darkness will be banished far away, and truth crushed to earth time after time will rise again, and will never return unto God void.

B. S. SHAUD.

ELDON, Iowa.

CENTRAL CITY, Illinois, May 20, 1905.

Dear Herald: I am yet in the faith. I enjoy reading the letters in the HERALD and *Ensign*. I was truly glad to see Bro. Spurlock's letter in the *Ensign*; I love to hear from the Saints, and to read their testimonies, also the letters of the ministry who are preaching the gospel to the world.

I was glad to read the letter that one of our brethren wrote on the tobacco question. It makes my heart very sad to know of any one making use of the filthy weed, for I was once a user of tobacco myself. I realize that God helped me to overcome the habit and he will help others to do the same. In God's word you will find, Doctrine and Covenants, page 229, that tobacco is not good for the body neither for the belly, and is not good for man.

We have no branch here, myself and about ten more being all the Saints who live here. I am anxiously waiting for the time to come when the gospel will be preached at this place, for I realize there is a great deal of good to be done here.

I am poor in the Spirit, and I ask an interest in the prayers of the Saints that I may hold out faithful till the end and save others as well as myself.

Your brother in Christ,

L. L. GOTT.

FULTON, Iowa, May 11, 1905.

Editors Herald: Our district conference will convene here the last Saturday and Sunday of this month. All who come by train to Maquoketa will be met till Friday noon. Please do not stay at the depot, but come to Cave's store. You need not walk out, for we will see that you are conveyed.

Last Sunday we witnessed the Baptist preacher from Maquoketa, Reverend Chandler, baptize six young people in the Maquoketa River. The first two he baptized with their backs down the river, raising them against the stream. The second one got away from him altogether. He, the preacher, stumbling, fell on his back, the girl foundering partly on him. He made three grabs for her; I made toward them to help, but stepped back, thinking best not to interfere. It was the most disgusting act I ever saw. There must have been three hundred people to witness the ceremony. When praying he asked the Lord to let nothing mar the solemnity of the occasion; his God did not answer him his request. Some laughed. Some cried, thinking the girl would drown. The preacher had rubber boots on and water-proof pants, making him helpless, apparently.

Our Branch is not gaining as we would like it to, but we are keeping up our Sunday-school and prayer-meetings, and Sunday preaching-services and sacrament-meetings. It seems hard to hold our own or gain some, but we will toil on, praying, trusting, hoping that sometime all will be well, and that the plaudit will be, Well done. Satan is not idle here either, and sometimes uses those for his purpose who should be helpers in his church. But there will be five wise and five foolish virgins. May we be of the wise virgins.

Your brother,

JOHN HEIDE.

SAN BERNARDINO, California, May 10, 1905.

Editors Herald: I have been comforted many times by reading the letters from brothers and sisters. I have been a member of this church for nearly forty years. Instead of regretting it, I rejoice in it. I have passed through great trials and hardships, sometimes, I thought, more than I could bear. But God in his goodness held me up and kept me from falling. Now in my declining years I have peace, sweet peace and comfort, for which I lift my heart daily in thanksgiving and praise to my heavenly Father.

I have been a widow seventeen years, have raised six children, all in the church but one, though they are not as punctual to duty to God as I would like them to be. My health has been failing for the past year, but I have not given up my work in the church and Sunday-school. As long as God gives me strength I will work for him, for I love him and his people.

I ask an interest in your prayers for my children, that they may take a lively interest in the work and make good use of the time given to them; and for myself that I may hold out faithful to the end, and be an instrument in God's hands in saving some.

Your sister in the faith,

M. A. MATHEWS.

POND CREEK, Oklahoma, May 14, 1905.

Editors Herald: I write to inform you that I have had a talk with preacher G. W. Bird. He brought the book, From Palmyra to Independence, back and I gave him his book, Mormonism Exposed, by G. B. Hancock. He asked me what I thought of the book. I told him there were some good thoughts in the book, as they believed as we did in some things; but the book was founded on a wrong premise, inferring that the gospel was perfected in the days of Christ and his apostles and he had ceased to reveal himself to man only through the written word; and that all coming after that time claiming revelation were of Satan. Is not that what Jesus said they would say? "If they have called the Master of the house Beelzebub, how much more they of his household?"

He asked me to read Galatians 1:1-9 inclusive. I read, "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." I read tenth verse, also eleventh and twelfth. "But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." I said, "There, he did not receive it of man, but by the revelation of Jesus Christ. Do you not see that without revelation man can not intelligently represent God? That scripture does not mean that God never would reveal himself to man, after that, in another age, but there was only one plan of salvation, one gospel, 'no other name under heaven' whereby we can be saved, except the name of our Lord and Savior Jesus Christ." I told him that Daniel, John the Revelator, and many others foretold an apostasy, also ancient historians; that the church was in the wilderness twelve hundred and sixty years. John the Revelator says, "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come," etc. I asked, If it were already upon the earth what would be? I told him that book by G. B. Hancock was full of misrepresentations of our people.

I said, "You people think you have the truth; so do we. Now suppose we debate the subject here. I will have a man to represent us, whenever you people are ready. We will have both sides put before the people in love and kindness, and see who has the truth, taking the Bible as standard of evidence." But I did not approve of them taking advantage of us by wording a proposition like the one debated with G. B. Hancock. I told

him I thought it fair to both sides to debate on equal terms, each affirm they are the church of Christ as set up by divine authority over eighteen hundred years ago, or something like that, as agreed upon by the parties taking part.

He owned he was prejudiced. I said, "Of course when a person has lived so long in a belief of the traditions of the past, it is pretty hard to see; but the Lord does not require a blind obedience. We are commanded to 'search the Scriptures, for in them ye think ye have eternal life and they are they which testify of me.'"

Will some proper person write to G. W. Bird, Pond Creek, Oklahoma, and have the matter arranged soon? I think the summer or fall is the best time to hold a debate for then we can have a better audience. The people are very much afraid of the cold winds in this country in winter. I have given literature to so many who are delicate. Hoping I have not done anything hastily or displeasing to those in authority, as I understand there is a standing challenge wherever the faith of the Saints is misrepresented, and evilly spoken against, I therefore take this opportunity of apprising the authorities of the facts as they stand in this little corner of God's heritage.

Mr. Bird said he would want a man sanctioned by the church. I said, "Certainly; we never send out any other kind, and we will want your man to be sanctioned by your church." He said he would find the man.

Your sister in hope of the gospel,

MRS. EFFIE J. MCCULLOUGH.

STANBERRY, Missouri, May 22, 1905.

Editors Herald: As we are remitting for the HERALD, we thought we would pen a few lines to your columns. We can not get along without you, as you are an important factor in dispensing the glad tidings of the kingdom of God. We have just received the minutes of the last General Conference, which contain a great deal of food for thought. The Saints of this place, though few in number, are trying to keep the camp-fire blazing. We have Sunday-school every Sunday, and sacrament-meeting once a month; and we wish to be numbered with those who are "holding forth the word of life" in the midst of a "crooked and perverse nation." The Lord has blessed us many times in the past, and especially in restoring our baby to health, for which we feel we can not be thankful enough. May the Giver of all good bless his covenant children everywhere is the prayer of your brother and sister.

MR. AND MRS. JAS. SCHOFIELD.

CHANUTE, Kansas, May 23, 1905.

Editors Herald: I left home on the twenty-ninth day of April; stopped at Ft. Scott where we have a little branch under the care of Bro. J. T. Higdon, who has done a noble work there, keeping the little flock together. I preached for them four times; had good crowds and good interest. I then went to Oak Grove Schoolhouse, in Neosho County, and held over Sunday; baptized two. The people were busy farming, so we went on to Shaw, where our noble brother, T. R. Berger, had obtained the use of the Christian church to preach in. We held forth from the 11th to 21st with good crowds from start to finish, and baptized seven, all adults but one; others said they would be baptized soon. The Lord was with us in power. Much prejudice was removed. I bade them good-by with the promise to return soon.

Am holding meetings here in Bro. Cochran's house with good interest. Bro. D. E. Tucker held a series of meetings here a few weeks ago, while visiting Bro. Cochran. He started the fire, and we are trying to keep it going. Both Saints and non-members have helped us financially.

I feel well in the work and hope to make this the best year's work I have yet done.

LEE QUICK.

COFFEYVILLE, Kansas, May 22, 1905.

Editors Herald: As we have not seen any letters from this part of the country for some time, we will try to write a line or two. Some may have gotten the idea that the Angola Branch is dead (spiritually) but it is not. To be sure we have not a large number of Saints here, but it is not always the large number that counts. For some time our branch has been progressing rather slowly but we are now beginning to realize more fully the necessity of walking more closely in the paths of righteousness.

Our Sunday-school is taking new life and energy. We account the success of Sunday-school due to our Religio work, as in it the young are encouraged to take part, thus developing their different talents; in fact the Religio is our training-school for the young. As the workers in the church here are nearly all young in the work, we would like all to remember the Angola Branch in your prayers. Another sister, Mrs. Wilbert Hart, was added to our number, May 14, 1905. A few of our members are a little careless in attending our different meetings, but we have hopes of them attending more regularly in the future.

Our Religio society sessions prove to be very interesting under the supervision of Bro. Wilbert Hart.

We held a discussion on the question, "Which is to be commended, belief that requires evidence or belief that asks no evidence," a while back, which proved to be very interesting. Both sides thought they won. This week we will debate on the question, "Resolved that the love of money has caused more harm than the love of drink." As we all try to bring out all the light we can on the different sides in our debates, we find them interesting and instructive.

ELMER R. HART.

SAN FRANCISCO, California, May 23, 1905.

Editors Herald As all matters pertaining to the church and government were quietly settled, and the church entirely free, our conference over, and the way seemed prepared before us, we left Papeete for this place on the 6th of May, arriving on the 18th, both fairly well, and were received very kindly by the Saints from both sides of the bay.

I have no doubt that the protest, presented to the authorities at Washington by the Presidency and Bishop, wrought this change in the mind of the authorities in the colonies, who stated to us that hereafter we should enjoy perfect religious liberty, but—they will still regulate the natives in all matters of political economy; which means that when they consider it best to keep the natives from leaving their islands to attend conference they will stop them, and if they think it will be to their interest not to meet in church capacity they will stop them; however, it is probable that if the brethren of the different branches act wisely there will not be any further trouble, at least until a new governor is sent there.

Since the great storm in Hikueru of January, 1903, there have been several gales of wind which have caused a great deal of loss of property; but not many lives were lost, as in the storm in Hikueru; in Arutua the brethren were preparing to come to conference but the winds and waves stopped them and every house on the island was destroyed excepting Tapu's, the missionaries' home while there, as Brn. Peterson, Gilbert, and others know. All the boats were destroyed except one, which was carried so far inland that it was thus saved. The cocconut-trees were all stripped of their fruit (even the young buds were destroyed) and their leaves twisted and broken off; it probably will take two years for them to recover. Two boats from Manihi were overtaken at sea by the storm and made the island of Arutua, and ran their boats ashore there; and, watching the waves, they carried their boats across the shallow water into the lake and were thus saved. The sea rose about ten or twelve feet. Four persons were drowned there, but none of them were mem-

bers of the church. At Apaki all the houses of the village were destroyed excepting three, also several boats, but no lives were lost on that island.

Mapuhi, the native trader, has lost all his vessels and only has the two boats. The Teavaroa, the Victor, and the Hitinui were lost in the gale of March, and as the upper islands where he did his principle trading have suffered the most severely by the storms and high waters, he is on the verge of bankruptcy. Although there are many of the Tuamotu people indebted to him, yet those persons have no cocoanuts, and the pearl-shells are valueless, and the copra and shell being their only means of support they can not help him; and we also may lose some if he fails.

We had a pleasant passage home, and will stay a few weeks more before going south to meet the children and children's children.

Peace be with all the Israel of God.

JOSEPH F. BURTON.

ONAWA, Iowa, May 23, 1905.

Editors Herald: Bro. Oscar Case, from Moorehead, came over Sunday and organized a little Sunday-school here and we have hopes that it will be prosperous. We are not very many in number but we will try to make up in zeal and ambition. We ask an interest in your prayers that we may prove faithful and humble in whatever capacity we are asked to serve the Lord.

Yours in the gospel bonds,

MRS. G. W. LINDSEY.

FAIRBANK, Iowa, May 9, 1905.

Editors Herald: Some of the elders of this district have been preaching at the Oran Center Schoolhouse last fall and winter, among whom were Elders O. Case, Warren Turner, and J. Rulon. Elder Rulon is the president of Oran Center Branch. (We would have been glad if Elder Case would have been sent back to Eastern Iowa again.) Also Bro. R. Smith, priest, president of Waterloo Branch, talked to us several times.

Our priest, H. D. Miller, has been making calls on some of the members with the result that a few have been attending more regularly than before. But there are others who seldom attend meetings, and some others have not been to meeting for several years. Through the efforts of the officers of the branch some misunderstandings have been adjusted and some wanderers have returned.

Our Sunday-school is doing fairly well but not quite as well as last summer. There is a fair attendance, but there is room for improvement. I like the articles in the HERALD concerning Sunday-school also Home Column and—well I like the whole paper with few exceptions. I think the HERALD is full of good instruction.

Your brother,

J. G. HODGES.

MONONGAHELA CITY, Pennsylvania, May 11, 1905.

Dear Herald: I am weak when it comes to doing my Master's will. Where we live there are only a few Saints, about six in all, and our nearest church is sixteen miles away; but we have our little home Sunday-school, and meet as often as we can; for the Father has said, Where a few come together in his name there he will be in the midst. Our prayer is that we will soon have a little branch in this city, and I know the Lord and Master will answer our prayer in his own due time. I have been in this faith only a little more than a year; but I rejoice and feel to thank the Lord that an elder came this way and gave us a chance to hear the true gospel. My husband, daughter, and myself gladly accepted, and I think we have much to be thankful for.

A week before I was baptized I dreamed that I was sick and dying. The door of the room in which I lay was open, and my brother and sisters, and families, came to see me, but would

not come into the room where I lay; they would only peep in. At last I said, "You all know that I am dying, and not one of you will come near me." When I had said that my only brother came into the room, but the rest would not. This dream was partly fulfilled just two weeks ago when they all joined the Methodist Church except my brother. I pray the Lord will open his eyes and understanding that he may accept the one true faith which leads to life eternal. I ask the prayers of all the Saints that the Lord may bless me with better health and keep me ever faithful.

Your sister in Christ,
MRS. MAY LAMER.

WATERLOO, Iowa, May 18, 1905.

Editors Herald: I have watched with keen interest the doings of our late General Conference, and especially as to how the college business would come out, though I did not have any fears but what Graceland would be safe at anchor, notwithstanding those little gusts of wind we heard blowing before conference came off. To my mind, this is one of God's ways of telling the Saints that he wants them to be progressive, for if we are going to hold our own we will have to be progressive in every possible line. For no longer does a millwright hew out a water-wheel centreshaft from a log, to make a water-wheel forty or sixty feet in diameter. Oh, no, we make high speed turbines from eight inches to two feet in diameter, with a maximum power at the expense of a minimum amount of water used, and they are eight or ten times more powerful than the old, large diameter wheel. Nor do we make locomotives like George Stephenson and his competitors used to make, with a speed of ten miles an hour, pulling one open coach, — and he was laughed at by the members of the British Parliament when he told them he might attain a speed of twelve or fifteen miles an hour. No, we make locomotives with a speed of eighty miles an hour, pulling fourteen coaches, and fitted up with airbrakes, air bell-ringers, and air-blast sanding apparatuses, etc.

And I notice in some of our church papers, that some writers are coming out in a very progressive manner along other lines. The articles I refer to are, "Society as it is, and as it will be," in the *Autumn Leaves*, and that article on "Alma eight and eight," also in *Autumn Leaves*. Also the letter from Bro. Shackow in North Dakota, in the *HERALD* of May 10.

These articles are true to life, as the saying is; not a bit overdrawn, and they are decidedly socialistic in their tone; but then the Socialist doctrine is founded on the second commandment, "Thou shalt love thy neighbor as thyself," though it is like the Book of Esther: there is neither God nor Lord mentioned in it; but, like Queen Esther, men need to be reminded that they have poorer brethren and sisters who have a claim on them for protection and support.

But some men, and I may say even some calling themselves Saints, seem to think that they can utterly ignore the second commandment when they are in the polling booth, and vote for some good (?) philanthropic (?) man who has grown rich by working the workers, and oppressing the poor, by holding back their unpaid-for labor-profits. United States government statistics show that capitalists get thirteen dollars to the laborer's two dollars, and I have figured up some of the local factories here, so I know that this is the exact proportion.

It seems as though the more covetous a man is, the more he is honored; and I do not know where the idea originated, to call such men long-headed, (?) brainy (?) fellows. If we look at this great (?) nation, what is the picture that presents itself — it is the picture of a sovereign people supplicating their hired men. *Beautiful*, is it not?

I might go on and show up the arrogance and perfidy of the idea of ignoring the second commandment, but let it suffice to say, that if men would only sweep down a few cobwebs and

allow other men to obey the second commandment, it would not be a very hard matter to get them to obey the first.

Your brother in Christ,
ROBERT SMITH,
Box 292, WATERLOO, Iowa.

Extracts from Letters.

Bro. J. D. Erwin was busy at Coalgate, Indian Territory, May 23. He wrote: "I am in my field busily preaching to good crowds. Great demand everywhere for preaching in these parts. Let us work and pray until the Master comes."

Bro. J. T. Davis writes from Piedmont, Missouri: "Since writing you before, from Naylor, Missouri, I have baptized five more at the same place: one elder of the Christian Church, two deacons, and a clerk from the Free Will Baptist Church, also a sister from the Christian Church. Am here with the tent with fair prospects for a hearing."

Miscellaneous Department

Conference Minutes.

Leeds.—The quarterly conference convened at the Burley Branch Room on April 29 and 30, 1905. T. Taylor presided. The district spiritual report, and the Leeds and Burley Branch reports were read and received. Bishop's agent's report, showing receipts from December 14, 1904, to March 26, 1905, £8 11s. 4d., was read. The receipts for the Graceland College fund showing total collected, £1 15s., was read and accepted. The report of the financial auditing committee showed a balance in hand for district fund, £4 18s., and for mission fund, £1 11s. 10d. making a total of £6 10s. 7½d. It was moved that the Bishop's agent, William Rudd, be asked to resign. Resolved that Priest Horton's resignation be accepted and that a vote of thanks (by letter) be sent him for his past services. Deacon Herbert Mason of the Leeds Branch was appointed treasurer in place of Priest Horton retiring. Recommendation from the Leeds Branch to ordain Bro. George Henry Fenton to office of elder, Walter Williamson and John William Meadowcroft to the office of priest was presented, and it was resolved by vote that the recommendations be indorsed, and the ordinations were performed on the following day. Resolved that the district favor the rota plan as heretofore. Resolved that the traveling expenses be paid by the district to each minister who fills appointments at any mission in the said district. Resolved that the general missionary district and local authorities be sustained. George Hammond, secretary.

Pastoral.

To the Ministry and Saints of Nebraska and Those Parts of North and South Dakota West and South of the Missouri River; Greeting: Having been placed in charge of this field I take this means of getting into communication with all who would like to have ministerial labor performed in their vicinity. I would like to hear from any one who has friends or relatives in this field who would like to have our ministry call upon and talk gospel to them. It is our purpose to push the work as much as possible throughout the field; and to accomplish the most possible good we ask for the assistance of the local ministry, as much as they can give us. There are but few missionaries for so large a field and I assure you all the aid we can get from any helper in the gospel will be appreciated by us and you will receive reward from the Giver of all good for the effort put forth. Let each member see to it that his or her life is a continual invitation to others to accept the grand and glorious gospel we have received.

My permanent address will be Dow City, Iowa. Do not hesitate to write to me if you want any information concerning the work in this field; and be sure you give me what information you can about the needs of the work in your vicinity.

Reports should all be sent on the first day of July, October, January, and March.

Praying God's blessing upon his work and workers I remain,
Your brother and colaborer,
DAVID M. RUDD.

To the Ministry and Saints in Wisconsin; Greeting: Since it has pleased our minister in charge, Elder J. W. Wight, to place me in charge of the State for the year, I wish to say to the ministry and Saints that it is my desire to keep in such close touch with the work in our field that we may labor in unison and harmony for the advancement of the work, consequently I wish each one of the ministerial force, whether laboring under conference appointment, or in a local capacity, to feel perfectly free to communicate with me at any and all times relative to the needs of the work in their several localities and offer such suggestions as to the demands of the work as they may see it.

So much has already been said about reporting promptly at the close of each quarter that it seems needless to say more, but I have found by past experience that reminders along this line are sometimes necessary.

My post-office address is Plano, Illinois, Lock Box 555, and mail sent to this address will reach me in due time. The date for the Northern District conference is June 10 and 11, at Twin Lakes, Chippewa County, and we hope to see a goodly number present at that time. I would suggest to those who are scattered in the State and are isolated from branches and desire to have preaching in their neighborhoods, that they do what they can in the way of securing an opening for a place to preach in and in providing a way for the missionary to reach them and communicate the same to me and we will do all we can for them.

We hope to reach each branch in the State this summer and do all we can to assist you, and invite your cooperation to this end.

Your brother in gospel bonds,
PLANO, Illinois, May 22, 1905. CHAS. H. BURR.

To the Saints of the Des Moines District: On account of the departure of the district president, S. K. Sorensen, for Scandinavia, to visit his mother in her serious illness, it is necessary for me to give notice that as assistant district president, I will, by his request, attend to all matters coming legitimately as the work of the district president. You will address all communications to me at 2500 Logan Avenue, Des Moines, Iowa, that call for immediate attention.

Your brother,
DES MOINES, Iowa, May 19, 1905. J. F. MINTUN.

First Seventy.

To the Members of the First Seventy: I am mailing the circular letters of the quorum ordered by you, and if there is any one of the quorum who does not receive his within ten days of the date of this notice, please let me know, and I will send you one to whatever address you may order.

Where several live in the same place I have sent them all to that place in care of one of the brethren whom I trust will promptly deliver them. Please do not neglect to inform me at once when you change your permanent address.

J. F. MINTUN, Secretary.
2500 Logan Avenue, Des Moines, Iowa, May 21, 1905.

High Priests' Quorum.

ADDRESSES.

For the lack of funds it was thought wise by the High Priests' Quorum not to publish a circular letter this year. Will the members please correct "Circular No. 6," by changing therein the following addresses so as to read:

Baker, James M., 610 Center Street, Sioux City, Iowa.
Bond, Myron H., Independence, Missouri, R. F. D. No. 8.
Grant, John A., Bentley, Michigan, R. F. D. No. 1.
Lake, Charles H., 76 Chandler Street, Somerville, Massachusetts.

Leverton, Arthur, Clearville, Ontario.
Moore, Amos J., Vernon, Texas.
Parsons, Alonzo H., Box 453, Holden, Missouri.
Pease, William H., 821 Tauromee Avenue, Kansas City, Kansas.

Pickering, William R., 2827 Forest Avenue, Kansas City, Missouri.

Pitt, Frederick G., 76 Goss Avenue, Fall River, Massachusetts.

Scott, Buford J., 1420 West Short Street, Independence, Missouri.

Smith, George A., Ray, Indiana, R. F. D. No. 1.
Williams, Thomas W., 3722 South Park Avenue, Los Angeles, California.

Winning, Robert, 413-414 Hall Building, Kansas City, Missouri.

Kirkendall, Aaron B., Creola, Ohio.
McClain, James R., Fulton, Kentucky.

White, David C., Lamoni, Iowa.

Zimmermann, John, Corner Sixteenth and Alleghany Streets, Philadelphia, Pennsylvania.

Will the brethren of the quorum please to examine their "Circular No. 6," and if their address is not in harmony with that, or with this notice, please inform me at once, and give your correct address. Further, if you make a change before reporting March 1, 1906, send me your new address, and thus assist your humble servant,

ROBT. M. ELVIN, Secretary.

LAMONI, Iowa, Box 224, May 25, 1905.

Notice of Silence.

It is reported that Elder J. D. Porter, of the Vernon, Indiana, Branch of the church, whose present address as known to us, Dupont, Jefferson County, Indiana, has been both preaching and baptizing; and, inasmuch as he was placed under silence, pending the issue of an action had against him by an elders' court in Western Pennsylvania, and which has not yet been adjusted, this is to notify him, said J. D. Porter, the church, and all others who may be interested in the matter that the church authorities do not sanction, or indorse, and will not recognize his official acts, until the matters pending are properly adjusted, and he be exonerated from any further liability to answer to the charges made before said court of elders.

JOSEPH SMITH, For Presidency.
J. W. WIGHT, Missionary in Charge.

LAMONI, Iowa, May 25, 1905.

Conference Notices.

The Spring River District conference will be held in the Saints' chapel at Weir City, Kansas, June 16 and 17. T. S. Hayton, secretary, Box 577, Galena, Kansas.

The conference of the Southern Missouri District has been changed from the date agreed upon to July 21, to convene with the Springfield Branch. The busy season will then be over. Let every Saint come. Send all reports to J. C. Chrestensen, Beaver, Missouri. A. M. Baker, president.

Conference of the Eastern Maine District will meet at Beals, June 24 and 25, at 3 p. m. The Saints' chapel will be dedicated. E. M. Walker, secretary.

The semiannual conference of the Minnesota District will convene at Clitherall, June 10. P. W. Martin, clerk.

The St. Louis District conference will convene at Belleville, Illinois, June 17 and 18, 1905. Secretaries of branches please forward reports not later than June 15. Chas. J. Remington, secretary.

The Far West District conference will convene with the Kingston Branch June 10 and 11. Ministry and branch secretaries send in their reports before the convening of conference to the undersigned. Charles P. Faul, Stewartsville, Missouri.

The Chatham District conference will convene with the Cedar Springs Branch in their church on the lakeshore, June 10, 1905, at 10 a. m. All coming on the railway are requested to purchase their tickets to Blenheim, where they will be met by teams. When you get your ticket be sure and get a certificate from the agent in order that you may get the benefit of the return rate. Above arrangements hold good for the Sunday-school and Religio conventions. Richard Coburn, secretary.

The conference of the Nodaway, Missouri, District will meet with the Guilford Branch, Guilford, Missouri, June 17, 10 a. m. E. S. Fannon, president.

Southern Missouri District conference will convene with the Springfield Branch, June 10 and 11, 1905. Send reports to undersigned in care of J. W. Quinley, 237 West Chase Street, Springfield, Missouri. J. C. Chrestensen, secretary.

Convention Notices.

The Eastern Michigan District association of Sunday-schools will meet in convention at Detroit, Michigan, June 9, 1905, at 10 a. m. Religio-Sunday-school prayer-meeting in the morning. Institute work and business-meeting in the afternoon. Musical and literary program in the evening. L. B. Shippy, secretary.

Northern Wisconsin District Sunday-school association will convene Monday, June 13, 10.30 a. m. with Twin Lakes school, near Chetek, Wisconsin. Every superintendent in the district is requested to send a written report of the condition of his school, also if home class work has been taken up, and parents'

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If not changed within a month after payment is made, notify us.

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

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

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

Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 40 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.

For advertising rates apply to the business department.

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

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

day programs have been used. Send reports early, to Perry L. Richardson, Chetek, Wisconsin.

The Clinton District Sunday-school convention will convene at the Veve Chapel, June 16, 1905. Prayer-meeting at 9 a. m. Business-meeting at 10. Program in evening. Mrs. Martha E. Cool, secretary.

The Sunday-school convention of the Nodaway District will convene with the Guilford school, June 16, at 2 p. m. All schools send delegates. W. B. Torrence, superintendent.

Alabama District convention will convene at Flat Rock, June 10, 1905, at 3 p. m. Each school send delegates. M. S. Wiggins, secretary.

The Central Illinois Religio convention which is to be held at Beardstown, Illinois, has been changed from June 2, to June 9, at 9.30 a. m. Miss Rose Stonger, district secretary, corner Fifth and Grant Street, Pana, Illinois.

The Clinton District Religio association will convene at Veve, Missouri, June 16, 1905. Election of officers. Sadie Dempsey, secretary.

Independence Bishopric's Notice.

For the benefit of the church and members the Independence Stake bishopric has established a real estate department at their headquarters. A. H. Parsons, first counselor, will be in charge at Holden, Missouri, and B. J. Scott, at Independence, Missouri. List of city and country property furnished free on application.

Inclose stamps and direct all mail to R. May, Independence, Missouri.

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Notices.

A few more words to those who expect to attend the Northern Michigan District conference. Those coming with teams should meet the committee at the Grand Rapids and Indiana depot. You can have pasture free, or if preferred you can stand your horses in the livery-barn for twenty-five cents per day, and furnish your own feed. Persons who do not wish to receive free entertainment because of the crowded condition at the homes of the Saints can hire a room if they wish and take meals free at the dining-hall. Rooms can be had quite near the dining-hall and auditorium for twenty-five cents a night for one person, or fifty cents for two persons. Hotels do not care to let rooms without meals. These are private rooms. Write early and get the rooms nearest the hall. Awaiting your orders, E. A. Goodwin, chairman conference entertainment committee, 627 North Mitchell Street, Cadillac, Michigan.

The whereabouts of Bro. Frank Bigus is desired by the undersigned officer of Guilford Branch, for important reasons. Any one able to give information address W. B. Torrence, Bolckow, Missouri, R. F. D. No. 3.

Addresses.

F. G. Pitt, 76 Goss Avenue, Fall River, Massachusetts.
D. E. Tucker, changed to Montgomery, Alabama.

Died.

FLEET.—At Lamoni, Iowa, May 15, 1905, as the result of a surgical operation, Sr. Nellie A. Fleet, wife of Mr. B. D. Fleet and daughter of Bro. and Sr. C. H. Barr, aged 39 years, 5 months, and 26 days. She also leaves two brothers, three sisters, and five children, the oldest nineteen and the youngest seven years old. An infant died in 1895, and one was buried with her. She was a faithful wife, and mother, and member of the church, having been baptized in 1878 by Bro. A. S. Cochran. Funeral-sermon by Bro. H. A. Stebbins, assisted by Bro. F. A. Smith.

DOCKSTADER.—At their home, Bevier, Missouri, April 25, 1905, after a brief illness, Frederick Russell, infant son of Bro. and Sr. F. A. Dockstader, aged 11 months and 16 days. The funeral-services at the Latter Day Saint chapel were conducted by F. T. Mussell.

BECKMAN.—At their home, at Quincy, Illinois, April 25, 1905, Catherine Jane, infant daughter of Mr. and Sr. John Beckman, aged 10 months and 16 days. Services were conducted at the Latter Day Saint church by F. T. Mussell, and the burial took place in the Bevier Cemetery.

MOORE.—Sr. Rebecca R. Moore died April 29, 1905, at Stewartsville, Missouri. She was baptized into the church at the age of fourteen years; was married to Elder William A. Moore, in 1850. Was born April 12, 1829. She lived a consistent and devoted life, confiding in her God. Her remains were laid to rest at the Pleasant Grove cemetery, April 30. Funeral-service in charge of A. W. Head; sermon by T. T. Hinderks.

KIDD.—Fannie E. Kidd was born April 7, 1835, in Bowling Green, Pike County, Missouri. Married to William Kidd, January 4, 1861. To this union were born four children. One daughter and one granddaughter services to mourn her loss. She was baptized May, 1902, by J. W. Metcalf. Died May 9, at the home of her daughter at Clarksdale, Missouri. Sermon by T. T. Hinderks, assisted by L. L. Babbitt.

BURTON.—Sr. Lucinda Linelley Eulitt Burton, at her home in Greensburg, Indiana, May 6, 1905. Was born November 10, 1832; united with the Reorganized Church March 11, 1873. She was married to Norman Eulitt in the year of 1851. Five children were born to them, three of whom survive her; having lost her husband by death in 1863, she married William H. Burton in 1866. To this union two sons were born, one of whom survives her, being with her to assist in caring for her until her demise. Services by a Methodist minister, no elder being present.

"Autumn Leaves" Announcement—June Number.

The opening number is by the editor: "Why I believe in God; ten reasons given, five Bible texts examined." This is followed by the "Autobiography of Elder Edward Rannie"; "Inspired visions and dreams of modern times" (the first of a series); "Popular talks on law"; "The mysteries of astronomy"; "The newly organized Third Quorum of Seventy," by H. O. Smith, of the Seven Presidents of Seventy; "Abysinia"; "Modern Tendencies"; "Editor's Corner"; "Daughters of Zion," and "Religio's Arena." Illustrations: The frontispiece is a picture of the charter members of the Third Quorum of Seventy. Picture of Edward Rannie accompanies his article. Religio cartoon number 6 is of especial interest.

I do not know what I may appear to the world; but to myself I seem to have been only like a boy playing on the seashore, and diverting myself in now and then finding a smoother pebble or a prettier shell than ordinary, whilst the great ocean of truth lay all undiscovered before me.—Isaac Newton.

The giants of the race have been distinguished less for their extraordinary ability than for their tremendous concentration, and they have struck sledge-hammer blows continuously on one place until they have achieved their ends.—Orison Swett Marden.

The lepers of the Hawaiian Islands are cared for at the leper settlement of Kalaupapa. Those unfortunates thus segregated are virtually dead while yet they live. A horror and fascination surrounds their fate because of the mystery of their ancient and deadly disease. The settlement of Kalaupapa and the care of the lepers is described by Sr. Ruth Waller in the May *Autumn Leaves*. A picture of the settlement furnished by Sr. Waller is the frontispiece for that number.

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The Saints' Herald

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32
 "There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 27

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Lamoni, Iowa, June 7, 1905

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

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Editorial

"THOU THAT JUDGEST DOEST THE SAME THINGS."

Bro. John Zahnd, of English, Indiana, sends the following clipping from the Cincinnati *Times-Star*, and says: "It seems to me that there is as much along this line to condemn in other large churches as there is in the Utah church." Certainly no church organization is justified in condemning the Utah church for doing that which they themselves also practice; for in so doing they make applicable to them the statement of the apostle Paul: "For wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things."—Romans 2: 1.

POLITICAL MORMONISM IN OHIO.

The Presbyterian Assembly at Winona Lake did well in sounding a note of warning against the plan of the Mormon church to elect more Mormons, as members of that religious organization, to the United States Senate. But the principle of noninterference of church organizations as such in political matters is a universal, and not a general one. It can not be made to apply to any one particular church organization.

The action of the Mormon church in bringing about the election of officials who will vote on political matters as the leaders of the church organization will direct is most reprehensible; but it can not be made more reprehensible than similar action on the part of any other church organization, whether it be Jewish, Catholic, Methodist, Baptist, or even Presbyterian itself. A belief in the falsity of the religious teachings of another church organization can not justify one in pursuing a course of conduct that he would deny to another.

The Mormon church is totally and absolutely wrong in its attempt, as a religious organization, to dictate the political actions of its members. Too strong language can not be used in condemning such a course, and the Presbyterian Assembly is right in denouncing it.

But when one turns to Ohio and sees the tactics of Mormonism being used by several of the religious organizations, even to the extent, as one church paper has done, of threatening to invoke the discipline of the church against any member who dares to vote in opposition to the declared policy of the leaders, one may well pause.

It may be consistent with the policy of some of the church organizations to do as the Mormon church has done—attempt to dictate the candidates of political parties and to cast as a unit the votes of the male members of their organizations; it may be consistent with their view of the teachings of Christ; but it is not consistent to practice in Ohio what is denounced as heinous in Utah.

Ohio tolerates political Mormonism neither in Ohio nor in Utah. It stands opposed to any attempt of any religious organization to dictate, as a religious organization, how its members shall cast their ballots. An end must be brought to the attempt to install political Mormonism in Ohio, to use the church organizations in a political propaganda.

ELDER A. M. BAKER, of Southern Missouri District, reports seven baptisms on May 30.

ELDER W. J. BOOKER, in Alabama, reports eleven baptisms on May 28.

HYPNOTISM IN REVIVALS.

Frederick Morgan Davenport, professor of sociology in Hamilton College, is out in a book synopsising LeBon's psychology of the mob, of revival methods, and the influences making them possible and effective. He writes:

It is a grave error to think that you can touch the sensibilities alone and have any appreciable effect upon the conscience and character. You must touch the intellect as well, and primarily. There is a necessary crudeness about religious groups that are built up by the emotional revival method unless there follows a most careful and intelligent training in true piety in order to establish what the revival movement can not give, an equilibrium of character. Emotional devoutness leads easily to fanaticism. Holiness experts and professors of entire sanctification are notoriously hard to get along with. They are the real spiritual defectives and not their fellow members of the church, at whom they often rail accusingly. This moral egotism is always a product of moral passion, uncontrolled by common sense and reason. The emotional revival fosters it.

The type who yield impulsively in a revival are they in whom the higher cerebral processes are imperfectly organized. Impulsive self-surrender is injurious to a wholesome and normal religious experience. It was not cultivated by the head master of Christianity. "If any man will do my will," said Christ, "he shall know the doctrine." It was this method which gave spiritual birth and nurture to Abraham Lincoln in the darkest hours of the Civil War. Any other but turns the world of religion and politics alike over to the rule of the subconscious and the passional.

HOPE FOR THE CZAR.

There is reason to believe that the Czar of Russia is becoming cognizant of the advanced opinions of the nations around him with regard to the governmental policies pursued by the Russian ruling powers. The following speaks well for Emperor Nicholas, and will indicate that he is being led by more humane impulses than have obtained hitherto, and may finally attain unto conditions of saner policy in the government of his wide domain. It is a welcome sign of good, looking towards the bettering of governmental policies, not only for Poland, but for Finland, and Russia itself.

ST. PETERSBURG, May 17.—There is little room for skepticism as to the genuineness of the broad policy of imperial reform after the remarkable steps sanctioned by Emperor Nicholas in the imperial rescript issued yesterday modifying the restrictive decrees in nine of the western governments of Russia and giving the Poles greater freedom for acquiring farming lands and purchasing land and giving permission to introduce the Polish and Lithuanian languages in the primary and secondary schools where the majority of the inhabitants are non-Russian.

Almost at one sweep the whole burden of the vexatious restrictive laws in Poland and the Baltic provinces have been removed and the privileges for which the natives have been fighting for years are restored, the assemblies of the Polish nobles are reestablished, and all the harsh administrative measures introduced at the time of the policy of reaction and Russification are abolished.

In effect the measures sanctioned amount to an entire reversal of Russian policy in ancient Poland and the Baltic provinces.

In Poland, by confining the land-holding to persons of Polish extraction strictly by inheritance by descent and not even by testament, it was designed to force the Poles either to become orthodox Russians or drive them into Poland proper. The hardships thus entailed were innumerable. The property of deceased Poles was sold to Russians by forced sale and at ridiculous prices.

QUESTIONS AND ANSWERS.

Am I right?—Mrs. Stowell.

Yes, as to the question you ask. There is no necessity for a letter chain asking the Saints individually to pray for the missionaries. This is the burden of over fifty thousand prayers every week, most of them every day at the family altars.

CONTROVERSY IN "HERALD."

Does it ever occur to those who rate the HERALD because of the occasional controversy that gets into its columns, that such fault-finding is itself a controversy and calls for and justifies a reply to each article of the objections?

We do not write this to protest against the sending to us of such objections, but to remind those who write against controversy that they are themselves controversialists, and are adding to the bulk of the contentions; for they give reasons why they object, which reasons may not appear to be good to others who favor open discussion upon topics of interest to all. So it goes; what is one man's mental meat, is, or may be another man's mental poison. There is in this as in other questions of difference a golden mean; can we attain to it?

EDITORIAL ITEMS.

The Bay City, Michigan, *Times*, of May 20, 1905, in its correspondence columns has the following from Rose City, the place where Reverend Clark Braden is roasting the "Mormons." The attitude of the Rose City correspondent seems to agree with the estimate of the situation stated in Bro. S. W. L. Scott's letter:

"ROSE CITY, May 20.—Reverend Clark Braden, of Grand Valley, Ontario, lectured here Thursday night on "Mormonism," giving a detailed and vivid history of that church and addressing some fiery remarks to Latter Day Saints present, calling them polecats, skunks, sneaks, and cowards. Among those so addressed were Reverend Burt, Cornish, Grant, Smith, and a number of other reputable citizens. Mr. Braden came here ostensibly to debate with a representative of the Latter Day Saints denomination, but no effort was made to meet them and agree upon propositions, but instead Mr. Braden lectured to an opera-house full of people at ten cents a head. He objected to Elder Cornish occupying the rostrum after the audience had been dismissed, to read pro-

positions which had been prepared for debate, but Mayor Rose, who was chairman, accorded Mr. Cornish that privilege. Excitement runs high and the people who were led to believe there would be a debate are not well satisfied with the turn matters have taken. The Saints object to the door fee and say they will not submit to an admission fee if the debate is held. Reverend Stilwell, the Methodist Episcopal pastor, who got Mr. Braden to come here, had to give a guarantee of fifty dollars and takes this plan to raise the money."

Elder Clark Braden was at Rose City, Michigan, May 22, 1905, at his old policy, trying by a peculiar species of trickery to prejudice the people against the church, by lecturing, and challenging before debate. Brn. J. J. Cornish, E. A. Goodwin, O. J. Wheeler and S. W. L. Scott are on the ground of dispute and will look after the matter.

The question is sometimes asked, If an individual throws discredit upon the cause of Christ by evil conduct or misrepresentation, and thereby prevents some honest-hearted person from accepting the truth, which one merits the punishment, the first or the second? The answer usually is, The first, of course. It would seem that both would be under condemnation. The first must answer for evil conduct and misrepresentation, and possibly to some extent for the failure of the second to receive. But that would not relieve the second, entirely, from answering for his failure to accept the way of truth, even though it might be evilly spoken of. No matter how much the first may be punished for deceiving the second, that could not bring to the second the position he might have attained through obedience. Number one may be punished for actions that have prevented number two from entering the kingdom of God; but that will not place number two *in* the kingdom, consequently he must suffer loss. Obedience brings reward. Failure, for any cause, does not. Hence we should not allow the actions of others to deter us from right-doing.

Reverend T. H. Koepsel, pastor of the Iliff Methodist Episcopal Church at Salt Lake City, Utah, lately resigned his charge there. In announcing his intention of leaving the Methodist Episcopal ministry and the church he did so in rather bitter terms, according to the press reports.

"He denounces the Methodist creed and certain churchmen in bitter terms. He stated that the Presbyterian Church was his first preference and the Congregational his second. He had not decided which church he would enter. However, he announced it as his determination to remain in the ministry the remainder of his life whatever religion he might embrace.

"In explanation of his action Mr. Koepsel states

that he has found Methodism to be a despotism, that he considers it not Christian or biblical. In plain words, he declares the Episcopate to be a machine that hampers true Christian work. His sermon explains his position in the matter. His text was from John 8:36: 'So, then, if the Son set you free you will be free without doubt.'" He said:

"The government of the Methodist Church is unbiblical; that it is unchristian when compared with the church of the New Testament. Methodist Episcopalianism is absolutely despotic. There was no superiority in the church of Christ. There were no popes, bishops, or petty despots called presiding elders to block the member in his growth or retard him in his usefulness. During the lives of the apostles there was no such thing as the Episcopal government as we know it. The Episcopal form of rule was a heathen invention. With all of its polish, modern phraseology, and apparent democracy the Methodist Episcopal government has been turned into a fiercer despotism than could possibly obtain even in the Roman Catholic Church.'"

We would not question the motive of the promoters of the letter chain idea for any laudable purpose, but we wonder if they ever considered seriously the enormous outlay in postage consequent upon the carrying out of their plan. For instance, a person may write five letters to as many persons requesting each to write five letters in turn. His expense would be ten cents for postage. The five to whom he wrote would expend fifty cents; the hundred and twenty-five to whom they wrote would expend two dollars and fifty cents. The six hundred and twenty-five to whom they wrote would expend twelve dollars and fifty cents, and so on until by the time the tenth series of letters was sent out, if it should reach that far, each member of the church would pay postage on two hundred and forty-four letters, and the aggregate expense would be over two hundred and forty-four thousand dollars. This if put in the hands of the Bishopric would pay the church debt three times, pay the college debt and running expenses for a year, and care for the missionaries' families for a year.

The Presbyterian Assembly of good ecclesiastics, by a very respectable majority refused to change or alter the Westminster Creed, as asked for by Reverend Carter. So what he called the "monster god" is still in their confession of faith.

A supply of HERALD Office books and publications will be on the grounds at the Minnesota reunion, June 10 to 19, and also at the North Dakota reunion, June 24 to July 3.

Brn. G. Jenkins and F. M. Slover are laboring at Richhill, Missouri, for the present.

Original Articles

WORK FOR EVERY ONE.

A new conference year has now been entered upon; the missionaries are already turned toward the old and new fields of labor, and the indications are that the centennial year of the founder of the church will be an active and busy one.

But would it not be sad should we, amidst this earnest toil and bustle of these zealous children of faith, find some one who has nothing to do? Nothing to do! although every other hand and heart is fully alive to the importance of accomplishing the work the body has entered upon, and is to be found striving to imitate the busy, useful life of our Leader who said, "I must work the works of him that sent me, while I am with you."—John 9:4, Inspired Translation. Now is the time for us to perform our work; if we procrastinate it will be too late.

To accomplish the year's task there should be an earnest and united effort at once. It will not do to postpone to a later time in the year anything that can be done now. Each should eagerly seek an opportunity to help, not wait for one; each should take a place among the pushers, not be found among the loiterers.

It would be terribly discouraging to a tithe-payer to observe a missionary sitting idly at home or in his field of labor, waiting day after day for somebody to find him a congregation to preach to, or some one to whom to tell the gospel message. Jesus would find an audience upon "the highway," "at the seaside," "in the synagogue," or "by the well"; busy everywhere; and shall it be said that he is represented by an elder who is content to sit down and wait for an opportunity? The direction is, "Behold, I say unto you, that it is my will that you should go forth and not tarry, neither be idle, but labor with your mights."—Doctrine and Covenants 75:1.

What applies to the preacher in the discharge of duty in the illustration will fit well every other member in the body. The Lord would not assign work to be done if it were not essential that it should be performed; and the performance does not rest with the missionary alone. The divine message is, "All are called according to the gifts of God unto them; and to the intent that all may labor together, let him that laboreth in the ministry and him that toileth in the affairs of the men of business and of work labor together with God for the accomplishment of the work intrusted to all."—Doctrine and Covenants 119:8. "For we are laborers together with God; ye are God's husbandry, ye are God's building."—1 Corinthians 3:9. And again: "The idler shall be had in remembrance before the Lord."—Doctrine and Covenants 68:4. It must not be forgotten that this holding the idler in remembrance is to his condemnation, not his approval. Having been granted

such a precious privilege of laboring and sacrificing with our divine Lord in the building up and establishing of his church, shall it be said that we have in the least failed of duty?

THE TIME FOR WORK.

The close of the annual conference in April is the beginning of another year's effort to carry forward the gospel proclamation and to more firmly establish the cause of Zion. The missionary departs, necessary expenses must be met, families are to be aided, the poor properly cared for, the missionary furnished with books and tracts with which to sow and cultivate the great gospel field, and lands purchased to maintain the work of building. Burdens must at once be shouldered and borne. It will not do then for any of us to postpone any part of the work that we can now perform. By all entering upon their respective duties at the beginning of the year, the burden will be easily sustained, means saved to the church and much more and better work accomplished. The best thought of all, however, is in the fact that each in his work and position will stand approved before the Lord. Upon this question of time for work, Jesus declared: "It is that servant who watcheth, to impart his portion of meat in due season. Blessed is that servant whom his Lord shall find, when he cometh, so doing."—Luke 12:51, 52, Inspired Translation. To impart "in due season" is not to await our own time and pleasure, but to perform the work when the necessity exists. It is to be done in the Lord's time. To stand in a justifiable position this should be our first and best work. Do not make the accumulation of the things of this world more prominent, or place them before the performance of the duty which we owe to the Lord's work. Let his work be first, and then it is right and proper to gather and apply to other purposes.

"Wherefore, seek not the things of this world; but seek ye first to build up the kingdom of God, and to establish his righteousness and all these things shall be added unto you."—Matthew 6:33, Ibid.

Before preparing for our own selves then, let us follow the example set by the Master, and make his work first of all. He did not hesitate in labor, or to make sacrifice for us, and shall we shrink from fealty to him and his cause in the earth?

PROPER MOTIVE OR OBJECT IN WORK.

"And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing."—1 Corinthians 13:3. To fill the object of the law of Christ there is required a whole-souled and unselfish service on the part of the worker. Not have it in our hearts simply to perform our respective parts that we may get advantage of, or discredit some one else, neither perform a task with reserve or hesitatingly;

but as argued by the apostle: "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for the Lord loveth a cheerful giver."—2 Corinthians 9: 7.

To be entitled to the peace and blessing of God we should show forth in our hearts a proper object, being desirous of glorifying his name and indicating "a readiness both to will and to do," without regard to the question of whether or not it will in any way return to advance our personal or private interests or schemes.

With proper motives to advance the interests of the Lord's work no thought of building up one church or locality at the expense of some other part of the church will be tolerated for a moment by the Saints. The church's work is one; its interests one; and its triumphs or defeats materially affect in some degree every member in the body. We must not be content to witness any part of the work come to naught, nor a single member suffer, without putting forth a proper effort to render relief.

The stability and security of the "stakes of Zion" are under the law made as certain as that of Zion itself, and any effort on our part to disparage or weaken the work or welfare of one of these places must eventually result in injury to the entire body. The stakes are planted not with the idea of removal, if the membership belonging thereto shall perform their full duties and sanctify and make hallowed these places; but to continue to the benefit and deliverance of the people; to stand as places of renown and sure refuge in times of trouble and distress:

"It is ordained that in Zion, and in her stakes, and in Jerusalem, those places which I have appointed for refuge, shall be the places for your baptisms for your dead."—Doctrine and Covenants 107: 11. Also, "I have other places which I will appoint unto them, and they shall be called stakes, for the curtains, or the strength of Zion."—Ibid. 98: 4.

The fact should not be overlooked that the stakes are "for the curtains, or the strength of Zion," and that any move on the part of the church, which would have the effect of destroying its stakes, would be fatal to the interests of Zion itself. In the early history of the church, the Lord warned the Saints against abandoning the stake in the East; counseled them against hurriedly gathering to Independence or any other place. But the people were selfish, fearful of losing an opportunity of bettering their conditions commercially, held too lightly the commandments of God touching Zion and her welfare, and rushed inadvisedly forward, abandoning the work in the East already well planted, only to bring swift disaster to the new planting in the Central West, the character and conditions of which to the Saints generally, were in great part misunderstood and misinterpreted. The following direction, so suggestive in its character, was

almost wholly disregarded: "They that are appointed by the Holy Spirit to go up unto Zion, and they who are privileged to go up unto Zion."—Ibid. 72: 5. The gathering must not be "in haste" nor "by flight." Whatever is done, the stakes which give strength and security to the interests of Zion must not fail.

It is natural on the part of the world to publish sensational things about moving from one place and building up another. Men of the world wish to create a property boom for their own personal gain or make their news columns exciting to the over-anxious reader. But Saints should never drink into this spirit of using the work committed for religious and divine purposes to secular and personal ends. To do so is to impede the work, not to aid it. That idea may suit Satan, but can not suit the Lord; hence the readiness of the world to clamor after such things.

Notwithstanding the many press notices and diverse speculations as to the removal of the Herald Publishing House, headquarters, college, Saints' Home, or any of the work fixed in the Lamoni Stake to the Independence Stake, the Saints should remain unmoved and undisturbed in spirit or hope. The Lord's planting is not moved about in that way; he does not plant stakes in the wilderness, but directs a tabernacle; his ways are one, and "whatsoever he doeth, it shall be for ever."

Should the necessities of the work require the President of the church, or the Bishop, or any general church officer to remove to the Independence Stake, it would not affect or necessitate a change of headquarters or the seat of the First Presidency; nor would it necessarily create a boom for Independence as a result. Should any such change at any time be made, it is more likely to be in the interest of calming the waters of the place than their agitation; to hold in check wild schemes and misguided theories, not to launch such upon the world. Let the Saints, then, be warned against becoming too enthusiastic over, or taking part in agitations that shall interfere with the firm planting of the work of God, east or west, north or south; for thereby we serve ourselves instead of the work of Christ.

GIVE A RIGHTEOUS JUDGMENT OF MATTERS.

It must not be thought that in dealing with the church that a failure to act upon right lines will be overlooked when we shall render a final account. A missionary who enters upon his work and endeavors to keep just sufficiently active so as not to come under the censure of the appointing officers will hardly receive the approval, "Well done, thou good and faithful servant." The excuse may be offered that others are not doing their best; but this in no way can excuse us. Others must answer for their manner of work; we for ours; and the Lord says to those who have accepted such a high and responsible calling: "Let no man think that he shall not render

an account unto me." The prime thought with each of us should ever be, "How much can I do?"; not, "How little may I do to find acceptance."

The same general principle applies to every other member in the body as it does to the missionary. No one should find himself puzzling over the question, "What is the least I can do now to help the work and yet keep the law?" The inquiry is from a wrong standpoint and will lead to an unrighteous judgment. It feeds the spirit of covetousness and selfishness. The proper position is for each to look carefully over what he has, and ask himself, "How much of this can I give to the Lord's work?" "He did all he could for me; I want to do all I can for him." A brother or sister who will canvass duty in such a spirit as this, will give a righteous judgment, and such judgment, "will be meted unto them again."

For an elder to sit down and canvass over the matter of an allowance for his family with the idea in mind to see how much he can get from the church would be to move upon wrong lines. The proper inquiry on his part is, "How little can I do with and my family get along in a proper way?" Occasionally now it is noticeable that in arranging the allowance, the elder has in mind the thought, "How much can I get and not be shut out." A few years ago such a spirit was never recognized. It ought never to be found now: neither find room in the heart.

Neither the law, nor the rules of the church, recognizes salaries or pays for services rendered in gospel work. The fact of giving to the minister when he travels is based upon his necessities for such aid, and should he receive more than is sufficient to meet these necessities he is to turn it over to the church to assist others. The allowance is given to the family to meet necessities in the absence of help from the husband and father on the same principle, and such necessities should be rendered to a worthy family if the chief member for its support was not in the missionary field, but on a bed of sickness, or the mother a widow. The question of salary or pay is eliminated when the question of supplies is considered. But the law which requires that every one shall be furnished "according to his needs and his wants inasmuch as his wants are just," does apply. The church does not undertake to supply the elder's family sufficiently so the family may get along without an effort on its part. This would spoil a family instead of doing good to it. Every one must perform his part. Not an idler, nor a truant can be commended. Upon each and all of these matters let us be just and render a worthy and righteous judgment.

SUSTAIN THE TRACT FUND.

Nothing is found to be more useful to the missionary's work in interesting the people in the gospel

message and educating them in the principles of truth than a proper supply of tracts. For the past two years the church has made efforts to supply every worker of whatever place or nation where any demand was made with means of help. Thousands and millions of tracts are sent out at the cost of publishing and postage. In 1901 at Independence we were instructed:

"It is the duty of the church to provide tracts in the Scandinavian, German, Chinese, Japanese, and Portuguese languages, and others, as the missions may require; these tracts to be written by those in the ministry and those of the brothers who are not of the ministry who have a talent for writing, and to be submitted to the Presidency before being published. They should be short, clearly stated, and a sufficient number should be printed to furnish the traveling ministry with the quantities desirable for them to distribute."—Doctrine and Covenants 125: 11.

With this divine instruction, and the numerous testimonies of the laborers of the great assistance of these tracts, there ought not to be found a gathering of the Latter Day Saints anywhere in the world, that does not make an earnest effort to supply this tract fund; and yet, the past year the offerings to sustain the tract fund amounted to less than one fourth of what it cost to print and send out tracts. Let us have a few thousand dollars for the tract fund; it is greatly needed.

NECESSITY OF CONSECRATIONS.

The giving of the tithe, the making of an offering, are acts of commendation so general among all classes of people now, that the activity of the Saints in these matters is not greatly in advance of a few other religious bodies. But, however general this may have become, it is the more gratifying because without doubt this is a part of the law of Christ, and the more general its observance the more certain is the Master in this, honored by the people. But this is not all of his law upon the subject. This part serves a proper and holy purpose and should be faithfully fulfilled; but the surplus consecration has the same divine sanction and it has equal claims in purpose and holy results in its administration.

The surplus is whatever a person has that he can do without and yet fulfill all proper obligations to his family and creditors and maintain his proper business. The question at once arises, "If a person has something over and above what is necessary to him to carry out these conditions, why should he hesitate to turn it over as surplus into the Lord's storehouse to assist those who are destitute and who do not have a proper stewardship by which they may make for themselves and families a proper home and living?"

The law says: "All children have claim upon their parents for their maintenance until they are of age; and after that, they have claim upon the church; or,

in other words, upon the Lord's storehouse, if their parents have not wherewith to give them inheritances. And the storehouse shall be kept by the consecrations of the church, that widows and orphans shall be provided for, as also the poor. Amen."—Doctrine and Covenants 82: 2.

It is right and proper for persons to provide for their own; but it is not right to selfishly provide for our own and have no care or consideration for others. God, it seems, has provided a remedy by which to rebuke the unholy spirit of greed and selfishness that might obtain among his people. To obtain the blessing we must apply his remedy. Men have failed too often to improvise a proper one. Why not accept divine direction in this as in other things?

"He who is faithful in that which is least, is faithful also in much; and he who is unjust in the least, is also unjust in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?"—Luke 16: 10, 11.

Parents provide for their children under the law if they are able to do so. If they can not do so then the Lord has provided a means by which they are to have a stewardship and an inheritance. This provision is made by the gathering and saving of the surplus to be spared by the people. Under this view, are there any who would not be willing to sacrifice something, if necessary, so that he might place something of a surplus into the storehouse and thereby aid in helping others to a proper stewardship as well as those of their own households?

It must not be forgotten that this life brings about many and sudden changes in the conditions of the people. We may be in good circumstances this month; but next, penniless. A parent may provide well for his sons or daughters this year; but next, through the misfortunes of life, these same children may be in want, and they in turn compelled to look to the church for help and for a proper stewardship and inheritance. Would it not be humiliating to a parent to know that he had in providing for his own children done so without a thought as to the welfare of any one else, and had wholly neglected to turn his surplus into the treasury as the law provides, and that afterwards his own children through some cause, had been compelled to look to the treasury for help? The picture will be a common one in our experiences where duty is not performed. On the other hand, how grandly satisfied would a parent be who in such case could point his destitute child to the Lord's treasury and say, "We have been unfortunate and possibly foolish, but in my helpfulness I placed in the Lord's storehouse help for the needy, and now we may with gratitude to God who arranged this, receive of that which is our own." Can we afford to fail to look after a full and hearty compliance with this part of the law?

It is a worthy insurance; a wise provision for the good of all; a righteous and just law leading to equality; Christ's holy order. No one should hesitate to become a worker under this for the Master, and for the benefit of Zion and her children.

It may be said that the required compliance of the law is a great one. So it is. But our claims are great; the cause in which we have enlisted is great; the object and hope of the work are the greatest and best revealed to the world. For us "to look back" shows an unworthiness to be partakers of the life the Lord has prepared. It will not suffice for us to simply make a profession of entering upon the warfare. We should perform fully and faithfully the work, or abandon our claims. Surely there is "work for every one."

E. L. KELLEY.

LAMONI, IOWA, May 25, 1905.

TWO ASSEMBLIES.

One among the last injunctions Christ imposed upon his disciples ran thus: "Tarry ye in the city of Jerusalem, until ye be endued with power from on high."—Luke 24: 49.

To the lover of righteousness and the student of God's word, the fact is made apparent that God's revealments are reflective of his purposes; and forasmuch as man is a creature of time, his religious growth has its incipient stages, made visible proportionate to his diligence in conforming to those revealments.

I am not a linguist, but in view of the fact that God's word is explanatory of his doctrine and man's duties, I risk the observation that the thing said, is the thing meant; for were it otherwise the claim that the word of God was a sure guide were invalid, or so I think.

Then, too, I think that the revelation of God's saving method was a necessity subsequent to man's fall with a view to his salvation; therefore the acceptance of this saving method is a preventive to the recognition of any system in antagonism to God's given methods of salvation.

In a general way Christ's divinity is conceded, which I think tantamount to a concession that Christ was a perfect teacher. For, as I take it, nothing would be more effective, in intensifying the confusion of modern Babylon, than assuming the right to revise or evade any part of God's given method of salvation, under any method of human origin.

The Bible student can hardly overlook the fact of Christ's recognition of two adverse powers, namely, the divine, and the satanic; therefore, so far as the vital question of religion is concerned, as reflected in the everlasting gospel, what is not divine is satanic. And yet, I would not insist that man is inveighed in the meshes of demoralization at one bound, as I would not that he thus aspires or reaches absolute

perfection. For the ultimate of any contemplated project has its incipient stages, or preparatory steps. So that, while the possibility of fallen man reaching and enjoying absolute perfection in the ultimate is demonstrated, the goal is not reached by leaps or bounds, but is the result of a steady endurance in a practical observance of righteous deeds as divine law directs, the stimulant being in our earthly warfare a consciousness of receiving from God here and there a little, never losing sight of the fact that the ultimate reward is the result of endurance to the end.

No fact is more conspicuous or essential, in Christ's sermon on the mount, than that found in Matthew 5:6, from which we learn that those thirsting for righteousness are to be filled therewith, which affords a basis for belief that man's first step in the divine life is a practical demonstration to God of a thirst for righteousness, which carries with it the thought, or the necessity, of a corresponding abhorrence of all that is unrighteous. Furthermore, as this practical demonstration of a love for righteousness culminates in acquiring a citizenship in God's kingdom, thus forming a relationship with God and his Christ, this acquiring citizenship is but a beginning, and the perpetuity of this citizenship, being a necessity, is only possible by the manifestation of godly zeal, leading to a practical demonstration of this love that began to burn on the altars of our hearts prompting our induction into the kingdom, intensifying as the years go by, with a corresponding abhorrence of all that is unrighteous, which, as I understand, is only possible by being subject to divine law.

Since my identification with the Reorganization I have been taught that given and accepted law is supreme, which I verily believed superior to individuals and societies. And whether I survive or perish, as I pen these thoughts I have no desire to compromise on this line, but make no boast as to what the morrow may bring forth.

My experience in this world life is not altogether dissimilar to that of other men; but whether I have utilized it as wisely as others have done, I pause not to say, but have thought that what I do, whether for or against God, is done at my own peril; never cherishing the remotest wish that any other one, through my procedure, should suffer. For I have been fully impressed with the thought that salvation is a personal affair, not being altogether unmindful of the fact that God is not mocked, the fact always looming up in my mind in my studious moments: As I sow, so shall I reap; for in God's justice I have implicit confidence, for in him there is no unrighteousness. Hence I do not fear him, save with a filial fear.

In further consideration of this solemn assembly the sequel reflects the following facts: 1. The claim Christ made from the inception to the termination of his work among men of being one with God and the

Holy Spirit, is made valid in the interposition of the Holy Spirit in its visitation, by the consent of God and Christ, as a mighty rushing wind. 2. The fact of Peter by the inspiration of that Spirit silencing the slanderer or accuser, claiming that they were drunk with new wine, denying the charge that intoxicants in any way contributed to their reception of the power made visible, seeing it was but the third hour of the day, which affords a basis for belief that the traffic of intoxicants was prohibited until after the third hour of the day. 3. Informing them that the power was attributable to that Spirit spoken of by Joel the prophet. 4. The manifestation of God's power at that time and place was the climax of evidence of the opening up of the gospel dispensation to all nations. 5. The fact of Peter explaining the gospel under the inspiration of the Holy Spirit, the only infallible teacher God and Christ had promised to these chosen disciples, serves as proof that they were qualified to raise the blood-stained banner of Christ to the gaze of the nations, inviting them to take shelter under its broad folds, thus showing unto them the pattern of heavenly things.

Having said so much in reference to assembly No. 1, I essay the presentation of a few thoughts on assembly No. 2 in contradistinction to assembly No. 1, for they are widely different, but both have received publicity, and are therefore public property. And both may be examined, and indorsed or rejected, without doing violence to either. For were there no other preventive to one of God's creatures persecuting another, because of his proclivities, a proper conception of manly dignity would be an effective preventive to such ungodly work, or so I believe. For however positive and imperative Christ's teachings may be, they are as free from coercion as the great body of water, designated the sea, is free from malaria. Hence nothing could be more despicable, contemptible, unmanly, or mean, than that savoring of deception or partiality, absolute or despotic rule, under the guise of religion, whether by priest or people. For wrong must be wrong, whether perpetrated by angels or men or devils. Yet, from time immemorial, man has been prone to drift from the God-given moorings, and the end is not yet.

Under the caption of "Popery at Trent," Mosheim writes:

The opening council, at Ghent, A. D. 1545, to the closing session of A. D. 1563. The seventh session respecting the number of sacraments, the number were pretty generally agreed. It was held there were seven. Viz, baptism, confirmation, the eucharist, penance, extreme unction, orders, marriage.

It is needless to state that these seven sacraments constitute that known as Roman Catholicism, hence in the catechism used in that church the question is asked, How many sacraments are there in the church? The answer is given, There are seven. Then follows the seven sacraments as given above.

An extended investigation of Roman claims would supersede the design of this article. It will therefore suffice to note a few differences between the two assemblies.

First, assembly No. 1, met as per command of Christ, for confirmation in the doctrine, which Christ had already taught them, which they in turn were to preach to all the world without addition thereto or detraction therefrom. While as the sequel shows, the council at Trent assembled to legislate and decide on sacraments, which were to constitute that known as Roman Catholicism, the first of these seven sacraments being baptism. And whereas the manner of baptism under Christ and his chosen disciples was immersion for remission of sins, faith and repentance being the prerequisites, Christ's mission given to his disciples, in which the following from Christ appears, "he that believeth and is baptized shall be saved, and he that believeth not shall be damned" (Mark 16: 16), serves as proof in itself that belief is essential with repentance as preparatory steps to the act of baptism; therefore as the manner of baptism by the council at Trent was changed, and aspersion or sprinkling was established in lieu thereof, whatever may have been the religious status of this people or church up to A. D. 1545, they placed themselves in a rebellious position to God in their rejection of God's given manner of baptism. For whereas the plan of salvation exists as a whole, by the integral parts enumerated by Paul, faith, repentance, baptisms, laying on of hands, resurrection of the dead, and eternal judgment, as a perfect method of adoption, therefore the ignoring or repudiating of one of these integral parts deprives those thus repudiating of the benefit of the whole method of adoption, as given of God.

Moreover, the action of the above council is the substitution of a manner of baptism in contradistinction and in lieu of that established by Christ, and intensifies the rebellious act to a considerable extent, and by the God-fearing Bible student can only be received and understood as denying the God who gave and imposed the manner of baptism.

I once read an extract purporting to be from a book written by Cardinal Gibbons of Baltimore, Maryland, entitled The Chapter on Baptism. The learned representative of Rome makes the statement that the ordinance of baptism was administered for twelve hundred and fifty years by immersion. However, exceptions were admitted by very few. That was the teaching of the church—immersion only. Continuing the Cardinal says: "In the year twelve hundred and fifty the Pope of Rome, being the vicegerent of Jesus Christ on earth, and having the power, changed the ordinance from immersion to sprinkling."

Is not that plain enough? Should the Cardinal have been misquoted the fact of the change is made

sufficiently manifest,—too much so to admit of a doubt. So that if the act of assembly No. 1 in proclaiming the order of baptism to be immersion and for remission of sins were authoritative, the action of assembly No. 2 in changing the order and substituting a diverse order in lieu thereof was nonauthoritative, therefore rebellion against God, as all similar acts must be, whether obtaining previous or subsequently to the acts of assembly No. 2. For God-given truths never change; therefore, in the event of two parties holding diverse views relative to the vital question of religion, they both possibly may be wrong, but one *must* be wrong, as Christ is not divided. Moreover, the immunity and rights of a previous law is subverted by a subsequent and contrary law, or so I believe.

Looking back in thought to A. D. 52 it is made to appear that those endued with power had not overlooked the fact of God and Christ promising them the Holy Ghost as a perfect teacher. "So from Acts, chapter 15, we learn of the apostles and elders coming together to consider a matter attributable to some zealous ones teaching circumcision and the law of Moses. This gathering, therefore, was a necessity for an authoritative adjustment; no matter whether James or Peter was president, not a particle. The adjustment was reached as the sequel shows: "For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things." —Acts 15: 28.

It is refreshing indeed, that in their struggles from Pentecost to the above time, A. D. 51, they could so boldly testify having met and adjusted the then trouble in the sight and by the power of the Holy Ghost.

Opportunity offering, the Kirtland Temple endowment will be considered in a future article.

JAMES CAFFALL.

METHODS OF LABOR.

Our field of labor being the world, and the world being large, it follows therefore that there are various kinds of work to be done in order that salvation, individually and collectively, may be obtained. As there is a variety of work to be done in a temporal way in order to secure our temporal welfare, so it is in the spiritual realm. In temporal work we have farming, mining, manufacturing, and so on; in spiritual work we have public preaching, private conversation, distribution of tracts and periodicals, Sunday-school work, Religion, and so on. Thus there is work for all. One thing that is especially characteristic of this age is the great amount of work done in a short time by means of labor-saving machinery. Should not we, as a church, learn a spiritual lesson from this and do much work in a short time in a spiritual way? We believe it to be

but a short time till Christ shall come, yet much work is to be done prior to that event. How shall we do it is the question. Evidently it is to be done by using all the means that is placed in our hands to the accomplishment of the desired end. One may say, We may use the means as laid down in the standard books of the church. True! but may we not use other means for which there is no commandment? He that waits for a commandment in all things is a slothful and not a wise servant. (See Doctrine and Covenants.) The printing-press, for instance, may be used in the forwarding of this work; not only that of the church, but state and county newspapers may at times be used to great advantage. One may say, If I undertake to write for the newspaper I neglect other work of more importance. Now this may be true but it need not be. In a few moments one may write an article to a newspaper showing some of the chief differences between the Reorganization and the Mormons, and thus accomplish great good. Such articles should be short and to the point. True, we should not work on one line to the ignoring of others of equal importance, but we need to be "all around" workers, so to speak, and work in every lawful way possible for the speedy accomplishment of the work intrusted to us.

C. J. SPURLOCK.

THAYER, Missouri, May 22, 1905.

[Bro. Spurlock inclosed a short article from a local paper written by himself which we here reproduce, as it shows what may be done in a brief, short article. It will often attract attention and be read when a two or three column article would be passed by. We would be pleased to hear from other missionaries concerning methods of work which they find successful.—Eds.]

"TO THE PUBLIC.

"We would like for the people of Mammoth Springs, and of course elsewhere, to know that we of the Reorganized Church of Jesus Christ of Latter Day Saints are a different people and church from the Mormon church in Utah.

"Not that we are prejudiced against the Mormon church, or any other as to that, but that the truth in the matter may be known I make the above statement.

"In some things, however, we agree; in fact I believe all churches hold some things in common. We claim that the Utah church as well as others have some truth. What people need is to get what truth there is in all churches combined in one and the error eliminated therefrom, and thus constitute the people of God, or his kingdom on the earth.

"The president of the Mormon church in Utah is Joseph Fielding Smith; the president or presiding officer of the Reorganized Church, with headquarters at Lamoni, Iowa, is Joseph Smith, son of Joseph Smith, hence a cousin to the one in Utah. Joseph Smith of Utah has five wives, according to his testi-

mony in Washington in the Reed Smoot case; the one at Lamoni, Iowa, has but one. We of the Reorganization believe in keeping both the law of God and the law of the land, while the church in Utah have, according to their own confession, failed to keep either.

Respectfully,

"C. J. SPURLOCK."

Selected Articles

IS HALF OF OUR SCIENCE WORTHLESS?

That fifty per cent of the results of modern experimental science is good for nothing is, in effect, the statement made by no less an authority than Professor Karl Pearson, of England, author of *The Grammar of Science*. The data that we have so industriously collected are, he says, partly inaccurate and partly useless.

Not more than half is worth keeping. This statement is elicited by an elaborate proposition by Professor Simon Newcomb, looking toward the systematization of research. Professor Newcomb's scheme was sent by its author for criticism to a number of eminent scientific men, of whom Professor Pearson is one, and their remarks are printed, with an account of the plan, in the third year-book of the Carnegie Institute. Professor Pearson's comment is that we need not so much the organization of investigation as individual investigators with brains. His views are abstracted and commented upon in the *New York Evening Post* (February 3) as follows:

"We need not so much a method of manipulating present statistics, as a means of getting rid of valueless data altogether. At least fifty per cent of the observations made and the data collected is worthless, and no man, however able, could deduce any result from them at all. In engineer's language, we need to 'scrap' about fifty per cent of the products of nineteenth century science. Doctor Pearson specifies as notoriously inaccurate meteorologic and medical statistics. Biological and sociological observations are ordinarily even of lower value. He doubts whether 'even a small proportion of the biometric data being accumulated in Europe and America could by any amount of ingenuity be made to provide valuable results,' and believes 'that the man capable of making it yield them would be better employed in collecting and reducing his own material.'

"To assume a position of authority over the incompetents would be immensely difficult, he fears. The director of a bureau for research is too likely to find himself 'in an impossible position relative to the mediocre observers whose data he is to manipulate.' In short, Professor Pearson ever comes back to his thesis, that it is difficult and always risky to base any generalization on the data collected by routine observers. Inclined as we are to divide scientists

into those who measure and accumulate and those who draw general conclusions from the materials thus gathered, Professor Pearson brings us back sharply to the real dilemma, that no man whose nose is always on the details of observation is a safe fact-gatherer, while no one whose head is too high above such necessary drudgery is a safe generalizer. In his scorn of statistics as they are frequently taken, no one conversant with the facts will find Professor Pearson too severe. In these matters one has to do not only with defective intelligence, but with incredible indolence and fraud. Throughout the country the Government pays thousands of persons to take stated weather observations. How many of these hand in sheer guesses? It was an edifying sight in a small New England town to note the elaborate system of corrections by which the observer, an habitual late riser, ascertained the readings he was supposed to take at six o'clock. But his statistics were doubtless as good as many that pass through the Government printing-office. Short of fraud, this measuring age produces masses of statistics that prove everything or nothing. After the presidential election we were offered a chart of appalling size and exemplary neatness, in which was recorded election by election the vote of every town in the State for a matter of fifty years back. In this way one might study the political fluctuations of New York or of Cobleskill. It is such methods that make Professor Pearson wonder if the fault is not more with bad observers than with tardy theorists, and lead him to offer, in place of Professor Newcomb's more ambitious scheme, a modest plan for a statistical and computing institute.

"This frank confession of a scientist brings a certain comfort to philologists and historians who, imagining modestly that their own subjects had a monopoly in misuse of the statistical method, looked upon the data of the exact sciences with something like superstitious awe. In view, however, of Professor Pearson's avowals, it is evident that a strong human bond exists between him who measures average sentence-length, color words, and the like, and him who tabulates, say, immigration under categories of raciality and red-headedness. The difficulty is, after all, that which Sir Joshua's pupil found with his palette. Statistics as well as colors need to be mixed with brains; and all the organization in the world brings us little nearer that desideratum. Professor Newcomb's circular note has provoked a very interesting discussion; it may result in the establishment of some new and measurably valuable facility for science. A substitute for the great scientist it will scarcely supply, and the great scientist when he comes will be rather little beholden to organized encouragement. Unhappily, Professor Pearson's idea of an institute for the discouragement of unintelligent research seems even more of a

dream than Professor Newcomb's clearing-house and directorate for experimental science."—*Literary Digest*, February 25, 1905.

THE SEEDLESS APPLE.

[There seems to be two sides to the seedless apple story, but from the following it seems that it would not be wise to cut down our seeded varieties yet awhile.—EDITORS.]

The newspapers and some of the scientific journals have recently had much to say of the seedless, coreless, and bloomless apple. The horticulturists of authority who conduct the departments of this magazine inform us that so far as any new or revolutionary discovery in apple culture is concerned, these stories "come in handily at a time of the year when the sea-serpent is temporarily out of commission." The current paragraphs tell us how a western horticulturist has originated—some say "created"—a seedless apple. The apple has no core and no blossoms, and, because it has neither blossoms nor seeds, it can not be killed by late spring frosts nor invaded by worms. The stories say further that the originator of this twentieth-century wonder is now at work, expecting to produce seedless Baldwins, Northern Spies, Jonathans, and other similar boons to humanity. The wonder element fades away entirely before the fact that seedless, coreless, and so-called bloomless apples are fairly common, and always have been. Since the recent outbreak of advertising began, there have been several seedless apples reported from different parts of the country, from Virginia to Prince Edward Island. The whole seedless apple question had its last previous turn in this country only fifteen years ago, when it was fully dealt with by Professor L. H. Bailey. As a matter of fact, this curiosity of horticulture was well known to all the old botanists and pomologists. Duhamel's magnificent work on fruit-trees, published in France in 1807 (second edition), had a beautiful colored plate of the fruit and blossoms, with two pages of descriptive text. An earlier picture and description appeared in Bauhin's *Historia Plantarum* in 1650. Parkinson described it in 1629. And, omitting hundreds of other references to seedless and bloomless apples, the record of Pliny may be quoted, who names the apple "*a conditione castrati seminis, quæ spadonia adpellant Belgæ*," among those familiarly known to the Romans at the beginning of the Christian era. The facts are, therefore, about as follows: There is such a thing as a genuine seedless apple. Several varieties have been known and recorded from the time of Pliny, at least. They have never been considered of any practical value. The assertion that any one is even on the way to produce a seedless Baldwin or Ben Davis, or other useful and desirable variety, is absolutely denied by those competent to express an opinion.—*The Country Calendar*, May, 1905.

Mothers' Home Column

EDITED BY FRANCES.

Dear Sisters: I am a mother and I have been benefited many times by reading the letters from our sisters, so I will write a few of my thoughts. Much has been written against the practice of corporal punishment, yet we can find almost as many parents favoring it as opposing it. I can say for myself that I am very much opposed to it. The time was when I thought that children must be whipped for a great many offenses but I now believe that nine children out of ten can be raised properly without whipping. The Bible says, "Come and let us reason together," and most children can be reasoned with if they have been taught that they are supposed to be reasonable beings. I find I can make a greater impression for good on my little ones by having a real heart to heart talk with them about their faults, and I sometimes ask them if Jesus were here would they do just as they are doing, and of course they answer, "No." Then I tell them it is possible for him to know it just as if he were here to-day. So of course that puts them to thinking. Whipping a child may make him afraid to do the naughty trick again. And if you are sure that only by fear you can train him to be good, then whip him, of course, for it is necessary that he should be taught to obey; but, dear mother, try your reasoning powers on him before you give him up to the lash.

Sometimes parents whip children because they are angry and then it makes them feel better to do so, and sometimes because they threatened them before they thought, (so pray be careful), sometimes because you are too fond of your own pleasure to take time to think whether you might not have a better influence over them in some other way, and sometimes because you are too indolent to attempt a method of exacting obedience that would require more time and trouble. It does not take long to whip a child, but sometimes it takes him years to forget the injustice of it. I have seen mothers laugh when their small boy whipped his stick-horse with all his strength. But would they have laughed had they stopped to think seriously about it? Mothers make a great mistake when they let such opportunities to exert a good influence pass unnoticed, and because of that they are really to be blamed for a part of the cruelty in the world to-day. The necessity of refinement in all dealings with children can not be too strongly insisted on. Teach them personal reserve, a characteristic that can not be too carefully cherished. Never criticize people before a little child. No one can be truly courteous unless he has been taught to have a genuine respect for humanity.

WOODLAND, Iowa.

FLORA ADAIR.

The Sunday-School:

The Sunday-school is one of the grandest organizations in existence, yet how many realize its value. Some one may say, "I do not enjoy it because it is a mere form." True, it has a form, but what is there that exists without a form, because order is heaven's first law. And without order, form, and government all would be chaos. Some will say that the children are working for the prizes that are offered; but, dear parents, remember, we are all working for a prize. Do you think we would be earnestly working if we were not offered a crown of eternal life?

Fathers and mothers come with me for just a few moments. Let us take a bird's-eye view of the city. First we pass a boy, aimlessly sauntering along looking for something, he hardly knows what. At last he spies other boys. A crowd of them collect and soon they are playing marbles or some more questionable game, perhaps, which may lead them to quarreling, fighting, and the use of profane language. Where are these boys' fathers and mothers this beautiful Sabbath morning? As we pass on through the streets we see some smoking, some

going to the parks, some to theaters and different places of amusements. Where are their fathers and mothers?

Parents, do we ever think that the Sunday-school is as much for us as it is for the children? It seems to be the idea that Sunday-school is for the little folks altogether; but I think that is not true. There is just as much for us to learn as there is for the children. We, as parents and teachers, think that all that is necessary for the Sunday-school is just enough older ones to be there to teach and take care of those children that are sent there. Oh, what a mistake! If I could only express to you in words the beautiful lessons that I have been taught by the children in the Sunday-school! When a teacher or parent feels that they are only going to Sunday-school to teach, they are mistaken. Come before their class and come in contact with the beautiful souls, shining through their little windows, the eyes, and watch them grasp the truths you unfold to them. It can not but help to inspire your soul with the Spirit of God and bring you into closer relationship with your Maker. And as you hear their sweet voices ascending and singing those sweet little songs of praise and thanksgiving, it brings you nearer heaven and makes you think of the words of Jesus when he said, "Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven."

I believe there is one great way of parents helping the Sunday-school, and that is to come with their children. Come and bring your children and help to teach them to respect the house of God. Do not wait too long, but come hand in hand with your children and let them lead you to realms of light and love, because the Savior said, "Except ye . . . become as little children, ye shall not enter into the kingdom of heaven."

Stop and think, parents, out of all the inhabitants of the earth, how many parents attend Sunday-school; and what is their excuse? Sometimes it is the father that does not care to go, and again it is the mother. Parents, if you would work in unity what excuse would you have? You would have no trouble in getting to Sunday-school. We can sacrifice our work, our health, our money for amusements and worldly pleasures, but do we sacrifice a little sleep or work on the Sabbath morning to take our little ones where we and they will be taught beautiful and everlasting truths? You will never realize what you have lost until you mingle your voices with the little ones. God has intrusted us with the care of these little ones, and oh, how sacred the trust and responsibility placed upon us. Can we afford to neglect this?

How beautiful the words of Hawthorne, "As the pure breath of children revives the lives of aged ones, so is our moral nature revived by their pure and simple thoughts, their native language, their airy mirth, for little cause or none, their grief soon caused and soon allayed."

Many have been the struggles the teachers and officers have made to do their duty and uphold the banner of truth, and many times they would have failed but for the inspiration of God's Holy Spirit shining through his little lambs. Jesus said, "Feed my lambs." Parents, to you we extend an invitation to come to the Sunday-school. Come and help us that your light may shine everlastingly.

"Come learn of the Meek and Lowly,

Come sit at the Master's feet,

No place in the world so holy,

No place in the world so sweet."

—Paper read at the parents' day program, March 5, 1905, at Argentine, Kansas, by Mrs. H. J. Smith.

When thou prayest, rather let thy heart be without words than thy words without heart, and remember emphatically either prayer will make thee cease from sin or sin will certainly entice thee from prayer.—John Bunyan.

Sunday-School Department

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

Use Me.

Use me, God, in thy great harvest-field,
Which stretcheth far and wide-like a wide sea.
The gatherers are so few, I fear the precious yield
Will suffer loss. Oh find a place for me,—Selected.

The True Purpose of Life.

Life is more than breathing, yet how many seem content with the purely physical! So much work, so much play, so much sleep—this is the program of a mere animal. Life is more than thinking, noble as intellectual pursuits are, for culture is not character. Life is more than dreaming, flitting from flower to flower in a fool's paradise. The best, the noblest thing in life, is to know God, to love God, to serve God. Here is man's destiny, here a field for his noblest endeavors. Only as we know our Father through the Son can we know ourselves. Vain was the ancient sage's advice, "Know thyself"; neither he nor his compeers ever knew themselves. God's life, Christ's life, is the light of men. Few people "know themselves." They think they do. Their mental concept of themselves, however, is quite erroneous. It has been well said that "the true, real self never stands fully revealed to its possessor, for our character is never in sight, as a whole. Full self-diagnosis, as well as prognosis, or seeing what we shall become, are to us alike impossible."

True self-knowledge must be sought by painstaking introspection, and this is the true purpose of life, and from its cultivation spring all the fair flowers of a constantly developing and beautiful life. Because it is a rare attainment even in the elect, we must not shrink from attempting it, learning by discoveries of frequent falls our "real self," and being humbly guided by the estimate of ourselves "as others see us."—Sel.

A Convention Without a Program.

"I see no use of meeting so often. We have nothing to do." This statement was made by a district superintendent in a convention when the question of the time of the next convention was being considered. Some thought they should meet quarterly while others thought they should meet only semiannually, or even at longer intervals. And one of the reasons for favoring the long interval was the quotation above. And without entering upon the question of frequency of conventions, we wish to call attention to a thought suggested by the language quoted.

"We have nothing to do" tells a long and important story. The thought in the mind of the speaker was that a convention was solely for the transaction of the routine business and, possibly, a little entertainment to be given by the children and young people. We find this idea a very prevalent one. Often the convention assembles in the afternoon and transacts a little business and adjourns for an entertainment at night. No program of work, for no work is done. No papers are prepared because none are assigned nor is there any time to use them had they been prepared. No discussions upon subjects interesting to the Sunday-school teacher or officer. No questions asked and answered by others. They have not thought of such a thing. The sum of their ideas is, election of delegates, reading of reports, electing officers, and deciding when to meet again. And with this idea in mind, is it any wonder that they are led to question the advisability of having conventions so often?

We do not wish to underestimate the business of the convention, for it is absolutely necessary to the life of the work.

Without it the association or the school could not live at all. But it is only a "means to an end," and not the object of our work. And the sooner we learn to expedite business in a businesslike way, to economize our time at conventions and use it in a more profitable way, the sooner our conventions will become more interesting and more profitable. Business transacted properly and with dispatch is profitable and the time spent well enough. But time wasted in long drawn out business-sessions is not profitable and should be otherwise used.

But what is that "more profitable way"? Besides the necessary business of the convention there should be all the miscellaneous work that time will admit, as follows: Papers or addresses upon subjects pertinent to the needs of Sunday-school workers; discussion upon these papers or addresses; model classes or reviews; illustrations of blackboard work or object-lessons; Sunday-school newspaper; round table talks or question box; prayer-meeting; model session of Sunday-school, etc. You can not have all this at one convention; of course not. But you can use what will best conserve your purpose. Think what the district wants and needs and endeavor to supply it. Distribute your work to the various schools so as to get representatives from all over the district as far as possible. Enlist new workers by giving them something to do which they can do. Make your convention "of the workers, for the workers, and by the workers." "Get out of the rut onto the smooth road and then travel out."

We know of no better way to illustrate our idea than to give you the exact programs of two district conventions that are before us now. They are programs that will be carried out by the districts for which they were provided ere this reaches the reader. They are in the main just such programs as these districts have been preparing and carrying out three times a year for several years. The programs were not prepared for this article, but for the district convention. In fact, the ones who prepared them will not know that they are used till they see them in print. And what they are doing, why can not others do? If it is true, and we believe it is, that "what man has done man can do," other districts can under similar circumstances do too. And we hope that if you are one of a district that has not been doing work in your conventions that will instruct your teachers and officers, that will fill them with enthusiasm and zeal for the work, that will enlist new workers and fit them for duty, you will study these programs carefully and see if you can not discern in them the practicality and the vein of earnestness that goes through them both. Note, too, that they both begin on Thursday night and continue till Friday night and Saturday morning sessions respectively. Further that they are both joint conventions of the Sunday-school and Religio. The business for both societies is done, as well as other work in both lines. The district conference follows in each case. This has been the custom of both districts for some years and the conventions are always well attended and so, too, are the conferences.

Following are the programs complete except names of individuals:

Program District Sunday-School Association, June 8 and 9, 1905.

Thursday, June 8, 8.00 p. m.

THE RELIGIO.

Opening exercises.

Special music.

Discussion.

1 Religio in the city.

2 Religio in the country.

3 The best time for holding sessions of Religio.

A. Daytime? B. Evening? C. Sunday? or
D. Week day?

4 Elements which go to make up a live Religio District President.

Friday, June 9, 9.00 a. m.

Prayer-meeting, forty minutes.

Joint business-session of Sunday-school and Religio conventions.

2.00 p. m.—Opening exercises.

Paper, "Should the Sunday-school library differ from the public library."

Paper, "Special days."

Round-table talk on the various "special days" observed by our schools.

Sunday-school newspaper.

8.00 p. m.—Theme of the evening, Employment.

Opening exercises.

Paper, "Business."

Discussion, "Manual labor."

Vocal solo.

Paper, "Education."

Paper, "Religious work."

Special music.

Address, "Recreation and amusements."

Recitation.

Special music.

Closing exercises.

Program of the Religio and Sunday-School Convention to be Held June 1, 2, and 3, 1905.

THURSDAY, JUNE 1.

Sunday-school Session.

8.00 p. m.—Opening exercises.

Words of welcome.

Paper: "Business."

Music.

Paper: "Manual labor."

Paper followed by discussion.

Short address.

FRIDAY, JUNE 2.

9.00 a. m.—Joint prayer-service of Religio and Sunday-school workers.

10.00 a. m.—Zion's Religio-Literary Society session.

Opening exercises.

Business.

Report of delegates sent to General Convention.

Music.

Paper: "Why Religio officers should attend General Convention."

Short papers: "How we conduct our Religio." Each local president.

Benediction.

2.30 p. m. Sunday-school session.

Report of delegates sent to General Convention.

Remarks from general superintendent.

Paper: "Education."

Music.

Paper: "Recreation and amusements."

Benediction.

8.00 p. m.—Zion's Religio-Literary Society session.

Opening exercises.

Paper: "What should the Religio and its members be doing."

Remainder of time to be occupied by Sioux City local.

SATURDAY, JUNE 3.

8.00 a. m.—Joint session of Zion's Religio-Literary Society and Sunday-school workers in round-table work.

Adjournment.

Benediction.

Letter Department

COALGATE, Indian Territory, May 26, 1905.

Editors Herald: I left home and loved ones the 6th of May for my field. Indeed it is sad to leave wife and children crying and watching for the last glimpse of us. I have labored at Wilburton and Haileyville, and reached this place last Sunday. Held meeting with increased interest all week. Will continue until I see what can be done.

We have a fine little branch here,—some noble young people,—Bro. Yates, a worthy young man, presiding over it. Indeed it is pleasant to meet with those we have associated with in past years and find them still trying to carry on the work to final success. But the Devil has put in some hard blows to destroy the work here in the last twelve months, the result of some unwise actions and schemes to make money. "The love of money is the root of all evil," is just as true as when Paul wrote it. When any man or set of men start out to make a fortune and get rich in the work of God, they are the grandest humbugs and frauds on earth. Yet some Saints are ready to bite at such frauds and tricks to cajole them out of what they have. Not everything that shines is gold, by any means. Not one single Bible precedent to speculate on; the works of Christ let them alone.

A brighter day dawns for the work in Coalgate. A great work no doubt will be done here. A brother warned them at the last district conference of serious trouble ahead. Some found fault with him for it. However, he was hardly out of the town until it came down upon them like a cyclone. But everything will be adjusted and work for the best. Indeed I am having a fine meeting, nonmembers attending better than ever before. I will try to reach every place where meetings are needed during the year in my field. Remember to refer all debates to F. A. Smith, Lamoni, Iowa, and H. O. Smith, Independence, Missouri. My address is 202 South Willis, Independence, Missouri.

Cordially,

J. D. ERWIN.

PLEASANT GROVE, Utah, May 24, 1905.

Editors Herald: As I have promised some of my brethren and friends that I would let them know through your columns where I was, and what I was doing, I take pleasure in saying that I am yet in the faith and striving to hold aloft the banner of King Immanuel, and rally his forces.

Since last writing I have had the pleasure of visiting Salt Lake, Ogden, and Union Fort Branches, accompanied by my better half, who is an efficient helper in gospel work. The Saints at Salt Lake were doing some better than they have in the late past in that they were coming out to the services in greater numbers.

Arriving at Ogden we found our way to the residence of Bro. and Sr. Wells Chase, where the elders always find a hearty welcome.

While there it rained the greater part of the time, yet we were successful in holding four profitable meetings. The Saints there seem to be alive in the work.

Bro. Brokaw and wife are now there and helping to move things in the right direction, and the branch president, Bro. C. W. Hedelius, is a very devout and zealous worker, and it seems that the branch is improving.

Leaving there we returned to Salt Lake City, where we made our abode at the home of Bro. J. D. Wilson for the night. The next day we took the car for Murray, where we were met by our assistant Sunday-school superintendent, William H. Smith, and conveyed to his father's residence where we were kindly received. There at eight o'clock the same evening we met with the Religio, where a mutual feeling prevailed, and a spiritual time was enjoyed.

The Sunday following found us at Bro. and Sr. Wardle's

home, where sacrament-service was held. All seemed to enjoy themselves, and a spirit of love and oneness seemed to prevail throughout.

We preached in that vicinity during the week, and on Friday attended Religio which was held at the residence of Bro. James Wardle; there was a large crowd in attendance and after a profitable lesson, an interesting program was rendered.

The feature that is commendable in the Union Fort Religio is that all take their part and try to make a success of it; and they realize that the work depends on the united effort of all.

On Saturday morning Sr. Wardle and her son drove us to the depot and we took the train for this town, where we have attended Sunday services twice.

I expect to return to Salt Lake Valley this week and resume my labors in that part of the field. Continually battling for the right, I remain,

In the faith,

J. E. VANDERWOOD.

ROSE CITY, Michigan, May 23, 1905.

Editors Herald: I came to Rose City to engage Mr. Braden in a discussion but as yet no terms are agreed upon. As usual, Mr. Braden paved his way with misleading circulars. Began his lampooning in the Rose Hall. The first evening about two hundred attended, dwindling until last evening, when we learn about twenty-five graced his presence. The majority element are being convinced that the prime object of Mr. Braden is the money. He demanded a guarantee of fifty dollars and expenses, which guarantee the honorable mayor refused. They then adopted the ten-cent admission policy. He will debate but one proposition—Joseph Smith—as the only “pertinent” one involved. I called on him in his room at hotel yesterday. He says he submits to arbitration. The disputants failing to agree, both sides choose committees—the committees select one man each; these two latter agree to select one more—final. This conical-shaped committee is to do business. But this was inaugurated by one side, not both. The disputants never had the opportunity to even get together to try to effect an agreement, and when the printed circular was adopted by a vote of about twenty, indorsing the misleading and falsely formulated proposition, our brethren stood upon our rights to arrange fair terms, they were dictatorially commanded to “sit down,” “keep your mouth shut.” Braden has proceeded to block every opportunity for fairness and justice. He it is who has issued the proposition, wording and ornamentation. He it is who has dictated terms, suggested and engineered *his* committee, adopted his circular, cut and dried the whole affair, without even a ghost of a show to his opponent; and because we can not consent to such dishonorable arrangements, he wants to know who is the coward. He absolutely refuses to “debate doctrinal propositions.” Then what is the use of committee to arbitrate? If arbitrators decide on fair, doctrinal propositions, Braden refuses to abide by decision “under any circumstances,” as he both publicly and privately asserted he would “not debate doctrinal issues under any circumstances.”

But his circulars boast of victories in every conflict with the Saints, in various parts of the United States. We have confronted him with the fact that the very propositions which have given him notable victories over the Saints, were “doctrinal,” and presented to him four sets of propositions which he discussed with Kelley, Scott, White, and the list presented by Cornish for his acceptance the first night of lecture. Query: If the discussion of “doctrinal” propositions gave Clark Braden such wonderful victories in various parts of the United States why will not the discussion of similar or same doctrinal propositions give him similar or same victory in Rose City, Michigan? Why does he decline the honor of a victory at Rose City by absolutely refusing to debate doctrinal propositions? The people are beginning to see that the object of Clark Braden is not to enlighten, is not to impart the proper information, but in

true keeping with the original object of his predecessors, “the deorganization of sects,” “the destruction,” “the abolition of all these contumacious sects.” (Hayden History and Christian System.) The Reverend Stilwell secured the services of Braden. Stilwell was formerly an Episcopalian, but he is pastor of Methodist Episcopal Church here. The case stands like this: Clark Braden, a Campbellite, is employed by Stilwell, formerly an Episcopalian, to come to Rose City to lampoon the Latter Day Saints in the interest of the Methodists! What a happy combination! How beautifully they amalgamate! “Behold how pleasant it is for brethren to dwell together in unity!”

Braden pushes out a proposition which he knows we do not believe, a proposition misleading, misrepresentative, tortured, involving a wicked mistatement of our belief, and when reversed makes two, and engineers the selection of committees to enforce the adoption of this proposition. How American! To force men to defend that which they do not believe? Shades of the Dark Ages! Braden, by this means, reminds us of a “fossil remain,” a defunct specie, walked out of the dead century of the Dark Ages into the twentieth century of progress. What next? Why, meet at the theological Mason and Dixon line with theological glue-pots to stick the committees together!

But even should committee be chosen by us, it could not be done until Braden closes his lectures. He refused us the use of hall one evening, for this work. The Methodists refused their church, and these two buildings are the only available ones here; and we propose acting in as public a manner as did the opposition. We are not going to skulk, or act in a dark corner, but to reach the general public is our aim. So at close of lectures we may come to some conclusion. The business men of town, the intelligent part of community, is already disgusted. So blow on, Braden, you have but one charge of powder, and when that is blown out, you blow out with it.

S. W. L. SCOTT.

HAMILTON, Iowa, May 23, 1905.

Editors Herald: In April Bro. W. H. Kephart and I visited Centerville, Iowa, where there is a small branch of Saints. We remained with them two weeks or more in trying to get the gospel before the people, and the Saints to understand their duties better. Our effort was rather a special one, and it is hopeful that some good was done.

While there we met two Utah elders—one by the name of George W. Nichols. Both were young men. They were preaching on the streets and canvassing from house to house with their tracts. On careful inquiry we found that they failed to show a distinction between the Utah church and the Reorganized Church. We found people that thought there was no difference and supposed these men were some of our elders distributing Utah literature. This you see is just enough for the prejudiced mind to say, “Yes I told you they were all connected with the Mormons.” Mr. Nichols confessed to me that he believed polygamy was of God, and only suspended until such time as the people will accept it. Are the people likely to accept polygamy unless it is taught? That is just what the Utah elders are doing in a sly way, but have not got manhood and honesty enough to stand before the public and avow their own faith. Bro. W. H. Kephart and I went to the city editor and got out about five hundred circulars, showing some of the differences between the two churches. These we scattered through the city quite well, and a number of our tracts, which we think has clearly brought the Reorganized Church before the people.

On the last two evenings of our meetings I announced to speak on the Book of Mormon. This brought out a good hearing. One preacher was among them. We are now near Buxton, Iowa, holding meeting. Quite a number of Saints are

scattered through this section. Buxton is a town of about six hundred of which about two thirds are colored folks. There are some of the best coal-works here in the State. Veins from four to seven feet thick.

People are very busy and crowds small through the week. We are trying to visit the house of each member and give all a chance to do their parts in tithes and offerings; and make a statement of their temporalities, so they can tell whether they have "kept the law" that must redeem Zion. I find some are slow to act. So will God be slow to bless such.

Your brother in bonds,
D. C. WHITE.

HAILEYVILLE, Indian Territory, May 30, 1905.

Editor Herald: Returning from General Conference I stayed in Kansas City, Missouri, four days and preached five sermons for the Second Kansas City Branch, and returned home on Tuesday of the next week. Having arranged with Bro. H. O. Smith to hold a series of tent-meetings in Hearts-horn, we made arrangements and held a two week's series of meetings. Bro. J. D. Erwin came and helped to get the meetings started and then went on to Coalgate. I would have stayed longer there with the tent, but there was not interest enough to warrant it. The people there were so very religious when we commenced our meetings that the church bells of the town began to ring, and two or three of the churches began to hold meetings also. The Baptists had been holding meetings, so they continued as long as we held our meetings.

We had a little advertisement, by the way. We ordered five hundred bills struck off, but when we called for them we were informed they had not printed them, so we did without bills; but they thought enough of us to give us a little send-off through the papers. The Heartshorn *Sun* stated the Utah Mormons were in town with a tent but they would get nobody but suckers. The *Cricket* stated the Holiness people were holding a tent-meeting in town. I expect to start for my field of labor the last of this week or the first of next. I am going to make an effort to raise the work to a higher standard of activity and numbers. As I have been assigned to Southern Arkansas and Louisiana I will go without a murmur although I would rather have been left here in the Indian Territory.

Yours for the advancement of truth,
CHAS. E. IRWIN.

Dear Herald: This finds me back in my old field, and right glad I am, for Southern Nebraska is a good field for work. I must say that this year I go to my Master's work with gladness, because of the advanced step we have taken as a church. We are moving towards the culmination of the hope of God's people, the redemption of Zion. This year finds us more in the preparatory stage than ever. Provisions have been made and are now in effect that will enable us to cut loose from the worldly and place our entire confidence in God. With a united effort by us all, there is no reason why we can not prosper.

Our love for the great latter-day work makes itself manifest in various ways, just as many as there are ways to carry on the work. Our reunion, to be held at Nebraska City this summer, is one of the ways to carry on God's work, and we want the Saints to attend and do what they can to make it a success, and that requires means. Bro. W. M. Self is treasurer, so please remember when he comes around. By holding our reunion in the city we can reach lots of people that we can not in our church. We kindly invite the Saints from across the river, and from the district north. We will make things as convenient and pleasant as possible.

Our next conference will be held at Fairfield. District convention convenes the 8th and 9th of September. I wish all that can contribute for institute work, which will be on the 9th. In this line we need essays on Sunday-school topics. The fol-

lowing will give you an idea: 1. The influence of the Sunday-school. 2. The history of the Sunday-school. 3. What can a teacher do to hold the attention of a class? 4. What does it take to make a good teacher? 5. What is necessary to make a good pupil? 6. What relationship is the Sunday-school to the church? 7. Ought there to be a committee appointed to visit pupils and parents and solicit new members? Please do not make your papers too lengthy but to the point.

This year we shall push out into new territory as much as it is possible. We would like the scattered Saints to let us know of the opportunities for introducing the restored gospel in their localities.

As I am now going to move my family to Nebraska City, my address will be the same as Bro. W. M. Self's, Fourth Avenue and Ninth Street.

We also wish to be remembered by all the Saints, that we may work together in love and effectiveness for the prosperity of Zion's cause.

Your fellow laborer in Christ,
ADOLPH E. MADISON.

MARLIN, Texas, May 25, 1905.

Dear Herald: For some time I have felt a desire to write you. Am delighted to say that we, the Philadelphia Branch, are somewhat renewed in spirit. After many trials and buffetings, we can say that the Lord liveth and is our God.

Oh, how thankful we Saints should be for the knowledge of the work in these the latter days. I feel that I am the weakest of all, and yet I know that the Lord will hear and answer a weak, feeble petition from me, when I humble myself and ask in earnest. And just one prayer—oh, just one answer from the Lord is worth so much!

We have no church-house here and have to hold meetings at private houses; but it seems that the Lord has a purpose in keeping us here, as it has been the case for some time. There are a few at present interested in the work. Let us pray that they may see and obey before it is too late.

I love the work, and I have a special love for the Book of Mormon. Yet, I lack something. Dear Saints, pray for me that I may have patience. The Bible says "In your patience possess ye your souls."

Pray for me and my husband that we may do our duty, and receive a crown hereafter.

LULA VANCLEAVE.

DUNSEITH, North Dakota, May 23, 1905.

Dear Saints: As I have received so much cheer and comfort from reading the Home Column I thought I would write a letter. As I opened our HERALD to-night, the first thing I saw was the article from Sr. Langton, and it carried me back to the reunion at Dunseith. Yes, dear sister, a large family is one of God's blessings. If all young mothers could have your letter to read I think there would be a different feeling about the little ones. Yes, keep them where they can have the good-night kiss as long as you can. My two little ones have just kissed me good-night, and if the oldest one was at home to-night (she is thirty-two) she would want her good-night's kiss before she laid her head on the pillow to rest.

I must say one word for the blessed privilege we Saints have in calling on the elders in sickness. I have been ailing all the spring and could hardly do my work. To-night as I was in Dunseith, I saw Bro. Houghton. I concluded I would have him go out to our house and stay to-night. He came and I was administered to, and as he took his hands from my head I felt better than I have in a long while. How thankful we should be, Saints; pray for me, I am weak in body and spirit. Pray that I may never be found wanting in any duty that may fall upon me for my family or church.

MRS. HANNAH STOWELL.

CHEYENNE, Oklahoma, May 27, 1905.

Editors Herald: The work is moving along nicely here, though it has been hindered some in the past. The Saints seem to be in good spirits, and are looking forward to our district conference, and want to have the best that has ever been in the Territory. We invite all who can to cooperate with us and let us have a good time. We aim to have plenty of pasture for the stock, plenty to eat for all who come, and plenty of shade for the preachers, and feel confident of a good time.

Bro. S. S. Smith has been doing some good preaching here of late. Bro. J. W. Hancock is our branch president, whose advice and counsel is good. I consider the Redmoon Branch in fair condition. The location and time of our reunion is not definite.

Your brother,
L. W. PATE.

COVINGTON, Kentucky, May 29, 1905.

Editors Herald: Bro. H. E. Moler, having joined me on the 21st in Louisville, we came to this city the 25th and have been holding forth on the streets with very good interest. We are going to try to rent a place to-day for the Saints to hold their meetings in, and for our use in our labor here. Bro. Moler has his organ and we take the gasoline torch, so we have plenty of light and music, and we are both big enough to give them plenty of preaching. We hope to be able to reach some good people in this city.

We are enjoying the hospitality of Bro. and Sr. W. A. Damon. Bro. H. Pasmán, the Hebrew brother from Chicago, is living here now, and he is a great help to the work here. He is very zealous in the work of our Master. I wish we had a host of such to help push the work. Bro. W. N. Hanner is also doing what he can to build up the kingdom of God.

There is a wonderful stir in this city by the different religions. Deception is rife here in this place, and it takes very forcible preaching to do anything with the people. By the help of the Lord we will batter the walls of Babylon till the honest-hearted are awakened and shall flee to Zion for safety. May this be a year of victory for the church.

118 East Eleventh Street. J. W. METCALF.

DES MOINES, Iowa, May 30, 1905.

Editors Herald: Since the General Conference I have busied myself in copying the minutes of the work done by the First Seventy, and the Council of the Seven Presidents during the sittings of conference, and preparing the work at home so that the wife and children would enjoy existence in their lonely condition more pleasantly, the hastily throwing my books and clothing together for mission work, and another siege of living in the midst of conflict. I came to the city of Des Moines by the instruction of the minister in charge to remain till after the district conference of this district which convenes next Saturday and Sunday, the 3d and 4th of June. On account of the uncertainty of continuing in this mission, and the brevity of time before the conference, I did not tarry at home long after completing the copying referred to above, coming to the city the 8th inst. On the day of my arrival I united in the holy bands of wedlock two of the members of my Sunday-school class, Bro. Joseph G. Carpenter and Sr. Zoe Seward, who are now enjoying home life in their own possessions in the city.

Upon my arrival in the city I learned that the wife of the branch president was very sick. She is now able to be up most of the time, having endured about three weeks of sickness, part of the time not expected to live. This with other severe illness on the part of members of the branch has occupied a large share of my time since my arrival.

I learned since arriving in the city of the departure for Denmark of the district president, Elder S. K. Sorenson, which has burdened me with the work of the district presidency, I being

the assistant president. This has occupied some of my time and attention.

One was baptized at Hastie by Bro. T. P. Cook on the 14th inst., and confirmed at the forenoon meeting of the branch last Sunday. The party baptized had been addicted to drink, to his own sadness and the great trial of his family and relatives. It was remarked by one of his neighbors that if he did not return to drink, we had done the greatest thing in the direction of saving that had been done in that neighborhood. The brother has been freed from the power of drink so far, and he rejoices in the help he has received.

Last Sunday was raised the last cent due on the church purchased one year ago last April. Last night the last payment was made, and the note is now in the possession of the branch president with a few dollars extra for further repairs, such as painting and putting shingles on a part of the roof. For the debt and the repairs that have thus far been made the Saints have raised something over eighteen hundred dollars, receiving a very little help outside of the branch. What has been done is a cause of marveling by those who have known and now know the financial condition of the Saints of the branch. As soon as proper arrangements can be made the church will be dedicated.

The Religio and Sunday-school raised several dollars of the debt that has been paid. All worked together, and by so doing the task was accomplished without any special inconvenience to any, just as the Lord said it would be when they were contemplating the purchase of the building.

The same special kindness is shown us as last conference year by the dailies of the city.

The city and country is all astir to-day, moving with the common thought, the decoration of the graves of the slain of our common brotherhood in the nation. It begets within me thought of the slain for the brotherhood of a cause supremely above the cause for which many of these specially remembered to-day were slain. Do we of that kingdom remember these brethren, and the cause for which they laid down their lives as we should? How much more honored are those who have died fighting patriotically for the cause they professed to love, than those who have died, who, while professing to defend the cause, have but strengthened the enemies' attacks, and weakened our defense!

Dishonored indeed would be the name of Jesus Christ if he died in the defense of a cause he pretended to be of God; and yet he really introduced and defended as the work of God for the good of humanity, all that many of his professed followers claim now that he died for. Equally dishonored is the name of Joseph Smith and his brother Hyrum, with all the martyrs of the church previous to 1845, if the claims of those who profess to follow Jesus as he was represented by these men and women are true as represented by the ministers of the church whose headquarters is in Salt Lake City, Utah. The claims of these have weakened our defense of Jesus Christ, and strengthened the enemy. In fact the representation of these men and women of Utah in regard to what Jesus Christ taught through Joseph Smith as a servant of God is *the strength* of the defense of the opposer of the angel's message referred to in Revelation 14: 6, 7. While hundreds are acknowledging the scripturalness of the doctrine that it is shown was introduced through Joseph Smith and his associates to the world in 1830, yet the reproach that has been brought upon these men by the claim of Brigham Young in his day, and his followers to-day, is a barrier to their acceptance of it. Who will be the most condemned, the ones who have laid, and are laying the stumbling-block, or the ones that stumble? The answer, "The first party," will not be denied by any who are consistent with the teachings of the Scriptures. How can any one think that a church is patriotic that will uphold a man as its president who publicly acknowledges that he is living contrary to the law of God and the law of the land? Such patriotism is badly affected.

It is to be hoped that, now the Saints are free from a church debt hanging over them, there can be opened up a mission or two in other parts of the city where can be held continuous services each Lord's day. An effort will be made along that line,—the Lord willing.

I regret very much the disappointment that it has caused some of my brethren and sisters of the Nebraska Mission to which I was assigned by the last conference. Never have I been treated with greater respect and hospitality than I was treated while executing missionary work in that part for over seven years. Dearer friends I have not anywhere in the world. But as all are interested in the great cause, my labors here and whatever success attends with the rejoicing occasioned thereby, will be a source of rejoicing by the Saints everywhere. The reasons for my occupying here instead of there will be better understood in the great day of accounts. May God bless the Saints of the Nebraska Mission, and laborers there, with all the Israel of God.

In bonds of peace,

J. F. MINTUN.

NECEDAH, Wisconsin, May 30, 1905.

Dear Herald: We are still striving on, and feel that we have many things to be thankful for. Last week a half brother of Bro. A. J. Fisher requested baptism. He has been here on a visit from Iowa; has been studying the church books, also hearing Bro. Robinson preach, also working on the new church. The time was set for ten o'clock Sunday morning, and we went to the river and found seven more ready to go into the water, too; all grown people. We knew they were investigating and some were nearly ready, but it was a surprise to see so many come. Some children are expecting to be baptized children's day. One of those baptized Sunday was a man to whom Bro. Closson explained the Sabbath question last winter.

Our first church-service in the new church was the confirmation of the new members and we felt it was a good service, for the Spirit was present in a good degree. Bro. W. P. Robinson is with us, has worked on the church and also baptized new members to worship in it, as Bro. Whiteaker did last fall. Several more are nearly ready. We rejoice to see the honest-hearted gathered in.

M. R.

ROSE CITY, Michigan, May 25, 1905.

Brother Joseph: You no doubt will be anxious to know how matters are moving along in Rose City. We are here yet, but there does not seem to be any debate in sight. Braden has positively refused to debate doctrine, or Bible principles.

He claims our men and the Methodist minister, R. J. Stilwell, agreed to meet and discuss on Joseph Smith, and agreed not to discuss doctrine. Our people claim that the Reverend Stilwell said he would get a man who would "root Mormonism out, root and branch, and tear it into ribbons." Bro. O. J. Wheeler said, "We will accept that challenge."

The facts are Braden has debated with our people so many times and has been beaten every time, and he knows he has been beaten, so much so, that he dare not try it in an honorable way, and upon Bible principles, from a biblical standpoint. It was not his intent in the first place to discuss but to lecture against us, and added in a crafty way, "If the Mormons did not back down, the lectures would be turned into a debate," and then drew up propositions of his own, one of which he knew was not our belief, and one he knew we would not accept, thus avoiding discussion, and taking advantage of the situation, telling the people we would not meet fair propositions, and "They dare not meet Clark Braden," with "They dare not meet it, you dare not, [with teeth clinched, and a fist swinging in our faces] you dare not, you dirty sneaks." And after a few more boastful assertions, he again added, "You know you dare not; put it down in black and white, and sign your name to it, you dare not do it, you cowards."

Then when we tried to read our propositions, such as he had before discussed, we were met with the words from Clark Braden in angry tones, "Sit down, sir!" However, by permission of the chair we got the matter properly before the people, and that night the tide turned in our favor. I saw it going rapidly. When I arose I calmly and plainly told them we were not "dirty sneaks" and cowards, nor skunks, but were law-abiding citizens, and trying to live according to the gospel as Christ and his apostles had left it, etc., and all we asked was justice and fair play, and we would meet before the honest public in an honorable discussion with Clark Braden, or any other man.

I won the majority of the people then, and from that on but few paid any attention to Clark Braden or his lectures. I did not forget to tell the people either that it was only a "money-grab" upon the part of Braden, and that I had no idea whatever that he or any other man would meet us upon fair propositions, especially if they were willing to pay him the ten cents every evening, to hear his wicked and slanderous statements against the Saints, whom he admits "are honest and law-abiding citizens."

On account of better light being on the stage, and plenty of room there, and to let the people see, and Braden know, that I feared not the would-be "Mormon destroyer," I went on the stage and took notes. In a whisper with the chairman, I obtained permission, thinking to do so until Braden would show himself by ordering me off. And on the beginning of his lecture the third evening he ordered me off from the stage, and the chairman arose and spoke kindly to me saying, "Mr. Braden will not permit any one on the stage but himself and the chairman. I know the lights are not good to write by down there, but he would not allow any one here." I bowed, and in the silence of the moment, I calmly said, "All right, Mr. Chairman, I will abide your rules."

I noticed Mr. Reverend (?) Stilwell was not on the platform that evening as before.

My leaving the platform so meekly, after Braden so roughly commanded me to get down, and if I "said anything, I'll have you arrested," etc., turned some more in my favor, and the crowd began to drop off and a less number came to hear Clark Braden, until Saturday evening (the fourth evening) the 20th, there were only fifty or sixty people in attendance, many on the streets saying "It is so unfair," etc.

Bro. S. W. L. Scott came to West Branch on the evening of the 20th and arrived in Rose City on the morning of the 21st. We obtained the use of the hall for that day, Bro. J. A. Grant gave a good discourse in the forenoon, and the writer occupied in the evening. We had good congregations.

On our arrival at the evening meeting we found a letter on the desk addressed "Elder Cornish" evidently Braden's handwriting, which read as follows. "Please to announce. The theme of the lecture of Clark Braden in this hall to-morrow night at eight o'clock will be: 'The Book of Mormon.' An admission fee of ten cents will be expected from all, except door-keeper, lecturer, chairman. R. J. S." I read the notice, and stated that I had never yet paid a man ten cents to be abused, and be not permitted to say anything in reply, and hence I would not be present.

And on Monday evening none of the Saints attended, and several others were absent, and the number attending was about twenty-five or thirty. On Tuesday about twelve persons, and on Wednesday there were only about twelve. We were on the street last evening (Wednesday) and looking up we saw Braden looking through the window down on the street, and after he went back, Stilwell came and looked. We were thinking they must be wondering why the people did not come. But no doubt Braden thought he would draw them on the 23d when he advertised and sent out his circulars, telling the people what he would lecture on, etc., and that night only about

twelve persons attended, the smallest number up to that time. Poor Braden! Poor Stilwell! Stilwell must see that Braden is paid to abuse and slander the Saints. Where will the money come from? It will not be raised by the ten-cent admission fee, if only about twelve persons attend.

On the fourth evening, Saturday, 20th, Mr. Braden became boastful, as he had understood Bro. Scott was to be present, but up to that time he had not arrived; then he told us a story about a colored man who sang,

"Where, O where is the good old Daniel,
Where, O where is the good old Daniel,
Where, O where is the good old Daniel,
Away down in his Southern home."

These four lines were repeated. Then says Braden, so I would like to know

"Where, O where is the Alphabet Scott,
Where, O where is the Alphabet Scott,
Where, O where is the Alphabet Scott,
Away down in his Mormon home."

These lines were also repeated, with the exception of the "Mormon home," for which was substituted, "coward home." Then he went on, "He isn't here, nor they have not heard from him, nor they won't hear from him." I sat in front of him, and shook my head. He said, "Have you heard?" I said, "Yes sir." He said, "Well he isn't here." I said, "He is." He had come to West Branch, and a brother had gone to meet him, and on Sunday morning "Alphabet Scott" was in the battle-field.

Some of the readers of the HERALD might wish to know what started the excitement in Rose City. I would say, Oh, nothing more than what has brought forth the like in the past, hundreds of times; our brethren preached the true gospel, and two young converts of the Methodist faith (school-teachers) believed we had the true gospel, and felt it their duty to obey the same; and about the time their six months' probation was over in the Methodist Church they were baptized into the Church of Jesus Christ of Latter Day Saints; and the reverend man got mad about it, and then to get even before the public, he lectured and slandered a dead man, who was not here to answer for himself, and our local brethren took up his challenge. If Joseph could not be proven such a character in his lifetime as Braden and his like would try to make people believe he was, it is no use for them to attempt it now, sixty years after he is dead!

I inclose Braden's circular, which has but little truth in it, and will also send one or two of ours.

Very truly,

J. J. CORNISH.

BURLINGTON, Iowa, May 30, 1905.

Editors Herald: I take this way of reaching the readers of the HERALD with a request. I am publishing in *Autumn Leaves* a series of articles entitled, "Inspired dreams and visions of modern times." Those who have been blessed with such experiences will please write me a clear and comprehensive account of their experience, for use in *Autumn Leaves*.

We are also about to begin a series of articles dealing with ways by which we may attract the attention of the people so that they will give our gospel message a hearing. Those of the ministry who have used various methods of house to house work, street-preaching, advertising, etc., and found them effectual, please write us your experience. It will perhaps help others. Address me at 1106 South Twelfth Street, Burlington, Iowa.

Yours for the rapid spread of our work,

ELBERT A. SMITH.

Better Late Than Never.

A promise is considered binding until fulfilled. It sometimes occurs that circumstances delay making good the obligation till it may seem out of place, but patient waiting, with lasting expectation on the part of the one for whose welfare the promise was made, increases the obligation rather than releases the maker. Such is the present situation; hence, this very late communication. There is such a thing as laying away articles so carefully that they can not be found when needed, which we "run across" later. Of this also the present occasion is an example. Neither are all the needed documents now at hand. But memory will perhaps come to the rescue.

We have not the HERALD containing the letter to which we refer, but many of the Saints, particularly those of the Seattle and British Columbia District, will remember a letter by a brother in the Seattle Branch, about January last, written in such a way as to reflect seriously upon the presiding elder of the branch, representing that he had so opposed the Sisters' Aid Society there as to result in its disorganization; the complaint being that he had not been consulted.

The writer of this explanation promised to set the affair in its true light, which he could well do, being, with his collaborer, innocently and helplessly implicated. It was agreed that the names of both missionaries should be signed to the correction when written. The reasons for the too long neglect attended with other impossibilities, are already given.

The president of the branch referred to attests that he did not oppose the efforts of the sisters, but was present when they organized the aid society, and sold more tickets for their first entertainment than any other person. This was done before the missionaries giving this explanation were in the field. They were, however, present, and parties to the result of the action which the president did oppose, and can speak advisedly. His house has long been the hospitable home of the missionaries, one, two, or more; his doors swung wide open to all visiting Saints at all times, in fact the "dropping in place" of everybody, for all of which he never would accept a cent, with rent and current expenses to keep up by the labor of his hands.

Nowhere were elders ever made more welcome than there, as attest the writers. Now the plan he *did* oppose. Those who read the letter referred to, will remember in the account, the loan of ten dollars to the brother who wrote the letter, for the purpose of purchasing a bed for fitting a room in his house "for the elders." The sisters also contracted to pay ten cents each meal for the elders while there. These conditions "we elders" did not know when invited to occupy that room and stay with the family at any time. It was this one movement to which our free-hearted president, Bro. D. W. R. Davis, objected. Now, how were the elders implicated? One morning after breakfast, and the brother had gone to his daily route as mail-carrier, at eighty dollars per month, our attention was drawn to a couple of notes lying on the center-table. One was addressed to us, the other to the branch president. It appeared that the sisters found they were not able to keep up with the ten cents a meal, after loaning the ten dollars for the bed, and putting a dollar or two each into the hands of the elders.

The note to the elders explained the fear that they would "lose" their "home," on which they had contracted to pay a certain amount each month, and then said they could not keep us any longer. We were requested to hand the other note to Bro. Davis, from which we quote: "But except the offer is accepted at once, you will after to-day take the elders yourself, or the branch provide for them." The offer here referred to was the same the sisters had undertaken. Bro. Bell had spent a portion of the intervening time visiting old acquaintances, but the writer had stayed more with the proffered home, supposing he was simply dividing the burden between the two families.

O. B. THOMAS.
T. J. BELL.

Detroit News.

The Saints of this city are busy preparing for district conference, and all seem to anticipate a good, spiritual time. Among the other activities in church-work, the Willing Helpers have recently started a "lot fund" with a view toward helping to purchase a lot for our church. This energetic society of ladies was organized less than two years ago, yet in the short period of its existence it has collected, by means of two bazaars and a few socials, the sum of four hundred and thirty-eight dollars and thirty-six cents, with which it has purchased for the church a beautiful organ, a pulpit, a flower-stand, chairs for the rostrum, and several pews, all of which are choice oak, also carpet for rostrum, matting for aisles, chandelier, communion set, sacrament linen, hymnals, flowers for the sick, etc., besides assisting to pay Graceland College debt, and supplying valuable financial aid to Detroit's missionary. The society has a membership of about twenty ladies (but their average attendance is only about eight) who meet every Wednesday afternoon to make aprons and other useful articles, and their prayer-meetings, which they hold each month, are usually blessed with a marked degree of the divine Spirit as an acknowledgment of the Master's approval, which affords joy and encouragement. Their phenomenal success demonstrates what a few earnest sisters can do to assist the Lord's work, which other branches may profitably try to emulate.

LOCAL CORRESPONDENT.

Miscellaneous Department

Conference Minutes.

Society Islands.—Conference convened in Tarona, Papeete, at 8 a. m., April 6, 1905. The following officers were chosen: J. F. Burton president, D. M. Pohemiti secretary, Turatahi assistant secretary, and Emma Burton foreign secretary. The teachers, Taaroa, Hiti, and Tahana were appointed to keep order on the grounds. Faarii as deacon, Unu as leader of the singing, and Alfred Sanford, Tufaunui, and Tetai a committee to direct the *matutus* and singings. Metuaore and Teato were appointed a committee to call upon the governor and learn when he would be pleased to meet the conference people, and they were also appointed to act as spokesmen for the conference to the governor. The following officers reported: High Priests J. F. Burton baptized 19, Metuaore; Elders D. M. Pohemiti, Varoa, Teuira, Kehauri, Tapuni Aporo, Omita, Tufauau, Taruia baptized 2, Hoarau, Taomihau, Teru, Teotahi, Tumau, Alfred Sanford, Teavae, Tehani, Mauna baptized 1, Huoi, Temai, Tahuhu, Hiti Teamanava, Tuahiva, Tetoofa, Tehu, Taihia, Hiro, Tevivi, Taihia, Teato, Tepoaitu baptized 4, Tetai, Tara of Makatea, Marere, Rua, Tahua, Matuu, Vaiarea, Pori Bellais baptized 2, Tuteirihia a Pamanu, Rere, Tuteirihia, Parepare, Temarei, Maruake baptized 2, Puhiri, Wiriamu baptized 2, Tepava baptized 2, Turatahi, Teariiarotahi baptized 1, Mauritera baptized 2, Peretei, Aaraiti baptized 6, Teahio, Teihoarii. J. F. Burton, assisted by Emma Burton, printed five hundred Sunday-school books for adults and one hundred for children, visited eleven of the Tuamotu Islands, several of them twice, and Tautira in Tahiti. Gifts received by him and Emma, \$438.80, Chili; names read, with sums given.

The following committee was appointed to examine the Bishop's report and report to the conference soon: Teuira, Pohemiti, and Tufaunui. Committee on ordinations: Hiti, Temanava, Kehauri, and Tara. The assistant secretary Turatahi reported having visited Makatea, Tikahau, Arutua, Apataki, Kaukura, and Niau islands nearest to his own, Rairoa, where there are the branches of Avatoru and Tiputa, and having met the leading members of the other branches of the Tahiti division at conference he has thus obtained the following report of the numbers of members in this division of the mission, as follows: Tarona 25, Tiona 17, Makatea 66, Tikahau 47, Avatoru 61, Tiputa 38, Kaukura 112, Arutua 53, Apataki 41, Niau 49, Tubuai Branches Mataura 34, Mahu 19, Tahuai 17, Total 579. Perhaps with the scattered Saints in the division there are 600. The following committee was appointed to report concerning the debt of the Doctrine and Covenants: Teuira, Marere, and Tetai.

Priests: Tetautua, Fariua, Teare, Tane, Moera, Haorea, Tepiki, Tanenui, Natua, Teopa baptized 2, Tahania, Roo, Taina,

Taaroa, Atahi, Tagata, Roo, Reia, Moeterauri; Teachers Reia, Turi; Deacons Ratia, Poutea, Irea, Rua, Tearika, Pai, Hiti, Mahinui, Tuao, Takehu.

The evening of the 6th the conference people or about three hundred of them visited Governor E. Julien, and Elder Teato informed the conference of the reception which they received. He informed the Governor that they had been accustomed to meet annually in conference, where they learned good only, and met their relatives, and requested the Governor to still grant them that privilege, that the missionaries taught them obedience to the laws always, etc. The Governor replied that they should feel at liberty to appoint their conferences annually wherever they chose. The Governor received them very kindly and assured them that they should have perfect religious liberty after this always, etc.

The two rules adopted at the conference at Anaa were referred to and again established and from this date both rules are to be enforced in all the branches.

The Tarona debt was then considered, and after due consideration the following branches agreed to pay this year as follows: Tiona \$18.60, Tarona \$20, Makatea \$37.40, Tikahau \$43.20, Tiputa \$30.40, Avatoru \$48, Kaukura \$110.60, Apataki \$46, Arutua \$69, Niau \$73, Mataura \$26.40, Mahu \$20.20, Tahuai \$18.40, Manihi \$48, Takapoto \$24, Takaroa \$24.80, Anaa \$56. April 10 8 a. m. The committee appointed at last conference to buy land at Tautira, reported that the owners of the land would not sell for less than \$600, French money, and as they were not authorized to buy for a higher price than \$200 they did not purchase. The report received and the committee discharged.

The bishop's report was read, and the following report of the committee was received: Bishop Metuaore has received from April 7, 1904, to April 10, 1905, \$721.25; and has paid out as shown by his report, \$654.75; and there is in his hands, \$66.50, all in Chili money. The committee on the debt of the Doctrine and Covenants reported, recommending a distribution of the debt among the branches. After consideration it was decided that the following branches should buy the number of books designated and send the money to Bishop Metuaore before the last of December, with which he should pay off the \$216, due in Papeete, and the same number the following year, and refund to Bishop Kelley the \$200 borrowed from him; the presidents of the branches to refund the money to the branches as they sold the books. Following is the distribution: Tiona 8 books, Makatea 10, Avatoru 14, Tarona 7, Tikahau 12, Tiputa 5, Kaukura 15, Arutua 8, Apataki 6, Niau 10, Mataura 10, Mahu 5, Tahuai 5, Manihi 10, Takapoto 6, Takaroa 4, Anaa 10. The committee on ordinations reported recommending the following ordinations as elders: Moeterauri, Teariiarotaha, and Tapotupuniava; as priests, Taruia and Atahi; and as deacon, Maro. Joseph and Emma Burton were appointed as delegates to the General Conference in America next year.

The following branches reported: Kaukura, Tiona, Arutua, Tarona, Avatoru, Tiputa, Tikahau, Makatea, Niau. Elders' quorum reported as follows: Preached 1,211 sermons, baptized 17, confirmed 22, ordained 19, blessed 34 children, administered to 124 sick, on 24 courts of elders, administered the sacrament 30 times, and married 9 couples. Deacons' quorum reported; chose the following officers: Faarii president, Pai assistant president, Taia secretary, and Mahinui his assistant. The ordinations of the officers received by the conference was then attended to by J. F. Burton, D. M. Pohemiti, Metuaore, and Wiriamu.

The following missionaries were then appointed: Elder John Hawkins in charge of the mission until some one may be sent from the church in America; D. M. Pohemiti president of the Tahiti division, and Teuira his assistant; Wiriamu president of the Fakarava division, and Taneterau his assistant; Varoa president of the Raiatea District, and Omita a missionary with him; Tapuni president of the Tubuai District, and Teariiarotaha and Aaraiti missionaries with him; Luis Bellais president of the district comprising Raevavae, Rurutu, and Rimatara, Tapu and Tane missionaries with him; Kehauri president of the Tahiti, Moorea, and Huahine District, and Tehu missionary there; Turatahi to be a missionary in the Fakarava division while visiting the various branches in his office as assistant secretary of the mission to straighten out their branch records and report to conference; Tuteirihia a Tehoepa president of the Rairoa District, Pori, Taruia, Tuteirihia a Pamanu, and Titi missionaries therein; Teihoarii president of the Hao District, and Maruake and Temarei missionaries with him; Vaiarea president of Kaukura District, Tepoaitu and Temai missionaries with him; Tufaunui president of the Anaa District, and Rere missionary with him. All the church officers were sustained by vote. Tarona was chosen as the place for the next conference; adjourned to meet there on April 6, 1906, at 8 a. m. Emma Burton, foreign secretary.

Eastern Iowa.—Conference met at Fulton, Iowa, May 27, 1905, at 10.30 a. m., Elder Warren Turner presiding. Branches reported: Fulton, Osterdock, Muscatine, Oran Center, Clinton, Green Valley, Waterloo, Arlington. Ministry reporting; Elders Warren Turner, Fred B. Farr, J. B. Wildermuth, W. B. Weston, John Heide, Charles G. Dykes, and J. F. Rulon; Priests J. W. Wilson, James R. Johnson, E. W. Voelpel, L. B. Moore, D. L. Palsgrove, R. Smith; Teachers Robert Rankins, W. N. Potter; Deacon Elijah Hinds. Adjourned to meet with the Green Valley Branch the 2d and 3d of September, 1905. Robert Smith, secretary.

Gallands Grove District.—Conference convened at Dow City, May 27, 1905, at 9 o'clock for prayer-service. Business-session opened at 10, D. M. Rudd and J. T. Turner presiding. Reports were received from the following branches: Dow City, Gallands Grove, Salem, Harlan, Lanesboro. Deloit, Mallard, and Pilot Rock. Elders reporting were Charles E. Butterworth baptized 3, D. M. Rudd, W. A. Smith, B. Salisbury, Frederick Hanson, A. R. Crippen baptized 1, O. E. Holcomb, Joseph H. Greenwood, D. Brewster, C. J. Hunt, A. Jackson, J. L. Butterworth, John Pett, F. E. Cohrt, R. Wight, J. R. Rudd; Priests J. T. Spence, G. A. Hoisington, O. Salisbury, and J. H. Bullard; Teachers R. P. Peterson and D. A. Holcomb; Deacon Clarence Skinner. James C. Crabb was chosen as president of the district for the ensuing year and C. J. Hunt was associated with him. Helen B. Rudd was reelected as secretary and treasurer. Bishop Hunt reported as follows: Received tithes and offerings, \$506.75; received of Bishop Kelley, \$50; due Bishop last report, \$24.53; expended, \$444; balance on hand, \$88.22. Grace-land College: On hand last report, \$12.90; received, \$10.40; paid to Bishop Kelley, \$17.90; on hand, \$5.40. Adjourned to meet at Gallands Grove, October 14, 1905.

Convention Minutes.

South Sea Islands.—Met at Tarona, Papeete, April 12, 1905, 8 a. m. Officers chosen: Tapu superintendent, Emma Burton assistant superintendent, Taaroa secretary, and Emma Burton foreign secretary. Reports: Superintendent Tapu reported having visited a number of schools in the Tuamotus, all of which were in good condition. Emma Burton reported having visited several schools in the Tuamotus, and her work in behalf of the schools, also money received for material for making the new books, \$16.36; and expended for the material for the books, \$19.96. The 600 new lesson books for the present year were distributed among the schools. The following schools reported: Avatoru 45, Niau 58, Mataura 35, Mahu 28, Tahuaia 25, Tiputa 34, Tikahau 40, Tarona 28, Makatea 47, Tiona 21, Kaukura 84, and nine schools not reported. Resolved that all schools close their yearly reports on December 31, and forward the same to Emma Burton or to her successor. Carried. Voted to collect the \$3.60 American money still due for material for the new books, which was done. The officers for the year were then chosen: Tapu superintendent, Aaraiti and Emma Burton associates, (the last named accepted with the understanding that the wife of the new missionary, should one arrive before the year is out, shall succeed her in that office for the rest of the year,) Taaroa secretary, and Emma Burton or her successor foreign secretary. Joseph and Emma Burton were appointed delegates to the General Convention in America next April. All officers of the church were sustained by vote. Adjourned to meet in Tarona, April, 1906.

Pastoral.

To the Saints and Collaborers of the Southern Indiana District; Greeting: Having been appointed by Bro. J. W. Wight to take charge of the work in the above-named district, I invite the hearty cooperation of the missionaries, local officers, and all the Saints in the extending of the Redeemer's kingdom in this territory.

Those desiring to write me will please address me at Reed City, Michigan, my home address, as I do not know yet what my field address will be, but will give notice later on.

Scattered Saints who desire to have openings made where they reside, will please notify me and we will see that such places are looked after. To the missionaries, I will say, Move out into new fields as wisdom may direct.

I will get into the district as soon as possible, and try to assist all I can. Let us all put our shoulders to the wheel and do what we can to move on the "gospel-car." And to this end let us all watch and pray.

Missionaries will remember to report promptly, July 1, October 1, January 1, and March 1.

Yours in hope of eternal life,

REED CITY, Michigan.

W. D. ELLIS.

To the Ministry and Members of the Far West, Missouri, District; Greeting: Having been placed in charge of the above-named district I desire to address you through the HERALD. The opening of another conference year with its attendant duties is here; and we desire the cooperation of all that the work God "has intrusted to all" may be accomplished. Let all move out and perform the duties outlined for them under the law; and strive to recognize each other in the office and work to which God and the church has called and appointed us. If this be done no jarring, jealousy, or contention will be possible, and good will come to us individually and collectively.

Bro. I. N. Roberts is the president of the district, and to him branch officers should look for advice and counsel. Should there be trouble in any of the branches and the branch officers can not settle it, then the assistance of the district president should be sought. After that, if it becomes necessary, the submission, then the general missionaries in charge of the field should be asked for advice and counsel, so that all things may be done in order and no man's office be ignored. Brethren should not consider complaints made unless made to them in writing and the complainant's name signed to it; then the complaint should be handed to branch, district, or mission officers as the case may require. If this be done backbiting, slander, and evil-speaking will be almost impossible, and confidence in each other will be maintained and the work will be built up.

When the storm-period has passed we expect to run the tent, and will need assistance. Let the brethren who attend conference at Kingston who are able to assist some with the tent, notify me then and there. Places where the tent is desired should be named, so let all who desire the tent notify me at the earliest possible time, giving what information they can, that we may know what lies before us, and make preparation in harmony therewith. I desire to be in touch with all the work that is performed outside of branches, so that I can report from time to time the exact conditions of the field. So let all those laboring outside of branch organizations report their labors to me from time to time, as it is in this way the conditions can be fully known.

The financial arm of the church should be sustained. Bro. Charles P. Faul, of Stewartsville, Missouri, is the Bishop's agent, and to him the tithes and offerings should be sent.

Let the brethren everywhere, when called upon to teach tithing, teach it as outlined in the "Address to the Saints" as ordered by last General Conference. No matter what any one's private teaching may be, this is the church's definition of the law, and none are authorized to teach contrary to it. All the books of the church harmonize on this point, and the "Address" is so worded that their teaching is reflected in it. This is an urgent matter, and the ministry should read the address and understand it. It teaches first the consecration of the surplus, afterward the tenth. I have been careful to impress this upon you, as there is dissatisfaction and misunderstanding in some parts of the district on this subject. Let us work in harmony. The funds in the Bishop's agent's hands are low, hence another need for emphasizing this matter. Parties wishing to write me will please address me at Stewartsville, Dekalb County, Missouri, as this will be my home address for the present year. Now let us work together unitedly, meekly, endeavoring to do the work the Master has called us to perform. Praying that these suggestions will be helpful, and that God may direct in the effort of all, I remain,

T. J. SHELDON.

To the Saints of the Northwestern Kansas District; Brn. I. N. White and Joseph Luff having appointed me in charge of the above-named district, I urge all to diligence in service and looking out for new openings for preaching of the word. This is a large district and only two missionaries to labor in it. Let us all work together for the success of the cause of Christ. Members, local officers, and missionaries, each in his special duties, that the gospel may make progress through the year. May the Lord bless his work. My home address is Holden, Missouri. My field address is Scandia, Kansas.

In bonds,

S. J. MADDEN.

To the Saints of Western Nebraska and Black Hills Mission; Greeting: We are entering upon another conference year. The question is, What have we done, and what are we going to do for the gospel work this year? Having been continued as your Bishop's agent for the mission, the question is, Are you going to keep me busy a part of the time receiving for tithes and offerings? God has greatly blessed us in giving us the light of this great latter-day work. Now in return for the many blessings received, are we going to help with our means to bring others to a knowledge of the angel's message? Realizing that but little can be done without your help, I earnestly ask that you will not forget that a Bishop's agent can not supply

the elders' families with their allowances unless the tithes and offerings are sent in. So, dear Saints, do not forget. Send to me at Minatare, Nebraska, until further notice. You did well last year, but we hope our books will look better at the close of this year. As one of the gospel tents is expected to soon be put in the field there will be some expense attached to it. I trust you may send such offerings as you feel to give, for the missionaries must have something to eat while out with the tent. When sending money please state for what purpose. Send in your tithes and offerings as soon as possible, for we are behind with the elders' families' allowances. Remember this mission is large, and it is impossible for me to call on each one. Remember God loves a cheerful giver. I will send receipt by return mail. Your colaborer in the vineyard of the Lord,
-MINATARE, Nebraska. R. O. SELF.

Graceland College.

The ninth annual commencement exercises of Graceland College, Lamoni, Iowa, will begin Saturday evening, June 10, when the faculty tender a reception to the graduating class.

On Sunday, June 11, at eleven o'clock in the forenoon, Elder G. H. Hulmes, of Independence, Missouri, will deliver the Commencement Sermon at the Saints' Chapel. Monday evening, June 12, is given the Athenian Literary Society for its annual commencement program. Tuesday evening, June 13, at eight o'clock, occurs the Chopin recital, given by the graduates of the Teachers' Certificate Course. Four constitute this class: Misses Laura, Jeannette, and E. Belle Kelley and Miss Marguerite Wicks.

On Wednesday, June 14, at ten o'clock in the forenoon, occur the commencement exercises proper. Judge H. K. Evans, Corydon, Iowa, has been secured for the address of the day. Special music will be a feature in addition to the special interest usually attending such events.

The public is cordially invited to attend these exercises, and we are sure the season will be one of profit to any who may attend. The programs for Monday and Tuesday evenings and for Wednesday morning, are as follows:

ATHENIAN COMMENCEMENT.

Monday, June 12, 1905, 8 p. m.

1. Vocal solo, Miss Jessie Pitkin.
2. Invocation.
3. Reading, Miss Lena Lambert.
4. Violin solo, Mr. Ray Omans.
5. Address.
6. Piano trio, Misses Helen and Bertha Anderson and Lucy Gunsolley.
7. Presentation of diplomas, Vice-president R. M. Stewart.

CHOPIN RECITAL BY TEACHERS' CERTIFICATE CLASS OF GRACELAND SCHOOL OF MUSIC.

Assisted by Miss Olive Bradley, soprano; Miss Zaide Ravidou, contralto; Miss Lenora Gaylord, reader.

Tuesday evening, June 13, 1905, 8 p. m.

1. Etude Op. 25 No. 7, Jeannette Kelley.
2. Nocturne Op. 37 No. 1, Belle Kelley.
3. La Miniature, Olive Bradley.
4. C Minor Polonaise, Laura Kelley.
5. Funeral March, Marguerite Wickes.
6. The Curtain, Lenora Gaylord.
7. Prelude Op. 28 No. 15, Belle Kelley.
8. Valse Op. 64 No. 1, Marguerite Wickes.
9. Nocturne Op. 9 No. 2, Jeannette Kelley.
10. In the dark, In the dew, Zaide Ravidou.
11. Tancredi Overture, Laura, Belle, Jeannette Kelley, Marguerite Wickes.

COMMENCEMENT EXERCISES PROPER.

- Song, Class.
Invocation, President Joseph Smith.
Concerto, Beethoven. (Selected from music class according to rank.)
Address, Judge H. K. Evans.
Presentation of diplomas, Vice-president R. M. Stewart.
Farewell song, Class.

A Dangerous Man.

All officers and members of the church are warned to be on the lookout for a dangerous lunatic, named Charles R. Francard, a member of the Armstrong, Kansas City, Branch, who escaped from the State Hospital in this city on the 27th

inst. He is under suspension from all church privileges by action taken in his home branch recently.

He is laboring under the delusion that he is a spiritual detective, and claims to be sent direct from God, to regulate and set the priesthood in order, and usually begins to write foolish and very threatening letters to branch officers and members. He has caused grave trouble in this city, also at Wheeling, West Virginia, and at one time was an inmate in the Nevada, Missouri, State Hospital, from which he escaped.

He is about 6 feet 1 inch tall, weighs 175 pounds, sandy moustache, light chestnut hair, pale blue eyes, peculiar expression, florid complexion, unusually long legs and arms, and extra large hands and feet, slightly stoop-shouldered, converses in a very low tone, except when he is excited; the little finger on each hand is stiff, and each are bent toward the palm of the hand; usually dresses in an old, black suit.

The physicians informed me that he has an incurable case of insanity; and that as he grows older he will become a very dangerous man. H. E. FRENCH, President of Branch.
COLUMBUS, Ohio, May 29, 1905.

Special Convention—Lamoni Stake Religio.

The resignation of our stake president and stake secretary makes it necessary to call a special session to elect to fill the vacancies. A session will, therefore, be held on Friday evening, June 16, at eight o'clock, just prior to the convening of the stake conference at Lucas, Iowa, for the above business and such other business as may legitimately come before the convention. Let all the locals send delegates, and let as many others interested as can do so be present.

D. L. MORGAN, Vice-president.
FLORA L. SCOTT, Librarian.
J. A. SIMPSON, Treasurer.

The Presidency.

MISSIONARY—LAMONI STAKE.

Notice is hereby given that Bro. D. C. White is laboring as a missionary in the Lamoni Stake, in connection with his duties as counselor to the Stake Bishopric.

JOSEPH SMITH, for Presidency.

LAMONI, Iowa, May 25, 1905.

Wanted.

Dear Readers of the HERALD: I am getting up a work which, when placed in the hands of our friends, will be evidence to the honest minds that the Reorganized Church of Jesus Christ of Latter Day Saints is in harmony with the church established by our Savior and the apostles in former days, in organization, doctrine, gifts, and blessings. In doing so I ask those that have any knowledge of the fulfillment of the following to send me a statement of same with the date and address, also give the address of some witnesses—about two names in your statement. Please avoid the spirit of boasting or selfishness. Write with no other motive in view save to confirm the faith of the weak and to lead the minds of the honest to search the Scriptures for the truth. I shall myself try to comply with the above in that which I shall say.

1. The visitation of angels; the results of their visits.
2. Dreams and visions. State whether visions were had at night or day.
3. The power of healing, sickness, broken bones, restoration to sight, healing of deaf, and dumb, and lame; drinking of poison, bites of serpents, burns, casting out of evil spirits, fulfillment of prophecy, discerning of spirits, speaking in other tongues. Give name of language spoken, nationality of person speaking, interpretation, by whom, name and address of one present that understood the tongue. Give briefly what you personally know. Address WM. LEWIS.

1118 Luzern Street, SCRANTON, Pennsylvania.

Reunion Notices.

To the Saints of North Dakota: As per resolution of last district conference our annual gathering and reunion will be held with the Richburg Branch, ten miles west of Westhope, Bottineau County, North Dakota, commencing Saturday, June 24, 1905. The increased attendance and interest of past years have demonstrated the universal interest and benefits obtained. We hope to see this excel all others in spirituality, practical knowledge, and experience. Brn. Heman C. Smith, minister in charge, Bishop Hilliard, and Eli Hayer of the seventy, and most likely all our local force will be present. We kindly invite and

will be pleased to welcome all. Westhope is on the Great Northern Railroad. Rigs will be on hand Friday and Saturday, June 23 and 24, to meet trains. No trains on Sunday on that branch. For those who bring teams, hay and pasture is provided free of charge. Let all bring tents who can. The Saints living in the vicinity will do all they can to accommodate the rest. A little extra building help. Our genial brother merchant, J. M. Spaulding, will be on hand with a supply of canned goods and other necessities. Come prepared to stay the full time until July 3. Whatever sacrifice we make our heavenly Father has promised to reward us one hundredfold in this life, and in the world to come eternal life. May God be with us. Wm. Sparling, Hecla, South Dakota.

To the Saints of Northeastern Missouri District, and all Others Interested: The district reunion and Sunday-school midsummer institute will convene Friday, August 25, and hold till September 3, on the beautiful ground of Bro. William Walker, three and one half miles northeast of Huntsville, and five and one half miles southwest of Cairo. Every convenience for the comfort of the Saints and campers necessary will be made by the committee. A boarding-table will be on the grounds, and meal prices will be as cheap as we possibly can make them. Provisions for those who desire to eat in their tents will be on the grounds, or purchased for them from town if their wants are made known to the committee. Tents 9½ by 12, and 12 by 14, will be rented to Saints and campers at cost price of same to committee. Pasture, good water, and straw for beds will be provided. Leading representatives of church and Sunday-school will be present. Watch for further notices with reference to railroad points where trains will be met by teams, etc. All wanting tents be sure to put in your order early; if you are there and have no tent or place to stay it will be your fault. Let either of the undersigned know your wants. J. A. Tanner, president, Box 896, Bevier, Missouri; W. B. Richards, superintendent, Box 457, Bevier, Missouri.

Conference Notices.

Alabama District conference will meet with the Flat Rock Branch, Saturday, June 10, 1905, at 10 a. m. J. R. Harper, secretary.

The Northeastern Illinois District conference will convene June 17, 1905, with the Mission Branch. Those coming by rail will be met at Sheridan on the Chicago Burlington & Quincy, or Seneca on the Rock Island. Please notify J. Midgorden, Route 58, Marseilles, Illinois, or the undersigned, when you are coming and what town you are coming to. Those coming after 12 o'clock Saturday can not possibly be met. W. E. Williamson, secretary, Route 57, Marseilles, Illinois.

Montana District conference will convene at Deer Lodge, Montana, at 10 a. m. Saturday, June 24, 1905. Jerome Wyckoff, secretary.

Convention Notices.

The convention of the Northeastern Illinois District Sunday-school association will convene at Mission, Illinois, June 16, 1905, at 2 p. m. The evening will also be occupied by the Sunday-school. Mary Anderson, secretary, Seneca, Illinois.

Alabama District Sunday-school convention will meet with the Flat Rock Branch, Saturday, June 10, 1905, at 4 p. m. Bertha D. Harper, superintendent.

Zion's Religio-Literary society of Chatham, Ontario, District, will convene at Cedar Springs, June 9, 1905, at 2 p. m. An interesting program along lines of institute work has been prepared. Anthony R. Hewitt, secretary, Chatham, Ontario.

Religio association of Southeastern Illinois District convenes at Tunnelhill, Illinois, June 16, at 10 a. m. Narcissus Hoover, secretary.

Religio convention of the Northeastern Illinois District convenes at Mission, Illinois, June 16, 1905, at 4 p. m. Mary Anderson, secretary, Seneca, Illinois.

Spring River District Sunday-school association will meet in convention at Weir City, Kansas, June 16. Mollie Davis, superintendent.

Died.

TROOK.—Ellen Trook was born July 24, 1841, in Auglouse, Ohio, died May 11, 1905, at her home. Our sister was married to Nicholas Trook, April 28, 1853, in Fremont County, Iowa. To them were born eleven children. The father and three

children preceded her. Eight are left to mourn their loss. Our sister was baptized June 16, 1872, by Robert Elvin at Nebraska City. She was faithful to the last and set a good example for her family, and told them to follow her. Funeral-sermon by W. M. Self.

HOUSTON.—Elder James Houston died at his home in Coallerville, Illinois, April 26, 1905, aged 66 years, 2 months, and 25 days. He leaves two daughters, three sons, a loving wife, a host of distant relatives and friends to mourn their loss. He was loved and respected by all who knew him, was devoted to the work of God and his family, and will be greatly missed by them. He was a gentle, loving husband and father. Funeral-sermon at the house by Reverend Pail.

FULKS.—Lily May, infant daughter of James and Mary Fulks, of Kings, Illinois, died Wednesday, April 26, 1905. Born December 4, 1904. Funeral-services in charge of, and sermon by Elder Jerome E. Wildermuth, at 2.30 p. m., Friday, April 28.

FULLER.—William E. Fuller, of New Canaan, Connecticut, a member of the Broad River Branch; died May 11, 1905, aged 57 years, 6 months. Funeral-services were conducted by Elder Joseph Squires, of Brooklyn, New York, at the house. Closing services at the grave by the Odd Fellows' society, of which he was a member.

The Primer of Forestry Completed.

As a source of positive information about what forestry really is, and to spread a knowledge of its methods, a book has been prepared by Mr. Gifford Pinchot, Forester of the United States Department of Agriculture and Chief of the Bureau of Forestry, entitled, *A Primer of Forestry*, which is published in two parts. Part I was issued in 1899, and has passed through several editions, reaching a circulation of about two hundred and twenty-five thousand copies. It deals with the life of a single tree, with trees as they exist in a forest, with the life of a forest, and with the enemies of the forest.

Part II of the Primer has just been published. It deals with "Practical Forestry," the purpose of which is defined as "to make the forest render its best service to man in such a way as to increase rather than to diminish its usefulness in the future." In other words, it means "both the use and the preservation of the forest."

Chapter I of Part II tells of the varied uses of the forest; specifies the four requisites if the forest is to yield good returns under management—protection, strong and abundant reproduction, regular supply of ripe trees, and growing space sufficient for each tree; discusses the yield of a forest, describing how it is determined and showing that it must keep even pace with the growth; and concludes by describing the different systems of cutting trees in such a way as to get the best returns from the forest, while at the same time improving its usefulness.

The second chapter discusses "Work in the woods." Conservative and ordinary lumbering are contrasted, and the great superiority of conservative work is shown. Information and suggestions are given on the work from the time the tree is found standing in the forest until it passes through some distant mill. The chapter is intensely practical, and indicates changes in present lumbering methods which will make for the advantage of the forest.

Chapter III is entitled "The weather and the streams." It discusses the influence forests have on climate, and explains in detail the effect of forest cover on temperature, moisture, evaporation, rainfall, and fallen rain. One of the most vitally important functions of the forest is to restrain the fallen rain, to prevent erosion of the soil, and to store away the water for gradual use in the future.

Chapter IV, the last, is a short sketch of the history of forestry abroad and at home. Important events in forestry in this country are recorded down to the first of this year. The showing of the United States in this field is behind that of every other civilized nation. Still initial steps of high promise have recently been taken, and there can be no question but that the development of a truly American system of forest management, adjusted to our own conditions, is now fairly under way.

Part II of the Primer supplements Part I, and the two together give the fundamentals of forestry in terse and compact form. Part II is illustrated by eighteen plates and forty-seven text figures. In typographical execution and general appearance it is an exact counterpart of Part I. The Primer as a whole will be read with profit by every one who takes a practical interest in the forests and who wishes to see them protected and properly developed as one of the greatest resources of the nation.

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\$12.25 to Niagara Falls and return

via Nickel Plate Road, June 18, 19, and 20, with return limit of June 24, or by depositing ticket limit of July 14, may be obtained. Through vestibled sleeping-cars. Three through daily trains. No excess fare charged on any train on the Nickel Plate Road. Meals served in Nickel Plate dining-cars, on American Club Meal Plan, ranging in price from 35 cents to \$1; also service a la carte. For further information, write John Y. Calahan, General Agent, 113 Adams Street, Room 298, Chicago, Illinois. Passenger station at Chicago, corner Van Buren and La Salle Streets, on the Elevated Loop. Chicago city ticket offices, 111 Adams Street and Auditorium Annex. 10 23-2t

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The most attractive eastern excursion during the coming summer, will be to Asbury Park, N. J., on occasion of the Annual Meeting of National Educational Association, July 3d to 7th, inclusive, via the Nickel Plate Road and its connections, either the West Shore or Lackawanna Road, with privilege of stopover at Chautauqua Lake points, Niagara Falls and New York City. Rate \$21.35 for the round-trip. Dates of sale, June 29 and 30, and July 1, and 2, with extreme return limit of August 31, by depositing ticket. Patrons of this route, may have the choice of a ride over the most interesting mountain scenery in New York and Pennsylvania, and through the celebrated Delaware Water Gap, or through the beautiful Mohawk Valley and down the Hudson River, which also includes the privilege of a ride on day line boat on Hudson River, between Albany and New York City, in either direction, if desired. No excess fare charged on any train on Nickel Plate Road. Meals served in Nickel Plate dining-cars, on American Club Meal Plan, ranging in price from 35 cents to \$1; also a la carte. Chicago Depot, La Salle Street Station, corner Van Buren and La Salle Streets. City ticket offices, 111 Adams Street and Auditorium Annex. For further particulars, address John Y. Calahan, General Agent, 113 Adams Street, Room 298, Chicago. No. 7 23-4

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The Saints' Herald

18505
O'Hayes
Number 24

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

Volume 52

Lamoni, Iowa, June 14, 1905

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

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Editorial

A MISTAKE.

Some of the brethren in the field who have made promises to correspond with their stay-at-home brothers, find after a while that it is an irksome job, which they have not the time and inclination to perform, so they shirk the list by writing their friends through the HERALD, with the view of "treating all alike," etc.

This would be all right if the writers knew that the ones to whom they promised to write take the HERALD, and would be sure to see their communication, and accept it as a fulfillment of the promise made to them, which it is not.

Another thing these writers ought to be sure of, it strikes us, and that is that the four thousand and odd readers of the HERALD to whom they made no promise to write would be pleased to see their names at the end of a letter, and would read with interest what they had written. It is worth a thought whether such a method of keeping a promise is a fair compliance with what was promised, i. e., a friendly, brotherly, personal letter for the eye of the reader alone.

EDITORIAL ITEMS.

Bro. Joseph F. Burton and wife arrived at San Francisco, May 18, well and in good spirits. Bro. Burton left the affairs in the South Sea Islands Mission in fairly good shape in the absence of any one sent by conference to take charge. Questions with the French government were amicably arranged and our folks were to be accorded similar rights as other religious bodies received. He writes at the close of his letter of May 27: "I feel very grateful to the good Master and to you all for permitting us to return, and yet I feel a great longing for the well-being of the dear Saints there. If I were a little younger I would like to go back, although in this wonderful land everything is just splendid and one likes to feel himself free."

Just now the Government is struggling with the immigration question, the Isthmian Canal, the reciprocity question and the divorce question; that is to say, these are among the leading questions being

agitated among the lawmakers, the politicians, and the people.

The first of these is quite important from the fact that for reasons not so well understood by everybody a class of immigrants is reaching the United States, which is not only undesirable but an element of danger to society; so it is asserted by some, and restrictive measures are suggested as necessary to prevent this undesirable class from becoming absorbed into our heterogeneous population.

The time was when Uncle Sam was rich enough to provide land for all comers; that day now is passed and how the average man may establish himself as a citizen is a pretty serious question.

The opportunities for mixed and miscellaneous stealing offered by the carrying on of the building of the great national ditch, the Panama Canal, must necessarily give trouble to an honest effort to accomplish it, and it may be a wonder if a commission can be selected which from start to finish will keep the governmental skirts clear of just charges of "graft" and speculation. We can only hope for the best.

That there should be a system of equitable reciprocity between the United States and all other nations, by reason of which the home government should be able to make available the resources of the country for foreign trade and commerce to the best possible advantage is plain to everybody, but in this as in other directions there is opposition from corporations and private interest which may appear to be invaded or discriminated against, so varied are the complex interests and business industries of the country. Who can see the way out of the labyrinth?

It is being pretty well agreed upon in public opinion that there is need for a general law of divorce in the formulation and enforcement of which the sacred nature of the institution of marriage should be forcibly taught and conserved by law.

Doctor S. Parkes Cadman of Brooklyn holds that the law should free the innocent person and impose life-long restraint from remarriage of the guilty one in cases of divorcement. Doctor Minot J. Savage thinks that many of the divorces are to free from marital oppression the woman in the case, and that there ought to be a uniform law prevailing everywhere in the United States on the subject.

It is evident that for a question so largely a moral and social one suitable legislation is difficult. For this society, the church, the pulpit, and the forum are largely to be blamed. The ethics of Christ's gospel must be applied, and were this done by society legislation would not be needed.

On Sunday, June 11, through the energetic efforts of Governor Folk the saloons and the barber shops in the city of St. Louis were closed, the police enforcing the order of Governor Folk under statute provi-

sion ordering the cessation of the sale of intoxicants in the State. Of it the *Chicago Tribune* says: "Throughout the State similar conditions prevail. Hannibal, which has shown some disposition to ignore the closing order, surrendered completely and was absolutely dry. St. Joseph, Kansas City, Springfield, and other big towns are reported thoroughly law-abiding, while smaller towns gave in weeks ago. Had it been possible for a man to visit every town and hamlet in Missouri to-day, June 11, he probably would have been unable to buy a drink of intoxicating liquor."

Bro. James Caffall desires the following corrections in the reading of his article, "Two assemblies," in *HERALD* for June 7.

In paragraph 3, line 3, it should read, "I risk the assertion" instead of "observation."

In paragraph 6, line 6, it should read "man is inveigled," instead of "inveighed." The latter word means nothing in the sentence. It is a typographical error.

"A letter that leaves a sting should never be written. There is a great temptation to say smart things in a letter. They sound so nice to you, when your typewritist leaves the completed letter on your desk.

"But how do they sound to the other fellow? All the smartness has oozed out before the missive has reached him. Only the ugly brutality remains.

"Read the letter over; admire it and yourself; read it to your clerk, to the office boy, to the cat, if you must show it to some one. Then tear it up, and write another.

"State your case as fully as you wish, and as strongly as it will stand. You can do all that and still be polite and friendly. Make no threats. Use no taunts. Keep out bravado and bluster."

"Some day there is going to be a terrible revolt in this country against the 'boiled shirt.' We are not going to wear boards on our bosoms surmounted by picket fences when the laundryman feels cross and cuts a saw-edge on our collars. American manhood is going to rise in its might some day and carefully drop the starched shirt over into the next lot where the tin cans are. To-day we have not the nerve to do it. We are under the domination of social and commercial propriety to such an extent that we do not dare to arise and proclaim our freedom in the name of liberty of person and freedom of conscience. Some day we will wear soft shirts and flowing collars and the man who wears a starched board on his bosom and a sheet iron ring around his neck will be known for the conceited and artificial fellow that he really is."—*Minneapolis Journal*.

Original Articles

THE WONDERFUL WORKS OF GOD.

The illuminating rays of the sun; the great central orb of the universe, sheds its splendor over the earth to warm, protect, and preserve the earth and its creatures, with all of its vegetable life, against the icy breezes that sweep down from the far North from off the ice mountains, which no man has ever yet been able to penetrate since the Lord placed the ten tribes of Israel beyond those icebergs for protection and preservation until he shall call for them. And while man has been striving to penetrate this far-off region for many years, and while many adventurous mortals have lost their lives in their efforts to accomplish this object, and while men may continue to strive to do so, yet it is clear to my mind that this will never be done till the God of Abraham, Isaac, and Jacob shall call, O ye sons of Israel, return to the land of your inheritance, which I gave unto your fathers, and to their children after them. When this time comes, then those great frozen hills will flow down, and the way will be opened, and those long lost exiles will return to their land and be for ever established, when the wilderness and the solitary places shall blossom as the rose, when Lebanon shall have become a fruitful field, and the fruitful field shall be esteemed as a forest, and Jesus Christ shall come to take the throne of his father David, to reign henceforth even for evermore.

What a wonderful being our Father in heaven is! When I think of his goodness, mercy, and love that have been manifested that we, poor fellow creatures, might be redeemed from our lost conditions, and be brought back into his presence, and that in our day he has set his hand the second time to gather together his elect, to gather together the pure in heart from all countries and climes, to gather together in one all things which are in Christ, both in heaven and upon the earth, it makes my heart and soul glad. But when I begin to reflect upon the gifts and blessings that God has in store for his creatures, and that he has promised to his children in the beautiful gospel, which he has committed to the earth in our day, and for our good, the fact is forcibly brought to mind, that we who have taken upon ourselves his name are living (or at least a great many of us) beneath our privileges, so far as enjoying the gifts and blessings of the gospel is concerned, because of our failure to discharge our duty as we might if we could only get the consent of our minds to more fully consecrate ourselves to the Lord as we should.

I know that this latter-day work is true; that it is the work of the Lord; and, dear Saints, so do you. We have all been made to rejoice many times in this work, and in the hope that one day Zion would be redeemed, and the pure in heart be gathered together to meet our Savior, and enter into that beautiful rest

to reign as kings and priests unto him, when he comes to reign as King of kings and Lord of lords.

We read in the inspired writings of the apostle Paul, 2 Corinthians 13:5, where he says to the saints in his day, "Examine yourselves, whether ye be in the faith." We read in Acts 15:9, that it is by faith that our hearts are purified, and in Acts 26:18, that it is by faith we are sanctified. We read in Romans 3:28 and 5:1, and Galatians 2:16 and 3:24, that it is by faith that we are justified. We read in Romans 11:20 that it is by faith we stand; in Galatians 2:20 we read that the apostle Paul said that the life that he then lived in the flesh he lived by the faith of the Son of God, who loved him and gave himself for him. In Hebrews 11:6 we read that it is impossible to please God without faith. In James 2:17 we read that faith without works is dead, being alone. In James 2:22 we read that by works faith is made perfect. In James 2:24 we read that it is by works and faith that we are justified and not by faith only. This same apostle says in chapter 2, verse 18, "Show me your faith without your works, and I will show you my faith by my works." So, then, dear Saints, let us examine ourselves, whether we be in the faith.

If we want to be pure in heart, if we want to be sanctified, if we want to be able to stand when the Redeemer comes to claim his own, let us live by every word that proceedeth out of the mouth of the Lord, whether in ancient times or in this age, whenever and wherever he speaks. Let us strive to obey; and while we wait and wish and pray for the redemption of Zion, let us remember that the Lord has said through his servant, "Gather my Saints together, those that have made a covenant with me by sacrifice." Let us remember the law by which the means is to be placed in the hands of the Lord's servants to enable them to send and carry the gospel to the nations of the earth, which law is the law of tithing and consecration.

We are, it is true, many of us very poor in this world's goods, and in hard circumstances; but we read that our Savior, though he was rich, yet he became poor that we through his death and sufferings might be made rich. We hear him exclaiming, "The foxes have holes, and the birds of the air have nests; but the son of man hath not where to lay his head." And yet we hear him saying that he always did those things that pleased his Father; and for that reason he always knew that whatsoever he asked of the Father he would receive it. He left us an example, that we should follow his footsteps, and he said to the scribes and Pharisees, "Ye pay tithe of mint and annis and cummin and have omitted the weightier matter of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone."

We read somewhere that no good thing will the Lord withhold from them that walk upright before

him. I believe it has been stated by revelation in these last days that he that is tithed shall not be burned at the coming of our Lord. So, then, we see that tithing is a part of the perfect law of the Lord, and should be obeyed, as much so as any other part of it.

The people all over the world are organizing to try to better their condition.

They are enriching their land, inventing machinery to enable them to cultivate more of the soil, so as to make bountiful crops. Yet some possibly will not hear the word of the Lord, nor heed the perfect law when the Lord has said, in Malachi 3: 10-12:

Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of hosts, if I will not open up the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts.

And in the same chapter, verse 6, he says:

I am the Lord, I change not; therefore ye sons of Jacob are not consumed.

And Paul says:

Jesus Christ the same yesterday, and to-day, and for ever.—Hebrews 13: 8.

Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.—Hebrews 12: 1, 2.

And having these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh, perfecting holiness in the Lord, and "receive with meekness the engrafted word, which is able to save." Let us each strive to prove "what is that acceptable and perfect will of the Lord," and if possible place ourselves in that attitude that we will be worthy to receive the blessing he has in store for us. May we all hear and obey, is the prayer of your humble servant,

P. B. BUSSELL.

BOWDEN, Texas.

WILL THE GIFTS AND BLESSINGS CEASE, AS WE ATTAIN TOWARD PERFECTION?

The above, no doubt, will seem to be a strange question to propound to Latter Day Saints, or a peculiar caption for an article addressed to the HERALD readers; and we feel like apologizing for writing upon such a question, but recently we heard the position taken that the reason that the gifts and blessings are not enjoyed, in some localities, to that extent as formerly, may be because we are getting nearer perfection, and hence because of such advancement we do not need the manifestation of the gifts to the extent that in our earlier experience

in the church. This position was taken in a public discourse delivered to a congregation of Latter Day Saints. The argument was made that miraculous manifestations received by an individual, or a people, were an indication of their ignorance and imperfection. The proof-text cited was in Paul's First Epistle to the Corinthians:

Charity never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away.—1 Corinthians 13: 8-10.

This is the text so often used by our enemies in the attempt to prove that the gifts and blessings have ceased, but it is used without avail.

It is apparent from the apostle's language that he understood that their prophesying, speaking in tongues, and their knowledge was only "in part." That that which was in part was to be done away at some time. That it should be done away when perfection comes, and not before.

Will the coming of perfection obliterate all prophecy, tongues, and knowledge? If so, then there will be no knowledge. But when I ask, Will we know less then than now? I am answered, "No; we will know more then than we do now." Very good, then. It is our partial or imperfect knowledge that is to vanish away at the coming of perfection, and shall be supplanted by knowledge complete. This being true, why will not the same apply to prophecy and tongues? That which is in part shall be done away, but it will be swallowed up of that which is whole—complete—perfect. All will then have the spirit of prophecy,—“for the testimony of Jesus is the spirit of prophecy,” (Revelation 19: 10,) and surely we will have the “testimony of Jesus” when perfection comes—and there will be no need of one teaching another. (See Jeremiah 31: 34.) All will have the gift of tongues to the fullest extent, even to having a “pure language.” (Zechariah 3: 9.)

But please take notice that Paul *did not* say miracles should cease. Neither is there anything in any of God's revelations to man indicating that miracles should ever cease, either gradually, by reason of our development towards perfection, or abruptly by any means, save it be the *unbelief of the people*.

By referring to Isaiah 11: 15, 16 and 60: 19, 20 we can see that miracles—great ones too—are to be done at or near the time of the end. Note the following:

Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought the children of Israel out of the land of Egypt; but, The Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land.—Jeremiah 23: 7, 8.

Great miracles were done in leading Israel out of Egypt, but the miracles and events connected with

leading Israel from the north countries, etc., will evidently be so much greater, that they will cease to use the old proverb, and take up a new one. This shows great miracles to be done in the future. Much more might be presented along this line, but the foregoing is sufficient.

But suppose that Paul had really said, or meant, that all gifts and blessings should cease when perfection comes, What then? Well, the time has not come yet. He does not say, As we advance towards perfection, so shall these things cease; but, "When that which is perfect is come, then that which is in part shall be done away." Perfection has not come yet (perfection as referred to by Paul is certainly the same condition prophesied of in Isaiah 11:9 and Jeremiah 31:4), hence these gifts and blessings will continue—though in part—as it is God's will to bestow, and his children are worthy to receive. Better not be too anxious to conclude that they are not needed.

Now for a few quotations from the Book of Mormon, that will apply here:

For behold, I am God; and I am a God of miracles; and I will show unto the world that I am the same yesterday, to-day, and for ever; and I work not among the children of men, save it be according to their faith.—2 Nephi 11:18, small edition.

This represents God's unchangeability in regard to miracles. He is a "God of miracles," "the same yesterday, to-day, and for ever." And it also teaches us that if we are not enjoying spiritual favors, it may be accredited to our lack of faith, rather than to our "great advancement towards perfection."

Again:

And there was not any man who could do a miracle in the name of Jesus, save he were cleansed every whit from his iniquity.—3 Nephi 4:1.

Now hear Moroni:

And again I speak unto you, who deny the revelations of God, and say they are done away, that there are no revelations, nor prophecies, nor gifts, nor healing, nor speaking with tongues, and the interpretation of tongues. Behold I say unto you, He that denieth these things, knoweth not the gospel of Christ; yea, he has not read the scriptures; if so, he does not understand them. For do we not read that God is the same yesterday, to-day, and for ever; and in him there is no variableness, neither shadow of changing. And now, if ye have imagined up unto yourselves a god who doth vary, and in him there is shadow of changing, then have ye imagined up unto yourselves a god who is not a God of miracles."—Book of Mormon 4:6.

In harmony with the foregoing we cite the reader to a revelation given December, 1830:

And it shall come to pass, that there shall be a great work in the land, even among the Gentiles, for their folly and their abominations shall be made manifest, in the eyes of all people; for I am God, and mine arm is not shortened, and I will show miracles, signs and wonders, unto all those who believe on my name. And whoso shall ask in my name, in faith, they shall cast out devils; they shall heal the sick; they shall cause the blind to receive their sight, and the deaf to hear, and the dumb

to speak, and the lame to walk: and the time speedily cometh that great things are to be shown forth unto the children of men; but without faith shall not anything be shown forth except desolations upon Babylon, the same which has made all nations drink of the wine of the wrath of her fornication.—Doctrine and Covenants 34:3.

Here we find that the Lord plainly declares that he will show miracles, signs, and wonders, not to the "ignorant and imperfect," but *unto those who believe on his name*. So then it matters not who we are, if we do not receive any of those things, it can clearly be seen where we stand. Again:

Wherefore, beware, lest ye are deceived, and that ye may not be deceived, seek ye earnestly the best gifts, always remembering for what they are given; for verily I say unto you, They are given for the benefit of those who love me and keep my commandments, [not for the ignorant and imperfect ones. H. E. M.] and him that seeketh so to do, that all may be benefited that seeketh or that asketh of me, that asketh, and not for a sign that he may consume it upon his lusts.—Doctrine and Covenants 46:4.

The above needs no comment. Dear Saints, let us be consistent. And should we find that in some respects we do not enjoy the gifts of the Spirit to that extent as formerly, let us not excuse ourselves, and make the sad mistake of saying that it is because we are not so ignorant as we were, and that we are more perfect than when we enjoyed those blessed favors bestowed by the Spirit of God, but rather let us examine ourselves, and our standing before the Lord, in the light of his word, and see if the cause can not be traced to our lack of faith and worthiness.

H. E. MOLER.

COVINGTON, Kentucky, June 1, 1905.

THE RESURRECTION.

I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live.—John 11:25.

More than seven hundred and forty years before the crucifixion, the prophet Isaiah testified that the Savior would make his grave "with the rich in his death." (Isaiah 53:9.)

The Jews who took part in his crucifixion desired to "make his grave with the wicked," which was to cast him out without burial, with criminals. But they were foiled in this design by one of their own wealthy rulers; Joseph of Arimathea, who, in this darkest hour for the followers of Christ, stepped out boldly and took his stand for the crucified Savior. Joseph had great influence with Pilate, and begged from him permission to take the body from the cross and give it honorable burial. Pilate, who was conscience-stricken for condemning the Lord, readily gave the desired permission. Tender, loving hands took the Savior from the cruel cross, and bore his body to the new tomb which had never been used before, and there he was laid, thus literally fulfilling the statement of the prophet.

Although poor while in life, his body at death was

laid in the new rock-hewn tomb of the wealthy ruler of Israel. No greater honor could have been shown to the dead than was accorded to Jesus by Joseph and Nicodemus.

Of his rest in the tomb we read in the beautiful language of David:

Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. For thou wilt not leave my soul in hell [the grave]; neither wilt thou suffer thine Holy One to see corruption.—Psalm 16:9, 10.

In the hour of death the faith of Christ took hold upon the promises of God. He laid down his life in the full assurance that he would soon hear the call, "Jesus, thou Son of God, thy Father calls thee." Solomon had said, "The heaven of heavens can not contain him."—2 Chronicles 2:6. Paul, speaking of his death, said: "It was not possible that he should be holden of it."—Acts 2:24.

Early on the first day of the week, a bright and powerful angel appeared at the tomb; the Roman guard fell as dead men before his glorious brightness; the stone was rolled away and at the command of the heavenly messenger the bands of death were broken, and the Savior came forth a mighty conqueror. Henceforth the resurrection of the dead was a reality. It is to this resurrection scene that the apostles looked as the sure promise of the future reward of all the faithful. Says Christ: "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live."—John 11:25.

Christ died "that through death he might destroy him that had power of death, that is, the devil." (Hebrews 2:14.) Satan claimed all who had fallen in death as his subjects. The resurrection of Christ broke the power of death. From that time the Devil knew that his hold on the human family would sometime be broken, and that his days were numbered.

Paul, looking forward to the general resurrection which is to take place at the second coming of Christ, describes it in the following words:

For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words.—1 Thessalonians 4:16-18.

Our future reward is placed at the time of the resurrection, for the Savior says, "For thou shalt be recompensed at the resurrection of the just."—Luke 14:14.

Paul bases his entire hope for future life on the resurrection of the dead. He says if there is no resurrection, "then they also which are fallen asleep in Christ are perished." But this is not possible, "for since by man came death by man came also the resurrection of the dead. For as in Adam all die, even

so in Christ shall all be made alive." "For the trumpet shall sound, and the dead shall be raised incorruptible and we shall be changed." (1 Corinthians 15:12-22, 52.)

Isaiah looked beyond the grave when he testified:

Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead.—Isaiah 26:19.

Job was willing to rest his future hope on the resurrection:

If a man die, shall he live again? all the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands.—Job 14:14, 15.

Where was Job to wait? Here is his own answer:

If I wait the grave is mine house: I have made my bed in the darkness.—Job 17:13.

He that conquered the grave shall come to this earth again, and at that time "the dead shall hear the voice of the Son of God: and they that hear shall live." (John 5:25.)

May each and every one of us live in such a manner before God that we may dwell with him at his second coming.

SARAH RODGERS.

BOONE, Iowa.

THE CHURCH IN SCOTLAND IN AN EARLY DAY.

Soon after the establishment of the church in America, Joseph Smith sent two missionaries to Scotland. When they landed in the city of Glasgow, one says to the other, "Here we are, strangers in a strange land, not a penny in our pockets, and no friend to meet us." A man then stepped up to them and said, "Gentlemen, you may not have a penny in your pockets, but you are not without a friend; come home with me." The Lord had shown this man, in a vision, those men coming in a ship, and what he was to do for them, so he was there to meet them. They went home with him, told the gospel story, and that man and all his household were baptized. Thus the Lord had prepared the way for the good of all, and the good news spread from city to town and village, till thousands obeyed and rejoiced in the light revealed. And of a truth it could be said, The Lord worked with them, confirming the word with signs following the believers; for many were the miracles done in the name of the Lord. The blind received their sight; the deaf had their hearing restored; and even the dead were made to live again.

It would be too long to write it all; but two remarkable cases of healing are worthy of mention. A man was carried home from the mine so badly hurt that the doctor and three of his assistants said they could do nothing for him. He was as good as dead; but through the power of God he was restored hale and strong. A young man had his hand so badly smashed

between the bumpers of some railway wagons that the doctors said it could not heal, it would have to be cut off. "Nay," said the young man, "I could not do without my hand." Through the anointing with oil in the name of the Lord, the man had his hand restored to use again. An infidel used to tell this story: That he was at work in a shaft, digging down for coal. They had got so deep that the dirt and rocks they dug had to be hoisted up to the surface by steam. One day they had got ready to blast, lighted the fuse, and given the signal to be hoisted up out of the way of the blast, but behold the engine would not work. The Saint looked at the infidel and said, "Are you afraid?" The infidel said he was. "Then," said the Saint, "get into that corner and I will tumble the hoisting-tub over you." So the infidel sat down in the corner, the Saint tumbled the tub over him, then sat down on the tub and sang, "We are the true born sons of Zion." The blast went off, the rock showered all around, the Saint was not harmed. This infidel could not understand how a man in the face of death could sit on a tub and sing, nor could he ever see that it was a fulfillment of the words of Christ, wherein it is written that we have a joy which the world knows not of.

And truly in those days there were many joys, and much cause for thanks and praise to God, for the wondrous gifts of his love.

None were rich as to the riches of men in this world, nor were any learned as to the learning of men. Nearly all who received the gospel were from the ranks of the sons of toil, fishers, weavers, laborers, and miners. Many were despised among men because of their poverty. Those were the days of simplicity. The conferences were a counseling together for the spread of the gospel. They would volunteer to go two and two to live in a town or village, where they could find work at their own occupation; thus they worked by day, and preached, and talked gospel in the evenings. Sometimes it would be a priest and teacher, for in those days both teachers and deacons preached, and were active men in the branches. And thus the gospel was spread from town to village, till there were three district conferences, and thousands rejoiced in the glad tidings.

There was no system of tithes then, but if a brother or sister was out of work, or in trouble, the teachers reported the trouble. If the deacons had no offerings in hand, there would then be a chipping in of sixpences, and shillings, till the one out of work had equal wages. Yes, they lived together, worked together, and were glad to aid and receive help one from another; and in this way their love for each other was truly manifest.

What might have been no human can tell, had not the blighting blast come from Utah. Yes, the glad sound of the gospel came to them from America. Surely, no evil could come! They too readily

accepted the change, and polygamy, blood atonement, Adam our father and god, were taught as the higher principles, and the cry was, "Gather home to Zion; there you will receive your washings, anointings, and endowments, in God's temple." Then the cry of tithing, "A tenth of all you earn" to support the tramps from Utah. The native elders were set aside, and in their place were the men with the holy garments, which had a hole in the knee and one in the breast, and what wonderful tales and needless lies they told. Half of the church fell away and would not accept the teachings of Brigham Young. Since that time till now the name of Saint has become a hiss of scorn among the people. How can it be otherwise, for there are the tramps from Utah! Some of them confess to two or more wives, and polygamy, and all things taught by Brigham Young, are taught there to this day. There have been some attempts to establish the Reorganized Church, but as yet it has little success because of the wickedness of some, and the lack of wisdom in others. Just what may be can not be told.

Some have said that the Scots of to-day are a degenerated, whisky-drinking race. Four years ago I spent a three-years' sojourn in Scotland, and I can truly say that I found the people of to-day as honest, just, and upright as are good men anywhere, and temperance societies flourish in all the towns and villages. In the town where I was born is a large temperance society, all of my kindred are members, some of them active leaders, and most all of the young men and maids were members. From my kin I learned much that was good, and I am sure that the Scots of to-day are as good advocates of right-living as were their fathers. I saw no drunk person in that town, nor a young man or maid drunk, all the years of my sojourn. It is true Scotland to-day has a large foreign population at work in mines and ironworks who do drink, and they are, just like the Italians and others in America, living by themselves. I have seen on a Saturday evening in a mining-camp in Montana a big wagon-load of strong drink, all two horses could draw, taken up to the foreigners' part of town. We knew they got drunk, fought, and even killed each other; but we never said those were the American people.

One of my joys was the street-preachers in Scotland. Yes, in every town and village they were there rain or shine, at the time appointed. Nearly all had fine music and good singers, and just listen to their testimony of what the gracious Lord, the Christ, the Savior of men had done for them! It is true it was after the traditions of their fathers, and I was led to think, "Now what acceptance have those with the Lord," and I was given to understand that they were just as acceptable before the Lord as we were, and would be so till such time as contention would cease and jealousies and pride among the

elders be set aside, and they obeyed the command, "Love ye one another, even as I have loved you." I have oftentimes sorrowed because I do know of this pride and these jealous contentions; but I was glad and greatly comforted to know the Lord was no respecter of persons, but that in every nation those who sought him and worked righteousness were accepted; and that every one is rewarded for his work for good among men.

I have long been satisfied that Zion can not be built up in accord with the systems of men, and have been comforted to know that the time is at hand when the Lord shall set up and establish peace, and a place of safety for those of the righteous among all nations. Then shall the righteous of all nations gather home to Zion with songs of everlasting joy.

W. PENMAN.

ODESSA, Missouri, May 31, 1905.

TOBACCO-USING.

I often thought I would contribute a few thoughts on the subject of tobacco, and the results of its continued use; and after reading a resolution introduced by the Fifth Quorum of Elders, and adopted by General Conference, April 17, 1905, instructing the board of publication of our church periodicals to cease the publication of a remedy for the cure of the tobacco-habit, commonly called Quit-to-bac, I am now more impressed than ever to write, and if any one can or will profit by my experience, to God be the praise. I will say first that I heartily indorse the resolution and its adoption. I was a veteran and a slave of the tobacco-habit for about twenty-two years. I used it in every conceivable manner. First I began smoking cigarettes, and would chew occasionally. Before a great while I became so addicted to the use of it that the cigarettes did not satisfy the great desire I had for it, and my boyhood days being spent upon a ranch and my surroundings being so that I could not indulge in the cigar, I took up the pipe-habit. For several years I kept up a constant chewing and smoking.

When I began shipping stock in the Northern and Eastern States I dropped my pipe and took up the cigar, still retaining the chewing part of it. It became such a habit with me, and I used it to such an extent that it became part of my nature. Finally my health began to fail and I then began to realize my condition, and to try to stop using it; but I soon found that I had something to do to master the situation. About that time I joined the church, and naturally wanted to get rid of all my bad habits. My health kept failing me and I tried all the harder to quit using tobacco, until finally I saw that it was beyond the power of man in my condition to quit it. The doctors told me that I must quit it or die. I tried with all my might and strength to quit it, real-

izing it was a filthy habit, and that my life depended on it. So I promised myself several times that I would quit it, live or die. If I went four to six hours without it I would become a complete wreck, great drops of perspiration would stand out on my brow, and I would actually lose all control of myself, and of course go back to using it.

During all the battle that I had I was a constant churchgoer; and I want to say right here that I had some of as hard sermons preached to me about using tobacco as could be preached; and from personal experience, and for the good of others, I would say to the priesthood to never try to whip one in line who is addicted to the tobacco-habit, with the spirit of man, but be an example to them, go in the lead, have patience with them, pray with them that they might receive of Almighty God that Spirit that will enable them to overcome; for I tell you, brethren, it is beyond the power of man to overcome it when he gets in the condition I was in.

I commenced praying to God for help, and I prayed without ceasing for months and months. I promised God that if he would help me to overcome, I would never partake of it again, and that I would serve him the rest of my life; and I can say that just as soon as I got myself in the proper condition and trusted to God, he came to my rescue and that on the fifteenth day of last April, one year ago, I laid it down without any trouble at all. I continued right on with my office-work and have been blessed continually in my efforts. I have long since learned that the promises of God are sure and steadfast, and that if any one will follow after the Spirit that is in this great latter-day work he will never partake of the evil things of this world. I would like to convey to the world my thoughts in words upon this subject as it were in thunder tones and warn the fathers, the mothers, and sisters to not neglect their dear ones who are going off after the tobacco-habit.

As a result of my getting rid of it I will say that my health has greatly improved until I am now in better health and weigh more than I have in several years. And to those who use tobacco I will say by experience that the greatest remedy or helper is Almighty God, the great Physician of all. Take the matter to God in prayer, and just as soon as you go to him in earnestness and in humility, just that sure he will come to your rescue, and you will be a better man physically and you will be a better man financially, and best of all better fitted and prepared to do God's will.

Your brother in the one faith,

ED N. McRAE.

"We make provisions for this life as if it were never to have an end, and for the other life as though it were never to have a beginning."—Addison.

Selected Articles

A PETRIFIED FOREST COVERING THOUSANDS OF ACRES.

Lying in the eastern part of Arizona, scarcely outside the borders of the Painted Desert, and glistening like a field of hugh, rare gems under the rays of the seldom-clouded sun, is the famous Petrified Forest of the United States. It is a parched and almost barren expanse, covering several thousand acres, strewn with prostrated monuments to epochs in the history of vegetation otherwise unchronicled.

To what age these petrified logs owe their origin, and of what epoch and evolutionary processes they mutely tell, is unknown, but their antiquity is well testified to by their appearance.

The opinion, doubtless well founded, is that at some time in the misty past a large forest of stately pines grew here. Years passed, and in the course of time they were prostrated by some unknown force, probably by eruptive volcanoes, to the earth, and over them drifted snow-like layers of sand. Next over the area spread the waters of an inland sea, and all traces of the once green forest were crowded into complete oblivion. After another lapse of unreckoned time the sea vanished, and craters belched forth volcanic spume, to serve as a mantle to the ocean bed. The forest of the past slept, forgotten. In the ever-changing contour of the earth's surface, Nature is not always building. Material is indestructible and nonincreasable. Consequently, to follow the periods in which the mantle over the forest was being builded, there must come a reversing time. It came. Rains fell, and as the water hurried toward lower levels, it gnawed the mass and labored constantly toward the resurrection of the pines. Erosion was at work, and after centuries it has accomplished its object over the greater portion of the area—the logs from the ancient forest are revealed to modern eyes. But how changed they are! As they reposed in their grave, the sybaritic chemistry of Nature transformed them from sappy and sapless wood into logs of stone.

Such is briefly the conjectured history of the Petrified Forest, which, having recently been set aside as a Government reserve, is divided into an eastern and western section, respectively containing about two thousand and three thousands acres of practically valueless land. Such has been Nature's work in the creation of the garden of monuments to ancient vegetation, which hundreds of people from all parts of the world are annually flocking to view.

Leaving the Santa Fe Railroad at either Holbrook or Adamana, the traveler engages a carriage, and starts southward toward the forest. The trip at the start is uninteresting, for there is naught to view save a limitless plain; but after riding a few miles, stray bits of petrified wood sparkling by the road-

side begin to attract his attention. In a few minutes he espies larger and larger blocks. Presently there appear trunks of trees, then huge logs, some more than a hundred feet long, tumbled about in confusion, or lying just as they were bared by the action of the elements in the process of resurrection.

The traveler is now in the Petrified Forest. In every direction are to be seen pieces of petrified wood, ranging from the size of a toy marble to blocks and logs eight and nine feet in diameter. Some are still partly buried beneath shale, and occasionally from the side and near the top of some mesa, with which the ancient ocean bed is dotted, projects the end of a log. Here is an excellent opportunity to study the effect of erosion. The mesas, many towering sentinel-like, are composed of shale, clay, and sandstone, and down their sloping sides wind many crevices. When it rains here, which is seldom now, water trickles down these crevices, and thus small particles of the mesa's substance are borne away. By pondering upon this sight, one is given a faint idea of the number of years that have passed since this thick blanket began to erode.

Stepping from the carriage and strolling about, one notices segments of logs, almost always broken by transverse fracture, representing nearly every conceivable color, and with all its different shades. Among them are black, red, white, yellow, blue, purple, and lavender; and each piece shows some resemblance to wood, though all are as hard as adamant. There are sections that appear as if decayed, and piles of smaller pieces that look enough like chips to tempt one to try a match on them; but picking up one of these bits, he finds it almost as heavy as so much lead and as dense as a piece of flint. The mineralogist, analyzing these fragments, finds in them chalcedony, topaz, carnelian, onyx, agate, and amethyst; and if questioned, will advance the theory that each substance represented owes its existence to the state of preservation of the log at the time of its petrification, and to the stage it reached in compactness prior to being unearthed. The Government, since it has declared the forest a public reserve, prohibits the removal by the visitor of any large blocks, though any one is at liberty to make a collection of smaller pieces as mementoes.

In another section of the forest the visitor finds the famous natural bridge; a huge, petrified tree-trunk spanning a canyon-like ravine fifty feet wide—a bridge of agate and jasper overhanging the only clump of living trees within the forest's borders. Each end of the log is imbedded in shale and sandstone, leaving one hundred feet of it either wholly or partly exposed. How much of its length still remains completely buried is unknown, but each year the action of the elements brings more into view. So far, time has graciously spared the integrity of this natural curiosity, but in the last few

years the log has begun to show signs of yielding to the natural inclination of petrified trees, and in several places transverse cracks appear. Fearing that the bridge would tumble to destruction, the Government has recently had two stone abutments erected under it, making of it a bridge of three spans. This no doubt will preserve it for at least several years yet.

While there is a similarity between the different divisions of the forest, a drive to all portions of it will be found interesting, despite the driver's assertions to the contrary. During a recent visit to the forest, I insisted on acting as my own guide, and as a result several places hitherto unexplored were visited. At one of these almost secluded spots I found a deposit of petrified sage-brush roots—indisputable evidence that the chemicals which had worked such wonders on the pine-logs were equally as powerful in effect on other fibrous substance.

Here is also study for the ethnologist. Scattered about over the area covered by the Petrified Forest are the remains of a prehistoric race of people—the fast-disappearing remains of that race of people known as Aztecs, that once inhabited Mexico and the southwestern part of the United States. There are crumbling walls of ancient habitations, broken bits of curiously painted pottery, and on the large rocks of a near-by cliff strange and as yet uninterpreted hieroglyphics. Drifting sand has nearly buried the old walls, but for the opportunity of studying this ancient masonry many of them have recently been resurrected. Between these old remains and the not far distant dwellings of the Pueblo Indians of to-day there is noticed a striking similarity, and the belief, now seldom disputed, is that the latter are the descendants of the Aztecs. That such is a correct belief in the matter of genealogy is evidenced also by a similarity in the pottery and the arrow-heads found here. Instead of flint, however, petrified wood is used for these arrow-points, and it evidently made good ones.—Charles Alma Byers, in the *Scientific American*, May 13, 1905.



THE DEAD SPEAKETH.

The hunter of the hidden treasure of the past and the lore of the Red Men might find something worth his while in Belvidere Township. For twenty-five years the plowmen have raised grain and corn over an Indian cemetery of considerable proportions. This mound, in which the bodies of the Red Men, their squaws and children, had lain undisturbed until the advent of the white man, is near the Baggs School-house.

M. Michelson, who resides near there, was in town Saturday, and from him a *Democrat* reporter learned some facts not generally known to the county.

More than one hundred skeletons have already been unearthed and the manner in which they were found would indicate that the burial took place at or near the same time.

Most of the skeletons crumbled when the air and light got to them, but a close examination has shown that some, at least, were massacred or killed in battle. The skeleton of a child was found with flint imbedded in the skull, and a few other marks have been discovered that indicate that death was caused through violence.

The bodies have generally been found in layers, with heads together. Three such layers have been found, with a considerable quantity of earth between the layers. In Indiana, Ohio, and New York, Indian burying-grounds, constructed in much the same manner, have been found, and have given museums and libraries some glimpses into the habits of a people whose history is not written.

The relics unearthed in the Belyidere mound consist of some crude crockery, stone battle-axes and flints, and of these only a few have been found, and these show that the Indians who inhabited the banks of the Little Sioux River of this county used only the weapons of a primitive people, such as the Indians used when first discovered on the Atlantic coast.

It may be that a more careful search by persons experienced in looking for the buried history of the Red Man's past may find something in the Indian mounds of Belvidere Township that would shed some light as to the people, their manners and lives, who passed from these prairies in the evolution of the past that a better people might grow up in their stead.—*Onawa (Iowa) Democrat*, May 23, 1905.

Mothers' Home Column

EDITED BY FRANCES.

Half Hours with Parents and Teachers.—No. 16.

A SERIES OF FAMILIAR TALKS INTENDED FOR USE IN LOCAL SOCIETIES AND HOME CLASSES.

Edited by the Daughters of Zion.

OBEEDIENCE.

Doctor Trumbull in "Hints on Child Training" says: "Training and teaching must go on together in the wise upbringing of any child. The one will fail of its own best end if not accompanied by the other. He who knows how to teach a child, is not competent for the oversight of a child's education unless he also knows how to train a child. . . . It has been said that the essence of teaching is causing another to *know*. It may similarly be said that the essence of training is causing another to *do*. Teaching gives knowledge; fills the mind; shapes the habits, and brings to the child that which he did not have before. Training gives skill, shapes the habits, and enables the child to make use of that which is already his possession. . . . Training is a possibility long before teaching is.

"Child-training includes the directing and controlling and shaping of a child's feelings and thoughts and words and ways in every sphere of his life-course, from his birth to the close of

his childhood. And that this is no unimportant part of a child's upbringing, no intelligent mind will venture to question."

Just here will it not occur to every thoughtful parent and teacher that the foundation for any successful training is obedience upon the part of the child? Can there be successful training when obedience does not exist?

In this world we stand related to claims made upon us by God and by society. The latter are largely the result or outgrowth of the former. "Fear God and keep his commandments: for this is the whole duty of man."—Ecclesiastes 12:13. In the commandments of God are embraced the principles of conduct intended to govern us in every relation of life, and of this principle of obedience God says, "Behold, to obey is better than sacrifice, and to hearken than the fat of rams."—1 Samuel 15:22. Nothing will excuse in us the want of obedience and no repentance, however sincere upon our part, can stand between us and the consequences of our disobedience. Many times in the course of life this lesson has come home to us in bitterness and tears. Knowing, then, that this principle of obedience is of such vast importance, is, in short, one of the eternal verities by which the universe itself is upheld, why are we so remiss in heeding it ourselves and in teaching it to our children? Obedience to the laws of God makes us honored members of his government, citizens of his kingdom, and joint-heirs to an incorruptible inheritance. Obedience to the laws of the land will cause the poorest and humblest of its citizens to be honored for their sterling worth and integrity, while, on the other hand, disobedience is always followed by loss and many times brings dishonor as well. Why, then, as wise parents and teachers, do we not realize the importance of this great principle, this eternal law which, in its operation, preserves the harmony of the greatest as of the minute works of God?

"It is a mistake of many parents," says Trumbull, "to suppose that their chief duty is in loving their children, rather than in loving and training them; that they are faithfully to show their children what they ought to do, rather than to make them do it. The training power of the parent is, as a rule, sadly undervalued. . . . Children can be trained in almost any direction. Their natural tendencies may be so curbed and guided as no longer to show themselves in disagreeable prominence. It is a parent's privilege, and it is a parent's duty, to make his children, by God's blessing, to be and to do what they should be and do rather than what they would like to be and do. If indeed this were not so, a parent's mission would be sadly limited in scope, and diminished in importance and preciousness. The parent who does not recognize the possibility of training his children as well as instructing them, misses one of his highest possibilities as a parent, and fails of his most important work for his children. It is a sad thought and bitter when it comes to the heart of a parent that the life of his child has been a failure largely because of his own remissness in training him to win success. Obedience is manly and this together with its absolute necessity should be taught the child from infancy, because it is the foundation of all training and upon no other can the superstructure of a noble character be built."

"It is," continues this same author, "largely a child's training that decides the question whether he be gentle or rough in his ways, considerate or thoughtless in his bearing towards others; whether he is captious or tractable within the bounds of due restraint; whether he is methodical and precise or unsystematic and irregular in the discharge of his daily duties; whether he is faithful in his studies or neglectful of them; whether he is industrious or indolent in his habits; whether the tastes which he indulges in his diet and dress and reading and amusements and companionships are refined or are low. In all these things his course indicates what his training has been; or it suggests the training that he needed, but has missed."

If all this be true, and we believe that no one will gainsay that it is, how important then it becomes that parents should

see to it that they command the obedience of their children. All through life obedience is to be rendered. There is no position free from responsibility, no delegated power which is not held accountable to a power higher than itself and hence the boy can only win his way to positions of trust and honor through the training of strict obedience. If he has not received this training in his youth he will have it to learn in his manhood or else be compelled to accept of such meager respect and trust as is meted out to the unreliable and irresponsible. In the words of another, "One who has not learned to obey can hardly find a pleasant or satisfactory position in a world that both physically and socially is held together by obedience." President Porter, of Yale, said, in substance, that "the chief advantage of the college curriculum is, that it trains a young man to do what he ought to do, when he ought to do it, whether he wants to do it or not."

And ought not the question to come home with force to each parent and teacher, Is not the training of that home or that school which does less than this to a large extent a failure?

Questions on Reading for July.

What ought to accompany teaching in the bringing up of a child? What has been said to be the essence of teaching? What may be called the essence of training? What does teaching do for a child? What effect has training? What may be said to be the foundation of any successful training? Can you cause a child to do, if he will not obey? What is said in Ecclesiastes 12:13 of the duty of man? What does the Lord say of obedience in 1 Samuel 15:22? What is the result of obedience to the laws of God? What is the result of obedience to the laws of the land? By what, in either case, is disobedience always followed? Can repentance free us entirely from the consequences of disobedience? Is the training power of parents fully valued? What is said by Trumbull of the mistake made by many parents? What is the parent's privilege and duty in the training of his children? What are some of the questions to be decided for a child by his training? Is there ever a time in life when obedience is not necessary? In business life, by whom will the pleasant and satisfactory positions be held? What did President Porter, of Yale, declare to be the chief advantage of the college curriculum? What may be said of every home and every school that does not do the same?

Program for July Meetings of Daughters of Zion.

Hymn No. 80. Prayer. Reading of "Half hours with parents and teachers" No. 16. Discussion and questions. Paper, "Should parents compel obedience from their children?" Vocal music. Paper, "Ought we to insist on our children obeying us immediately?" Address, "How may parents gain obedience to their commands in the spirit as well as in the letter?" The above papers should be discussed if the time will permit. (A good idea is to assign the discussion to one or two who will lead out; others will then follow.) Closing exercises.

Notice.

The advisory board has decided to publish the readings for local organizations in leaflet form as well as in the Home Column, and the July reading will be so issued. They can be purchased at the HERALD Office for twenty-five cents per hundred, or fifteen cents for fifty, and ten cents for twenty-five. It is hoped that the sisters will find these leaflets useful, not only in their local meetings, but for distribution among their friends as well. Do not delay in sending in your orders for them.

Prayer Union.

Mrs. Nettie Woodworth desires an interest in the prayers of the Prayer Union that if it be God's will she may be healed and

be blessed with good health. Pray that she may be led to see the truth as it is in Christ.

Your sister,
MRS. A. MELON.

Sunday-School Department

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

The Review.

We have noted with deep regret that some schools have abandoned the general or superintendent's review, for which they assign various reasons. One will say he has not time for it. Another that there is no interest taken in it by the scholars. Still another has trouble to keep down the discussions that almost cause a disagreement in the school. And others will have this or that reason to offer.

TIME FOR REVIEW.

Yes, you have time for a review, plenty of it. If your school has but sixty minutes for the whole session, use thirty minutes of it for class work and five minutes of it for review. This will leave twenty-five minutes of it for opening and closing exercises which, while a little short, will suffice very nicely if you are prompt and active. Reviews should run from three to seven minutes. All that needs be done can be done in that time if you are thoroughly alive in the work and try to influence the rest to be the same.

THE INTEREST IN THE REVIEW.

If there is not an interest in the review, there is a reason for it. Maybe you do not prepare your review well enough before going to the session. No one can conduct a good review who is not prepared for it. He might do fairly well or even quite well, but could do much better if properly prepared for it.

Your interest will lag unless you are full of life and energy. The more enthusiastic you are in your work the more you may expect from your scholars. Enthusiasm and earnestness are two strong elements of success. Kindness and patience are also strong elements of success in our church-work.

You can destroy interest in the review by going too much into detail. The review should touch only the salient points and focus them to the central truth of the lesson. This can be done without all the details of the lesson. These details are supposed to have been canvassed in the study of the lesson or in the recitation and should not be repeated.

Avoid protracted discussions in general review. They seldom do any good and often much harm. They only lead to disorder and are a great damage to the school that permits them. When you see that a subject is terminating in a discussion, dismiss it and go on with the next. Protracted discussions should never be permitted in either the class or in the review.

HOW TO PROCEED.

Just how to proceed in all cases would be impossible to tell.

But a very good method to modify to your needs and individuality is about as follows: First, gain the attention. Beginning with the smallest scholars, have some question for all to answer or some concert exercise. We usually have them repeat their golden text several times. This "breaks the ice" and gets them to talking almost without thinking about it. You can usually proceed then without difficulty. Review the smaller ones first, next the larger, following till you have noticed all. Then after you are about done with the older scholars, return to your smaller ones and close with them. The golden text or memory verse makes a good concert exercise for closing the review.

HAVE YOU ABANDONED REVIEW?

Returning again to the thought of the abandoned review, we would urge that you try it again, profiting by the above suggestions as best you can. Make an earnest and persistent effort to interest the school. If you fail once, try again. If you do this and succeed only in part, you will add much to the efficacy of your school work.

AN EXCERPT.

The following from Doctor Wayland Hoyt in his "Sunday-school news and notes" in the *New Century Teachers' Monthly* on the subject of "Reviews" is right to the point here. It is one explanation of why the review fails. Read it carefully and see if there is not a point in it for you:

"WHY THE REVIEW GOES AND WHY IT DOESN'T."

"One superintendent says he always keeps ahead and lays out a complete plan for his review. He says:

"I aim always to utilize every element that can be brought into activity, not only on review Sunday, but at every other session of the school. The result is that I never lack for helpers on special occasions. It is a principle with me never to do anything myself that I can induce others to do. The clear evidences of growth on the part of pupils and teachers are a delight to me."

"This superintendent tells thus of another:

"My friend Smith is superintendent of a large school in the western part of our city; a busy man, with many engagements and many cares; his Sunday-school work seems to burden him, and I sometimes wonder why he does not either master it or else get out from under the burden it seems to entail. We met by chance one Saturday afternoon, each having a half-holiday from business. Being fully ready for my own review service, I quite naturally asked him about his plan for the next afternoon."

"'Plan!'" he answered briskly, "'I haven't any plan. Those pesky reviews come so often that they make me tired. I haven't had time to think of what I can do to-morrow.'"

"I said suggestively, 'You have this afternoon of course.'"

"'Not a bit of it,'" he replied almost sharply; "'that big ball game comes off this afternoon, and I've been counting on it all the week! Couldn't miss that, you know.'"

"'Well, this evening, perhaps,'" I said, a little timidly.

"'Wife and I have a box at the Academy for this evening. Big concert. Great attraction. Sha'n't get home much before midnight, probably.'" He spoke as if the case was now closed and we turned to other subjects of mutual interest."

"Is it not perfectly plain why reviews are 'pesky' in the one school and a delight in the other?"

Pure Word of God.

Young souls immortal claim your constant tending;
To these be true.
Be sure to give the bread from heaven descending—
Naught else will do.
Mix not with earthly things, that cause distraction,
The bread divine;
The Word itself has infinite attraction,
Yet—break it fine.
Nor let them lose, for any selfish reason,
The measure due;
Remember, for their portion in due season
They look to you.

— Selected.

Points for the Teacher.

The resume of "good points in our teachers," as shown by their lives are, 1, Love for God and his Book, the Holy Bible;

2 Diligence in its study; 3 Enthusiasm in teaching it; 4 Punctuality in attendance; 5 Reverence for his house and his service; 6 Love and prayer for the children, and 7 Willing service in all possible ways for the successful promotion of his cause.—*New Century Teachers' Monthly*.

Debt.

"Poverty is bad enough, but there is an abyss that is far deeper, and that is debt. If you own but one coat, and that is patched and on your back; but one pair of hose and they are darned beyond recognition, you can yet hold your head high as that of any honest man. But if you owe a debt that you can not pay, why, then you are some man's slave till you are freed from the incumbrance. Half the unhappiness of the world comes not from poverty, but from debts incurred that might have been avoided."—Selected.

Letter Department

375 Spring Vale Road, SHEFFIELD, England.

Editors Herald: I have received my letter of appointment and entered upon my duties. I am now engaged in open-air preaching and delivering tracts from house to house. I am making all the friends I can to the work, and no enemies if I can help it.

I visited a gentleman with tracts this last week, and it appears that our Utah friends had been there. So when I presented the tract to him, he said we wanted the hose-pipe (water-pipe) turned upon us for seeking to have people believe such stuff as the story of the Book of Mormon, etc. He said, "I want nothing to do with the 'trash.'" But I stuck to him, and in a little while offered him our tracts which he had before refused. He took them from me, and said, "I will read them." We still talked together, and when I had been with him about an hour, I gained his consent to read the Book of Mormon. He says, "I will read it, but I will never believe it." "That will be all right," said I, "you will at least know what you are rejecting; and further, you will know when you have read the Book of Mormon, that its contents can only be commended by all right-minded people."

May God bless the work and all the workers, and give success to the cause we so much love. With love to all Saints, I am,

Your brother,

W. H. GREENWOOD.

DES MOINES, Iowa, June 5, 1905.

Dear Herald: The district conference was held here June 3 and 4, with Religio and Sunday-school conventions on the 1st and 2d. The Religio convention, while not largely attended, was of interest, and more Religio work will be done the remainder of the year than during the first part. The Sunday-school convention of Friday was an interesting and profitable session in every way. A fair representation of the school workers from the different parts of the district were present. The business-session of the morning was followed in the afternoon by the reading of papers and discussion on various lines of school-work, and the district superintendents were authorized to appoint those in charge of the different departments of the work in the district. The main thought and work of the convention was to point out the real need of the school-work that greater progress could be made, and the most successful way of doing this is to better prepare those in charge of the several lines of work, as teachers and officers, by having normal work properly conducted for the benefit of those needing it, that including all. A special effort along these lines will be made during the year.

The conference session opened at ten o'clock Saturday morning, and Bro. Heman C. Smith was chosen to preside, assisted

by J. F. Mintun. The attendance at the conference was very large, and the different parts of the district well represented. The routine business of the conference was dispatched with promptness, and a large amount of new business transacted. All the reports were of the most encouraging nature, and every-thing indicated that the work was making progress, and very rapid progress in some parts. The district now has two tents, and from the calls for tent-work already on hand it seems that both of them will be in constant use during the summer. It is hoped that sufficient laborers will come into the field to occupy in every opportunity offered. This is a splendid opportunity for the local brethren, and several of them will likely do considerable work in the ministerial field during the year.

Our district president, S. K. Sorensen, was absent, and at this time has possibly reached his native land, Denmark. His earnest and efficient work in the district for several years past will be missed during his absence. We all wish for him a safe return.

Our aged and honored brother, W. C. Nirk, was again chosen to serve as district president. Two years ago Bro. Nirk refused all district work, after thirty-six years of service, and retired to private life, as we all thought to rest from his labors and enjoy the evening of a well-spent life. The Divine Spirit made it known that he would again take up the district work, and when he came to this conference and the responsibility of caring for the branches in the district was placed before him he could not refuse, and we believe that the Lord has called him to continue in the work for a little season at least.

The district reunion will be held at Runnells, beginning August 18. This annual reunion is looked forward to by the Saints of the district with great pleasure. The hospitality of the Runnells Saints is known all over the district, and they will do all they can for a successful reunion. Heman C. Smith expressed the hope that he could be with us part of the time.

The older ones of the district remember when the district conference was but little attended, because of the few in the district, and when it was held in some small hired hall, or some rural schoolhouse, but the late session was held in a neat chapel in the capital city of the State, the property of the Saints, and the chapel well filled with the delegates from different parts of the district. The writer remembers when it was an occasion for great thankfulness if the business-sessions were finished without harsh words being said. But now it can be said that all business-sessions are peaceful from beginning to end, and these district gatherings wherein the Saints come together in such unity and good feeling give us a hope of the time of universal peace, and a foretaste of that lovely season when not only the Saints of a district will be gathered together in union and love, but the church universal will form one grand conclave, and later these to be joined by those of all ages. Who but an infinite mind could have conceived such a plan, and what greater joy could his Saints ask? And when our brother who presided spoke with the authority of a living apostle of the blessed Christ, his words were received by every delegate present in the kindest spirit, and his counsel and advice accepted, and an earnest effort will be made to live by it. "Tis good to be a Saint in latter days."

The new district tent will be staked for the first time at Colo this week, and active work will be kept up. Elder Mintun will remain in the capital city and vigorously prosecute the work here, and the Saints of the city having canceled the debt on the church are now in a position to use liberally of their means for the missionary work in the city.

One marked tendency of the conference was to settle up any left-over difficulty of the past, and with possibly one or two exceptions, a period of universal peace has dawned upon the district in church affairs, and this is certainly an omen for good. With one heart and mind, greatly strengthened in the faith of the Christ, and the divinity of the work in which we are

engaged, and with a strong desire to see the work progress, the Saints went out from the conference to their several homes to continue even more steadfast than before. The aged ones are better able to give counsel, and an army of younger ones are ready to go out on the line of battle, trained ready for the fight.

The church is moving on, the Sunday-school and Religio are doing their part in the training and developing process. The Lord is calling more laborers into the field; and Bro. Smith in his sermon on Sunday morning made it very clear that all are called to the work, that all have a sickle. And we are commanded to thrust it in and reap, and that all men who are humble and full of love can assist in this great and marvelous work which has come forth. Labor where duty calls, and he that performs his duty well is great, possibly not in the eyes of men, but in the eyes of a loving and just God.

The Sunday service of the conference consisted of Sunday-school, two sermons by Bro. Smith, social meeting in the afternoon, and baptismal-service,—surely a day spent in the service of the Lord, with profit and encouragement, and happiness to every Saint in attendance at the conference.

Yours truly,

A. A. REAMS.

RICHMOND, Virginia, May 22, 1905.

Editors Herald: It has been a long time since I have penned anything for your columns, not because I have had nothing I wished to say, but because time and opportunity have been lacking.

This year has been one of peculiar trials and sorrows to me, and I wish to give a testimony concerning the comforting power of the gospel of Christ.

I lost my father shortly after conference last year; although he lived in far-away Pennsylvania, yet I felt the loss none the less keenly, and it was only the beginning of sorrows. Yet in none have I been without hope. Some were of that character I do not care to make them public, and were embittered with the thought that they were needlessly or heartlessly forced upon me; but Christ and his Spirit have comforted me, yes, and strengthened me, or I should have sunk by the wayside. Sometimes it has seemed as if I would be glad to lay down the burden of life, yet Hope has ever whispered of brighter days ahead, and Faith has bidden me have courage. The dark clouds would soon be gone and behind them the sun was still shining.

In September my youngest boy was sadly injured by falling from a tree, and went on crutches till in January. My daughter-in-law was ill all winter; her babe was born in November, and she seemed to be as well as could be expected, and had begun helping about the work, when she was again taken down and for weeks her life was despaired of. People wondered how I kept up; but they did not know of the source of my strength.

To make matters worse all of the boys were out of work the greater part of the two months she was ill; and had it not been for timely aid from our good Bishop and others, we should have suffered. It was the first time that I ever had to have help from the city, but I availed myself of the provision for wood and coal that is made for widows, and thought, If this is God's way of keeping me humble, I will accept it and be thankful. "Thy will be done" was the sentiment of my heart if not often voiced by my lips.

In March my daughter-in-law had so far recovered that we moved out to another suburb town, Fairmount, thinking it would be a better locality for several reasons, the main one being the purer air and cleaner situation.

It has proved beneficial to us all, with the exception of her baby. He had a touch of pneumonia in April, was very ill for two weeks, but was getting on as well as could be, we thought, when suddenly he sickened and after an illness of two weeks and one day his little spirit left the frail tenement of clay and

returned to God who gave. Last Saturday we laid his little emaciated frame away "under the daisies and clover," in the silent city, beautiful Oakwood, there to wait in painless rest the time when the words shall be spoken that shall give life to all who are in their graves. Dear Baby Leslie, just six months and six days of this earth life was his, and much of that was spent in suffering. For many reasons we are glad, even in our sorrow, that the Father saw best to bid the little spirit return to its haven of rest. I had no hope from the time he was stricken with this last illness. Besides, we had a warning that may sound foolish and superstitious; but from the moment it occurred I felt that Leslie would die. It was in the beginning of his illness, too, when he did not seem to be ill. An old clock that is all to pieces, and can not run at all, and has not for years, suddenly startled us by striking nine, and Sallie said it did the same thing once before while she was alone in the house with baby. He was certainly struck with death the 9th. The doctor said no human power could save him; and just nine days more we watched the struggle for mastery between life and death, and at midnight or a little after of the 18th his little candle was snuffed out.

I told Sallie that although it might seem hard to her yet I should be thankful when he breathed his last. She replied that she would be, it was so hard to see him suffer so. Poor Leonard, baby's father took it so hard. Alas! he has not the consolation of a perfect trust in Christ. Pray for them both, dear Saints, that he may be led into the truth, and that she may see the need of obeying the gospel she already believes.

The neighbors were kind and helpful. The funeral-services were conducted by the Methodist Episcopal pastor of this place, who had called on us once, and who showed such a sweet, charitable spirit, when I told him I was a Latter Day Saint, that I was drawn to him. He cordially invited me to church and to join his Sunday-school, and said, "Come on, any way, and I'll promise you this, I will never try to proselyte you."

He said he did not know anything about our church, but of one thing he had long been of the opinion—that Joseph Smith was not the author of the evil things taught and practiced in Utah.

I have given a brief outline of my trials. With these has been mingled others even more bitter, as living sorrows are worse than dead ones; but I have been led to pray that God would overrule them all for the good of all concerned; and even now I can see how it has been done, to a great extent.

I have had but little time for prayer or communion with the Father, had it been necessary to go entirely by myself. Too many duties were pressing, but thanks be to his name, I only have to lift my heart heavenward to receive comfort and help. Will those of the Saints who have written me and have wondered why Sr. Corson did not reply, please accept this as my apology for what has seemed like neglect. My thoughts and prayers were often with you all at conference. And it often seemed as if I were with you, as in spirit I was. I was much pleased with the decisions of conference concerning some things that had rather troubled me. One was concerning the Quit-to-bac advertisement, for that was thrown in my face once as an argument against the claim of our church being the church of Jesus Christ, and our being saints, and indeed it was a weighty argument. But the Lord truly will cast out "all things that do offend," as the fisher does from his net, which has gathered of all kinds.

May 25. Since writing the above there has come a new sorrow, and I wonder how much more I will be called upon to bear. My son Leonard, father of the little baby we buried last week, was very seriously injured to-day. He was working on the new capitol building and fell fifty-five feet, and some pieces of timbers fell behind him and struck him on the head. They only tell us his injuries are not necessarily fatal, but he is badly hurt; how badly we do not know. Several ribs are broken. Oh,

dear ones, pray, pray that he may be spared, if it be God's will. His poor wife is so distressed; as for me I must bear up for the rest, as long as possible. If "underneath" I did not feel the "everlasting arms," I should give way now, but the Lord is able to bring him through, and to bring joy to us all out of this sorrow. Pray, too, for me that my faith fail not. Satan seems to be trying to do his worst with me one way and another. But I know in whom I am trusting.

I loaned The Old Jerusalem Gospel and some other literature to a young Baptist minister to-day who is very anxious for me to join their Sunday-school and take a class. He sees no reason why what we claim concerning the gifts following the gospel should not be true, although he has never seen them. No works of an apostle had ever been wrought to his knowledge. I told him it was because he had seen no God-sent apostles. He asked many questions, and says he enjoyed my talk; that it was a pleasant surprise to meet with a person who could express so much clear scriptural truth in such plain language. I was not flattered by that for I know the Spirit taught me what to say. I was thrilling with holy joy, when the bell rang again and there stood the messenger with the sad news of Leonard's accident.

Oh! Will you pray for us in our hour of trial? Still trusting in his love,
Your sister,

ALICE R. CORSON.

Coulter Street, Howard's Grove.

WILLOW RANCH, California, May 29, 1905.

Dear Herald: As I think how long it has been since I was baptized with four other souls in 1903, I am impressed how little I have done. I suppose we all do things that will not appear to our credit or discredit until eternity reveals them.

While at Alturas I was a member of the Christian Endeavor Society, which is carried on with the motto, "For Christ and the Church." Topics are assigned regularly, and leaders are appointed for each Sunday. Each member is supposed to study up on the subjects and contribute to the meeting by speaking or reading. A monthly payment is requested from each as much as each sees fit, for carrying on society, and also foreign missions.

I was given a chance to introduce parts of our theory or belief, but alas! I had to go slow, for they differ so greatly that should I branch out widely and give it them wholly, they, I am sure, would consider me an anarchist to their cause, so I withdrew from their society for the reason that we could not agree. Our ministers and foreign missionaries were not considered Christians and did not receive any money from their society. While they treated me very nicely yet I could see should I go on I would be the cause of confusion in the class.

While here I gave a man and his wife a copy of Elder J. Luff's sermons and requested them to read. They are members originally of the Campbellite Church. They read the book and returned it without comment promising me they would, upon my requesting it, give me some of the literature of the Christian Church—but this has not been forthcoming. I wonder why?

Presently a new minister arrived. His name is Reverend P. S. Bandy from Iowa. He is occupying at a salary of something like seventy-five dollars per month. These ministers do not have a regular standard doctrine, but in their own language, "We will cooperate with any Christian man in preaching the gospel and saving souls." Tacitly, however, it is any man whose doctrines do not conflict with popular notions held by them. The writer knows of several such circumstances, Latter Day Saints not excepted.

In talking with Mr. Bandy upon the subject of religion and church, he, among other things, said, "Oh, yes, I know of the Latter Day Saints; have attended their big churches in the cities. I know they are not Mormons. They don't believe in

polygamy. I always thought the church founded by Joseph was narrow, very narrow."

I once thought of joining the Episcopal Church, but now I am glad I did not. One of Mr. Bandy's favorite remarks is, "No church has a corner on truth." I gave him a copy of Elder J. Luff's book of sermons and he promised to read it through. Says he wants truth, and will read anything for truth.

Shortly after, accosting me on the street one day, he said, "Well, Porter, I have read a chapter or two in your book." "Well, Mr. Bandy, I am glad. How did you like it?" "Well, some things the writer knows what he is talking about, and some things he is just like the rest of us, does not know much about it. And then his sermons attack the churches. Why, I know he says things that are not true; things I know of the denominations." "Well, Mr. Bandy, I have read the book three times, and I believe the man is a very good man. You read it all. Don't read just one or two chapters, but read it all." "All right, I'll read it and be as unprejudiced as possible, and get all I can out of it."

Afterwards Mr. Bandy said there were lots of good things in it, good points once in a while. Once he criticised the education of the man, but did not carry it far. Bandy is an educated man, but needs to be brightened up on gospel truths.

A young man going to a State university, and an active worker in Christian Endeavor Society, said, "I consider the Latter Day Saints the same as Mohammedans." When this was flung at me I was unable to reply, as I did not know; so at the first opportunity I posted up on Mohammedanism. How many of the young Saints know the real difference between that and the pure faith of Jesus Christ as revealed in the New Testament? There is hardly a point of similarity between them, save perhaps the zeal and devotedness to their cause.

PORTER PLEASANTS.

BOYD, Oregon, May 29, 1905.

Editors Herald: My wife and I are the only Latter Day Saints in miles of here, and when we attend church we are compelled often to hear a mutilation or a deflection of the Scriptures, which thing grates upon the ears of the Saints, and then, oh, for a power to instill the truth.

Last Sunday while we were attending the Methodist Episcopal Sunday-school, a question arose which involved the divinity of the Book of Mormon, and one elder of the Christian Adventist Church, a Mr. L. G. Dix, said he would prove from the stand on a certain Sunday that the Book of Mormon is a fraud on the face of it. I then asked him if he would discuss the subject with our elders and he said he would, and later stated that he would debate on the following propositions:

"Resolved that the church which I, L. G. Dix, represent was established by divine command." He to affirm, the Saints to deny.

"Resolved that the organization known as the Reorganized Church of Jesus Christ of Latter Day Saints is identical with the church that Christ built, and its teachings and practices are in accordance with the Bible." He to deny.

"Resolved, that the soul of man is immortal and that it is conscious between death and the resurrection." He to deny.

He also proposes to prove the works of Joseph Smith a fraud by his own writings, by the Bible, and the archaeology of America. Now will some good elder of a debating spirit please satisfy the ambitious desire of this fellow?

He claims to have held a sixteen-night debate with a brother at Hood River, Oregon, about a year ago, and seems to be somewhat elated over his supposed success.

Any one wishing to meet Mr. Dix can find his honor in the person of L. G. Dix of Hood River, Oregon. Any of our ministry will find a hearty welcome at my house, and any help that I can give will be done in joy and cheerfulness. God speed the work is my prayer.

W. J. BREWER.

WATERLOO, Nebraska, May 31, 1905.

Editors Herald: We had a nice conference and Sunday-school convention at this place beginning Friday evening, May 26, and holding over Sunday. The weather was very much against large attendance; but those who were able to attend were well pleased with the meetings, and, I think, all felt well paid for their efforts to attend.

Bro. Lytle of Blair was elected president of the district and recommended to the Bishop for appointment as Bishop's agent, at the resignation of Bro. Huff, who said he expected to leave the district in a couple of months. Bro. Lytle appears to be a good man and I trust the Saints of the district will support him as they should.

Bro. Hale W. Smith was elected district secretary and I think he will make a good one. He takes great interest in the affairs of the district. He is also district Sunday-school superintendent. His work in preparing the program and conducting the convention was commendable.

Saturday evening the convention rendered a fine program; and, notwithstanding the inclemency of the weather, the house was crowded. Bro. and Sr. Spanswick and H. W. Smith and Rogene Munsell of Omaha, by their musical talent, added much to the enjoyment of the occasion.

The next conference and convention will be held with the Blair Branch the last of September.

Monday after the conference I baptized one of Bro. Richard Brown's and one of Sr. Melton's boys. There are other children of the Saints here that I think will be baptized ere long. Bro. Herb Robinson and I went to-day to visit William Brown, son of Oscar Brown, deceased, who has been in the background for three years or more. We succeeded in getting him to promise to take hold of the work anew. If he does he will be a benefit to the branch here.

I will start for Meadow Grove Friday. I have a brother there who has promised to be baptized, and I hope to be able to attend to it soon. From there I hope to make arrangements with Bro. Gamet for the summer campaign.

Any one desiring to correspond with me may address me at Meadow Grove, Nebraska, or at my home, Lamoni, Iowa.

Yours for the spread of the gospel,

J. M. STUBBART.

CHICAGO, Illinois, May 29, 1905.

Editors Herald: I will now inform you of my mission address, which is 252 Walnut Street, Chicago, Illinois, (on the west side of the city). Take Lake Street elevated car to Robey Street, walk one block north, one block west. Telephone, Seeley 743.

In bonds,

W. A. McDOWELL.

OTWAY, Ohio, June 5, 1905.

Editors Herald: I love to read the letters from different parts of the country, and it encourages me to read the testimonies of the truth of this latter-day work. I am glad that the true gospel has been restored to earth again, and that a few have accepted it as taught by Christ and his apostles.

It will be a year the 3d of July since I accepted this blessed truth. I can say with the apostle Paul, the gospel "is the power of God unto salvation unto every one that believeth."

I trust that all who are seeking for truth will find the way. The Savior said, "Seek and ye shall find; ask and ye shall receive." This is in harmony with James: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not."

I do not want to praise men, but I must say I can never forget Bro. T. J. Beatty, as he brought the gospel to the writer. I love to see the good work going on. I want to do all I can to help some poor soul to see the light of the true gospel. I want to live so that I may meet the Savior in peace. I feel that I am

"one of the weakest of God's children, and desire the prayers of the Saints that I may get stronger in the Lord, and that I may continue faithful unto the end."

May all be faithful until the end. That is where we get our reward. May we watch and pray that that time will come not on us as a thief in the night. Let us be like the wise virgins, and have our lamps trimmed and burning; and let us be ready to go in when the Bridegroom comes.

Your brother in the one faith,

J. T. MITCHELL.

ARMBRUST, Pennsylvania, June 2, 1905.

Editors Herald: The first copy of the HERALD came to hand this morning, and since I received it I concluded to send you one dollar and fifty cents for one year's subscription instead of six months. I love to read the letters and articles on the restored gospel, and hope the time will soon be at hand when the graven image will fall, that truth and righteousness will cover the earth as the waters cover the deep. And we hope to see the kingdom of Jesus flourish; but we believe there must be a wakening up of dry bones, first, an arising to rightness and truth. The stone cut out of the mountain without hands, that brake in pieces the iron, the brass, the clay, the silver, and the gold, was emblematical of all foreign kingdoms, outside of the kingdom of Christ. "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come."—Revelation 14:6, 7.

Nations shall rise up and war shall be the sign of the near approach of the end of time. May God draw all the honest in heart to read, reflect, understand, and obey the gospel which Jesus Christ came and died to establish for poor humanity, is my prayer.

Yours in the restored gospel,

J. L. ARMBRUST.

TACOMA, Washington, June 1, 1905.

Editors Herald: On the 19th of April when the names of those appointed for the mission fields were read, I found that my name was among those who were to labor in the Seattle and British Columbia District; somewhat of a surprise to me as far as distance was concerned as it was my first appointment to the field.

On May 10, received a letter from Bro. N. C. Enge, saying he would be in St. Joseph, Missouri, the following day to go to his field of labor, and would expect to meet me there. So I hurriedly began making preparation for my departure. Bidding friends and relatives good-by I started on my journey, glad that I was going to help in so grand a cause, but sorry that I was leaving friends so far behind.

Started from Lamoni, May 11; at St. Joseph, through some mistake, could not find Bro. Enge, so was compelled to make the trip alone. I left St. Joseph at noon, and the next morning arrived in Denver, Colorado. I did not have the address of any of the Saints here so went to a friend who formerly lived near Lamoni. The next morning I started for the coast via Salt Lake City and Ogden. On my way I had quite a discussion with some ladies who were missionaries. Soon all that were in the car were attracted by our talk which lasted some two hours or more, and when the ladies left me they said they were glad they had met me as they had a much better opinion of us as a people, and now knew we were different from those living in Utah. Also, a number said that if they were ever given the privilege of doing so, they would go and hear our elders preach. I passed through Salt Lake City, made only a short stop at Ogden, met Bro. and Sr. Chase, also Sr. Combs. They refilled my dinner-box, and soon I was ready to resume my journey.

In Portland I remained for a short time, then left for Seattle.

I found a home with Bro. Holman, also visited with other Saints in the city. Spoke in a hall the Saints have rented on Sunday, also Sunday night. I find some Saints at that place who are doing all they can to further the interest of the cause we dearly love. I spoke again the following Sunday, also again at night.

On next day I received a letter from Bro. Griffiths saying for me to go to Tacoma. So in evening took boat for this place. Arriving here, I went to the home of Bro. Van Eaton where I am staying at the present time. Expect to begin meetings here in the Saints' new church which they have lately built, and I wish to say they have done well in building their church, as I understand they do not owe anything on it, and it is nearly completed.

I wish to say to all my friends that I hope you will bear me up in your prayer that I may accomplish good; for I realize I am weak, and this work is of such importance that it should be given our best attention and our most earnest efforts, that men may come to an understanding of the truth.

When I see how little people care for this work it almost makes me want to give up the fight so far as preaching to them to show them the better way of life. But then I think again that I am glad to be accounted worthy to help in so grand a work as this. This gives me encouragement to battle on, hoping that I shall be able to endure to the end, that I may have a right to the tree of life.

Your brother in the conflict,

L. G. HOLLOWAY.

Mission address 1202½ Seventh Avenue, SEATTLE, Washington.

WEST JORDAN, Utah, June 1, 1905.

Editors Herald: On the 27th ult. I bade good-bye to a loved one, and again started out in my field of labor. Leaving the train at Sandy I took my grips in my hand and walked over to the home of Bro. and Sr. James Wardle, where I found a hearty welcome. The next morning on receiving a telephone from Sr. Wilson, of Salt Lake City, to the effect that Bro. Fred M. Smith and wife were there, and that he was advertized to speak at eleven o'clock, I decided to go to the city accompanied by Bro. Allan Wardle; so we started on foot together for Murray, a distance of about five miles, where we took the car for the city, and in due process of time reached our destination. When we got off the car we had just two minutes until eleven, so we walked hurriedly to the chapel, a block and a half distant, and reached there just a moment before meeting commenced, and found that Bro. Fred was there all right, and to our surprise Bro. Smith begged to be excused, due to having arrived at a late hour the night before and being somewhat wearied by his trip; and the writer was asked to take the stand and address the Saints who had assembled in good numbers.

Well, after we had been taken to a restaurant and had our dinner, (by Bro. Wardle,) we decided to go to the "Mormon Tabernacle" and on the way we called at the "information bureau" where there was a number of tourists receiving (?) information regarding Mormonism. We listened a while, and then I told Bro. Wardle that I was going to ask a question or two, so we stepped forward, and there a very nice appearing young man was stationed to furnish all with necessary information,—I think he was a son of President Joseph F. Smith. I told him there were certain questions I was interested in; but had never received as yet a satisfactory answer, and that I would be pleased to have him, if he could, give me some light on the matter,—and he said, "Ask on." I then asked him if he could inform me as to when and where, if ever, section 132 of their Doctrine and Covenants was accepted and adopted by the body as a law to become binding on the church. After a little evasion, and being pressed for an answer, he frankly admitted that he did not think it had ever been adopted in such a manner

(there was a number of tourists who stood by and listened).

I then asked if he could tell me when and where was Brigham Young ordained to be president of the church, and by whom he was ordained. He then called an elderly man to his assistance, and after both had made some effort to find data, the old man walked away, and the young man said he did not know, but he supposed that all necessary ordinances were attended to when he was sustained as first president at Winter Quarters; but that, he said, was just his supposition; there was nothing to substantiate it. He further said, "Such questions are of such minor importance we do not consider them." I told him that I considered them of vital importance, as I read in section 20 and also 107, of their Doctrine and Covenants that he must be ordained, i. e., every president of the high priesthood. Hence I wanted to ask just one more question, and that was, when, and by whom was Joseph F. Smith ordained in such a manner, and the answer was, "I can not tell." But he said, "It is of such minor importance that we as a church do not consider it." So with them a violation of God's law is not to be considered.

Well, we went to the Tabernacle, and the speaker informed us of how loyal they were to their country and that they wished to extend the same privileges to others as they wished to receive themselves—and I really wished he was representing them correctly,—but he had an object in view—he was speaking for the tourists who were there from a distance. I could not help but think of the scripture which says, "Be not as the hypocrites which say and do not."

But he also informed us that "he would rather believe in the oracles of to-day, than the oracles of the past." So we concluded that he stood on equal ground with the brother before mentioned who thought that a violation of God's law was of such minor importance that it was not worth noticing. The oracles of to-day can teach that it is not necessary to abide the law that God has given; and hence they are led to disregard it.

Well, we returned from the city and preached at the residence of Bro. Pedersen, and it will suffice to say that I have preached every night this week. Last night we made our first effort on the street for this season.

I hope to be able to sow the good seed and leave the result with the Lord, for without his assistance our labors would be in vain.

Oh may we then but trust to God
To guide our steps aright;
That we may in knowledge grow,
And favor in his sight.

J. E. VANDERWOOD.

MIDDLETOWN, Ohio, June 3, 1905.

Editors Herald: Bro. O. B. Thomas and myself are here with tent. Prospects favorable; several ready for baptism. Will remain here but a short time, only to do some necessary repairing, then move into new places. Expect to go to Portsmouth next week. Prospects quite good for a permanent opening. I was there two weeks ago. Baptized three and others gave their names whom we expect to baptize on our return. I was at Ironton and baptized two there. Saints there are beginning to manifest their faith in a material way in the prospects of a new church-building. This will be a good move. You can not expect people to attend your meetings very well in private houses. Put up a permanent place of meeting. The people will see you have come to stay and will patronize you.

Now a few words to the Saints in general of the Ohio District. Perhaps you are sufficiently acquainted with me by this time to know when I talk plain I am not mad but only in earnest; hence I have a few earnest words to urge in behalf of tent-work.

At our conference at Columbus in February a resolution passed calling upon all the branches and scattered members to

take up a special collection the first Sunday in May for tent-work. So far only two branches have been heard from. We are now ready to begin operations but need some necessary equipage, such as small tent, cooking utensils, bed-clothing, etc., and before many weeks, a new top for tent. We thought to save you money in buying a second-handed tent, but in this we have been badly disappointed. It has evidently been folded just after a sprinkle, and every drop has caused mildew. We noticed this when we first put it up last season but thought nothing of it till the holes appeared. We would advise Saints against buying second-handed tents.

Will you come to our rescue and help in the hour of need? Remember you are not helping the missionary in particular, but the Lord's work. I have heard many of you say you love this work. Here is an excellent opportunity to emphasize your love by helping to take the message to others. True happiness consists only in helping to make others happy and there is no better way on earth in which we can make others happy than in sending to them the message of life. The gospel cost us nothing when its glad message greeted our ears; but remember it cost some one much sacrifice and anxiety of heart. Some woman and children lived along perhaps many weary months that we might hear and rejoice. Should we not help to send the same glad message to others? I feel sure if you knew as we do how eagerly some struggling souls grasp for the truth when presented to them, sacrifice would be more cheerfully made. I believe the elders as a whole are perfectly willing to make the required sacrifice to redeem Zion, but if they make it all where will your reward come from? For God has said, "Gather my Saints together unto me; those that have made a covenant with me by sacrifice." This reminds us of the warning of St. John: "Let no one take thy crown." Those who have the heaviest cross here will wear the brightest crown hereafter.

I have lived for days on dry bread and cheese in tent-work, in new places, until people began coming out and bringing us things, while perhaps you had abundance on your own tables. I have slept all night under wet bed-clothing, while you were sweetly slumbering beneath your dry coverings. I have sat in a damp tent and gazed upon mud and water six inches deep in the tent all alone while perhaps you were in your pleasant parlor with happy friends. I do not mention this to complain, for I most cheerfully endured it, but simply to drive its warning still deeper, "Let no man take thy crown."

Much of those undesirable conditions could be greatly lessened by a little help from each one. In a few days we go among strangers to sleep under a canvas which will turn (?) water like a sieve, and take "pot-luck" three times a day, and in the midst of it all we are commanded to be cheerful. Will you help cheer us a little? The good we have done already with tent can not be estimated in dollars. We are determined to make it a continued success. If we can not in one place we will in another. Garden truck will soon be here and we can live cheaply. We will look after the table if you will only supply the house in which to live and preach; and until such is secured we will continue to bother you, and like the judge before the importunate woman, you will give to get rid of us. I am a descendent from the German race and you know they hang on with bull-dog tenacity. Send all remittances to S. J. Jeffers, Radcliff, Ohio, and thus honor the resolution you helped pass. Honor God's law of free-will offering. Bless your fellow man. Gladden the heart of your elders; and obtain to yourself a crown. Let all the Saints in the Ohio and West Virginia District prepare for the grand reunion the latter part of August. Begin to lay aside your dimes.

Will the officers and scattered members of the West Virginia District communicate their needs to me so I can the better direct. I expect to be with you the latter part of the summer.

Bro. O. B. Thomas will soon be with you. We feel sure you will be benefited by his labors.

Still hoping for final triumph, I am,

Your colaborer,

F. J. EBELING.

HAILEYVILLE, Indian Territory, June 6, 1905.

Editors Herald: I think that this is the first time I have ever asked for space in your letter department, but for the last few days I have felt as though I should add my mite to the testimonies of this glorious work we are engaged in. It indeed rejoices my heart to be able to be numbered among the Saints in these the latter days when by the grace of God the gospel has been restored to the earth again; and, when we realize the power that Satan is striving to gain over God's people and see those whom we had looked up to and loved as God's servants falling by the way, how strongly comes over me the desire and resolution to remain faithful. As Saints, we all need to humble ourselves before God and seek day by day to conform ourselves to his will, and earnestly pray for his Spirit to be with us to indeed lead us and guide us into all truth. The work in this place among the Saints seems to be onward, and most of them striving to do their duty. There might be improvement with some, and we trust that God's Holy Spirit will strive with the Saints everywhere so that they shall arise to new energies and renewed faithfulness.

Bro. C. E. Irwin and J. D. Erwin lately held tent-services here at Hartshorn, but without success so far as to converts, very few of the town's people coming out. Still, we hope that the seed sown will eventually bear fruit. Lately a Religio society was organized here with a charter membership of over thirty. The writer was chosen president and we shall exercise ourselves to carry this on to perfection. The Saints here seem to be much gifted in visions and dreams and I wish to relate one as given to me this morning by Sr. Melia White, and will give it as near as I can in her own language. Should any of the Saints anywhere receive the interpretation of it, would be glad to hear the same. The vision was as follows:

"While sleeping upon my bed on the morning of June 6, 1905, I saw the following: I seemed to be in the company of several young people and some members of the branch and was standing out doors, having just come from a visit to a mine slope, when in the sky in the east appeared, at first faintly and disconnected, what seemed to be letters or characters. These united themselves in the form of a word and I thought of the handwriting on the wall spoken of in Daniel, and I looked to see the hand tracing them in the sky, but could not see it, neither was it given to me to understand the meaning of the letters, though I called the attention of my husband to them and asked what they meant. While beholding them and wondering over them there appeared very faintly a large box, about the size of a common room, which as it advanced became plainer and plainer and we saw that its front was composed of large iron bars, like a great big cage, and that it was filled to its utmost capacity with people who seemed to be greatly excited over something. Suddenly there seemed to come from the cage flames and smoke and a personage appeared in the cage whose countenance was terrible to look at—such an ugly face, great big teeth, and horns on his head. In his presence the people seemed to fall to the right hand and to the left by his power. While wondering greatly what this could mean, the cage settled to the earth until it rested upon it, and as soon as it touched the ground there seemed to come from heaven a light, bright as the sun at noon-day, and in a narrow streak extended to where the cage rested, and I saw one, like unto the Savior, appear coming down in this light. His countenance was pleasant to look upon and shone brightly; he was clothed in a long, white robe and seemed to be coming to the earth. I then awoke, and a fear came over me regarding the cage and its occupants, and I prayed that the fear

might be taken away and not overshadow my mind. I continued in prayer and the fear was taken away."

Our desires are for the advancement of the truth and to live so that when Christ comes I may be prepared to meet him with joy.

Ever praying for the advancement of the gospel, I am,
Your brother in Christ,

W. P. BUCKLEY.

PENNSBORO, West Virginia, June 5, 1905.

Editors Herald: I left Lamon, April 27, stopping at Middletown, Ohio, over Sunday, to await "orders," arriving in Cornwallis, West Virginia, May 5.

I preached at Goose Creek a few evenings, then Bro. Beall took me to Bro. and Sr. Carpenter's, where I was soon "water bound"; Bro. and Sr. Carpenter sitting up till midnight to see whether the house would go down with the flood. Ye missionary went to bed and slept soundly, resolved not to "climb the hill" till he came to it. After two days of exile I managed to cross the creek in an old boat and secured the use of the schoolhouse for preaching. Only a few out and no interest manifest. After a faithful effort on the part of Bro. Carpenter we decided to move on.

Bro. Dunnington joined me the evening I closed and the next day we started for Cabin Run. There we found a few Saints bearing a good name among their neighbors, but not doing much to advance the cause. We tried to get the schoolhouse but were refused; so the only thing to do was to keep moving. We next went to Washburn, as per instructions from the missionary in charge, to see how the work was doing. We preached a few times in Bro. Huffman's house—schoolhouse and churches being closed against us—and visited some of the Saints and tried to encourage them to keep up the struggle.

Instructions from the sub-missionary to "push out into new fields" drove away the "blues," and we started at once. Let me here say, I for one have no desire to lie around the branches. I would sooner take my grip on my back and penetrate the unknown than to be tortured trying to preach where the work has been suffered to languish.

What a responsibility is resting upon those set as "watchmen" and "overseers"! The fate of the one who buried his talent should be a lesson and an incentive to action.

Glad to leave the branches to the care of others, we came to this place, having previously been impressed by the Spirit that there was a work to be done here. We called on the mayor, also the marshal, and were told to "sail right in" and preach all we wanted to. We made no request for either of the five churches in the town, as we felt it would be useless, but went to work on the street. Novelty drew quite a crowd—it was something new—but curiosity soon gave place to interest, and now they will begin to gather on the ground long before the time, while such expressions as "The only men who ever preached the gospel in the town." "The first time we ever had the gospel preached," etc., etc., are to be heard in more quarters than one. The people seem to be in just the right condition to hear the truth. They have been fed on husks so long that they are starving for the word of God, while the only man in the town—Reverend J. W. Bibbee—who dared transcend the bounds of the creed and preach his honest convictions has been turned down by his brethren and looked upon as a heresy-breeder.

The rainy weather has hindered us to some extent, as our "roof leaks." We need a tent in this field, and if it be possible we will have one. A gentleman remarked last night, "If you men had a tent here you could do a great deal of good." The good that is to be done here would more than pay for a tent, and we would like to ask the Saints of West Virginia to come to our assistance. Truly the harvest is white and the laborers few. Bro. Dunnington is at Clarksburg and will see about a

tent there that we heard of to be had cheap. He says he will advance the money if the Saints will make it good. Who will be the first to respond? Send either to us, or to Bro. B. Beall, of Goose Creek, West Virginia. If we can get the tent we will look to Bro. Green for a Bilhorn organ and will furnish the organist ourselves. We have one in view. My mission address is Goose Creek, West Virginia, care of B. Beall.

E. E. LONG.

Independence Items.

As sometimes in the early morning the western clouds in rifts reveal the golden reflection of the rising sun, so, grateful to the heart, seem the clear indications of a brighter day dawning on the spiritual horizon.

According to the divine word both men and nations are being "called by the voice of thunderings, and by the voice of lightning, and by the voice of tempests . . . by the voice of mercy all the day long, and by the voice of glory and honor, and the riches of eternal life."

So now in this dispensation we behold increasing many of the signs foretold by the latter-day prophet three quarters of a century ago, which behind the glorious manifestations of our Father's love present a gloomy background.

In this portion of the vineyard, as elsewhere, all nature is arrayed in the loveliness of early summer, and the healthful conditions surrounding us, also the privilege of living here where center the sacred memories of the past, the hopes of the future, and the bright realities of a prosperous present all fill the mind with thoughts of thankfulness.

Within the last two months about forty of the Saints, of whom many have come here quite recently, while others have had residence among us longer, were received by letter, and nine by baptism, and also the names added to the cradle-roll of the Sunday-school are of no insignificant number, two of whom were blessed last Sunday; by name, Paul Raymond Thompson and Dover Dell Crenshaw.

The attendance at the Sunday services both morning and afternoon continues large, but in the evening is somewhat diminished.

Last Sunday evening's discourse by Elder Hilliard revealed the fact that much of autobiography as well as sound doctrine can be inducted into a sermon of even moderate length.

Like the brethren of the "New Thought" and "Solar Plexus" cult our preacher eliminated the dark and objectionable, which was especially enjoyed by the young people present, and in the sunshine of the evening's effort we remember he did not want his friends, when he should die, "to go in mourning and wear black" for him "unless they truly believed he had gone to hell."

His life's experiences afforded food for thought to the unbelievers by the positiveness of his position, for, after a life of observation, reading, and strenuous warfare he knew the doctrine was true, and among his strong "affirmations" were "If God does not speak to men now, he never did speak to men. No man can enjoy life unblest by the spirit of light and truth. Nothing short of a pure and consecrated life can merit and receive the divine blessing."

In the morning Bro. T. W. Chatburn held forth, taking for his text "Enter ye in at the straight gate" as found in Matthew, chapter 7. Said he had only twenty-nine minutes in which to speak, so he outlined a few events of church history, embracing the departure from the true faith by the different factions, and affirmed the belief of the one who was appointed to be leader of the church and to abide in the principles set forth in the beginning of this latter-day work.

Tuesday being Decoration Day, it was considered by the bishop as an appropriate occasion to visit Mound Grove Cemetery, especially for those interested in the completing and beautifying the work begun, also the purchasing of lots there.

Quite a number availed themselves of the opportunity presented, as it was a lovely day, and the object of the visit a very worthy one.

Activity is apparent everywhere, and on this evening, June 1, the good literature committee are making an extra effort by way of holding an ice-cream social on the church lawn for the benefit of the tract distribution work.

The members of the choir are making the welkin ring on this their regular night of practice, the few of the old folk who ventured out are chatting away and looking askance at the children rollicking on the dewy green sward, and the hour being "well on" the young people are gathering at the decorated tables, of course to help on the work.

The other auxiliaries also have an eye to gathering up the nickels for good uses,—the Willing Helpers in the interest of the church improvement fund, and the Daughters of Zion and Gleaners, of the benevolent home fund.

The Daughters held their annual business-meeting on the 17th ult., and elected officers and committees for the ensuing year, also made provision for the distribution of their literature, "where it would do most good." Eighteen were present.

The stake Religio convention was held on the 20th and 21st ult., and at the business-session there was a fair attendance. The young people were evidently in earnest. The retiring president made suggestions as to future work in the way of lectures on physical culture and literary lines, story-writing and elocution, also encouraged musical features, vocal and instrumental.

Nine locals will represent their work at the reunion to be held at Pertle Springs, September 10.

The home classes are doing effective work, and the stake librarian is evidently fully equipped with energy and information concerning his work, and his report was an interesting document to listen to.

Before adjournment provisions in a financial way were made for the carrying on of the work, and at the evening session an enjoyable musical and literary entertainment was given in the upper room which was filled to its utmost seating capacity. In the line of oratory we noted the selection "Paul before Agrippa," and this familiar incident was rendered most effectively, although it was divested of all spectacular accessories. The occasional criticisms offered in the HERALD were emphasized by a paper on "Church decorum." The orchestra was full, and as a whole and in part added much to the enjoyment of the musical numbers.

The Religians occupied at the services on Sunday, the 21st, with their usual zeal, and the Sunday-school turned out to the number of six hundred and fifty-seven, including thirty-seven visitors.

A new feature, the gathering, by invitation, of the members of the cradle roll took place in the north room, and fifty-one were present with one hundred and eighty-four of the primary classes. President Roosevelt would have been "delighted" had he been present.

At the usual hour a large audience assembled for church service. The platform was decorated with ferns and bouquets, there was the preliminary instrumental and vocal service, and the officers of the Religio with the speaker, Bro. G. E. Harrington and Elder Atwell assisting, took charge.

At the noon hour, Bro. Marshal Eversole was baptized in the font by Elder Alfred White.

The community of the city interested in education has also lately had its gala day, and two thousand children have been dismissed for their annual vacation. The baccalaureate address has been delivered, and the thirty-three graduates, after receiving their diplomas, bade adieu to alma mater; and so crowned with honors, started out to renew their labors in broader fields of usefulness.

ABBIE A. HORTON.

Extracts from Letters.

Bro. J. J. Cornish, writing from Rose City, Michigan, May 31, has this to say about the Braden lectures at that place: "Yesterday was Decoration Day, and there was quite a large crowd in the hall, and the lecture was again announced. Quite a fair crowd went, but a moving congregation, some going up and some down during the entire service. Braden gave the citizens a rub, saying, 'I am surprised that the leading citizens have not attended these lectures. I have not been treated with respect. . . . I have never been used so mean before.' To-day, Stilwell is running up and down the streets begging money to pay up Braden, and Braden is at the hotel boarding at a dollar a day house until Stilwell gets the money! A leading merchant said to me, 'Well, Elder, you and your work have been advertised as never before, and you have more friends now than you ever had before,' and so we think. We did not start the trouble; our people were here attending to their own affairs, not interfering with any one. One of our ministers would come and preach occasionally; and two bright young ladies (school-teachers) believed the gospel and obeyed it. Reverend Stilwell got mad about it, and began to abuse us, and lectured against us, etc., and got Clark Braden here to abuse and slander, giving a rehash, with a mixture of other things, which did not agree with the taste of good-thinking and fair-minded people, and now the 'elephant is on their hands.' Well, let old Babylon fight it out among them. We are to have the use of the I. O. F. Hall, and will reply for a few evenings, and try to clear the mist away."

Bro. F. M. Smith wrote from Salt Lake City, May 31: "Reached here Saturday night about midnight, having missed connection at Colorado Springs, and having accordingly gone by way of Denver. Having about five hours to wait at Denver, we looked up Bro. C. E. Everett, and spent a few very pleasant hours at their recently purchased home. Their hospitality afforded us an excellent opportunity to take a much-appreciated rest from travel. We very much enjoyed our journey over the Denver and Rio Grande Railroad, the far-famed 'scenic railroad of the world.' Sunday we spent with the Saints in their little chapel, and until last night found a resting-place at the always-open-to-missionaries home of Sr. E. Barrows, whose kindness in caring for a wayfaring family will long be remembered. Locating furnished rooms in Salt Lake City is not any more pleasant a task than in any other city, I presume, and possibly not any less disagreeable. But perseverance will accomplish much, so we are finally located."

A. B. Dunnam, R. F. D. No. 2, Grapeland, Texas: "Bro. Harp is appointed on this mission, but I do not know his address though I hope he will come to see me as I am the only Saint in this vicinity. We are having a gloomy time here. It has been raining all the spring. Just think of a man having to put up his fence fourteen times because of overflows this year! Of course our crops are ruined."

G. B. Moss, Seale, Texas: "I received a copy of the Book of Mormon; do not know who sent it, but desire to say that we appreciate it very much. We find so much good in it. We are isolated, and never heard but three sermons preached by Latter Day Saints. We would be glad to have some of the elders come here to preach. We received five copies of the SAINTS' HERALD. The first was dated March 29, the last April 26. I am very feeble and ask all the Saints to pray for us."

Bro. A. E. McCord, Stewartsville, Missouri, June 6: "Bro. Haden and I just closed a very good series of meetings at New Conception, Missouri."

Bro. J. F. Mintun, Des Moines, Iowa, June 6: "The conference of this district was a very profitable one, giving evidence of progress. All the ministry have gone to their fields of labor, Bro. Heman C. Smith and his son Hale yet remaining in the city for a few days; Bro. Heman to minister the word previous to his departure to the Minnesota reunion, and Bro. Hale to

seek information relating to his work as Church Librarian. Some sickness yet remains among the Saints here, some quite serious. I expect to spend a short time at Milo, associated with Bro. Ward Christy, the last of the week; some there are near the kingdom, and we go to reap as well as to sow. Three were baptized during the conference. I shall go home the 14th to remain at the graduating exercises of my eldest daughter from the Woodbine Normal."

Miscellaneous Department

Conference Minutes.

Nauvoo.—The triannual conference of the Nauvoo District met at Ft. Madison, Iowa, June 3 and 4. The conference was held in the district tent, there being no church at Ft. Madison. Besides the usual routine of work, officers were elected for the year. The meetings were all well attended by members of all the different branches, throughout the district. The papers which were read were very good and enjoyed by all. Two were baptized, and one ordained to office of elder. Although the first conference ever held at Ft. Madison, Iowa, by the Latter Day Saints, it is said to be one of the largest the district has had. Conference adjourned Sunday evening to meet at Rock Creek, Illinois, October 7 and 8, 1905. W. H. Gunn, secretary.

Des Moines.—Conference convened in Des Moines, June 3 and 4. Vice-president J. F. Mintun in the chair, who was also chosen to assist Heman C. Smith to preside over the conference. A. A. Reams secretary, with E. O. Clark assistant. Branches reporting: Boonesboro 75, Concord 51, Grinnell 20, Des Moines 263, Oskaloosa 74, Packard 21, Richland 73, Rhodes 43, St. Charles 23, and Valley 105. Report and communication from district president, S. K. Sorensen, read. Bishop's agent, W. Christy, reported: Balance last report, \$603.29; receipts, \$210.75; expenditures, \$779.45; on hand, \$34.59. Receipts on tent fund, \$68.05. An auditing committee, consisting of J. E. Laughlin, E. J. Clarke, and W. C. Hidy, was appointed to audit these accounts for the year. Ministry reporting: W. F. Clark, E. J. Clarke, E. O. Clark, W. Christy, John Hall, C. E. Hand, J. E. Laughlin, S. McBernie, Henry Pratt, C. J. Peters, N. Stamm, N. V. Sheldon, J. S. Roth, G. W. Shimei, J. F. Mintun, V. Boatwright, John Clark, J. R. Epperson, J. M. Park, Jesse Roberts, Alex Shimei, O. L. Sherman, C. F. Merrill, S. M. Reiste, W. C. Fetters, Ancil Free, J. C. Hidy, F. B. Miller, W. H. Farr, G. E. Davis, F. W. Briggs, Fred Chandler, H. V. McKinney, by proxy, and William Keyport. E. F. Hall resigned as one of the reunion committee, E. Benedict released; S. M. Reiste and C. J. Peters chosen to fill the vacancies. Reports from the Religio convention on Thursday and the Sunday-school convention on Friday were read. Action of district president in selling the organ was approved. The committee appointed to purchase a district tent reported having done so at a cost of \$72.50. The reunion committee reported in favor of holding the reunion at Runnells, August 18 to 27; report adopted. Officers chosen: President, W. C. Nirk; he named as his assistants C. J. Peters and W. Christy; A. A. Reams chosen secretary, and sustained as local historian; W. Christy sustained as Bishop's agent. Time and place of the next conference placed in hands of district officers. A resolution passed in 1884 requiring elders and priests to procure baptismal certificate books was rescinded. The blanks furnished by the Quorum of Twelve for branch presidents to report quarterly to the minister in charge were adopted. The report of the court of elders in the case of the Des Moines District versus Morris T. Hidy was read; report accepted, and requirements of the court complied with. Preaching during conference was by M. H. Cook and H. C. Smith. Social service in charge of J. S. Roth and W. C. Nirk; baptismal service in charge of E. O. Clark, three being baptized.

Convention Minutes.

Western Maine.—Sunday-school association met with the Stonington school May 14, 1905, district superintendent, Joseph Eaton, in charge, Elder C. H. Lake associate. Reports received from Mountainville, Stonington, and Little Deer Isle schools. Following officers elected: District superintendent, C. H. Lake; assistant superintendents, Sylvia Carter and Mrs. Mary Parker; secretary, Mary L. Carter; treasurer, Mrs. Sophronia Ames. A concert was given at 1 p. m. by the schools. Next convention will be held at Little Deer Isle at time of district conference, date to be announced later.

Eastern Iowa.—Sunday-school convention assembled at Fulton, Iowa, May 26, 1905. Elder Warren B. Turner was chosen president pro tem. Schools reporting: Muscatine, Waterloo, Oran Center, Zion's Hope of Clinton, Fulton, and Green Valley. Because of resignation of superintendent, Elder Oscar Case, Elder Warren B. Turner was elected to fill vacancy. In the evening a very interesting literary program was rendered by the local school. Adjourned to meet with the Green Valley Branch September 1, 1905. Cora E. Weir, secretary.

Pastoral.

To the Saints and Friends of the Southern Mission, Comprising what has been known as the Southeastern and the Southwestern Missions; Greeting: I find myself in charge of a new field this year, and realize that I am a stranger to many of the Saints and friends, and comparatively a stranger to some of the missionaries, but feeling that you have a mutual interest with me in this great work, I appeal to you to give us your hearty cooperation in the promulgation of this, God's work.

To assist me in the work of directing I have chosen Brn. H. O. Smith and T. C. Kelley as associate ministers in charge. Bro. H. O. Smith will have the oversight of the western division, and Bro. T. C. Kelley will have the oversight of the eastern division. The Mississippi River being the dividing line, all those laboring on the west side of the river report to Bro. H. O. Smith, and those on the east side of the river report to Bro. T. C. Kelley.

To the ministry, we would call special attention to this matter of reporting; as it has been considered a matter of importance we will furnish you with blanks, and would request you to keep your record of items according to the blanks, and we will insist upon a prompt and full report, so do not forget the dates, July 1, October 1, January 1, and March 1. The latter should be a double one, one for January and February, and one for the whole year. Now do not neglect this and then lay it to a poor memory, but get your reports in promptly on time.

In regard to debates, consult with the respective associates in charge, or the minister in charge, before entering into any debates. A strict observance of this rule may save you and the church some embarrassing entanglements. Do not seek debates for the sake of victory, but ever stand ready to defend, "wisely" and in a proper spirit, the work in which we are engaged. We hope the local brethren will observe this rule in regard to debates as well as the traveling ministry. We want all the help that our local men can give us. If they are not engaged in the branches we would advise them to get out in the vicinity where they live and put out appointments every Sunday if it is so they can do anything. And if they can give a week or two or a month or more time in the field we would like very much to have it. A great amount of work can be accomplished in this way. They should report all the missionary labor to the respective associate ministers in charge. Any one who holds a series of meetings outside of the regular place of holding the branch meetings, or puts out appointments and keeps them up outside of the branch, is doing missionary work, and we desire that all such work should be reported to us.

We expect to furnish all branch and district presidents blank forms for reporting, and hope to have them respond promptly, so we may know the condition of the work in all the field and report it correctly to the Presidency of the church.

In consultation with my associates we have thought it best for Brn. Grimes and Case to labor in Central and Western Oklahoma; and Brn. Baker and S. S. Smith, in Northwestern Oklahoma; Brn. Penrose and Henson in Southwestern Oklahoma; and Bro. H. E. Moler to be associated with Bro. Metcalf in Louisville, Covington, and Eastern Kentucky, with the exception of that part east of the 83d parallel. All labor done on the east side of this line should be reported to Bro. U. W. Greene.

Now, brethren, let us go to with a will and push this work into as many new places as we can during the coming year, not forgetting that it is the part of the missionary to hunt for those who will hear this word of salvation that may be scattered in the world. If you were hunting for lost sheep, you would not hunt right in the same place all the time, but you would scour the hills, and look in every corner and place where you thought it possible one might be found, and some places where you did not expect to find them, and there you would frequently find some of them. Leave the old places where they have been preached to a standstill, for a season, and push out into new places and plant the work in other points as missionaries for Christ, engaged in establishing his work among men. Do not let trivial excuses call you home, or keep you around home. You have offered your time and energy to the church and to God, as missionaries, to spread this work, and if you can not do

it, working as faithfully and persistently as the men of the business world have to work to make a success, you can not expect to meet with much success in this work, for it means work, and God has said that "the idler should be cast out." We are living in a time when the church, and God, call for workers, and workers they must have. We appeal to the Saints to assist with their means so far as they can, and insist that the missionaries use the means carefully, and in the pushing of the gospel. Thus we become workers together and will have the help of God, so as workers together with God we can expect something will be accomplished, and we can rejoice together.

I may not be able to reach all the vast field this year but will try to acquaint myself with it, and its needs, so far as I can consistent with wisdom, and the accomplishment of such work as may be specially demanded of me. I want all to feel free to write me at any time, whether in the mission field or the local work.

If there are any of the isolated who can make a home for an elder for a season, while he opens up a new place, we would urge you to do so, even if it is not as good as you would like to offer, and though it may require some sacrifice; get the work planted in your vicinity if you can. Write me at Lamoni, Iowa, Box 225, at any time, and it will reach me as a rule. In a few instances it has failed; so if you do not get an answer in a couple of weeks write again.

May God bless and prosper the mission during this year is the prayer of your brother and coworker for Christ,

FREDERICK A. SMITH,

Minister in charge of the Southern Mission.

LAMONI, Iowa, June 2, 1905.

To the Officials and Saints of Southeastern Illinois; Greeting: Having been placed in charge of this field, I will be pleased to correspond with all who would like to have ministerial labor performed in their vicinity, as we desire to push forward and do all we possibly can to accomplish the most good. And, as our field is wide and the laborers are few, let every man who has been ordained see that he does his duty. Lean upon the strong arm of God and he will always help you to tell the gospel to others. I will try to visit all the branches as soon as possible.

My permanent address will be Springerton, Illinois, and I will always try to respond to your needs and wants, so far as it is in harmony with my work.

Ever praying for the welfare of the work, I am,
Your brother and colaborer,

DAVID SMITH.

Notices.

To the Members of the Quorum of Twelve, and Other Ministers in Charge: This is to inform you that I have secured the printing of the Blank Reports ordered by the Quorum, and they are left in the business office of the HERALD subject to your individual orders. Heman C. Smith.

Donations to Graceland College Museum.

MARCH 23, TO MAY 26, 1905.

Mrs. B. Haws, Ogden, Utah.—A fine silk crazy quilt.
C. A. Miller, Lamoni, Iowa.—Rock with cavity used as a mortar and found on prairie.

Per R. M. Elvin:

Pittsburg Plate Glass Company.—Specimens of glass.
Howard Uncafer, Apollo, Pennsylvania.—Hat made of redeemed greenbacks.

Juliette Uncafer, Apollo, Pennsylvania.—Ore from the Cambria iron-works at time of Johnston flood; shells, and piano board from piano which floated down stream sixty miles at time of flood.

James Raisbeck, Fayette City, Pennsylvania.—Coins.

Robert Ferry, Fayette, Pennsylvania.—Ores from Oregon.

John Manning, Sheridanville, Pennsylvania.—Piece of telephone cable.

Hubert Case.—Pestle from island of Raroia; also concretions from Brule, Oklahoma.

Mrs. Cora Wightman, Tacoma, Washington.—Minerals and fossils.

Walter W. Smith.—Coins.

Sarah P. Carrel, Pittsfield, Illinois.—Coral.

W. E. La Rue.—Barnacles; shells; bank-note of 1854.

H. A. McCoy.—Knife made by Big Thunder; a one-armed Indian, out of pipestone rock.

T. W. Chathurn.—Minerals.

A. H. Smith, Lamoni, Iowa.—Trilobite.

Harry Nicholson.—Minerals, etc.

R. W. Farrell, West Sullivan, Maine.—Lava from Vesuvius.

William Belmore, Independence, Missouri.—German coin.

(Name forgotten,) Idaho.—Photographs of Rocky Mountain scenery.

The Bishopric.

NOTICE OF APPOINTMENT OF BISHOP'S AGENT.

Northern Nebraska District.—The Saints and friends of the Northern Nebraska District of the Reorganized Church of Jesus Christ of Latter Day Saints will please take notice that Elder James Huff, former Bishop's agent in and for said district, has resigned his position as agent, and that Bro. Herbert S. Lytle, of Blair, Nebraska, has been duly appointed Bishop's agent in his stead. Bro. Huff having arranged to change his residence from the Northern Nebraska District found it impracticable to continue his work as agent, and for the good work he has done, his faithful labors in the past, and his correctness in accounting and reporting, the Bishopric hereby extend their thanks and solicitations. Trust that the blessing of the Lord may attend him in his faithful labors wherever he may go.

The Northern Nebraska District conference has duly recommended Bro. H. S. Lytle, of Blair, Nebraska, for appointment as the new agent, and we take pleasure also in commending him to the Saints.

Trusting that they may also become fully interested in aiding and assisting the agent and the work that he has to perform, I am, in behalf of the Bishopric,

Very respectfully,

E. L. KELLEY, Presiding Bishop.

LAMONI, Iowa, June 9, 1905.

Changes of Appointments.

In consequence of Bro. S. K. Sorensen, who was appointed to labor in Des Moines District, leaving the field temporarily, and for other considerations, I have been under the necessity of making the following changes:

Bro. J. F. Mintun, who was appointed to Northern and Central Nebraska, is requested to labor in Des Moines District with Des Moines City objective point.

Bro. Wardell Christy, who was appointed to Des Moines City, is requested to extend his labors to the entire district, thus enabling him to more effectively perform his work as Bishop's agent.

Bro. W. A. Smith, appointed to Little Sioux District, is requested to labor a part of the summer in Nebraska, as may be agreed between himself and the brethren in immediate charge of those fields.

HEMAN C. SMITH,

DES MOINES, Iowa, June 7, 1905. Minister in Charge.

Appointment of Missionary.

This will certify to whom it may concern that Bro. Andres C. Anderson, of Lamoni, Iowa, is hereby appointed to do missionary work in Lamoni Stake. I cheerfully recommend him as worthy of the consideration and confidence of the Saints and friends of the cause. Any courtesies or favors shown him, or aid rendered him in the performance of his ministerial work will be duly appreciated.

HEMAN C. SMITH, Minister in Charge.

DES MOINES, Iowa, June 8, 1905.

Presidency concurring: JOSEPH SMITH, for Presidency.

Notice of Appointment.

To the Ministry and Saints of Pittsburg District; Greeting: Arrangements having been made for Bro. Richard Baldwin to continue in this field during the year, I have placed him in sub-charge of the Pittsburg district and Western Pennsylvania. The traveling ministry will report to him. I trust the Saints will render every assistance to the elders in their work that success may crown their efforts.

ULYSSES W. GREENE.

Reunion Notices.

The reunion of Kentucky and Tennessee District will convene July 15 and 16, at Oakland, Graves County, Kentucky, in the Sedalia Branch, near the home of Elder J. H. Adair. Nearest railroad station, Murry, Kentucky, twelve miles. Mayfield, Kentucky, fifteen miles. Everything will be as pleasantly and comfortably arranged as possible. All who are concerned are invited. E. P. Cook, president; S. H. Fields, secretary.

The Saints' Herald.

ESTABLISHED 1850.

Published every Wednesday. Subscription price \$1.50 per year in advance. When payment is made, the date on yellow label always shows the time to which you have paid, or the time when your subscription expires. If not changed within a month after payment is made, notify us. The paper will not be sent to persons who are six months in arrears, unless special arrangements are made.

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

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

Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 40 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.

For advertising rates apply to the business department.

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

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

The reunion of the Southwestern Oregon District will convene at 10 a. m., August 4, 1905, at Bandon. The annual conference of the district will take place Saturday and Sunday, August 12 and 13. District officers are to be elected for the ensuing year. A full and correct report of each branch in the district is expected. Send reports to the secretary. Come and spend the full time by the seaside and you will, we trust, find both profit and enjoyment. Bring Hymnals and Zion's Praises with you, as both will be used. Mrs. E. Keeler, secretary, Myrtle Point, Oregon.

Conference Notices.

Conference of the Southwestern Texas District will meet at San Antonio, Texas, June 16, instead of the Jett Crossing, on account of the unfavorable condition of the camp-ground. D. S. Palmer, president. J. P. Neil, vice-president.

The Quarterly conference of the Spokane District will convene at the Saints' church, corner Smith Street and Third Avenue, Spokane, Washington, June 24, 1905. Branch clerks please send reports as soon as possible to G. W. Winegar, president, East 1834, Sixth Avenue, Spokane, Washington.

Conference of the Southeastern Illinois District will convene at Saints' chapel, near Tunnelhill, June 17, 1905, at 10 a. m. Branch officers please try to get reports in on time. In reporting those who have died please give number opposite the persons died, expelled, or removed. Let us try to have every branch in district represented. P. G. McMahan, secretary.

Convention Notices.

The London, Ontario, District Sunday-school association will convene Friday, June 16, 1905, at Manitowaning, Manitoulin Island. Jennie Morrison, secretary, Gregory, Ontario.

Southeastern Illinois Sunday-school association will convene at Tunnelhill, Illinois, conjointly with the Religio association, June 16, 1905, at 10 a. m. F. L. Sawley, superintendent.

British Isles Mission.

Annual conference will be held at Manchester, on August 5, 6, and 7, 1905. Business will commence at 6 p. m. in our North Manchester room, Collyhurst Road, on August 5. Sunday services will be held in the Coöperative Hall, Downing Street, at 10.30 a. m. and 6.30 p. m., for preaching, and at 3 p. m., for fellowship. There will be a procession of Sunday-schools from 2 to 3 p. m. Refreshments will be provided in the hall during the day. All of the local ministry are requested to make a special effort to be in attendance.

24-6 WILLIAM R. ARMSTRONG, Secretary of Mission.

Change of Date.

At the request of Bro. G. T. Griffiths, missionary in charge of Portland District, conference has been changed from June 3 to July 15, and will meet with the Portland Branch. Henry Sparling, president.

Died.

GERVAIS.—Sr. Laura L. Gervais passed away at her home in Oakland, California, May 24, 1905, at the age of 43 years and 28 days. Her husband, though a Catholic in faith, honored the faith of his wife by requesting administration before her death, and asking her pastor to officiate at her burial. She was baptized September 23, 1903, by J. M. Terry, who also preached her funeral-sermon. She held fast the faith to the end. Apoplexy caused her death.

KENNEDY.—William Adie Kennedy was born in Conderret, near Glasgow, Scotland, in April, 1815. He married Miss Elizabeth Wilson, October 18, 1844, who bore him ten children, six of whom, with her, are left to mourn his demise. On the 5th of November, 1879, at Holsteine, Ontario, he embraced the gospel, and shortly after was ordained a teacher. By reason of his advanced age, he had been unable to do manual labor for several years, and had become blind about two years before his departure from this life. He died in Cadillac, Michigan, at the home of his daughter, Mrs. Jessie Maxwell, March 4, 1904, funeral-sermon being preached by John J. Cornish.

YAGERS.—Sr. May E. Yagers was born February 17, 1867, in Harrison County, Iowa; died May 26, 1905, at her home near Woodbine, Iowa. Married to William Yagers, October 15, 1885. Four children were born to that union. She was baptized into the Reorganized Church about the year 1902 by Elder W. A. Smith, and proved faithful to her covenant. Husband, four children, father, two brothers, and one sister remain to mourn their loss. Funeral-sermon by W. A. Smith, assisted by S. B. Kibler, in the Woodbine church, May 28, 1905. Burial in Woodbine cemetery.

STEEL.—At his home near Seiling, Oklahoma, April 2, 1905, Bro. Arthur W. Steel, after several weeks of decline, aged 57 years, 11 months; and 22 days. Married to Sarah Jones, March 7, 1869. Seven children blessed this union, three having preceded him. United with the church in 1893; ordained to the office of deacon in 1896. Words spoken at the last as if to his departed son were: "I am coming," and linger in the memory of his loved ones as a token that death is truly only a door to the spirit realm. Sermon at the home by James Yates.

Addresses.

E. J. Goodenough, 624 Clinton Street, Joliet, Illinois.
W. H. Greenwood, 375 Spring Vale Road, Sheffield, England.
E. E. Long, Goose Creek, West Virginia, care of B. Beall.

"Rise, mighty Anglo-Saxons!" is the title of a spirited poem in the June *Arena* written by Katrina Trask. It is instinct with moral enthusiasm, and is a moving call to the conscience of England and America to unite in a practical manner for the furtherance of the cause of peace. "In prison and in exile: the experience of a Russian student" is a paper of general interest told in a simple, direct, and effective manner, revealing the trials and privations which the students of Russia are liable to undergo if they express the slightest interest in the cause of freedom and enlightenment. "The commerce of Latin America: a magnificent field neglected by the United States," by Professor Frederick M. Noz, is a very thoughtful paper that should appeal strongly to business men and all persons interested in broadening the field of American commerce in a legitimate manner. "The Benjamin Fay Mills movement in Los Angeles" is a highly interesting and suggestive paper showing what a practical manifestation of the Christianity of the Nazarene has accomplished in less than one year. "The constitutional rights of American shipping," by William W. Bates, the well-known author of American Navigation and other important works on the commerce of the New World, is a valuable contribution to present-day discussions. Mr. Bates, though opposed to ship subsidies, is a strong advocate for American commercial expansion, and points out a practical way in which our country can regain her supremacy by methods which prevailed before the decline of American shipping. "Frederick Opper: a cartoonist of Democracy" is a character sketch of one of the most popular and influential of the newspaper cartoonists of the day, and contains a great number of Mr. Opper's best cartoons. Among the political, social, and economic papers of special value are a very timely and exhaustive discussion by W. G. Joerns, entitled "Juggling with facts and figures about transportation; or, how the railway interests and their special-pleaders are seeking to deceive the people," and Rudolph Blankenburgh's unmasking of the amazing corruption in Philadelphia, under the title of "municipal black plague." This issue of the *Arena* closes volume 33, and is one of the strongest numbers that has yet appeared.

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\$12.25 to Niagara Falls and return via Nickel Plate Road, June 18, 19, and 20, with return limit of June 24, or by depositing ticket limit of July 14, may be obtained. Through vestibuled sleeping-cars. Three through daily trains. No excess fare charged on any train on the Nickel Plate Road. Meals served in Nickel Plate dining-cars, on American Club Meal Plan, ranging in price from 35 cents to \$1; also service a la carte. For further information, write John Y. Calahan, General Agent, 113 Adams Street, Room 298, Chicago, Illinois. Passenger station at Chicago, corner Van Buren and La Salle Streets, on the Elevated Loop. Chicago city ticket offices, 111 Adams Street and Auditorium Annex. 10 23-2t

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My house has six nice rooms, three bedrooms, parlor, dining-room, kitchen, three closets, modern pantry with four bins, drawers, shelves, cupboard; fine china closet in dining-room, large bay window in dining-room, gas all through house for lighting, gas in kitchen for cooking; all woodwork is hard pine properly polished, all doors five panels, large sliding door between hall and parlor, sliding double doors between dining-room and parlor, fine open stairway, large front porch, also an inclosed back porch.

This house is built with the very best of material, boxed, papered, weather-boarded with white pine weather-boarding; has stone foundation, nice cellar, the house is painted drab trimmed with white; first class eastern; chicken house and cow barn; forty-eight fine fruit-trees; eleven fine grape-vines; house has been built about three years.

The lot is seventy-five feet front and three hundred feet deep.

Five foot granatoid walks in front.

The church is four blocks, granatoid walks all the way; electric line two blocks.

My price until further notice is two thousand dollars; can make terms if desired.

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 Origin and duties of the priesthood.
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The Saints' Herald

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

OHayer 15905

Volume 52

Lamoni, Iowa, June 21, 1905

Number 25

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

JOSEPH SMITH - - - - - EDITOR
 LEON A. GOULD - - - - - ASSISTANT EDITOR
 FRED'K M. SMITH - - - - - CORRESPONDING EDITOR
 Entered as Second-class Mail Matter at Lamoni Post-office.

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Editorial

JUDGE EVANS' SPEECH.

It is with pleasure that we give to our readers the speech of Judge H. K. Evans, of the district court, delivered in the college chapel at the commencement exercises of Graceland College upon the close of the 1904-5 term, June 14, 1905.

The graduating class was composed of Laura, Jeannette, and Belle Kelley, Marguerite Wickes, Anna Soderstadt, Rufus Willey, Roy Dillon, Ada Taylor, Grace Brewster, Ruby Allen, H. H. Gold, and Nora and Eva Reynolds.

The exercises were in charge of Professor R. M. Stewart, who with others of the faculty occupied the platform with the class.

Judge Evans was introduced by Winfred B. Kelley, county attorney of Decatur County, an alumni of Graceland, who expressed pleasure in being connected with and a friend to Graceland.

We commend the reading of Judge Evans' address for the especial reason that he in a plain, businesslike manner set before his audience and the graduating class the fact so clearly taught in the religion of Jesus Christ and so strongly emphasized by our gospel teachers under the ministration of the Master, that labor, industry, and honesty are the elements that enter into human career essential to success: that all other elements by which men gain nominal success in this life with these left out, can give transitory results only, and will not fitly prepare a man for the enjoyment of the best of the life that now is, and the happified life over on the other side.

Honesty pursued only as a policy lacking the innate quality which makes a man "the noblest work of God" will not be the character-mark recognized of God in the judgment-day. An honest man—one honest in heart, in word, conversation, walk, pursuits, in intercourse with his fellow men—need have no fear of the judgment of his friends, his enemies, nor his God. He lies down at night conscious that whatever the issues of the hours of darkness may be he neither dreads nor fears the coming of the morning light. Of him it can not be said that he "fears the light because his deeds are evil."

The Judge well said, the elements which are effectual in bringing an "abiding success" are labor, industry, honesty, freedom from bad habits, and the rule over one's own spirit. His address was listened to with profound attention and marked interest by an appreciative audience.

THE catalogue of Graceland College is now ready for mailing. If you are interested, the secretary, F. B. Blair, Lamoni, Iowa, will send you one upon request.

CHILDREN'S DAY will be observed by the Lamoni Sunday-school, Sunday, June 25.

THE FOURTEENTH AMENDMENT—AND ITS AUTHOR.

The readers of the HERALD who have a love for historical matters and the personal data connected therewith, will not begrudge the space we give to the following sketch from the pen of Henry Barrett Chamberlain, taken from a late issue of the *Chicago Tribune*. It appears in the same issue as does the notice of the death of Hiram Silas Cronk, the last survivor of the war of 1812, who died at Ava, in the northern part of the state of New York, at the age of one hundred and five years, a ripe and venerable age. What memories will the notice of the death of this veteran and the sketch concerning the author of the fourteenth amendment to the Federal Constitution cause to arise in the minds of lovers of their country:

In Lebanon, Indiana, at the ripe age of fourscore and eight, there still lives the man who prepared the original draft of the fourteenth amendment to the Constitution of the United States. Primarily written to secure the enfranchisement of the negro, it is now construed so liberally as to have become the basis for decisions involving not only the fundamental rights, but the privileges of the citizens of the nation. The recent decision of the Supreme Court as to the bakers in New York and the announcement that the attorneys for Caleb Powers will, under its provisions, ask the transfer of his case from the State courts of Kentucky to those under Federal jurisdiction, are noteworthy instances of its broadening scope.

Stephen-Neal is the father of the fourteenth amendment. Born in Pittsylvania County, Virginia, June 11, 1817, he was taken by his parents to Bath County, Kentucky, when two years old. Here he spent his childhood and youth, working on a farm and securing an academic education. Without collegiate training, the trend of his mind was the desire to acquire knowledge, with the ultimate hope of adopting the law as a profession. In 1841 he was licensed to practice at Carlisle, Kentucky, and two years later established himself at Lebanon, which has since been his permanent home, excepting two years spent in Iowa.

Two years—1846 and 1847—he served as a representative in the Indiana legislature, and during his second term introduced a joint resolution, which was passed, forbidding the granting of legislative divorce. The substance of this resolution was inserted in the State Constitution adopted in 1850. In politics he was then known as a Jefferson Democrat, and took an active interest in national questions, but he was not hidebound, and from time to time changed his party affiliations. He was actuated by principle rather than party fealty, and in 1856 cooperated with the Republican party, remaining thus affiliated until the close of the Civil War and until the measures of reconstruction by the General Government had been consummated.

In April, 1866, viewing with dissatisfaction the various plans for reconstruction proposed by the press and officials, Mr. Neal formulated a measure which he believed would be adopted by three fourths of the States. At the time, Godlove Stoner Orth, an intimate friend, was the representative in Congress from the Lebanon district. To him Neal presented his propositions, Orth added one of his own, the fifth, and then handed them to the congressional committee of fifteen which had been named to consider measures of reconstruction.

Orth was a good man to undertake the advocacy of the proposed amendment in Congress. He was born April 22, 1817, near Lebanon, Pennsylvania, descending from an old Moravian family, which came from Germany in 1725. His grandfather, a revolutionary officer, was in charge of the Hessian prisoners captured at Trenton. Orth was earnest, energetic, and aggres-

sive. From 1843 until 1850 he was in the Indiana Senate as a Whig, once its presiding officer and acting lieutenant-governor. At the beginning of the war he commanded the ram *Hornet* on the Ohio River, and in 1862 was elected to Congress, being returned for fourteen years. He served on many important committees, was afterward minister to Austria and his party's candidate for governor. He died at Lafayette December 16, 1882.

When Neal and Orth had decided upon their plan the latter appeared before the committee of fifteen. It was a remarkable association of men, including such statesmen as Thaddeus Stevens, Roscoe Conkling, Elihu B. Washburne, Justin S. Morrill, John A. Bingham, George S. Boutwell, Henry T. Blow, A. J. Rogers, and Henry Grider, from the House of Representatives, while from the Senate came William P. Fessenden, James W. Grimes, Ira Harris, Jacob M. Howard, George H. Williams, and Reverdy Johnson.

It is a rare tribute to the ability, skill, and lofty purpose of Stephen Neal that the draft of the amendment, in all of its essential features, was adopted and recommended by a committee composed, as it was, of the foremost statesmen of the time, and after the subject-matter had been considered with the greatest care, for the leaders realized that the fortunes and reputation of the Republican party were in the keeping of these men, while the attitude of President Johnson was most antagonistic.

The thirteenth, fourteenth, and fifteenth amendments were adopted as reconstruction measures. The first of these freed the negro, the second made him a citizen, and the third gave him the voting right. When the fourteenth amendment was debated the basis of representation was the principal subject of argument. This is contained in section 2, its object being by appealing to the self-interest of the former slave States to compel them to grant the suffrage to negroes. Strangely enough this provision, which produced such strenuous speeches, has never been enforced along the lines intended, several Southern States having educational qualifications which practically shut out illiterate blacks. But it has established the principle that a higher qualification than that of race must serve as the basis of the voting privilege.

Final ratification of the fourteenth amendment came in 1868. Connecticut was the first to assent, the reason being that its legislature was in session at the time of notification to the States. New Hampshire followed, and then came Tennessee, the first of the Southern States, its action restoring that commonwealth to its former relations with the Union. The action of Congress in readmitting Tennessee because of its ratification of the amendment made evident that none of the Confederate States would be readmitted except by giving assent to the incorporation of the fourteenth amendment. While this condition was never enacted into law, the admission of Tennessee through the gateway of the amendment was a precedent stronger than law. Other States would probably have held special sessions of their legislatures to expedite the adoption of the amendment had such a course been desired. It was thought best, however, that the provisions of the amendment should be completely understood by the people before the formal assent of the States should be urged.

Concisely stated, the fourteenth amendment guaranteed (1) political and civil rights to all persons born or naturalized in the United States; (2) changes the rule of apportionment of representatives and direct taxes, to adapt it to a wholly free population; (3) excludes from office under the United States and in the States those who have violated a previous oath of allegiance, but gives to two thirds of Congress the power to remove this disability; (4) establishes the validity of the public debt of the United States, but forbids the payment by the United States or by any State of any debt incurred in aid of rebellion or any claim for emancipated slaves; (5) gives to Congress the power to enforce by appropriate legislation the provisions of the amendment.

Before the adoption of this amendment the constitutional provision in regard to citizenship was embraced in article 4, section 2, of the Constitution. As this section refers exclusively to State citizenship, Calhoun and his school claimed that there was no national citizenship. The fourteenth amendment, seeking to protect the freedman from hostile legislation, remedies this defect in the Constitution by defining and specifying what shall constitute national citizenship. All persons born or naturalized in the United States are possessed of a dual citizenship—State and Federal. The clause denying to the States the right to make any law which shall abridge the privileges of citizens of the United States or deprive any person of life, liberty, or property without due process of law, is that upon which the majority opinion of the Supreme Court in the baker case was based.

The baker case, known as the case of *Lochner* versus the State of New York, involved the statute of New York making ten hours a day and sixty hours a week the maximum time which a man shall work in bakeries. *Lochner*, a baker of Utica, violated the law and was fined fifty dollars. The judgment was affirmed in the Court of Appeals in New York, Judge Alton B. Parker writing the opinion. Carried to the Supreme Court of the United States, five of the nine justices saw in the law an infringement upon personal liberty and an interference with the right of free contract, and declared the law unconstitutional, basing their opinion on the fourteenth amendment under which "no State can deprive any person of life, liberty, or property without due process of law. The right to purchase or to sell labor is part of the liberty protected by this amendment, unless there are circumstances which exclude the right." The circumstances referred to in the opinion are those which would justify the State in the exercise of its police powers.

In the case of Caleb Powers, former Secretary of State of Kentucky, and thrice convicted of conspiracy to cause the assassination of the late Governor Goebel of that State, his attorneys, prominent among them former Governors Black, of New York, and Yates of Illinois, base their application for a change of venue from the State to the Federal courts on the ground that the fourteenth amendment was violated when the State court refused to recognize the pardon granted to Powers by Governor Taylor, at the time Kentucky's legal chief executive. Of course there is another side to this, as Powers' pardon was executed before he was charged with the crime and Taylor's alleged connection with the conspiracy necessitated his flight from the State into Indiana, where he still resides, as requisitions for his surrender have been refused. Extremely nice points of law are raised by this construction of the amendment by the lawyers for Powers, and the court's finding concerning the application for a change of venue is awaited with interest by the legal profession.

Judge Neal—he presided over the Boone County, Indiana, court from 1890 until 1896—intended his amendment to conserve the rights of the colored man. He has lived to see it construed so as to apply to a wide range of questions and to hear it again discussed with considerable vehemence. There are those who are already protesting against the view of the majority of the Supreme Court and are inclined to side with Justice Harlan, who, in writing the dissenting opinion in the baker case, said: "Let the State alone in the management of its purely domestic affairs so long as it does not appear beyond all question that it has violated the Federal Constitution. This view naturally results from the principle that the health and safety of the people of a State are primarily for the State to guard and protect, and is not a matter ordinarily of concern to the National Government."

Stephen Neal and the fourteenth amendment to the Constitution of the United States will be remembered as the man and measure that in the time of turmoil and perplexity helped to solve one of the most difficult problems presented to modern statesmen.

It is quite a striking coincidence that this fourteenth amendment, originating as it did in a desire to alleviate the condition of the enfranchised negro and framed with that design, should have been so happily conceived and grounded in the basic principle of human liberty, that after almost a half century of passing time white men should find a refuge in law for the defense of their rights in what was intended to protect an inferior race from the political aggression of that same white man. It is but another instance of divine interposition in the affairs of the nation, and an attestation that the fathers and sustainers of the country "built better than they knew."

MAN-MADE CREEDS IN QUESTION.

Doctor George F. Hall, preaching at the Bush Temple of Music, Chicago, June 11, took the following text: "The man without a creed." On this he said:

Of course, one must have a creed—that is, a belief; a church could not exist without something upon which or in which to believe. Now, when one accepts the living, divine, all-powerful, and all-authoritative Christ as his creed, he needs no formulation of bishop, priests, or other fertile-minded ecclesiastics. Man-made creeds divide the people of God. They create strife. A large portion of the energy and strength of the church is spent in waging wars over differences and technicalities which should be barred and forgotten.

How does this sound when compared with the words of the Master, "If any man will do his will he shall know of the doctrine"? and, "My doctrine is not mine, but his that sent me"? The prophet of God said long ago, by divine authority, that man-made creeds were an abomination before God; but no divine authority has ever commissioned Doctor Hall or any other clerical gentleman to discard "the faith" of the Lord Jesus Christ.

CHRISTIAN SCIENCE.

The Boston *Herald* for June 11, 1905, has the latest, and as she asserts, the final message of Mrs. Mary Baker G. Eddy to her followers. It is in the form of a catechism as follows, as given in the *Herald*:

"Is Christian Science a new religion?"

"Yes, a new old religion and Christianity."

"Does it stand in relation to Christianity as Christianity did to Judaism?"

"Somewhat."

"Are you an interpreter of Jesus' teaching, or have you presented that which is new to his teaching?"

"An interpreter thereof."

"Is the text-book of Christian Science the word of God in the same sense as the Bible is?"

"All truth is of God and Christian Science is eternal truth, demonstrable, based on a fixed principle and rules, and is susceptible of proof."

"Is 'Science and Health a key to the Scriptures,' a fulfillment of the New Testament promises of a latter-day revelation?"

"It is."

"Is Christian Science in antagonism to natural science?"

"No, not to natural spiritual science. There is no material science."

"Does it (Christian Science) discourage the study of natural science for any portion of it?"

"It is gained by study and rightness."

"Does it (Christian Science) deny the existence of disease germs or merely assert man's superiority over such forces?"

"It denies the existence thereof."

"Does Christian Science expect its followers to live immediately as though entirely spiritualized beings?"

"No."

"Is it proper for a Christian Scientist to disregard the laws of hygiene or to merely disregard them if circumstances make it necessary?"

"To disregard all that denies the allness of God spirit and his laws."

"May the Christian Scientist make use of physical culture, use especially nutritive foods, or make use of fresh-air treatment as aids to physical well-being?"

"No, not necessarily."

"Under any conceivable circumstances would a Christian Scientist make use of surgery?"

"Yes, and no."

"In case of infectious diseases, would a Christian Scientist yield himself to the customary treatment of isolation and disinfection?"

"If the law demands it, yes."

"Does a Christian Scientist regard poverty as a manifestation of disease?"

"No."

"Is poverty a disease of society or of the individual?"

"Of both."

"Can the individual, by the use of Christian Science, overcome a worldly defeat?"

"Yes."

"Is there a doctrine taught by Christian Science that evil can be willed against another as well as good?"

"This doctrine is hypnotism. Christian Science can only produce good effects."

"Has an evil mind power against a spiritual life?"

"Evil works against all good, if it works at all."

"Do you regard death as a great world-fear which the human race wills against itself?"

"Yes."

"If the world would abandon the study of disease and crime, and devote itself to the study of wealth, health, and love, would criminals, cripples, and poverty cease to exist?"

"They would."

"Does Christian Science advocate the abolishment of philanthropic institutions, as well as hospitals?"

"No."

"Could society exist without jails and almshouses?"

"Not at present."

THE SECESSION OF NORWAY.

The inhabitants of Norway in their national assembly, known as the Storting, have taken measures to sever the connection between Norway and Sweden, dissolving the union which has existed since 1814. The governments of Sweden and Denmark are not prepared to grant this severance of the Union, though King Oscar, of Sweden, from whose rule Norway has revolted, declares that there will be no attempt to enforce the continuation of the union upon Norway. King Oscar has been asked to grant that one of the crown princes, Prince Carl, of Sweden, or Prince

Waldemar, of Denmark, should be chosen as king; but the *Chicago Tribune*, of Monday, June 12, prints a cablegram in the following terms:

The dissolution of the union is by the will of a united Norway. The Swedish people, too, wish it, although the method used hurts their feelings. Denmark is with us. There will be no future union of all three. Norway will be a republic if no Swedish prince accepts throne.

From this it would appear that while Norway would be willing to cater to the old world régime of a king in case some prince of the reigning house of Sweden would be permitted to occupy the throne, in the absence of this an effort will be made to secure a republic. The Norwegians are an intelligent race, and surely are equal to the task of governing themselves. The population of Sweden is about double that of Norway, and in case Sweden should undertake to force Norway to remain in the union it would be a long and terrible struggle, and doubtful as to its issue.

Sweden obtained control of Norway by cession from a Danish king, and although opposition was offered by Norway to this action, it was forced to accede. It was then given a constitution and united with Sweden under one king. Restlessness under this rule and agitation for separation began in 1850. This agitation has continued with greater or lesser intensity ever since, until on June 7, 1905, lacking only a few years of one hundred since the union with Sweden, the Storting by resolution declared the union dissolved and established a provisional government with a premier as its head. We can but wish success to the movement in Norway for the establishment of a separate and independent government. It is open to doubt, however, whether the kingly governments in the old world will permit the establishment of a Norwegian republic. It may be, however. Lovers of republicanism should be able to see in this the continued movement of the principles of freedom permeating the old world to the downfall of kingcraft.

The efforts put forth by King Edward, of England, to establish peaceful relations between his own realm and the other governments may have a tendency to unite the crowned heads against the encroachments of republicanism and thus defeat Norway by the moral force of the several ruling dynasties.

Sweden objects to the withdrawal of Norway from the union hitherto existing between the two countries; but a large contingent of the middle and working classes in Sweden strongly sympathize with Norway, and are assuring their friends in Norway that they will not be parties to an effort to force Norway to stay in.

It would certainly appear that the hosts of intelligent immigrants which both Sweden and Norway have contributed to the population of the American Republic in their visits to the "old country" and in their correspondence with relatives and friends left behind them, have sown the seeds of republicanism fairly broadcast, and the incipient crop seems to be near the harvest-time. No better class of citizens ever replenished the "favored land" than has been furnished by Sweden and Norway. If they can not have harmonious union as kingdoms, there might be unity of intercourse as separate identities under their respective forms of government.

Will the United States recognize the existence of Norway as a separate national existence?

Original Articles

SOME ELEMENTS OF SUCCESS.

ADDRESS OF HONORABLE, H. K. EVANS, AT GRACELAND
COLLEGE COMMENCEMENT, JUNE 14, 1905.

I congratulate the people of Lamoni and of Grace-land College upon this, their annual commencement-time, upon the favorable circumstances under which you come up to this, another commencement-week. I am persuaded that we can not know the value to the community, the state, and the nation, of this commencement-time; not only commencement-time of this college, but of the colleges great and small throughout the commonwealth of Iowa. There is no one thing which civilizes and promotes good order and a high state of Christian citizenship as do the Christian colleges. Great credit is due to the community and especially to the church under whose auspices this college is managed, for their sacrifices, for their labor, for their industry, for their thoughtfulness and care, and for their heroic service in maintaining this school and furnishing higher education to the people of this community and State. The college building, grounds, the teachers, and the graduates of this school from time to time are the ever-present evidence of the sacrifice that has been made by the citizenship and by the church, not from selfish, but from unselfish motives, that your children, and your children's children may have the beneficent influence which comes from the collegiate association and collegiate training.

These elements, and the sacrifices, and these results are the manifestations of labor, the result of industry on the part of the active adult generation of people who now live, and is an offering to the children and young people of school age here and the generations to come.

None of these helpful conditions and none of these manifestations or sacrifices which the people of this community and State have offered and are offering so freely for the education of the young people of the State, are the result of chance or caprice; they are the deliberate and thoughtful acts of loyalty and patriotism of the people to the best government known to man.

The true and abiding success is the purpose, or ought to be the purpose in life of every individual. It is the object of every state and of every nation. In order to succeed as an individual or as a community or as a state, there are certain essential elements which must make up and become a part of and be the very life and motive force of such individual, community, or state; and one of these vital elements, and one which is the very motive force of true success, is labor and industry. Labor is the law of life. It is the law of Nature. It is the law of God. As we look about us we see on every hand the natural forces of the world at work. The very elements of the

earth are being dissolved in the crucible of Nature. The chemical action of God's eternal law is separating and combining, dissolving and building up elements for the promotion, for the betterment of mankind. God is working through his laws to make and create here a better and more secure physical abiding-place for the highest creation of his mind. He is working through his Spirit, promoting and building up through the laws of his being, not well understood, to make this the happy abiding-place for the highest development of man. We can not look out upon the trees, the flowers, and the insects, upon any living thing, aye, upon any object, animate or inanimate, without at once recognizing that true law of labor declared by God. When we look about us and see on every hand these manifestations of the Father and of his law, which can not be repealed, declaring the necessity, the wisdom, the beneficence of labor; when we find that all nature is battling for the supremacy of the best; we find that the very chemistry of God promotes and develops inanimate things of Nature for the use of man, we can not but recognize the holy office of labor in the world. When man comes to recognize as he should this thought, it is to be hoped that this spirit of labor may more fully be manifested among the sons of man. And it must be remembered that there is an analogy between the inanimate objects of the earth and the lower order of animals of the earth and man from the beginning; and that if God implanted into the very elements and into the birds, the bees, and the insects of the earth that spirit of industry, that while giving man a free will, it certainly was his purpose to inspire and develop in man this same spirit of labor.

Success in this world is never an accident. Just as the working out of God's laws are not accidental, but in accordance with the pre-knowledge of the Father. Success not being accidental, it is within the reach of every man of ordinary intelligence. "What a man does well he succeeds in." The correct definition of success is "accomplishment"; and in determining whether or not we have been successful we should not compare results of one case with the results in the case of any other person. You can not say that the lawyer has had greater success than the blacksmith, because results can not be compared. You can not say that the minister has had greater success than the physician, because results can not be compared. The real test with the professional man, the mechanic, the farmer, or any other person engaged in his occupation in life is, Has this person done well that thing in which he was engaged? Even though the man may have fame as an advocate, or become known throughout the world as a physician, or be rated in Bradstreet as a man of wealth; yet if these things have not come to him as the result of honest labor, or if he has not attained that degree of excellence which his abilities and his

opportunities offer him, then he has not been a success. Industry is the key which unlocks the treasure-house which ambition seeks. Any one of fair ability can have any reasonable thing that he desires if he is willing to pay the price.

There is a law of compensation which runs through all the universe. It is in the material of life. It is in the inanimate of the world. It is in the life of the world, and it runs through spiritual life as well. This price must be paid; and one of the things which make up the price of success is labor. We look about us and we see men who have apparent success, and we see men and women who obtain place in the world. We see them engaged in occupations that appear to us to have been gained by accident. We can not understand why they attain these positions while we were left behind. If we but knew the secret history of these people it would not be strange to us, but we would know that through days and nights, and perhaps through years, they had toiled, burning the midnight oil, preparing themselves to satisfactorily fill in every particular and detail the positions which they hold; and it is especially true that after attaining their places they are able to maintain their positions only by labor. A man or woman may be by accident thrust into a place for which he or she is fitted, but prominent place and abiding success in the world never come by accident, but are the result of toil and years of labor and discipline of mind and spirit. Young people are apt to be in a great hurry to go out into the active business and duties of life. They feel that it is important that they should become a part of the active forces of the world. They often, without preparation, seek places which they can not hold, and after an unsatisfactory and futile effort, fall by the wayside, feeling, perhaps, that they have taken up the wrong occupation in life, or that they are by nature unfitted for the work which they have taken up. Now it is true that we can work much better at things we enjoy than we can work at things we do not enjoy. We can more successfully carry on an occupation which appeals to our interest; and in selecting an occupation young people should be wise and thoughtful, and be careful to make no mistake; but after all the great number of mistakes and the great number of failures in this world are to be attributed to one of two things: one is insufficient preparation, which means the lack of labor in the beginning; or if well and thoroughly prepared, then it may be accounted for from the fact that the individual has failed to appreciate the point which I have been making—that industry is the secret of success. And after preparation they allow their former study and knowledge of the work upon which they are engaged to satisfy them, and they do not seek to keep abreast of the times and constantly improve and prepare themselves for higher and more exacting duties.

And it is the result of their failure to continue their work along the lines of their employment and continue to qualify themselves for still higher and more exacting services, they fall by the wayside, and in the course of time they become back numbers and failures in the line for which they have prepared themselves and find themselves at an age in life where they can not take up a new occupation with profit or success.

I have said already that the law of compensation runs through the universe and that you can have that reasonable thing which you desire if you are willing to pay the price. I mean to say that there is not a young man or a young woman within the sound of my voice but what can, by honesty and industry, and by strict application to any given course, attain a reasonable degree of wealth; but in doing so the individual is in danger of subordinating the higher elements of nature to this one desire for wealth, and while wealth he may attain, real success and true and abiding success will not have been attained; the higher sensibilities will have been blunted, the spiritual life will have been weakened, and the social life perhaps will have been blighted and destroyed. Almost any young man or young woman with ordinary ability who seeks fame may have it by the sacrificing of all things to the one ambition, but in order to attain fame the individual must give the days and nights to the particular line along which he is ambitious, they must sacrifice social life; they will, perhaps, be compelled to sacrifice many relations of life which are the purest and best. The young man here who might have political ambition can set his heart upon almost any reasonable place of preferment and attain it by exercising that strong mastery of common sense and discretion and that overshadowing labor which brings success in every field; but before this ambition is attained he will have to pay the price by the sacrifice of many things that are desirable in life. Some of the young men here might have the thought of great scholarship in mind, great success along the lines of education and higher degrees of learning. I have no doubt that any one might write his name high on the scroll of education of the world; but to do so it may mean the sacrifice of life, the sacrifice of real and healthful enjoyments [of] life, and might along these lines weaken and lessen the value of the individual life to the community. So I say that in attaining success we have to pay the price of success, but we should not pay too high a price. Do not pay the price of character; do not pay the price of your good name; do not pay the price of health; do not pay the price of a dwarfed or a destroyed spiritual life. Health, a good name, character, and a sweet, spiritual life, are of more value to the individual than all else. So I say, be willing to pay a reasonable price for success and be willing to sacrifice, suffer, and struggle in order that you may attain

that thing which the mind and soul desire; but in doing these things do not pay in excess of their real value to you and to the community.

While I have magnified the importance of industry, and have tried to show that it is in accordance with the laws of God and in accordance with the happiness of man, yet this alone does not bring real success. It takes something to guide and direct the way of labor. The mariner who starts on the great seas of the earth takes with him a compass that he may know at all times the course which he is sailing, and he carries an instrument to locate at every moment of time the exact place on the sea which he occupies; and so the individual in starting out on the sea of life should take with him an instrument which shall at all times direct him in his course. Honesty is the compass which points the way to real success. Without this element in life, without this element in character, no real abiding success can come to any man. We hear much in these days of dishonesty in the business world, and in politics, and in government, but I am persuaded that there never was a time in the history of the world when there were so many honest men in the world and when business was conducted on such honest principles, when politicians were more true to their convictions, or when governments were conducted along a higher plane. It is true that dishonesty exists in every-day life to some extent, and that will ever be until all men shall make as a part of their lives the principles of the lowly Nazarene. And in speaking of honesty in this connection I desire to treat it from the business standpoint. I mean to say to this class of graduates and to those people who may be listening to this address, that if for no other reasons than purely business reasons, no man can afford to be dishonest. Every man desires success; he desires abiding success. No sensible man seeks temporary success with a knowledge that there will be ultimate failure. We look about us and see men who manifest a disposition to be dishonest, to be engaged in sharp practices, succeeding in life; and persons without experience might feel that they would be justified from the standpoint of success alone to pursue the same course; but any man or woman who has lived in this world to the age of forty has seen over and over again the results of dishonesty overtake and destroy the individual; and I am persuaded that disgraceful failure will follow in the wake of the dishonest man, even though he has temporary success. A man who is honest in this world by every honest act builds himself a character, one which appeals to the great body of men everywhere, and as a result of which character, together with industry, is sure of a fair and reasonable return of his labor; while the dishonest man by every act of his weakens his hold upon the community and lessens his own confidence in himself, undermines his character, and destroys his

spiritual life; and there can be but one result, and that is ignominious failure and disgrace. So that two elements necessary to real and abiding success in this world are labor and honesty. There is no place in the economy of Nature for the lazy, for the indolent, or for the laggard. They are the men who too often make up the army of criminals, who are the recruits of our almshouses, jails, and penitentiaries.

The age demands activity, and the age demands honesty. The people of this world are worshipers at the shrine of red blood. The President of the United States in his advocacy of the strenuous life is not suggesting anything new, but he is voicing and declaring and is placing before the people the spirit which the people themselves are manifesting. The last half of the nineteenth century, and this, the twentieth century, is different from all the ages which have preceded. The different ages have from time to time manifested different tendencies. Some of these centuries promoted political glory. Others have promoted the church, and still others have been prominent by reason of discoveries, and still other centuries are known by reason of their colonizing; but none of the ages prior to this age have been an age of doing. They have been principally known as the age of thinking, the age of the cloister as distinguished from the age of the workshop. The age of theoretical education as distinguished from the age of manual training; the age of getting slowly and keeping, as distinguished from the age of earning largely, and large and generous giving; the age of building churches, as distinguished from building hospitals, founding asylums, and general eleemosynary institutions. The school and philanthropic enterprises are organized with the thought of work, of practical work. All of these great enterprises are largely the outgrowth of the higher spirit in the church. There are many men in this world who practice only a part of the commandments; they have thoroughly in mind that "The seventh day is the sabbath of the Lord thy God; in it thou shalt not do any work," and forget that which precedes it, which says, "Six days shalt thou labor and *do* all thy work." They do not appreciate the fact that it is God's commandment that we work six days and that we do the six days' work before we rest the seventh. I believe that if the clergy could get together the doless, the indolents, and the laggards in the churches of the land and set apart one or two Sundays of each year and could preach to them upon these commandments, "Six days shalt thou labor and do all thy work," it would be worth the effort.

I have spoken of labor and of honesty and activity as two of the elements of success, but these alone will not bring full abiding success. Labor is the motive force that propels the ship, honesty is the compass that directs it; but a ship with motive force

and a compass is not complete. We look about us and see upon every hand men of splendid energy, men of honest purpose, who do not attain abiding success. They have allowed some habit of life to weaken their motive force and destroy their purpose and to shatter and break their high ideal. Good habits is the anchor that holds the life steady and secure midst the temptations of life, midst the storms and perils of the world. Bad habits, like dishonesty, go to the character. It destroys his confidence in himself. It weakens his will; it weakens his physical energy and mental force, and in the end will bring disaster to honesty of purpose and destroy his industry. But I am discussing the subject of good habits purely from a business standpoint, without reference to the religious side. I mean to say that no man can have abiding success unless he has habits such that will meet the approval of the average fair-minded man. I do not mean to say that a man may not temporarily succeed with habits that are not of the best. But I do mean to say that bad habits will not only destroy his business life and health, but will destroy his spiritual conception of things. There is no business man in Lamoni who would select a young man of known bad habits for a place in his establishment where he had to deal with the public; there is no one who would select a young man of known bad habits where he expected to turn over and allow to pass through his hand money in any considerable quantities. There is not an officer, or a director, or a stockholder in one of the banks of Lamoni who would vote for a young man as cashier or clerk or assistant in one of the banks if he knew the young man had personal habits which were not good. So, I say, for business reasons, pure and simple, if for no other, no young man—I do not need to say young women, for they are universally of good habits—I say no young man can afford to have habits that are questionable or of doubtful propriety. Some habits which are regarded as not good to say the least are not destroying to character, still there are many young men who feel that so long as they do not engage in those habits and practices which are destructive in character, they are justified in indulging in those minor habits which are, to say the least, very foolish and unwise. I think all men everywhere agree that the habit of the use of intoxicating liquors is a dangerous one. That even the occasional use of intoxicating liquors is not wise, while the excessive use is destructive of character, of strength, of confidence. So I think I need not offer any argument as to why the use of intoxicating liquors should be avoided and shunned as a serpent. This is almost as true of the use of cigarettes. But certain habits, such as the habit of smoking and taking a social glass, are sometimes urged as productive of success, as being the means of forming acquaintances so as to put a man socially in touch with men with whom he comes in

contact and thereby in a position to reach men in a business and social way which he otherwise could not reach. In answer to this I desire to say that I do not mean to condemn as a wrong the use of tobacco. I do not mean to declare that it is a sin. I mean that the clergy shall determine and declare to the people as they see fit and as they believe in the inspired word they should declare it to the people. But I do mean to say, and I want to say with emphasis, that the use of intoxicating liquors and that the use of tobacco in any form is not essential to success, and I doubt whether they ever promote success.

Something like two years ago I had an opportunity to sit at a dinner where there were twelve gentlemen, every one of whom is prominent in state affairs. I will give you something of these men:

1. Is ex-governor of his State and a cabinet officer in the national administration.
2. Had been president of two Western universities.
3. Was an ex-district judge and a regent of a great university and a successful attorney.
4. Was a candidate of his party for Congress.
5. Was a regent of a university and is since a State Senator.
6. Had been a member of the State Legislature and had been mayor of a city and regent of a great university, and is since district judge of his State.
7. Was a legislator of his State and had been a candidate of his party for governor, was then a regent of a university and had been a district judge of his State.
8. Was an ex-State superintendent of public schools; he was then a president of a small college and a regent of a great university.
9. Was president of an insurance company and was then candidate for State Senator and regent of a great university.
- 10 and 11 I do not remember, but number 12 was the clerk of one of the distinguished men I have mentioned.

After the dinner-hour the host, recognizing the quite general practice of men to enjoy a good cigar, offered to these distinguished men the cigars. I am here to say to you that of the twelve men present, eleven of whom, at least, have a State-wide reputation, but one accepted a cigar, and he was the clerk of the most distinguished man of the company. I do not say this to condemn the use of tobacco, but I relate this actual circumstance that these young men in this class and the young men within the sound of my voice may know that of these twelve men, all of whom had attained a place for themselves and by industry and splendid habits had become State-wide in their acquaintance, had all succeeded in life and had done so in spite of the fact that not one of them indulged in the use of intoxicating liquors or in the use of tobacco. These men might have succeeded as well had they used tobacco, but I am persuaded that

they would not have succeeded as well had they used intoxicating liquors; and I relate this circumstance to show the fact that doubtful habits are not essential to acquaintance. They are not essential to social prominence; they are not essential to political success, but on the contrary they are more likely to be a handicap and an evil, than an assistance.

The things that I have said have been largely based upon different worldly successes; that success in its material sense as thought of and as we should ever think of it in connection with business and professional success of the world; and these proper subjects of consideration and the practical business success is one which the young men have a right to consider with reference to occupation and duties of life; but let it be said with emphasis, that wealth and position attained do not represent an abiding success in life, but rather the thought, "He who ruleth his own spirit is greater than he who taketh a city." Many men have attained business success by effort; they have attained honorable success by the exercise of industry, of honesty, and by observing good habits. They have made a place for themselves and a name that was honored and respected as a result of the exercise of those qualities. But while men have made an honorable name for themselves in these ways, no man has glorified his name in the effort to do so. Men obtain honorable names by effort, but names that become glorified are not the result of effort at glorification, but they are the result of service to the community. "Whosoever shall save his life shall lose it; but whosoever shall lose his life for my sake, shall save it." This is the thought, that service is the spirit and demand of the age. And the man who has written his name highest on the scroll of fame is the man who has done the greatest service to the world without a desire for glorification. We can not all have our names glorified, but under the definition of success which I have given and which I have tried to discuss, we can all have our names written on the scroll of success. We can have our names written as honorable and faithful workers. We may all be known as men and women who have served our generation with devotion and unselfish purposes and only with a desire to promote and advance the community in which we live and in the spirit as declared by the lowly Nazarene: "If any man desire to be first, let him be the servant of all."

Every man stamps his own value upon himself, and we are great or little according to our will.—Samuel Smiles.

No one else can solve your problem, or work out your riddle. You stand or fall by it. Your happiness, your well-being, your success and your destiny hang upon your carrying out the program the Creator has given you.

Selected Articles

THE MORMON PROPHET'S TRAGEDY.

The *Atlantic Monthly* for December, 1869, published the following article from the pen of John Hay, now Secretary of State, Washington. As an account from the standpoint of a nonmember, it will be of interest to our readers.—EDITORS.

As early as 1838, the prophet Joe Smith seems to have adopted that fascinating theory, "that all pretty women have the right to charm us, and the wife's claim of mere priority should not injure the just pretensions of others to our admiration." Joseph never read Molière,—nor anybody else,—and so he did not copy either the language or manner of the irresistible Signor Tenorio. His lover's-mood was "more condoling," but not less effective for the flavor of cant there was in it. His weapons were direct revelations and promises of mansions in the sky. His wooing prospered in spite of the buxom and protesting Emma, his lawful wife, who exhibited a natural though purely eclectic scepticism in regard to those special revelations.

In the spring of 1844, in Nauvoo, the prophet saw the wife of Doctor Foster, admired her, and, led by his evil genius, marched to conquest and found defeat. Her reception of him was what Jomini would call "defensive, with offensive return." She supplemented Lucretia with Xantippe, and her husband, the doctor, found that something must be done. He talked the thing over with Mr. Law, whose *placens uxor* had received and declined the same saintly overtures, and they came to the eminently American conclusion that the light should be turned upon such an iniquity. They bought press and types, and appealed to that court of final resort for all Anglo-Saxon blood,—printer's ink.

The first and last number of the *Nauvoo Expositor* was published upon the 7th of June, and I have had the good fortune to see a copy of this sole edition. The *Expositor's* motto is, "The Truth, the whole Truth, and nothing but the Truth." The names of the publishers, printed defiantly at the head of its columns, are William and Wilson Law (who in the advertising page promise to grind the grist of the needy one day in the week toll-free at their mill), Charles Ivins, Francis M. Higbee, (whose betrothed, the bright-eyed Nancy Rigdon, had also been unsuccessfully wooed by the prophet), Chauncey L. Higbee, brother of Francis,—not a Mormon, I believe, but an adventurous young lawyer of Nauvoo, always a thorn in the side of the prophet, and later a distinguished legislator and judge in Southern Illinois,—Robert D. Foster, and Charles, his brother.

The first article of the *Expositor* is the "Last Man" of Campbell; then comes a solitary horseman riding in the sunset; then a facetious article in praise of cheerfulness, in which occurs a remark showing close and subtle observation. "You never saw a

man cut his throat with a broad grin on his face: it's a great preventative [*sic*] of suicide." These lighter matters disposed of, the *Expositor* girds on its armor and gives a half-dozen dreadful columns to the preamble, resolutions, and affidavits of the seceders from the church at Nauvoo. This document, though intensely relished at that day, would be very dull reading now. There are only two things worth noting in it,—one, the bold and distinct allegations of the open and cynical licentiousness of Smith and his apostles; the other, the earnestness with which, even amidst the wreck of their personal illusions, the seceders still hold to their faith in the original imposture. It is touching to see how desperately they fight against their own doubts and suspicions of the utterances that proceed from so foul a source. They say: "As for our acquaintance with the Church of Jesus Christ of Latter Day Saints, we know no man nor set of men can be more thoroughly acquainted with its rise, its organization, and its history, than we have every reason to believe we are. We all verily believe, and many of us know of a surety that the religion of the Latter Day Saints, as originally taught by Joseph Smith, which is contained in the Old and New Testaments, Book of Covenants, and Book of Mormon, is verily true; and that the pure principles set forth in those books are the immutable and eternal principles of Heaven, and speaks [*sic*] a language which when spoken in truth and virtue sinks deep into the heart of every honest man."

Mr. Hepworth Dixon, who has the convenient faculty of believing everything that is picturesque, and rejecting unmanageable evidence with an airy *tant pis pour les faits*, represents the system of polygamy as an emanation of the political genius of Brigham Young, invented as a means of government, and accepted with blind faith by the pure-minded elders of Utah. He says: "Who shall say they are insincere? Young told me that in the early days of this strange institution he was much opposed to plural households, and I am confident that he speaks the truth. Among the Mormon presidents and apostles, we have not seen one face on which liar and hypocrite were written. Though we daily meet with fanatics, we have not seen a single man whom we can call a rogue." It is inconsistent with Mr. Dixon's theory of Smith's mystic fanaticism, to admit the stories of his robust profligacy. So he simply denies them. But no fact is more notorious than that Smith's daily life had established polygamy in Nauvoo long before Rigdon had invented his jargon of spiritual wives, or Hiram received his revelation to justify it. The elders of the church, Brigham and others, clamored rebelliously against the prophet's exclusive license, and together they began cautiously to lay the foundation of the new doctrine, which, properly arranged, should prove a strength instead of weakness to the church. Begging Mr. Dixon's

pardon—they were "liars and hypocrites." In the great hierarchy at Nauvoo there were no fanatics; the flocks were sheep; but the keepers were wolves. This doctrine of spiritual wives was the result, not the cause, of the lewd lives of Smith, Young, and their fellow blackguards, and was invented to justify the immorality which the ignorance and credulity of their female worshipers rendered so easy, to serve in the future as a bait for the rascal few, and to blind the eyes of the honest and stupid mass.

In the very year 1844 the attempt was made to ingraft this abomination upon the creed of the church. The affidavits of William Law and his wife, and of Austin Cowles, published in the *Expositor*, established the fact that Hiram Smith had read to them a pretended revelation of the dogma of "a plurality of wives," and of the sealing up of persons to eternal life against all sin, save that of shedding innocent blood,—innocent blood meaning the blood of Mormons. In the case of Sr. Law, the revelation was strengthened by the assurances of damnation to any woman who objected to her husband's embracing the new doctrine.

It is true that Joe Smith after the publication of these affidavits took fright at the storm of disgust they produced, and desisted from the attempt to inculcate the new doctrine. But he never distinctly denied the authenticity of the revelation. On the contrary, during one of those singular trials in his own municipal court, he stated squarely, "Bro. Hiram is a prophet of the Lord; and when the Lord speaks let the earth tremble." In all Smith's curious history, there is no fact more clearly established than this effort to legalize and consecrate his immoral life. It formed the first link of that chain of circumstances which within a few days dragged him to his doom.

It was clear that a crisis had arisen in his fortunes. A clearer-headed man than he might well have hesitated as to the course most expedient to pursue. To disregard this sudden and vigorous attack might prove fatal to his prestige. We may smile at the lame grammar and turgid rhetoric of the *Expositor*, but it was a better paper than Smith's organ, the *Neighbor*. *Parmi les aveugles le borgne est roi*. A little brains went farther in Nauvoo than anywhere else on earth. Contemptible as the *Expositor* was, Smith could not despise it. To resort to violence might lead to bloody reprisals. But his rowdy instincts decided the question. He procured from his corrupt and servile municipal court an order declaring the new journal a public nuisance. A party of his myrmidons destroyed the press and *piéd* the offending types.

This act was Smith's death-warrant. Thereafter the mob could say to the prophet, The villany you teach me I will execute.

Smith's official paper, the *Neighbor*, gave a full

account of the proceeding. The article ends in these words, which bear a curious family likeness to the protests for ever made by slaveholders, and other enemies of the human race, against the reprisals of law and justice. They want nothing more than to be let alone. "And in the name of freemen, and in the name of God, we beseech all men who have the spirit of honor in them to cease from persecuting us collectively or individually. Let us enjoy our religion, rights, and peace, like the rest of mankind. Why start presses to destroy rights and privileges, and bring upon us mobs to plunder and murder? We ask no more than what belongs to us,—the rights of Americans."

Foster and Law fled, like the vanquished Marius, to Carthage. Although the county authorities, who had been elected on the Democratic ticket and had received the solid Mormon vote, were disposed to deal as gently as possible with the autocrat of Nauvoo, they could not refuse the warrants of arrest for which the fugitives applied. These were granted against Joseph and Hiram Smith, and sixteen others of the rioters. But when the deputy sheriff went to Nauvoo the Mormons smiled at his simplicity, and went through the form of arrest, *habeas corpus*, trial, and acquittal before that singular municipal court of which the prophet was judge, jury, counsel, and prisoner, with a promptness and celerity that astonished the officer. They then sent him back to Carthage, with significant admonitions.

These occurrences gave rise to an excitement in the county which one regarding the matter calmly from this distance finds it difficult to account for. Public meetings were held in every precinct. Volunteer companies sprang up everywhere at the tap of a drum. There was drilling on every common, and hoarse eloquence in all the schoolhouses. Expresses were riding on all the roads with imperfectly defined purposes. The brigadier-general commanding the militia ordered a levy *en masse* in the adjoining counties. The newspapers of the county grew hysterical with exclamation-points and "display-type." The Warsaw *Signal*, published at the headquarters of the anti-Mormons, by Mr. Thomas C. Sharp, was simply frantic in its issue of the 12th of June. Here is an extract. I regret not to be able to give the eccentricities of lettering by which the words seem to shriek on the page. A letter from Foster relates the destruction of the *Expositor* press. The *Signal* adds: "We have only to state that this is sufficient! War and extermination is inevitable! CITIZENS ARISE, **ONE** and **ALL!!!** Can you *stand* by, and suffer such INFERNAL DEVILS! to ROB men of their property and RIGHTS, without avenging them? We have no time to comment: every man will make his own. LET IT BE MADE WITH POWDER AND BALL!!!!"

This fine frenzy of the *Signal* was not on the

whole unaccountable. At a public meeting in Nauvoo, the day before, Joe Smith alluded darkly to other sinners that might tempt his wrath too far, and, in that crimson rhetoric peculiar to the latitude and hour, denounced the ultimate pains upon all who "were not willing to wade knee-deep in blood to do his bidding." His brother Hiram, being only chief priest and deputy prophet, was less reserved. He promised full immunity to any adventurous saint who should go to Warsaw and do so and more also to the heretic *Signal*, adding, with a brilliancy of wit unusual to the guild of prophets: "If long-nosed Sharp don't look out, he will git a pinch of snuff that will make him sneeze!" In this flash of intolerable brightness, the genius of Hiram closed its work in this world. He never made another speech.

Of course the destruction of the *Expositor* was not enough, of itself, to kindle so intense a popular passion. It takes a great deal of hammering to heat an iron bar, but it reddens very rapidly at last. For four years the entire county had been kept in a state of unwholesome excitement by these people. After all that may be said of the faults of both sides, it is impossible to deny that the Mormons were bad neighbors. The large majority were ignorant, honest, hard-working folk, who were harmless and peaceable. But the thieves and vagrants, who in other communities are *feræ naturæ*, were in Nauvoo patronized and protected, for several reasons. The city charter, granted by the legislature in a sordid subserviency, gave to the municipal court a wide jurisdiction. The accused Mormon always appealed to this court for protection against the persecuting Gentile, and he always got off scot-free. Smith rather enjoyed defying the outside world, and perhaps felt also a secret sympathy with loafers in trouble. For years scarcely a criminal had been brought out of Nauvoo. The evil was growing every day less endurable. The Mormon vote, being always cast solid, was all-powerful in the county and of no slight importance in the State. It was invariably cast for the Democratic ticket, as is the Fenian vote to-day. And, like the Fenian vote, it had a demoralizing influence on both parties; the one making dishonorable advances to gain it, and the other making humiliating concessions to retain it. By this means the Mormons ruled the county. The sworn officers of the law connived at the high-handed contempt with which the mayor and common council of Nauvoo treated the laws of the State.

Intoxicated with so abnormal a power, surrounded by knaves that flattered him and dupes that worshiped him, Smith began to develop vices that were truly royal. He appropriated the exclusive right to deal in real estate, to sell liquor, to marry, and to give in marriage. He was too ignorant to look far beyond his own horizon. "He thought the rustic noises of his burgh the murmuring of the world."

He discovered in 1844 that the other presidential aspirants were all unsatisfactory, and announced himself in the Nauvoo *Neighbor* as candidate for the Presidency, and a creature of his, named Bennet, for the Vice-Presidency. He went so far as to have views, and to publish them. He sent out missionaries to advocate his claims. He still nominally adhered to the Democratic party, however, and is credited with the paternity of a poem published in the *Neighbor*, which concludes with these luminous lines:

"O, sustain ye Democracy throughout the land,
And ever go forth at Jehovah's command.
And while the old farmer yet swings the flail
Or follows the plough,
Good Democrats tread, O, tread on the tail
Of that Old Coon now!"

Of late he had grown more violent and open in his lawlessness. He had sent a band of his followers into Missouri, to kidnap the witnesses in a case where a Mormon thief was to be tried. He had brutally assaulted and beaten a county officer in the streets of Nauvoo. He stood indicted in the courts for perjury, in having sworn to a purely imaginary charge of murder, against a gentleman whom he wanted to drive out of Nauvoo. That absurd ecclesiastical court of his had repeatedly discharged men accused of grave offences, and warned the officers against any attempt to rearrest them.

It was this arrogant sense of his own power that at last destroyed him. At first he treated the sheriff's warrant with contempt. At the second summons, he told the officer he would go the next day with him to Carthage. He did not keep his appointment. The officer went back to Carthage alone. But a day or two afterwards, the Smiths came riding into Carthage unattended, except by their common council and the others accused of riot, and gave themselves up to the county authorities. They were taken before a justice of the peace, and entered into recognizance to appear at court. They were at once discharged; but the Smiths were immediately rearrested on a charge of treason,—levying arms against the government of the State,—and recommitted to the county jail.

The prospect was still not bad for them. The sheriff was their friend. They were sure of a favorable jury. The governor—a man of the best intentions, that accomplished nothing but patching the infernal pavement—had come over to Hancock County to preserve law and order. The Smiths were sure of a speedy trial and acquittal. And the whole tiresome play was to begin again. There was only one way of getting out of the groove. The *Deus ex machina*, who alone could settle matters, was the mob.

There was a large body of militia at Carthage, and a small regiment at Warsaw. The governor, not

knowing how to employ their idle hands, ordered them to rendezvous at Golden's Point. He sent Singleton to Nauvoo to take command of the legion raised by Smith. Singleton, on his arrival, found two thousand men armed and equipped. Though a little dismayed by the apparition, he inspected them and reported to the governor.

During this day or two the governor seemed plagued by the foul fiend Flibbertigibbet. He changed his mind every hour, with the best intentions. When the troops had started for Golden's Point, he began to doubt, as he well might. They were going to Nauvoo to search for "bougs" (a noun which in that day was used to denote an ingenious imitation of the current coin, manufactured in the city of the Saints), and to overawe the Mormons by a calm display of force. What if they searched for other things, and did not content themselves with a calm display? These thoughts so agitated Governor Ford, that he wrote an order on the 27th, countermanning former orders, and disbanding the militia. He then mounted his horse and rode to Nauvoo, to deliver a firm and paternal address to the Mormons. All this was done with the best intentions.

On the morning of the 27th of June, the regiment of Colonel Levi Williams started from Warsaw, in obedience to the call of the governor to rendezvous at Golden's Point, a settlement in the vicinity of Nauvoo. They went out in high glee, fully expecting to march to the city of the Saints, and not doubting that before they left it some occasion would arise which would make it necessary to remove this standing scandal from the face of the earth. There were none but words of law and order on their lips; but every man clearly understood that Nauvoo was to be destroyed before they returned. A public meeting in Warsaw had unanimously "*Resolved*, that we will forthwith proceed to Nauvoo and exterminate the city and its people"; a manifesto which seemed too peppery even for the palate of Mr. Sharp, editor of the *Signal*, who, when he published it, added the saving clause, "if necessary." "Of course it will be necessary," said these law-abiding militia-men as they marched out of Warsaw on the Nauvoo road.

Order reigned in Warsaw—for the men were all gone. The whole male adult population, with trifling exceptions, were in William's regiment. Among the captains were William N. Grover, afterwards a distinguished lawyer of St. Louis, and United States Attorney for Missouri,—an eminently respectable and conservative man; Thomas C. Sharp, editor of the *Signal*, who also on this day sowed the last of his wild oats, and was afterwards principal of the public school, and greatly esteemed as county judge; Jacob C. Davis, then State Senator, afterwards member of Congress from that district.

They arrived near noon at some deserted shanties,

about seven miles from Warsaw, that had been built and abandoned in that flurry and collapse of internal improvements that passed over the State in 1838. There they were met by Mr. David Matthews, a well-known citizen of Warsaw, who had ridden rapidly from Carthage with an order from the governor, *disbanding the regiment*. The governor, fearing he could not control the inflammable material he had gathered together, had determined to scatter it again.

Colonel Williams read the governor's order. Some of the anti-Mormon warriors, blessed with robust Western appetites, looked at the sun, and concluded they could get home by dinner-time, and under the influence of this inspiring idea started off at quick-step. Captain Grover soon found himself without a company. Captain Aldrich essayed a speech calling for volunteers for Carthage. "He did not make a fair start," says the chronicle, "and Sharp came up and took it off his hands." Sharp, being a spirited and impressive talker, soon had a respectable squad about him. Captain Davis, on the contrary, was sorely perplexed. It was heavy weather for him. He was a professional politician, and dearly loved both Mormon and anti-Mormon votes. He was so backward in coming forward that his company left him in disgust, and followed the fiery Grover, whose company had gone home to dinner. Davis still could not make up his mind to go home, but "got into Calvin Cole's wagon and followed the boys at a distance"; so that he had at last the luck to be in at the closing scene, and the honor to be indicted with the rest. The speeches of Grover and Sharp were rather vague; the purpose of murder does not seem to have been hinted. They protested against "being made the tools and puppets of Tommy Ford." They were going to Carthage to see the boys, and talk things over. Some of the cooler heads, such as Doctor Hay, surgeon of the regiment, denounced the proceeding and went at once back to Warsaw.

While they were waiting at the shanties, a courier came in from the Carthage Grays. It is impossible at this day to declare exactly the purport of his message. It is usually reported and believed that he brought an assurance from the officers of this company that they would be found on guard at the jail where the Smiths were confined; that they would make no real resistance,—merely enough to save appearances.

This message was not communicated to the men. They followed their leaders off on the road to Carthage, with rather vague intentions. They were annoyed at the prospect of their picnic coming so readily to a close, at losing the fun of sacking Nauvoo, at having to go home without material for a single romance. Nearly one hundred and fifty started with their captains, but they gradually dwindled in number to seventy-five. These trudged along under

the fierce summer sun of the prairies towards the town where the cause of all the trouble and confusion of the last few years awaited them. They sang on the way a rude parody of a camp-meeting hymn called in the West the "Hebrew children":

"Where now is the Prophet Joseph?
Where now is the Prophet Joseph?
Where now is the Prophet Joseph?
Safe in Carthage Jail!"

The farther they walked the more the idea impressed itself upon them that now was the time to finish the matter totally. The unavowed design of the leaders communicated itself magnetically to the men, until the entire company became fused into one mass of bloodthirsty energy. By an excess of precaution, they did not go directly into the town, but made a long detour, so as to come in by the road leading from Nauvoo.

The jail where the Smiths were confined is situated at the extreme northwestern edge of the dismal village, at the end of a long, ill-kept street whose middle is a dusty road and whose sides are gay with stramonium and dog-fennel. As the avengers came in sight of the mean-looking building that held their prey, the sleeping tiger that lurks in every human heart sprang up in theirs, and they quickened their pace to a run. There was no need of orders,—no possibility of checking them now. The guards were hustled away from the door, good-naturedly resisting until they were carefully disarmed. Their commander, Lieutenant Frank Worrell afterwards gave this testimony on the trial, which we copy for its curious and cynical *bonhomie*:

"I was one of the guards at the jail. Saw Smith when he was killed. *Saw none of the defendants at the jail!* Suppose there were one or two hundred there. They stayed three or four minutes. They formed in front of the jail and made a rush. *Knew none that came up.* . . . Heard nothing that was said. . . . Saw Smith die,—was within ten feet of him. . . . Perhaps a minute after he fell I saw him die. . . . I was pushed and shoved some fifty feet. . . . Did not see Sharp, Grover, or Davis. It was so crowded I could not see much. I know about one third of the men in the county, *but none at the jail. I might have been some scared.*"

It would be difficult to imagine anything cooler than this quiet perjury to screen a murder. Yet the strangest part of this strange story is that Frank Worrell was a generous young fellow, and the men with whom he carried out the ghastly comedy of attack and resistance at the door of the prison—Sharp and Grover—were good citizens, educated and irreproachable, who still live to enjoy the respect and esteem of all who know them. There is but one force mighty enough in the world to twist such minds and consciences so fearfully awry, and that is the wild suspicion bred of civil strife. A few months of

this miniature war in Hancock County had sufficed to possess many of the prominent actors with the spirit of demons; and in the mind of any anti-Mormon there was nothing more criminal in the shooting of Smith than in the slaying of a wolf or panther.

This jolly, good-natured Worrell was himself murdered by Mormon assassins not long after. He was riding with a friend. A shot was heard from a thicket. "That was a rifle," said the friend. "Yes, and I've got it," said Worrell, coolly. He fell from his horse and died. I have seen, as a child, his grave at Warsaw. A rude wooden head-board, bearing this legend, "He who is without enemies is unworthy of friends,"—not very orthodox, but perhaps as true as most epitaphs.

While Worrell, little thinking of his tombstone, was struggling with his friendly assailants, as many as the narrow entry would hold had rushed into the open door and up the cramped little stairs. Smith and his brother had been that day removed from their cells and given comparative liberty in a large, airy room on the first floor above. This afternoon they were receiving the visits of two Mormon brethren, Richards and Taylor. They heard the row at the door and the rush on the stairs, and instinctively barred their door by pressing their weight against it. The mob fired at the door. Hiram Smith fell, exclaiming, "I'm a dead man." Taylor crawled under the bed, with a bullet in the calf of his leg. Richards hid himself behind the opening door, in mortal terror. He afterwards lied terribly about the affair, saying he stood calmly in the center of the room, warding off the bullets with a consecrated wand.

Joe Smith died bravely. He stood by the jamb of the door and fired four shots, bringing his man down every time. He shot an Irishman named Wills, who was in the affair from his congenital love of a brawl, in the arm; Gallagher, a Southerner from the Mississippi Bottom, in the face; Voorhees, a half-grown hobbledehoy from Bear Creek, in the shoulder; and another gentleman, whose name I will not mention, as he is prepared to prove an alibi, and besides stands six feet two in his moccasins.

Smith had two loaded six-barrelled revolvers in his room. How a man on trial for capital offenses came to be supplied with such luxuries is a mystery that perhaps only one man could fully have solved; and as General Deming, the Jack-Mormon sheriff, died soon after, and left no explanation of the matter, investigation is effectually baffled. But the four shots which I have chronicled, and two which had no bullet, exhausted one pistol, and the enemy gave Smith no time to use the other. Severely wounded as he was, he ran to the window, which was open to receive the fresh June air, and half leaped, half fell, into the jail yard below. With his last dying energies he gathered himself up, and leaned in a sitting

posture against the rude stone well-curb. His stricken condition, his vague, wandering glances, excited no pity in the mob thirsting for his life. They had not seen the handsome fight he had made in the jail; there was no appeal to chivalry (there is chivalry on the borders, as in all semibarbarous regions). A squad of Missourians who were standing by the fence levelled their pieces at him, and, before they could see him again for the smoke they made, Joe Smith was dead.

Meanwhile, the Carthage Grays were approaching. They had been called out half an hour before, and formed on the Court-house Square, by Captain Robert Smith, with great precision and a deliberation that give rise, under the circumstances, to somewhat wide conjecture. Captain Smith had not previously been regarded as a martinet, but this afternoon he could have given points to a Potsdam corporal. He stopped his company half a dozen times, to remonstrate against defects in their alignment; and it was owing to his extreme conscientiousness about discipline that they arrived at the jail when all was over. Let me add that Captain Smith (for it seemed fated that everybody connected with this affair should have greatness thrust upon him) became in the great war General Robert F. Smith, and marched his troops from Hancock County to the Atlantic with more speed, if less science, than he displayed in leading his squad that day from the Court-house to the jail.

The moment the work was done, the calmness of horror succeeded the fever of fanatical rage. The assassins hurried away from the jail, and took the road to Warsaw in silence and haste. They went home at a killing pace over the wide, dusty prairie. Warsaw is eighteen miles from Carthage; the Smiths were killed at half past five; at a quarter before eight the returning crowd began to drag their weary limbs through the main street of Warsaw,—at such an astounding rate of speed had the lash of their own thoughts driven them.

The town was instantly put in such attitude of defense as its limited means permitted. The women and children were ferried across the river to a village on the Missouri shore. The men kept guard night and day in the hazel thickets around the town. Everybody expected sudden and exemplary vengeance from the Mormons.

Nothing of the kind took place. The appalling disaster that had fallen upon the church gave rise to no spirit of revenge. It was long before the Mormons recovered from the stupor of their terror and despair. A delegation went to Carthage to receive their dead. They brought them home and buried them with honors becoming the generals of the legion. The seceders, panic-stricken, fled from Nauvoo and never returned.

The reaction now began. At the August elections,

the Jack-Mormon ticket, as it was called, bearing candidates favorable to the Mormons, was chosen by an unexampled majority. The press of the State was unanimous in its condemnation of the Warsaw men, with a few exceptions, when special correspondents had visited the county. These were almost invariably apologists of the killing. It is curious to note the sudden change of the anti-Mormon journals from the fierce and aggressive tone which they held the week before, to the sullen attitude of self-defense they assumed the week after the Carthage tragedy. Here is an extract from an article by Sharp in the *Signal*, which may show how much easier it is to kill a man than to justify the killing:

"The St. Louis *Gazette* says that the men that killed the Smiths were a pack of cowards. Now our view of the matter is, that instead of cowardice they exhibited *foolhardy* courage, for they must have known or thought that they would bring down on themselves the vengeance of the Mormons. True, the act of an armed body going to the jail and killing prisoners does appear at first sight dastardly, but we look at it as though these men were the executioners of justice; and their act is no more cowardly than is the act of the hangman in stretching up a defenseless convict who is incapable of resistance. If any other mode could have been devised, or any other time selected, it would have been better; but as we have heard others say, we are satisfied that it is done, and care not to philosophize on the *modus operandi*."

It was impossible that the matter should be allowed to pass entirely unnoticed by the law. Besides, Governor Ford, who considered the murder a personal disrespect to himself, was really anxious to bring the perpetrators to justice. Bills of indictment were found at the October term of court against Levi Williams, Mark Aldrich, Jacob C. Davis, William N. Grover, Thomas C. Sharp, John Wills, William Voorhees, William Gallagher, and one Allen. They were based on the testimony of two idle youths, named Brackenbury and Daniels, who had accompanied the expedition from Warsaw to Carthage on the 27th of June, and had seen the whole affair. Having a natural disinclination to work, they lived as long as they could by exploiting this rare experience. Their evidence being worse than useless in Warsaw, they went to Nauvoo, professed Mormonism, and had their board paid by the faithful, to secure their attendance at the trial. Brackenbury formed an alliance with a sign-painter, who executed in the highest style of Nauvoo art a panorama of the prophet's Death and Ascension, which they exhibited to the great edification of the Mormons and to such profit that the artist soon died of the trembling madness, and Brackenbury fell heir to the canvas and the fees. Daniels collaborated with a scribbler named Littlefield a most remarkable pamphlet on the

same subject, stuffed full of miracles, and inventions more stupid than the truth.

Murray McConnell, who appeared in behalf of the governor to prosecute (and who was himself mysteriously assassinated twenty-four years later,—as if a taint of blood were on all connected with this drama), made an arrangement with the defendants' counsel, by which the defendants agreed to appear voluntarily at the next May term, the State not being ready with its evidence. But towards the end of November, the vote of Davis becoming inconvenient to the leaders of the Senate, this convention was violated, and orders made for writs *instanter* against Davis and the rest. They were treated with contempt. Davis kept his seat in the Senate, and when the sheriff came to Warsaw he was received with that jocosely discourtesy which so often in the West indicates a most sinister state of public feeling. He could find no trace of the men he was looking for. Nobody had seen or heard of them for weeks. In every shop he entered, he saw a loaded rifle, or a man oiling a gunlock or molding bullets. In the morning, when he mounted his horse to ride away, he found his mane and tail shaved bare as the head of a dervish. Hurrying out of the hostile neighborhood, he passed a crowd of grinning loungers.

"My horse was in bad company last night," he said, with a wretched attempt at good-natured indifference.

"Most generally is, I reckon," was the unfeeling retort; and the chief executive officer of the county left the mutinous town to itself.

The next May, all the defendants appeared, according to agreement, to stand their trial. They began by filing their affidavit that the county commissioners who selected the array of jurors for the week were prejudiced against them; that the sheriff and his deputies were unfitted by prejudice to select the talesmen that might be required. They therefore entered a motion to quash the array of jurors, to set aside the sheriff and his deputies, and to appoint elisors to select a jury for the case. After argument, this was done. The elisors presented ninety-six men, before twelve were found ignorant enough and indifferent enough to act as jurors.

A large number of witnesses was examined, but nothing was elicited against the accused from any except Brackenbury, Daniels, and a girl named Eliza Jane Graham. The two first had been lying so constantly for some months professionally, the one in his pamphlet, the other in his raree-show, that they had utterly forgotten where they started from, and so embroidered their original facts with more recent fiction, that their evidence went for nothing. Besides, the showman Brackenbury thought that the pamphleteer Daniels had received more attention than himself from the polite world of Nauvoo, and was consequently stung by jealousy to contradict in

his evidence all that Daniels had sworn to. The evidence of Miss Graham, delivered with the impetuosity of her sex, was all that could be desired—and more too. She had assisted in feeding the hungry mob at the Warsaw House as they came straggling in from Carthage, and she could remember where every man sat, and what he said, and how he said it. Unfortunately she remembered too much. No one accused her of willful perjury. But her nervous and sensitive character had been powerfully impressed by the influence of Smith, and, brooding constantly upon his death, she came at last to regard her own fancies and suspicions as positive occurrences. A few *alibis* so discredited her evidence, that it was held to prove nothing more than her own honest and half-insane zeal.

The case was closed. There was not a man on the jury, in the court, in the county, that did not know the defendants had done murder. But it was not proven, and the verdict of NOT GUILTY was right in law.

And you can not find in this generation an original inhabitant of Hancock County who will not stoutly sustain the verdict.

There was very little excitement about the matter. The Mormons were not vigorous in the prosecution. Their leaders were already involved in the squabbles and intrigues of the succession. The prophet's brother, William Smith, was an aspirant. But he was a weak, indolent, good-natured sensualist, and was readily bought off and suppressed. He carried on for some time a flourishing trade in "patriarchal blessings." He had probably never heard of Tetzal, and yet the old Dominican himself could scarcely have systematized his traffic better. He advertised in the *Neighbor*: "Common blessings, fifty cents; Extraordinary blessings, one dollar; Children, half price; women, gratis." Rigdon made a desperate stand for the prophet's mantle. But he was defeated also, and, being recalcitrant, was solemnly "given over to be buffeted of the Evil One for a thousand years." The coolest and most unbelieving of them all succeeded to the autocracy. Brigham Young, whether guided by instinct or reason I do not know, avoided the fatal mistake of Smith, who turned back from Missouri to Illinois, and the crazy fantasy of Rigdon, who would have gone from Illinois to Pennsylvania. Tribes and religions can not travel against the sun. Young, during the troubled year that followed, exerted himself to gather all the reins of government into his own hands; and there was not in all the slavish East a despot more absolute than he when at last he started, with his wives and his servants and his cattle, to lead his people into the vast tolerant wilderness.

The only man who never makes a mistake is the man who never does anything.—Theodore Roosevelt.

Mothers' Home Column

EDITED BY FRANCES.

Procrastination.

Alas! how neglectful,
Unfeeling we tread!
How careless, forgetful,
Of benefits fled!
When the hopes we have tasted
Are lost, we deplore,
And sigh for time wasted
We ne'er may see more!
Resolving—repenting—
Still day after day,
While angels lamenting
Drop tears on our way.

Could man read Time's pages,
Record every scene,
He'd find, through life's stages,
How oft he had been
Too full of inventions
To satisfy thought;
Too rife with intentions
That dwindled to nought.
Still taxing to-morrow,
Still wasting to-day—
Whilst angels in sorrow
Dropped tears on his way.
—Selected.

Some of the Duties of the Sisters.

We may surely claim that woman always has exercised and does still exercise a great influence upon the affairs of this life. And all through we find it has been either for good or evil. Many good and noble men have attributed their success in life to the influence of their mothers, sisters, or wives as the case may have been. On the other hand, do we not find many wretched homes from the result of a bad wife? Also the Bible and history presents to us many incidents which show to us the use and abuse of woman's influence. For instance, we find in the Bible such women as Dorcas, Priscilla, and many others whose lives exerted a great influence for good and on the other hand we have the bad influence shown to us in women like Herodias and Delilah. Then in history we have recorded the good lives of Lady Jane Grey, Anne Askew, Hannah Moore, Lady Rachel Russell, Queen Victoria, and many others. Also in our own church books do not we find the good life recorded of the wife of the Martyr, our beloved President Joseph Smith's mother?

Seeing then that we can be of good use in the work of Christ, it is expedient we try to learn what is our duty and how to perform the same, thus preventing any evils that may occur from the neglect of any duty devolving upon us as sisters.

We will now divide the sphere of sisters' influence into three parts, viz.: The home, social life, and church life.

The home life we all know stands the first in importance. While the husband is the head of the house, the wife is largely responsible for what takes place in the home and if she be a true Christian, in nine cases out of ten, that home will be a good Christian home. If she be clean and tidy in person and in her home, the husband will be proud of his home, and be glad to be in the company of his wife, otherwise, if she is untidy and lets her home get disorderly, he will seek pleasure and comfort elsewhere. We should be just as anxious to appear attractive in the eyes of our husband after we are married, as we were before, yea, even more so. Then let us not forget to be lovable and kind; we can always rule better by love, than by being ill-tempered. Children will follow the example of mother

and in gentleness and love she can train the little ones to be orderly and clean.

How nice it is to have the confidence of our little ones. Whatever their little trials may be they can confide in mother, and she can use her influence for good or evil over their young lives.

Then there is a chance of using her influence on others that come in her way when the husband is at work. Instead of gossiping with her neighbors about other people, she can drop a kind word here and there like good seed. But if a woman is not a true Christian we often see such sad results from the evil of gossiping. Then there is undesirable reading, which does not tend to help one but invariably causes her to neglect her household duties. Then let us as sisters try to build the home up, and thus be true helpmeets and companions to our husbands. O, if sisters could and would be true to their vocation in life, and exert their influence for good in home life, they would remove much of the evil that now exists.

Example is better than precept, and if the sisters in the home will but set a good example in love and gentleness, the brothers will be helped by their good life. Much more could be said on the home life of sisters, but we must leave that part of the question and look at the social life of women.

Have we not heard people say "If there were no bad women, there would be no bad men"? Now while that may be an exaggeration, there is a great deal of truth in it. Even among our every-day acquaintances we can be influential for good or evil, not by indulging in little chats about this person or that one, but let us mind our own business. We can be kind and thoughtful to each other; and when it is within our power to assist those who need assistance, let us like true Christians do all we can for each other, and thus prove the truth of our professions.

Then we have the church life. Here we have a great sphere of usefulness. Certainly we can not occupy the pulpit, but there is other work quite as effectual for us to do. We seem to forget sometimes that prayer is the only telephone to God and surely we are not debarred from praying, even as we sit in our seats. So I think we have a very important part to perform, if we will only do it.

Then there is the arranging of household duties, so as to not prevent the husband from attending meetings and other church duties that may be devolving upon him as a servant of God. Let us also see that our little ones attend Sunday-school; for let us be assured, if they are taught this work from the cradle, when they grow up to manhood and womanhood they have no traditions to fight down like some of us have had (and it is a hard task at times). So let us look to our little ones in this respect.

Now I think if we prayerfully consider our position in home and church life, we must come to the conclusion that we can be a great influence for good, if we in gentleness and love do our duties as sisters in the church and as good wives and mothers in the home; and thus may it be said "the heart of her husband doth safely trust in her."

May God bless us with more of his Spirit is my sincere prayer.
ADA GREEN.

EAST MANCHESTER, England.

Sunday-School Department

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

Lessons Without Words.

Two boys went out of a store just ahead of me a few days ago. Usually there is a pretty steady current of people in and out of that place, and a sign requests the outgoers to keep to the right—there being two storm-doors side by side.

One boy took the right-hand door and the other boy took the left; whereupon the former said to the latter, "Why didn't you come out this side? Don't you see the sign—'keep to the right'?" This brought a contemptuous, "Uh-h-h-h, I don't care for the signs," from the other boy.

The difference of spirit in those two boys, as revealed in this commonplace incident, is as wide as east from west, as a mob from an army. Looked at as a tendency, the course of one symbolizes order, the other, chaos. Order stands for character, and chaos for moral disruption and social disintegration.

Now if there is one lesson which a primary school is in duty bound to inculcate it is the lesson of order. And this is a lesson without words, for it is one that is absorbed from environment, caught up by suggestion, and lived into through the feeling sense rather than simply housed as phrases in the intellect.

Every teacher believes in "good order," but perhaps we do not often think of order as moral—if not spiritual. Let us look at it for a few minutes. Alexander Pope, one of the most incisive of English philosophical poets, says, "Order is Heaven's first law." And Carlyle says, "Man is the missionary of order; he is the servant not of the Devil and chaos, but of God and the universe." Note that here, the spirit of evil and chaos (or disorder) are linked as one, while the universe—the work of creation which God saw as "good"—stands as the type of order.

But what is order? Our conceptions of it are usually too small and limited. When I was a school-boy it seemed to consist chiefly in sitting still with folded arms or stepping noiselessly in line. Good enough these, as far as they go. But order is simply the right thing in the right place at the right time. The primary school, like a Kindergarten (though not a kindergarten), ought to be regarded as a little community. Any one who is out of order tramples on somebody's rights—produces a discord, robs others of opportunities, and therefore is immoral. Benches, chairs, books, clothing, our bodies and limbs, and our minds are all subjects of order or disorder.

Punctuality is a matter of order; so is attention; so is a kind and gentle spirit of obedience. A child who is accustomed to a disordered, helter-skelter home can not but be influenced by an orderly hour even though only once a week in the Sunday school.

"Order is Heaven's first law," and it is one of the laws that continues all through life. It is one that begins to be apprehended at birth and tightens its grip with practice. And yet the lesson of order is one that does not need to be talked so much as done; it needs less to be heard than seen and felt.—Patterson DuBois, in *World Evangel*.

Letter Department

'Neath the Southern Cross.

Editors Herald: The Historical HERALD is before me. It is a fine number and should do our cause much good. Both from the literary and mechanical standpoints its producers have done well. The various articles are safe and solid, leaving little to be desired from our standpoint. From the viewpoint of the "outsider" it might have been more intelligible had it been "edited" so that the articles might have been "fused into one coherent whole." Where articles are prepared by so many men this is impossible under the system of editing which prevails among us, so the fault can not be laid at the editors' doors. Anyhow, each article is good enough to stand by itself, and I should be pleased to see illustrated HERALDS similar to this one oftener.

Australia was not represented in an article of any kind, but this was the result of an oversight which is rather common. We are at least one month's journey from headquarters and it

should be noted that we should have at least three months' notice when anything is to be forthcoming from us.

The work here is steadily moving onward. Times are hard and we labor under rather discouraging conditions at times. Church finances are rather unsatisfactory. In New South Wales most of the Saints are doing their duty faithfully along these lines; but in Victoria things are not quite so good. Many do their best, and with these no complaint can be found. There are, however, a few prominent men who have an idea that tithing should not be paid except where Saints are in a gathered condition. Reference to General Conference resolutions, numbers 174 and 210, will show that the church has legislated to the effect that the law of tithing "is binding on the church in its scattered condition." Some of the brethren referred to have done some harm to our financial prospects by talking directly opposite to this. What should be done with church officers who behave in this way? Bishop Kelley is to furnish us with some articles on finance for the *Standard* shortly. Will he please write something from this standpoint?

Bro. Jones, of Adelaide, has been laboring here for about three months. He is an efficient worker, possessing to a marked degree that rare gift of being able to approach and interest people in their own homes. He is a veteran "tracter," and we believe that, if faithful, he will do a magnificent work for the Master in this direction. He is also an able and taking speaker—just the kind of man to represent us in a new field like Adelaide, South Australia.

Have been compelled to take a spell from preaching for a while. Singing and preaching in the open air has made my throat very bad, and it would be both painful and unwise for me to preach either inside or outside while this continues. In the meantime will be kept busy with the *Gospel Standard*, visiting, and "tracting."

In bonds,

WALTER J. HAWORTH.

112 Green Street, RICHMOND, Victoria, Australia.

Editors Herald: Being privileged to visit the Gallands Grove District conference at Dow City, and the Little Sioux District conference held at Sioux City, it may be well to give some report of them. The one at Dow City was fairly attended, conducted in good order, no dissensions. Reports of ministry showed commendable zeal. Branches were reported by their officers in fair condition, with room for improvement, as there always will be, until "That which is perfect is come" to us all. Religio and Sunday-school departments gave evidence of good work being done. National memorial services were observed by the conference people uniting with other churches in this laudable work of honoring the memory of the dead and living defenders of our sacred liberties, our brethren having a prominent part in the exercises, which were held in the Methodist Episcopal church. Elder J. C. Crabb was chosen president of the Gallands Grove District. Bishop Hunt gave instructions and answered questions pertaining to tithing and consecrations. All felt that the field was large and the laborers few, and that continued diligence, increased wisdom, and divine knowledge, with holy zeal, were very necessary for the prosecution of the work intrusted to our care. Those who ministered in word were Elders Crabb, Hunt, and the writer. We were assured, through the gifts of the Holy Spirit, that God was watching over us, and that we should be blessed according to our faithfulness. I need not add that God is always pleased with his children when they work together in unity, with their eyes single to his glory, which is their well-being.

On the 1st of June I attended the conventions of the Religio and Sunday-school departments of the work at Sioux City, also on the 2d; heard some excellent papers read by members of those departments, and thought I saw evidences of improvement, which is always gratifying. On the 3d, conference opened with Elder Pitt in the chair, and J. D. Stuart as

secretary. The business was promptly transacted and in good order. The reports of the traveling ministry showed zeal, and earnest desires for the spread of the truth, but lamented the scarcity of laborers in this part of the vineyard. Reports of branches showed a fair degree of spirituality; but less attention to the world and more to heavenly things would enable us to advance to higher degrees in the divine life. Local officers in some branches were doing well, and a desire to reach out to other places, and there plant the standard of truth, was evident; may such holy zeal spread and increase until the work is done. Elder R. Wight called his fellow-laborers together to consult upon the best means to forward the cause of truth, and to make proper division of the labor. In this he was earnestly seconded by the district president and the traveling and local ministry. I did not see or hear a jar; all seemed to work in harmony for the one grand purpose, the spread of the gospel. Those who ministered in the word during preaching-services were Elders Case, Wight, Crabb, and the writer. In our prayer-service two were ordained to the ministry, young men of good promise, and if faithful and diligent will be blessed in their labors.

A word as to the work in Sioux City. Through the perseverance of James M. Baker and his fellow laborers there, (and I believe that means all the Saints there,) they have a very commodious house of worship. It has to be paid for, and they are hard-working people and need help. A city of thirty-five thousand souls is worth looking after, and every proper effort to throw the searchlight of the gospel of Christ into these precious souls should be seconded by all who can aid. The Saints there are in earnest, and are helping themselves, and hence are worthy of help. The city papers there are giving good help in publishing notices of our work, and willingly draw the line between the Reorganized Church and the Utah church, and very cheerfully published a resolution reaffirming the true position of the Reorganized Church on the marriage question. I am no eulogist, but I think it proper to say that the General Conference acted wisely in reappointing Elder Baker to the work in that city. Both he and his wife have done and are doing a good work there. Sioux City may "not know the day of her visitation," but I believe that no effort within the reach of possibilities will be left unmade to properly warn its inhabitants.

I am still trying to keep my feet on the rock of eternal truth, and my feeble efforts are for the promotion of righteousness, that when the Master comes he may find a people prepared and that I may enjoy some humble place among them.

Yours for truth,

WOODBINE, Iowa.

CHARLES DERRY.

FARWELL, Michigan, June 9, 1905.

Editor Saints' Herald: Although not a member of the Reorganized Church of Jesus Christ of Latter Day Saints, I wish to say a few words through the columns of your paper. I had often heard the Saints' church spoken of, and several years ago I was slightly acquainted with some of its members; but I had never attended their meetings, or understood the principles of their religion, until last winter, when a minister of that denomination came to live near us. We soon found them to be good neighbors, and we enjoyed many pleasant evenings in their company, during which the main theme of conversation was the teachings of the Bible. I was surprised to find how many Bible truths fell from the lips of our neighbor.

I had never united with any church, because I never found one which seemed to "fill the bill," so to speak. I told my neighbor that I never found a church that I thought was built on the Rock (Christ), for they were not built, or carried on, on the same principles that his was. That if one felt a desire to lead a better life and to unite with some church, the first thing a book is placed before them, in which they must write their name, and they were taken in on probation. If they prove

faithful—or in other words live up to the rules of the church a certain period of time—then they are taken into full membership. I could not believe in that, because Christ did not ask any one to put his name on a book, or to come in on probation. He said, "Come, follow me." That precious invitation was given to all, clear down to the end of time—the time of our probation here; for as I understand it we are all here on earth on probation—placed here by the Father on probational terms. He has given us his law, by which we are to live, and if we prove faithful our probation will end when our blessed Savior comes to receive his own. I said I did not believe there was a church on the face of the earth that did not require you to place your name on their book, as a declaration of your intentions and sign of your membership in their denomination. "Yes, there is. I can show you one," he cried earnestly. "The Saints' church does not ask you to put your name on a book." "What do they teach?" I asked. "Faith, repentance, baptism, laying on of hands," he answered. Then he gave me their doctrine complete, and I must say that it is exactly as I believe, and have believed for years, ever since I could read the word with understanding.

I believe in exactly the same organization that existed in the days when Christ set up his church here on earth. I believe that according as our faith is, so shall our gifts be, whether of healing, visions, prophesying, or whatever it may be. I think that if we step into each gospel truth as we see it, and live it to the best of our ability, our blessings will be that much greater, in proportion to our faith. The Saints call me a "dry-lander," but—God being willing—I shall obey soon. I have had a long siege of sickness, but am recovering. In closing I wish to say that I have heard, in times past, many things detrimental to the doctrine of the Latter Day Saints, but I find that those statements were not truthful.

I ask that I may be remembered in your prayers.

Mrs. R. C. H.

McKENZIE, Alabama, June 7, 1905.

Editors Herald: We left our home (Boonville, Missouri,) May 31, over the Missouri Pacific for St. Louis, arriving at six o'clock; ate our lunch in depot and left at twenty minutes of eight over Mobile & Ohio, for Montgomery, Alabama; after a dusty and tiresome ride of twenty-four hours we arrived. Sr. Tucker remained at depot while I went to secure lodging for the night. In one hour I was again at depot, having secured a nice room in private house for fifty cents per day and night, with privilege of eating our lunch in our room. I readily told the lady who I was, and what my business. She wished me well, but thought I would find it difficult to get a house in the city, as they were all taken; and that any kind of a cottage would cost not less than fifteen dollars per month, which on investigation the next day proved to be correct. We spent two nights and a day in the city, visited the capitol, where we saw some of the relics of war, and Mr. Jeff Davis' room, his bed, wash-stand, bowl and pitcher, and some other pieces of furniture; and left the following morning over the Louisville & Nashville for Greenville, hoping to meet with success there; but learned from a man on train there were no houses to let in the town; so we came on to the little village of McKenzie, where Bro. and Sr. Vickery have offered to rent us a pair of rooms at a very reasonable price, at least telling us the rent would not be very much. Our goods are on the way and will have to be forwarded from Montgomery on their arrival there. It will be some twelve or fifteen days before our goods arrive.

We were somewhat successful in selling some of our goods and renting our home in Boonville. The Lord heard our prayers and favored us. I also had the pleasure of baptizing Sr. Tucker's sister, who lives in Boonville, ere we left. Sr. Mary McMillan is a noble woman. I also baptized one of her little nieces at the same time; is a sweet little girl.

We secured a permit for myself and Sr. Tucker from the Southeastern Clergy Bureau without any trouble; and could have secured a rate-ticket to St. Louis, but did not have time to wait for it after we rented our home.

Many thanks to the Bishop, Brn. Salyards, Gunsolley, Hougas, and Krahl for their kind assistance.

In bonds of love,

D. E. TUCKER.

CANTON, Iowa, June 7, 1905.

Editors Herald: Inclosed you will find a clipping from a newspaper, which is, I think, valuable to us as a church and ought to be published in HERALD so that all can have access to it. We (Bro. Wildermuth and I) have just opened up Eastern Iowa tent-work at Canton to good crowds and attention. Many calls for preaching and prospects are for a good year's work in this district. In the faith,

PACKARD, Iowa.

FRED B. FARR.

WONDERFUL BURIED CITY.

MOST EXTRAORDINARY DISCOVERIES IN MEXICO—REMAINS OF ELEPHANTS FOUND SHOWING USE IN ANTEDILUVIAN TIMES.

"Doctor Nicholas Leon, archæologist and ethnologist of the National Museum of Mexico, has returned to the City of Mexico after a stay of two weeks in the state of Coahuila, where he made several important investigations of the recent finds of cities and animals of antediluvian times. In giving an account of the trip the doctor said:

"The discoveries made at Paradon, in Coahuila, are the most extraordinary that have been made in Mexico, and possibly anywhere in the world. The excavations made so far show that a large city was buried not far from the present town of Paradon by an immense amount of earth, which was evidently washed down from the mountains by flood. How long ago the catastrophe occurred can not be determined.

"Portions of buildings so far unearthed show that the city—at least the largest of the cities that were covered by the debris of the flood, there being at least three cities destroyed—was very extensive. The indications are that there were many massive structures in the city and that they were of a class of architecture not to be found elsewhere in Mexico.

"According to the estimates of the scientists under whose directions the excavations are being made, the city in question had a population of at least fifty thousand.

"The destruction wrought by the flood was complete. All the inhabitants of the cities were killed, as well as all the animals. Skeletons of the human inhabitants and of the animals are strewn all through the debris, from a depth of three feet, showing that all the debris was deposited almost at once. Measurements show that the debris is on an average sixty feet deep where the largest of the cities stood.

"Most remarkable of the minor finds made at Paradon is that of the remains of elephants. Never before in the history of Mexico has it been ascertained positively that elephants were ever in the service of the inhabitants. The remains of the elephants show plainly that the inhabitants of the buried cities made elephants work for them. Elephants were as much in evidence in the streets of the cities as horses. Upon many of the tusks that have been found were rings of silver. Most of the tusks have an average length, for grown elephants, of three feet and an average diameter at the roots of six inches. Judging from the remains of the elephants so far unearthed, the animals were about ten feet in height and sixteen to eighteen feet in length, differing little from those at present in existence.

"The flood which destroyed the ancient cities did not have any connection whatever with the Deluge, as far as can be learned by scientific investigations. The Coahuila flood was

confined to the district in which the cities that were destroyed stood.

"The flood resulted from an immense cloudburst, perhaps the most extraordinary that the world has ever known, from the bursting of some great natural reservoir in the mountains, or from some cause as yet inexplicable.

"The suggestion which has been made by some investigators that the cities were destroyed by landslides does not hold good, according to the government geologists."

BOWDEN, Texas, June 5, 1905.

Editors Herald: I feel blessed with the spirit of truth. I want to say I know this is the work of God. We have been experiencing some wonderful things this year. We have had the words of prophecy among this people, but none seem to take any thought; they see and realize that there is something coming but they do not know what course to pursue to escape. I was much astonished last evening. I attended a prayer-meeting and the minister gave a talk and it seemed as if he knew there was some evil ahead, but how to make the escape he did not say; he admonished his members to come together often in mighty prayer to God for this community. I felt just like I could in my weakness show them the way, but as I look back and see the golden opportunities this people have had I think it is enough, though my heart goes out in mighty prayer for them, as I know there are many near the kingdom here. If the Saints would put on the whole armor of God and go to work in earnest we would be blessed wonderfully. Dear Saints, arouse to the work of the Lord and do your best this year, that we may be more acceptable to God the Father than we have been in the past.

I want to say, awake and trim your lamps and get to work. There is work here among those who have professed Jesus as Christ and taken his name on them as his saints. We know there is trouble in this life for all people, but nothing can separate us from the gospel of Christ. Paul says there is nothing that can separate us from this love, and if we have this love we will not indulge in the sinful things of this world.

I want to ask the Saints of the whole church to pray for me that I may live and raise my children in the way that will be well pleasing in the sight of God.

Your sister in Christ,
MRS. M. M. AARONS.

ST. CLAIR, Michigan, June 13, 1905.

To the Saints Everywhere: We, the Saints of St. Clair, Michigan, have returned to our homes from attending conference at Detroit, Michigan, which will be long remembered by those who attended the Sunday morning meeting. Many Saints of the district attended, among whom we were glad to see Brn. Lake, Barr, Bailey, Davis, and many others whose faces were not so familiar. Sr. Johnson, formerly of Flint, now of Lamoni, was also present in the interests of the HERALD.

Dear Saints, the command is to "come up higher." Do you realize it? Can you realize how much it means? The almighty God speaking from his white throne in heaven to sinful mortals on the earth to strive to come up to share his glory! What a marvelous condescension and what a glorious privilege is yours, ye saints of God! Then see well to it that you do not fall short of it. What are all the pleasures and allurements of this world compared to the gift of eternal life? They will look very insignificant to you in comparison in the day when he "cometh to make up his jewels" if you have bartered your privilege of eternal life for the empty husks of pleasure and sin. Satan is laying many snares and pitfalls for the feet of the Saints. But God has told his people to "stand in holy places." There is power and protection in secret prayer. Dear Saints, remember that Satan can have no power over you if you come often to our Father in secret prayer. Paul says put on the whole armor

of God that we may be able to stand against the wiles of the Devil: for we wrestle not with flesh and blood but against principalities and powers. The enemy of your souls is always alert.

Dear Saints, be clean, be pure. What are you doing in secret, oh, saint of the most high God? Do the angels veil their faces and blush in burning shame as they behold your deeds, or do they rejoice as they attend you and see that you are striving to overcome? Oh, dear Saints, think what it means "to overcome." "He that overcometh, the same shall be clothed in white raiment, and I will not blot out his name out of the book of life." Oh, my brothers, my sisters, strive to be faithful that we may abide the day of his coming, which is very near. "Stand in holy places" that those terrible words may never pierce your hearts, "Depart from me ye that work iniquity." Oh, the darkness of that terrible despair, that wail of anguish when you see what you have lost!

Young Saint, be faithful; stand firm; set your face like a flint against evil and all the wiles of the Devil; the powers of darkness are combined to overthrow you; there are many temptations for the young; but the prize is only for the faithful, at the end—

"He has gone as he said to prepare,
For the faithful, the tried, and the true,
A mansion more glorious and fair
Than the children of earth ever knew."

Dear Saints, it is a struggle, a warfare; there is "no discharge in this war"; we must continue the fight, or the enemy will get an advantage, but we know "our Father is at the helm" and the gospel ship will at last sail into port, and if we are faithful we will be part of the crew.

MRS. ARCH MCKENZIE.

SPRINGFIELD, Missouri, June 13, 1905.

Editors Herald: I am still striving to do the Master's will and am doing what I can to spread the restored gospel among the children of men in this part of the regions around about. The Saints here are in a better condition both spiritually and financially than ever before. We are making an effort to do missionary work here in the queen city of the Ozarks. The writer has been preaching some on the streets; others of the priesthood are making appointments for preaching in private houses and schoolhouses, and thus the good work moves on. We hope before the summer is gone to bring many into the kingdom and by so doing to help carry out the great commission that was given nearly nineteen hundred years ago and has been given again in this the eleventh hour dispensation.

We feel thankful for the many blessings received since we have been engaged in this great latter-day work and also feel more of the great responsibility that is resting on God's servants. Since I was called to the eldership I have never found a place to stop and say that I had done all I could, for I find the more we do for the Master the greater the opportunity becomes. Some think it a burden to work six days in the week and then spend four and five nights and one day in every week in God's service, but I deem it a great pleasure to do even so little for him who has done so much for the children of men.

As the elder in charge here, I feel thankful for the spiritual condition of the branch, for the interest the Saints are taking in the prayer-meetings, and for the many grand testimonies of both old and young. While we have much to be thankful for we have some things to feel sad over; one thing is the loss of our sub-missionary, Elder Sparling, who was sent to a distant field of labor in the West. While we have other good, earnest workers here in Southern Missouri in the persons of Brn. Baker, Davis, Bootman, and Bruner, still we feel the loss and companionship of Bro. Sparling. On the eve of his departure the

Saints to the number of forty or fifty repaired to the beautiful home of the brother and family and spent a pleasant evening in talking of the past, present, and future, and also indulged in the bountiful repast furnished by the good sisters. As all things earthly must end, this evening was no exception to the general rule; so with prayers and good wishes for the brother and family we wended our way back to the car line in time for the last car, feeling that it is good to be a saint of the latter days.

If it will not make our message too long we would like to take a retrospective view of our brother's work here in Southern Missouri. Beginning some fifteen years ago with ten Saints he saw the number increase to about six hundred in a fair working condition. Of course he had the help of some noble workers and all deserve credit, for there were many things hard to bear and overcome. May they all be blessed in this life and in the end receive the reward that is promised for the finally faithful.

Before I close I want to tell of our Sunday-school. Our little church is almost too small for the number we have, and still they come. May the good Lord inspire our minds that we may be able to teach them the way of life and salvation that they may all finally be adopted into the kingdom of our Lord and Savior Jesus Christ. My prayer is for the building up of the kingdom and the redemption of Zion.

Your brother in Christ,

J. W. QUINLY.

CONDON, Oregon, June 7, 1905.

Dear Herald: I have spent two weeks with the Saints here and I am sure they are a noble band of Saints. They have proved by the kind invitations to their homes, and the help I received on leaving them, that they are truly God's disciples.

I did not have large congregations, but the Saints turned out well. I had good liberty as a whole, and I believe the Saints are feeling better from my visit. Two were baptized by Bro. Snively, the branch president, on Sunday, the 4th, and we had a very spiritual time at sacrament and confirmation in the afternoon. I feel pleased with the Saints here, especially with the officers. The Ladies' Aid Society has a noble band of workers—equal to any. I find that the aid society here, as elsewhere, is the main "pack-horse" for the branch. I have enjoyed my visit very much and I hope I have done some good.

I truly believe that this is the dawn of better times for this branch. I hope I shall be as well impressed with the whole field.

My mission address is 824 Gantenbein Avenue, Portland, Oregon.

HENRY SPARLING.

SHARON, Pennsylvania, June 10, 1905.

Editors Herald: On my way to my field of labor, I stopped in Southern Illinois and visited some of the places where I had preached many years ago. At Kibbie and Bellair I held a series of meetings with Bro. A. T. Higdon, one of the missionaries in that district: six services at Kibbie and seven at Bellair. Bro. Higdon baptized six—five at Kibbie and one at Bellair—during the meetings; and I felt that much good was done by way of strengthening and encouraging the few Saints, at those two places. Bro. Higdon is a young man, young in years and young in the work; but he is doing a splendid work for the Master in that district, especially among the young people. I was pleased to note the zeal of some of the young men whom he had brought into the church, at Tunnelhill, Illinois, among whom were Lloyd Moore, Bert Grace, and others. I trust the Lord may bless, cheer, strengthen, and guide them by his Holy Spirit, and that they may become faithful and efficient workers for the Master. My stay in Southern Illinois was short, but, with the exception of heartaches for some who were sick and others whose souls were crushed and bleeding because of the

loss of loved ones, I had a pleasant visit. The reaper Death has visited many homes in the Tunnelhill Branch, within the past year, and a number of once familiar faces were missing in the gatherings of Saints and friends. May the Lord comfort and sustain the bereaved ones, and may a happy reunion be theirs on the other side.

At present, I am at Sharon, Pennsylvania, at the home of Bro. T. U. Thomas. Under direction of our minister in charge, Bro. U. W. Greene, Bro. Arthur Koehler and I are to take charge of district tent. I have not yet decided where my field address will be; but, for the next four or five weeks at least, letters addressed to me at 224 West Spruce Street, Titusville, Pennsylvania, will reach me all right.

I am feeling well and hopeful, and feel that I shall like my field of labor when I get acquainted.

In gospel bonds,

ISAAC M. SMITH.

DAHINDA, Illinois, June 10, 1905.

Editors Herald: The Kewanee District conference, which convened at Dahinda, Illinois, June 3 and 4, was a splendid success. The spirit of peace and brotherly love was manifest in all the sessions. A large delegation was present and all were made welcome. On Saturday and Sunday basket dinners were served at the church and all who participated in them seemed to enjoy the occasion. Surely it was a good way to promote sociability. On Sunday afternoon the Saints' chapel, at this place, was dedicated, the sermon being preached by Elder J. W. Wight; Elder D. C. Smith had charge of the services. The dedicatory prayer was offered by Elder Amos Berve, after which the branch president, Elder Smith, presented the deed for the property to the Bishop's agent, Bro. William Norris. The Spirit was present, melting many to tears—

"Softly the summer rain falleth,
Bathing the grasses and leaves,
So doth the Spirit of God come
To the heart willing to receive."

At the close of the afternoon services the congregation repaired to the creek, where the ordinance of baptism was administered by Elder F. A. Russell to the following named candidates: Bro. and Sr. Geo. Pugh, of Viola; Bro. Louis MacIntyre, of Gilchrist; Bro. Thomas Dawson, of Dahinda, and Sr. Filetta Dawson, of Dahinda. They were confirmed before the evening services.

Elder Bailey discoursed in the evening, Bro. Norris in charge. Sr. Celia Andrews sang the solo, "Good-night, God bless you everywhere." Conference was then adjourned by singing "God be with you till we meet again." Elder G. W. Thorburn has remained here this week holding services each night. On Thursday of this last week another was ushered into the kingdom through the door of baptism,—Sr. Minnie Cook—and we understand there will be still another one to-morrow. Thus the work gains slowly, but we hope, surely, in this place.

May we each one realize the duties and responsibility resting upon us to that degree, that there may be manifest in our lives an example which shall be worthy of imitation. Let us have more patience, kindness, respect, and above all, more charity in our hearts for each other. Then we can be more united in faith and works.

Your sister in the gospel,

CARICE B. HAYES.

Extracts from Letters.

In a personal letter to Bro. Joseph Smith, dated June 13, Bro. S. W. L. Scott wrote: "Conference at Galien, June 3 to 5, was good. Sunday services, a little different than expected, the eleven o'clock hour occupied in funeral-service. A young man was crushed between cars at Chicago. We were requested

to preach the sermon, which we tried to do in presence of a full house. Special car from Michigan City came out bearing four hundred and twenty persons, we were informed; this included the K. O. T. M. order, of which deceased was an honored member. Dinner was served in basement of the church by Saints, one hundred and four persons partaking of the repast. Three young people were baptized on Monday afternoon, D. W. Ellis officiating. Conference will meet this fall with the Saints of Knox (Indiana) Branch. I expect to visit Flint and vicinity this week. Weather cool. Much rain. Farmers in arrears with work. May God renew your life, and grant you abundant blessings."

Bro. Columbus Scott, Wirt, Indiana, writes June 12: "Saints seem alive to the work, and one was baptized at New Trenton by Bro. Marshall on the 4th inst. We look for good to be done in this part of the vineyard this year. I was much encouraged at the late General Conference and expect good results to flow abundantly from it. The steps taken looking toward the redemption of Zion (its beginnings) ought to thrill the hearts of Saints everywhere, and move them to greater faithfulness, exertion, and duty. God's work in all the world is moving on—influences everywhere seem to be conspiring to hasten its completion. May our Father bless his saints."

Bro. G. T. Griffiths writing from Kirtland, June 11, says: "I leave home the last of this week and will be out there [Northwest field.—Ed.] soon. Address, Box 23, Castle Rock, Washington.

Miscellaneous Department

Conference Minutes.

Northwestern Kansas.—Conference convened with Hill City Branch June 10 and 11, 1905, with S. J. Madden presiding and John Teeters secretary. Branches reporting: Scandia, Hill City, Homestead, and Twin creek. Rural Dale not reported. Ministry reporting: S. J. Madden, F. E. Taylor, John Teeters, A. C. Boyd, S. A. Madden, and D. S. Marple. Bishop's agent and district treasurer, F. S. Ward, did not report. A resolution from the Scandia Branch asking for the ordination of S. A. Madden to the office of elder was passed, and S. J. Madden authorized to officiate. A resolution was passed in which the district was required to defray the district secretary's expenses to and from each conference. The speakers were S. J. Madden, C. G. McIntosh, and John Teeters. Fernando E. Taylor, district secretary.

Far West.—Conference convened with Kingston Branch June 10 and 11; I. N. Roberts and I. N. White in the chair; Charles P. Faul and W. C. Flanders secretaries. Branch reports: Stewartsville 252, Far West 26, German Stewartsville 80, Alma 33, Cameron 44, Edgerton Junction 57, Pleasant Grove 86, St. Joseph 595, Kingston 98, Delano 89, Dekalb 61. Fifteen elders reported, 11 priests, 2 teachers, and 3 deacons. Committee appointed in the matter of selling the Gospel Hill church asked for further time; granted. Also in the H. J. Cato case the committee was granted further time. The matter of transferring the Avenue City Branch from the Nodaway to the Far West District was left to a committee of the two districts. Bishop's agent, Charles P. Faul, made a report of his accounts; chair appointed T. T. Hinderks, G. W. Best, and A. R. Daniels as an auditing committee. Officers elected: I. N. Roberts, president; B. J. Dice, vice-president; Charles P. Faul, secretary. Charles P. Faul was sustained as Bishop's agent. B. J. Dice, district treasurer, reported as follows: Last report on hand, \$6.41; received since, \$9.22; paid out, \$5.50; on hand June 10, \$10.13. St. Joseph Branch recommended the ordination to the office of elder Brn. Carl Kinnaman, J. L. Bear, C. Archibald, which was granted and provided for by leaving the ordaining to Bro. James Moler of St. Joseph Branch. Moved and carried that no person in this district be ordained to the office of priest, teacher, or deacon without the consent and advice of the missionary in charge or the district president. The Bishop's agent was authorized to purchase canvass cloth to repair the tents, also a small tent for the elder or elders to live in while conducting tent-meeting. Three persons were baptized by Elder T. T. Hinderks. Adjourned to meet with the Delano Branch October 7 and 8.

Southern Nebraska.—Conference convened with Nebraska City Branch May 14 and 15, D. M. Rudd presiding, assisted by J. W. Waldsmith; H. A. Higgins secretary. Bishop E. L. Kelley was the speaker at 11 a. m., assisted by D. M. Rudd; James Kemp at 3 p. m., assisted by E. F. Robertson. Elder E. L. Kelley at 8 p. m., assisted by A. E. Madison. Convened for business at 10 a. m., May 15, D. M. Rudd in chair. Branch reports from Nebraska City, Blue River, Fairfield, and Eustis received. Ministerial reports of J. W. Waldsmith, W. M. Self, E. F. Robertson, R. O. Self, A. E. Madison, James J. Teeters, C. B. Brown, H. A. Higgins, C. L. Gouldsmith, H. C. Fremming, J. S. Meyer, and J. R. Croft. Nebraska City Branch recommended Z. L. Gouldsmith to office of priest; recommendation was granted and chair authorized to provide for ordination. A resolution prevailed authorizing the Bishop to sell the church at Fairbury, if he deemed it advisable. Bishop's agent's and district treasurer's reports read and referred to auditing committee, which reported them correct. Moved and carried that Southern Nebraska District provide for a reunion; D. M. Rudd, W. M. Self, H. A. Higgins, and John Clawson chosen as committee, said reunion to be at Nebraska City, Nebraska. Elder J. W. Waldsmith, having resigned as Bishop's agent, H. A. Higgins was recommended and Bishop Kelley accepted recommendation. Officers elected: President, W. M. Self; assistant president, Wilber Savage; secretary, H. A. Higgins. On motion president and secretary of district authorized to issue a license to Z. L. Gouldsmith. A vote of thanks tendered J. W. Waldsmith for his long and faithful service as district president and Bishop's agent. Bishop E. L. Kelley, assisted by R. May, spoke on the temporal law at 8 p. m. Elders E. L. Kelley, R. May, and H. A. Higgins ordained Z. L. Gouldsmith to the office of priest. Adjourned to meet at Fairfield, Nebraska, September 10, 1905, at 11 a. m.

Northeastern Kansas.—Conference convened with Atchison Branch, May 27, 1905, I. N. White elected to preside, assisted by the district president, S. Twombly; F. G. Hedrick, secretary. Bishop's agent, John Cairns, reported: On hand last report; \$58.20; receipts, \$32.30; expended, \$120; due agent, \$29.50. Ministry reporting: M. F. Gowell, Samuel Twombly, James Bailie, William Menzies, James Buckley, C. E. Guinand, S. P. Cox, H. Green, W. S. Hodson, A. L. Gurwell, Frank G. Hedrick, Mahlow Smith, C. E. Tillinghast, W. H. Murphy, A. C. Ingle, John Cairns, J. W. Burns, W. B. Thatcher, George Johnston, John McDougal, B. F. Thomas, Steven Davis, George Ketchum, George Davis, G. W. Shay, J. S. Robinson, H. W. Bradt, C. N. Lonestine. Branches reporting: Atchison 80, Blue Rapids 84, Centralia 21, Fanning 76, Topeka 36, Netawaka 61, Seranton 99. Reunion committee reported Whiting, Kansas, as the place of next reunion and the time August 25 to September 3, 1905. Preaching during the conference by I. N. White, J. W. Roberts, and H. Green. James Bailie was elected assistant district president and the rest of the district officers were reelected for one year. Adjourned to meet on reunion grounds the last Saturday and Sunday of reunion.

Kewanee.—Conference convened with Dahinda Branch, June 3 and 4, 1905, Amos Berve presiding, assisted by J. W. Wight; J. L. Terry, secretary. The statistical reports of branches was read: Kewanee 132, Peoria 49, White Eagle 23, Millersburg 63, Buffalo Prairie 46, Canton 79, Rock Island 75, Dahinda 40; Joy not reported. J. W. Wight gave notice that Bro. F. A. Russell was missionary in charge in Kewanee District. Bishop's agent's report: On hand, \$237.55; paid out, \$234.25. District treasurer's report: Received, \$14.20; paid out, \$13.70. The district adopted the system of reporting work done by the priesthood of branches as adopted by the Quorum of Twelve. On motion it was decided to hold the next conference at Millersburg, Illinois, the district president to set the time and make the announcements in the HERALD and *Ensign*. W. R. Norris offered his resignation as Bishop's agent, which was accepted, and James Norris was recommended by conference to act. On motion it was decided to take up a collection in the different branches composing Kewanee District for the purpose of creating a fund to assist missionaries in opening new places in which to preach. Those who are isolated from branches, desiring to contribute to the fund, can send their money to James Norris, 630 North Walnut Street, Kewanee, Illinois. The elders' court appointed at February conference in Kewanee reported that they found good and sufficient reasons for withholding of license from J. F. Adams, and the missionary in charge instructed J. F. Adams to refrain from preaching or acting in the capacity of an elder or in any way representing the Reorganized Church of Jesus Christ of Latter Day Saints. The chapel at Dahinda was dedicated on June 4, Amos Berve

making the dedicatory prayer and J. W. Wight preaching the dedicatory sermon, after which there were three children blessed. Five were baptized by F. A. Russell. Adjourned to meet in Millersburg, Illinois, the time to be set by the district president.

Fremont.—Conference convened at Saints' church near Thurman, Iowa, Saturday, June 10, 1905, at 10 a. m., D. R. Chambers, district president, in charge; C. W. Forney, secretary. Branches reporting: Keystone 35, Riverton 55, Thurman 183, Hamburg 69, Tabor 72, Bartlett 43, Shenandoah 126, Henderson 90. Ministry reporting: C. Fry, G. Kemp, J. B. Lentz, J. Comstock, D. Hougas, T. A. Hougas, N. L. Mortimore, G. Walling, D. R. Chambers, S. Orton, A. J. Davidson, F. Goode, E. S. Wilcox, C. M. Roberts, J. C. Moore, A. Badham, J. R. Wight, M. W. Gaylord, W. Leeka, J. Huston, L. C. Donaldson, R. S. Hillyer, G. F. Skank. Bishop W. Leeka made a report. Auditing committee appointed and reported the books correct. Secretary reported amount on hand in the district tent fund, \$11.90, expenses for new record \$2.50, reports \$1. Moved that the secretary's expenses be paid, and that a collection be taken for that purpose; carried. Collection of \$4.09 was taken up and on motion balance was placed in secretary's hands for future expenses. Motion carried that we continue the custom of authorizing the branches to take up a special collection for district tent fund, and secretary instructed to notify branches to raise said funds. Reports of Sunday-school and Religio conventions heard and accepted. Moved that Frank Goode be associated with the two presidents of the Fremont District as one of the presidency; carried. Moved that the district tent funds in the hands of William Leeka and C. W. Forney be united and left in the hands of C. W. Forney until called for; carried. Moved that those desiring mission work in district be referred to presidency; carried. D. R. Chambers now assumed charge and opened a discussion on "Duties of officers and members." At 9.45 Sunday, June 11, Sunday-school in charge of local superintendent, C. W. Forney; preaching at 11 o'clock by J. B. Lentz, assisted by H. A. Higgins. Prayer-service at 2.30 p. m. in charge of A. Badham and M. W. Gaylord. Preaching at 8 o'clock by D. R. Chambers, assisted by C. W. Forney. Adjourned to meet on Saturday morning, October 7, 1905, at 10 o'clock, at Shenandoah.

Convention Minutes.

Alabama.—Sunday-school association met with the Flat Rock Branch, June 10, at 4.20 p. m., Bertha D. Harper presiding, M. S. Wiggins secretary. The delegate meeting was resolved into mass-meeting. Minutes of last convention read. Officers reporting: Bertha D. Harper, superintendent; J. S. Wiggins, assistant superintendent; M. S. Wiggins, secretary; L. G. Sellers, treasurer. Schools reporting: Lone Star, Pleasant Hill, and Flat Rock. A motion prevailed requiring district officers to arrange the Sunday-school work for the reunion. Adjourned to meet with Pleasant Hill Branch on Friday, at 2 o'clock, before next conference.

Pottawattamie.—Convention met at 10.30 a. m., May 26, 1905, at Carson, Iowa. A resolution was adopted requiring the convention to meet on the day previous to and at the same place as the district conference. The program of all future conventions was left in the hands of district officers. E. K. Carlile, secretary.

To the Saints of the Northwest Mission.

President Joseph Smith contemplates stopping off at the following places on his western trip: Bozeman, July 8 to 12; Butte, July 13 and 14; Spokane, July 15 to 19; Seattle, August 1 to 7; Vancouver, August 8 to 31. During this time he will visit New Westminster, Chilliwack. Between the 1st and 11th of September, he will visit Tacoma, Castlerock, and Portland. I suggest that the conferences of Spokane, Seattle, and British Columbia, and Eastern and Central Oregon Districts be postponed and dated on the days when Bro. Smith passes through those respective places. This will give the Saints of the mission an opportunity to make President Smith's acquaintance. I feel confident that you will all be delighted to avail yourselves of this privilege, and give our worthy brother a royal welcome. G. T. GRIFFITHS.

KIRTLAND, Ohio, June 11, 1905.

Notice of Expulsion.

This is to certify that Samuel Levitts, of the Chase, Michigan, Branch has been expelled from the church, and that said person shall not be received into the church again, until he shall have made proper restitution unto said branch.

S. W. SAUNDERS, President.
MRS. W. D. ELLIS, Secretary.

Resolutions of Condolence.

"How blest the righteous when he dies,
When sinks the weary soul to rest."

Whereas our all-wise Creator in his infinite wisdom and love, has deemed it necessary to call our beloved brother and ex-president, Bro. George Harger, to realms of immortality, and

Whereas our Religio reluctantly parts with our faithful coworker, as we realize the loss sustained by his departure is very great to us; but inasmuch as God doeth all things well, therefore be it

Resolved that these resolutions of condolence be entered on the minutes of the Religio; and that a copy be published in the county papers and the SAINTS' HERALD, and a copy of each be presented to the bereft family.

Done by order of

EMMA NIXON,
LUCRETIA HITCHCOCK,
JOSIE BELL,

Committee.

Reunion Notices.

The Kirtland District reunion will be held August 4 to 13, 1905, at Summit Lake Park, Akron, Ohio. The district conference will be held during the reunion, dates of which will be, announced by the president of the district. Our grounds are sightly, convenient, and well adapted to reunion purposes. A liberal supply of the ministry will be present, including one of the presidency and other leading representatives of our faith. A representative of the Sunday-school and Religio Associations will be present to conduct institute work in those lines. The Saints everywhere, especially those of adjoining districts and States, are invited to join with us. All come, bringing a worshipping spirit, prepared to enter into and enjoy the entire session. All information regarding tents, boarding, etc., can be had by writing C. J. Dalberg, 618 South Main Street, Akron, Ohio, or Eben Miller, chairman reunion committee, Box 23, Cleveland, Ohio.

Died.

ADAIR.—Near Farmington, Kentucky, June 4, 1905, Bro. James H. Adair, aged 73 years, 10 months, and 29 days. He leaves to mourn his faithful companion and three children, and a host of relatives and friends. Was married to Mary L. Sugg, January 17, 1867. United with the church November 6, 1881; was ordained an elder August 6, 1887. He was a faithful and persistent worker for the Master's cause though often under trying circumstances, manifesting to the very last a desire to keep the whole law. Was buried near the Saints' church at Oakland. Funeral-service conducted by Elder J. R. McClain.

HUDSON.—At Lebanon, Oregon, May 17, 1905, as a result of being crushed in the machinery of a paper-mill, Bro. Ogden Hudson. He was born at Des Moines, Iowa, and at his death was 45 years of age. He came from Sterling, Colorado, to Lebanon two years ago and was working with a brother-in-law, R. M. Goodrich, in the paper-mill. Owing to some derangement in the machinery, Bro. Hudson was cleaning out the carrier, after finishing which he went to the back of the pit to remove some debris that had accrued there. His associate, Mr. Goodrich, not seeing Bro. Hudson in the pit, started the machinery, which resulted in the crushing of Bro. Hudson. The coroner's jury found that he came to his death by accident while in the discharge of his duty, no blame attaching to the company or to others connected with the mill. His sister, Mrs. Hatty Boyd, writing from Snyder, Colorado, states that Bro. Hudson was baptized at Stelling, Colorado, in December, 1892, by Bro. John Kaler; was ordained priest of Cedar Branch by Elder James Caffall; about 1896; that he was a consistent member of the church and died full in the faith. No braver death can man die than to be stricken while in the discharge of his duty, and of such as Bro. Hudson it may well be said, "Precious in the sight of the Lord is the death of his saints, but in the death of the wicked he taketh no pleasure." Bro. Hudson leaves a wife and one child, whose loss, though severe, may be his infinite gain. He rests from his labors and his works do follow him. Funeral-services conducted from the Baptist church, June 19, by the pastor; remains laid to rest in the Masonic Cemetery.

KENNICUTT.—Pearl Belle Kennicutt was born June 12, 1884, at Arlington, Nebraska; baptized May 27, 1894, at Omaha, Nebraska, by O. H. Brown; died at Minot, North Dakota, April 26, 1905. She leaves three brothers, three sisters, and her father. She was patient in her afflictions and firm in the hope that she possessed.

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The Saints' Herald

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

Volume 52

Lamoni, Iowa, June 28, 1905

1905
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OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

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 LEON A. GOULD - - - - - ASSISTANT EDITOR
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Editorial

THE AMANA SOCIETY AGAIN.

The readers of the HERALD are all more or less desirous of knowing about every effort of the past or the present to solve the question of social, economic, or communal associations, whatever may have been their origin or the forms and processes of their organization, operation, and continuance.

We called attention to the Amana Society several years ago, and gave a statistical statement of some of its features and the number of its membership, then in an excess of eighteen hundred. From the tone of the article which we quote from the Des Moines *Capital* for June 23, 1905, we conclude that there has been a slight decrease in numbers. This is significant though the decrease may be small, for it points to the final decay of the community through decrepitude of bodily life.

When we wrote before the society was obliged to rent many acres of its farming lands, as the number of workers had decreased—the result of incompetency from age and the failure of accession of younger elements to take the places so made vacant.

The statistics of production then gave two hundred and seventy-two dollars per year for producers outside of the society in the state of Iowa, as against two hundred and fifty dollars per producer in the society. There were nearly five hundred nonproducers included in the eighteen hundred membership at that time.

We made arrangement with quite an able writer, then an advocate for communal association and who was visiting the society at Amana for business purposes of his own, to write us the results of his personal inquiry into the principles, organization, methods, and results as he saw and found things; but, for reasons not assigned, he failed to inform us, so that we do not now know whether he considered it a success or not.

If some one or two of our German-speaking members would visit Amana and give the HERALD the results of their observation and inquiry, it would be worth reading and beneficial to the Saints. "Knowledge is power," needs a little revision, to the knowledge of things desirable to know is the basis upon which the power of action may safely rest. We are all anxious for working basis of communal or economic association and coöperation, but so far are not

settled upon an agreed working detail of procedure. True, the order has been given of God, but no divine detail has been given. Is it one of those things referred to in the command "men should of their own selves seek to bring to pass much righteousness, for the power is in them"? We are so far inclined to think so.

VINTON, Iowa, June 23.—Situating twenty-five miles south of here is the "Amana Society," or the self-styled "community of true inspiration," and no more interesting place to the studious traveler could be found within the borders of the State. Founded in the year 1714, making its first beginning in Hussia, Germany, not as a communistic society then but as a new religious sect having for its creed the belief that God could inspire men and women to speak and declare his word and will, and thus act as messengers of divine teaching to the world, and the society is to this day living a life of simple and conscientious Christianity, with the highest standard of virtue and morality, devoid of all outward display and form, and many of their virtues might well be imitated by the Christian church of the present day in its purpose of leading humanity to a purer and truer Christianity. The society was not without its troubles in its earlier history, and from 1749 to 1779 suffered a rapid decline, and at the beginning of the nineteenth century but few of their large congregations which had been established throughout the European countries remained, and even these had become largely imbued with the ways of the common world. Their decline seems to have continued until about the year 1817, when a new and apparently greater period dawned upon the society, through the endowment of the gift of inspiration upon M. Krassert and Barbara Heinmann, the latter a poor peasant girl without culture and education, and from this time on the society became more and more united, until it found itself under a form of government similar to that of the present day, except that then there was no community of goods.

Government molestations arising from the withdrawal of their children from the public schools, and the maintenance, as to-day, of their own schools, and the refusal to accept the affirmation of members in place of the oath sought induced the society to seek refuge where they could follow their religious customs unmolested, after various attempts in the European countries, among which was the leasing of large tracts of lands at Marienborn, with commodious buildings near Bonneburg, and later tracts from the Herrnhuter Society, and the old convent of Arnburg owned by the Count of Laubach, with large tracts of land in connection therewith. But even here molestations followed until it was decided at conferences held in July and August, 1842, at Armenburg and Engelthal, to send members to America, the land of personal and religious liberty, to find a new home, and the Seneca Indian reservation, a tract of about ten thousand acres of partly dense virgin forest and partly cultivated lands, near Buffalo, New York, was purchased, and during the years 1843-1846 some eight hundred members of the society came over to occupy their new possessions where they remained until in 1854, when it was found that more lands would have to be acquired, and in September, 1854, four members came west to find new possessions to be acquired; but after spending a month in Kansas, traveling by wagons with Indians for guides and suffering the many hardships of the frontier, they returned much discouraged by the failure of their commission; but the plan of removal was not abandoned and in November a new committee was sent to visit the new state of Iowa and inspect several large tracts of government land. The most pleasing to this committee was the rich Iowa valley, situated about twenty miles west of Iowa City and their present rich possessions which were with much difficulty purchased, and the first village was laid out on a high hill north of the Iowa River, eleven miles east of Marengo. It was called Amana, a name taken

from the Bible and meaning "remain true." At first only small frame houses were built, but as more and more help came from the East, quarries, with which the hills were rich and abundant, were opened and stone buildings were built.

In the following years more villages were commenced at different places on the colony: West Amana and South Amana in 1856, High Amana in 1857, and East Amana in 1860. Up to this time the nearest railroad station had been Iowa City, twenty miles distant, but now the Mississippi & Missouri Railroad, later named the Chicago, Rock Island & Pacific, was completed as far as Homestead, a small town south of the society's territory, and the society saw the necessity of owning this railroad station and in 1881 the entire village was bought and thus became the sixth of the villages of the society. In 1862 another village was founded two miles west of Amana and called Middle Amana. The last of the members of the society at Buffalo came on December 13, 1864, by which time the society had acquired about twenty-six thousand acres of land, approximately the amount owned at the present time. In 1859 the society was incorporated as a religious and benevolent society under the name of the "Amana Society."

The purposes sought to be obtained by this organization as a religious society and community is best defined in the following more important provisions of the society's constitution:

"Article 1. The foundation of our civil organization is and shall remain for ever, God, the Lord, and the faith, which he worked in us according to his free grace and mercy, and which is founded upon the word of God as revealed in the Old and New Testaments. The testimony of Jesus as revealed through the spirit of prophesy, and the hidden spirit of grace and prophesy. The purpose of our association as a religious society is therefore no worldly or selfish one, but the purpose of the love of God in his vocation of grace received by us, to serve him in the inward and outward bond of union, according to his laws, and his requirements in our own consciences, and thus to work out the salvation of our souls, through the redeeming grace of Jesus Christ, in self denial, in the obedience of our faith, and in the remonstrance of our faithfulness in the inward and outward service of the community, by the power of grace, which God presents us with. And to fulfill this duty we do hereby covenant and promise collectively and each to the other by the acceptance and signing of this present constitution.

"Article 2. In this bond of union tied by God amongst ourselves, it is our unanimous will and resolution, that the land purchased here and that may hereafter be purchased, shall be and remain a common estate and property, with all improvements thereon and appurtenances thereto, as also with all the labors, cares, troubles, and burdens, of which each member shall bear his allotted share with a willing heart. And having obtained in pursuance of the act of the legislature of this State, chapter 131, passed March 23, 1858, an incorporation as a religious society, it is hereby agreed on that the present and future titles to our common lands shall be conveyed to and vested in 'The Amana Society,' in the township of Amana, as our corporate name by which we are known in law."

The society is engaged in agriculture and manufactures and all surplus remaining after defraying expenses, etc., is applied to improvements, to the erection and maintenance of their separate schools for each of the several colonies, the founding of a business and a safety fund, and to benevolent purposes in general. The control and management is vested in local organizations for each village auxiliary to a board of thirteen trustees who are chosen annually from among the elders. Every member is required to give his or her property both real and personal to the trustees for the common fund, at the time of joining the society, and members leaving the society either by their own choice or expulsion shall receive back the amount paid into the common fund without any interest or allowance for services during the time of their membership. The increase in member-

ship has been slow but steady until within the past few years when it has practically been at a standstill and now numbers between seventeen and eighteen hundred. There is in operation two woolen mills, a factory for the manufacture of cotton prints, soap factory and shoe factory, also seven stores distributed through the several villages for supplying the wants of the members and accommodating the surrounding farming community. The society produces about everything required for its comfort and maintenance, meals are taken in large kitchen houses, where from thirty to fifty people eat together, cooking by individual families is unknown, children attend school the year around from the ages of five to fourteen and are taught both the English and German language; but the German language is used exclusively by the members in their work and business. Religious meetings presided over by the elders are held twice on Sunday, short prayer-meetings being held every evening, members are not admitted without first giving proof of their full accord with the religious doctrines of the society, and then usually have to go through a period of probation. In dress and wearing apparel the many variable styles of the day are in no way imitated, stress being apparently put upon comfort and comeliness.

The dwelling-houses likewise are plainly built without paint, set in irregular places without reference to boundary lines, but are commodious and the living rooms comfortably but plainly furnished, the entire absence of the usual luxuries of the even common American home being noticeably absent. Games and all worldly amusements are not countenanced, being thought to be harmful, diverting the mind from religious matters, and while this may not mean an ascetic life, cheerless and discontented, to the average young American there might appear a restraint not fully in accord with the imaginations of the youthful mind, yet there is an apparent solicitude for the welfare and happiness of every one so strongly manifested that their life seems well blended with happiness and peace. The outcome of the recent action by the State is apparently giving the society but little anxiety, and yet whisperings of contemplated removal and dissolution is indulged in by occasional non-members of the society claiming superior knowledge of the inward workings of the society. However, there is apparently perfect harmony within the society, and the interest and sympathy participated in by all manifests a life blended with peace and cheerfulness, and a great loyalty and attachment each for the other.

CREATING NEW FORESTS.

An effort is being made by the Government to reclaim the lands from which the forests have been cut in order to furnish material for building and other uses. So carelessly, and in some instances so ruthlessly as to be wantonly wicked, has the work of destruction been carried on, that the increasing demand for lumber is facing a rapidly failing supply; and how to replace the forests is an anxious study for the lumbermen and the nation. The following is in point:

California and other Western States have proved the efficacy of irrigation in promoting agriculture, but there are millions of acres of fertile land unused through lack of sufficient water. Much of this land will be reclaimed by the gigantic irrigation works planned by the National Government, but the scope of this work is limited by the amount of water available. The influence of forests in conserving a limited rainfall is recognized, but they are often wanting where most needed. Thus forest planting is often necessary.

An example of what the Bureau of Forestry is doing in this direction is furnished by the nursery which it is establishing

fifteen miles from Santa Barbara, in Southern California. This is the fourth forest nursery which the Bureau has established within Western forest reserves. Nowhere in California is water needed more than in the coast plain east and southeast of Santa Barbara. To cover large areas with new tree growth, however, in regions where the forest can not naturally restore itself, is a difficult matter. Unless great care is used in the selection of species and in the cultural methods employed, the work is likely to prove a failure. Methods which would succeed on a small plantation are impracticable on a large scale on account of the expense.

The nursery in the Santa Barbara Reserve will be planted with seed of trees likely to flourish in that region. Coulter and yellow pine will be most largely planted. The seedlings will be ready to transplant to their permanent locations two years hence.

The first attempt at reforestation will be made on the upper watershed of the Santa Ynez River, which supplies the town of Santa Barbara with water. This town of only sixteen thousand inhabitants is spending six hundred thousand dollars to secure a good water supply. A dam and reservoir for this purpose are now under construction. The Santa Ynez watershed is now bare or poorly covered with chaparral. A good forest growth is necessary both to conserve the water and to prevent the washing down of silt, which if unchecked would eventually fill and ruin the reservoir.

The success of the transplanting will depend largely upon the season. In excessively dry years good results can not be expected, and the bureau must take advantage of a wet season. Preparations for the transplanting will be begun immediately, so that quick work can be done the first favorable season after the seedlings are old enough.

In the whole of the Santa Barbara Forest Reserve, which contains nearly two million acres, there are only two groves of any size. There is, therefore, a large opportunity for the extension of the work of tree planting, if it proves successful.

In Nebraska the Bureau of Forestry has demonstrated its ability to solve the same kind of difficulties with which it is confronted in California, and has successfully established forest plantations at an extremely low cost. If it can do the same in Southern California it will be an important work for the welfare of the region.

EDITORIAL ITEMS.

The reunion committee of the Lamoni Stake has secured forty acres of timber located one mile or less from the city of Lamoni in which to hold the stake reunion, beginning Friday, August 4, and lasting over Sunday, the 13th. This effort to locate the reunion at Lamoni is made with a view to securing grounds entirely under control of our own people, with a view to the exclusion of extraneous and disturbing features foreign to the spirit of such gatherings. A good attendance is requested from members of the church and friends in the stake, and those of adjoining districts are also invited to be present. It is hoped that an arrangement will be made to secure these grounds as permanent grounds for reunion and similar purposes. Good speakers, abundance of pasture, healthful and eligible location, etc. Tents and meals at reasonable prices. See present and later notices of the committee. Come and tent with the people of Lamoni Stake, and enjoy a season of spiritual and social enjoyment with a health-promoting outing.

Bro. Gomer T. Griffiths has given notice that Bro. Joseph Smith will call at certain places in the West and Northwest, including Bozeman, Butte, Spokane, Seattle, and other places in the far West; but he failed to notice that President Smith would be accompanied by his wife and three children, it being the intention to visit Vancouver, where the wife's father and mother are living, as one object of the visit. Bro. Joseph expresses the hope that the Saints where he may call will not be surprised nor incommoded by the fact that he has his little family with him. He has never taken his family into the field with him in all the years of his ministry, and he would not now like to impose upon the hospitality of the Saints unnecessarily. This is the reason for this little note calling attention to the fact. Should any feel inclined to write him a note in reference to the visit, from any of the places named, he would be pleased to receive it.

There were nineteen baptized into the Lamoni Branch Sunday, June 25, Children's Day. These were mostly scholars from the Sunday-school, some being children of those not belonging to the church. Confirmation of these occupied the entire evening session, the baptizing having been done by Brn. F. B. Blair and William Anderson. Two were confirmed at the water side, seventeen at the church.

Children's Day was a notable one at Lamoni, the services and exercises of the morning session being full of interest, in charge of Superintendent Oscar Anderson. The program was a good one and was well sustained by the children. The house was full. The day was fine, one of which it has been written, "What so rare as a day in June."

Excavators in Mexico City have found that the city is built on the ruined foundations of another and the presence of Spanish coins would indicate that the ruined town was the ancient Aztec capital razed by Cortez. Many feet further down ruins of still another city have been found, on which the Aztec capital was evidently built. Scientists are asking the government for permission to dig deep and explore the ancient ruins.

C. J. Spurlock, who did not take missionary appointment for the present year on account of ill health, has of late been visiting and working in and near King Mills, Arkansas, and has done considerable missionary labor in the way of a local minister. This is as it should be. Elders should never wait for a missionary appointment before finding plenty to do, if health will permit.

Sr. Irene B. Sorden, of Kingfisher, Oklahoma, wrote a letter for the HERALD some time ago, and shortly after received a letter from a lady by the name of Smith, asking a favor which she would gladly grant, but having lost the letter she does not

know the lady's address. Mrs. Smith lives somewhere in California, and Sr. Sorden would be glad to hear from her again.

Original Poetry

A Plea for Unity.

Once in a mountainous region,
A ten-horse wagon-train
Had pulled through the muddy bottom land
And over the rolling plain.
They had left the rivers behind them
And toiled up the weary steep,
Sometimes thro' a cleft in the mountain-side,
Sometimes through the canyons deep.

The horses were jaded and weary,
They'd traveled through heat and cold,
The leaders were poor and thin and rough,
The wheelers were lame and old.
But as one at th' call of the driver,
They strained at the tugs once more,
With a last, long pull, with one accord,—
They stood at the stable door.

In another part of the country
A good train started that day.
Twenty horses, all fat and shining,
The leaders were strong and gay.
They were all inclined to be fractious
Some wanted to go too fast
Others needed a constant urging
To hold them to their task.

The wagons were heavily loaded
The horses did chafe and fret,
While the driver coaxed and scolded
As they grew more unruly yet.
Then they came to a shelving roadway
'Twas safe if the team were quiet;
If they'd heed the voice of the driver
He could easily guide them by it.

He gave the sign to the horses.
In vain! Though his arm was strong,
Each thought his own way was the best,
And the driver's way was wrong.
They were piled in the depths together,
And suffered and moaned and died;
Because they would *not* pull together,
And heed to the voice of their guide.

In the heart of the Ozark Mountains
Is a band of Saints I know,
Who remind me much of the ten-horse team
That was steady and sure, if slow.
Always trying to pull together,
As they climbed the weary steep,
Giving due heed to the guiding voice
That warns them of pitfalls deep.

In another part of the country
Is th' twenty-horse band I know—
Members all palling this way and that
Each striving his own way to go.
And I fear me disaster's ahead,—
The loss of all they would gain
Unless they'll unite their forces, and heed
The touch of the guiding rein.

M. L. PREMO.
SPRINGFIELD, MISSOURI.

Original Articles

GRACELAND COMMENCEMENT.

BACCALAUREATE SERMON AT LAMONI, IOWA, JUNE 11, 1905,
BY ELDER G. H. HULMES, OF INDEPENDENCE,
MISSOURI.

Doth not wisdom cry? and understanding put forth her voice? She standeth in the top of high places, by the way of the places of the paths. She crieth at the gates, at the entry of the city, at the coming in of the doors: Unto you, O men, I call; and my voice is to the sons of man. O ye simple, understand wisdom: and, ye fools, be ye of an understanding heart. Hear, for I will speak of excellent things; and the opening of my lips shall be of right things. For my mouth shall speak truth; and wickedness is an abomination to my lips. All the words of my mouth are in righteousness; there is nothing froward or perverse in them. They are all plain to him that understandeth, and right to them that find knowledge. Receive my instruction, and not silver; and knowledge rather than choice gold. For wisdom is better than rubies; and all the things that may be desired are not to be compared to it. I wisdom dwell with prudence, and find out knowledge of witty inventions.—Proverbs 8: 1-12.

I am safe, I believe, in saying that the fairly prosperous middle classes are the happiest and most contented of earth's inhabitants. Add to their moderate prosperity a religion inculcating the highest morality, honesty, and all the virtues, including a practical application of the golden rule: "All things whatsoever ye would that men should do unto you do ye also unto them,"—add to this a good, practical education and, I repeat it as my conviction, that the middle classes, neither the rich nor poor, in the extreme sense in which these terms are used in the world, are by far the happiest and most contented, especially in a land where constitutional liberty prevails, and I thank God that the conviction that we as a church hold to, and teach, that this nation and its constitution was formulated under divine leading, is even now showing an example of its high mission in the midst of the nations, under the peace-making diplomacy of our constitutional president in saying words of peaceful intent which may yet lead to the ceasing of war and carnage by the great empires of Russia and Japan in the far-off eastern land.

The glaring weakness of an absolute form of government in human hands, is this: The benevolent and humane ruler of to-day, may be the capricious tyrant of to-morrow. The youth who live in lands where constitutional liberty assures to each the fruits of individual industry, should indeed highly cherish such privileges.

To our Graceland graduates along the lines of a business education in all its departments, there comes a splendid recognition by our heavenly Father, to this class of life's very important mission work:

All are called according to the gifts and callings of God unto them; and to the intent that all may labor together, let him that laboreth in the ministry and him that toileth in the affairs of men of business and of work labor together with God for the

accomplishment of the work intrusted to all.—Doctrine and Covenants 119: 8.

What an encouragement! By giving a reasonable proportion of the fruits of the labor of each in consecration, tithes, and offerings in accordance with God's law, their work becomes just as important in its sphere as that of the ministry in theirs.

This reminds me forcibly of David's decision relating to a similar matter in the olden time. Some of David's men objected to those, who for legitimate reasons were prevented from going down to battle, receiving any of the victor's rewards:

Then said David, Ye shall not do so, my brethren, with that which the Lord hath given us, who hath preserved us, and delivered the company that came against us into our hand. For who will hearken unto you in this matter? but as his part is that goeth down to the battle, so shall his part be that tarrieth by the staff: they shall part alike.

And David made it a statute and ordinance in Israel from that day.

Of the importance of business and our relations to it, we read: "Not slothful in business; fervent in spirit; serving the Lord."—Romans 12: 11.

Our heavenly Father has frequently by the written word shown displeasure with lukewarmness and half-heartedness. It strikes a discordant note, and is out of harmony with the glorious activities of the moving worlds which he has made. No wonder Jesus Christ our Lord incorporated in his system the first commandment:

And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.

That commandment, if possible, more than any other, is entirely and altogether for our benefit as a race, and not at all for his benefit, who gave it. If complied with, it will rapidly lift up those who observe it, nearer and nearer to ultimate perfection. Can any important work even of this world be done so well in any other way?

So, as being especially pleasing to our heavenly Father, I urge in relation to entrance upon the activities of life, purity and equity of purpose, also a cultivation of fervent, strenuous business habits, and, associating with these, manly and womanly lives, which will finally bring even the people of the world to look for par excellence in results from the young men and women of Graceland, and similar institutions of the church, of which we hope it will become a prototype, in the great work of practical education, by the church, and within the radius of its influence.

In this age of excess and dissipation, the physical and mental benefit of the conserving principles inculcated in the habits and lives of our young people, among other things in the avoidance of tobacco and intoxicating drink or other deteriorating agencies of any kind, must soon be recognized by the practical men of business of the world. The cry for this class

of brain and muscle is becoming more and more urgent. Not that other institutions than ours are not teaching these things, for in many noble instances they are, and there is much of splendid good being taught in the world, in her schools and splendid institutions of learning.

With us there is a difference which must sooner or later tell to our credit, and that is this: We have access as they have to moral and philosophical teaching of the world and the Bible; but we also accept as direct revelation instruction bearing upon almost every living issue relating to moral questions of to-day.

"Not slothful in business." I once read of a young man, a graduate of an institution of learning, who sought and obtained employment in one of the offices of a large corporation. A few days after being installed at his desk, he was approached by an employee who had been with the company for some time, and he advised as follows: "Young man, this is a soulless corporation. Take my advice, and do just as little as you can to merely hold your position. You will get no thanks for doing more." He courteously thanked his adviser and promised to consider his advice.

That night upon retiring to rest he began to think as follows: If I take that man's advice, what will be the result with myself? I will become a mere incompetent, development along practical lines will cease. For my own sake if for no other, I will do the very best I can. It was not long until the results were seen in his steady advancement, and he was placed, among other promotions, at advanced salary over the department wherein continued to work at his old desk his foolish adviser. His advance to positions of honor and increased recompense was of comparatively little significance compared with the infinite value of the development coming to him by his wise choice.

There is no reason why, if with clean hands and pure hearts it is sought in legitimate ways with intent to do good, some of our graduates may not occupy even in some great positions of trust in this and other lands. Joseph did in Egypt, when the great cities of Thebes and Memphis were in the height of their grandeur, and Daniel in great Babylon; and each though high in station and next to earth's greatest monarchs of those times, stations gained by honorable rectitude and godly gifts, yet they continued through life faithful and devoted servants of the Lord.

But if prospered we must remember as Rome was admonished, "Eternal vigilance is the price of liberty."

With us we may well use this watchword: "Watch, therefore, for ye know not what hour your Lord doth come." If so you shall consistently do,

no height, honorably and righteously attained, need be denied you.

But, dear young friends, let me warn you, if by reason of the excellent education you have and shall yet attain you shall be fortunate in obtaining increase of talents and recompense, do not as Samson of old, sell your strength to a Delilah of impurity, or to *greed*, or to *mere worldliness*; or, as Esau, sell your birthright for a "mess of pottage"; or, as some have done, for even less than that.

Music! Oh, that princely gift! Nor does it alone remain for a David to, with matchless skill, touch the harp, and amidst a nation of musicians and singers become the sweet singer of vast multitudes.

Yes, and it is true, even when Jehovah himself, with thrilling presence and awful majesty, proposed being present at the dedication of the great temple of Solomon, infinitely beautiful and complete, being finished in detail by the divine instruction of immediate revelation, on that great occasion when "the Levites" praised the Lord "with instruments of music . . . which David the king had made to praise the Lord, . . . and the priests sounded trumpets before them." (2 Chronicles 7:6.)

We believe the God whom we serve is, now as then, a lover of music; not only vocal but instrumental as well; and while our young men and maidens have all the incentives the rest of the world has to love and cultivate music, and the splendid history of the music of the world proves that these incentives alone lead to wondrous development,—yes, and we also recognize in the splendid creations of earth's great masters of music, such as Beethoven and others, an inspiration that is higher than the unaided human intellect; with all this before our youth we also have such incentives as this: "Let the young men and the maidens cultivate the gifts of music and of song."—Doctrine and Covenants 119:6. I do not think it extravagant to expect, in due time, great results in view of the Lord's direct instruction to us as a people, not only regarding music but also in relation to learning in every avenue of development wherein our youth will enter, not only from inclination, but by reason of divine advice and authority. Entering upon these things as upon a stewardship from above, is it not reasonable to expect shining lights to arise from our youth, not only in the true and complete theology, the gospel restored in its fullness, but also in the realms of philosophy and general learning, in the arts and sciences, and mechanical arts and developments of labor?

Mentally I see arising in the near future, under God's gracious and divine leading, an army of practical development, which I believe will become exceeding great, and in strange and peaceful ways being enveloped and impelled by God's Holy Spirit shall become to the world an astonishment which

will lead many to say, "Let us not disturb this people, for while we can not believe as they do, yet surely God is with them in many practical and excellent ways."

Now, may these graduates of the class of 1905 move on under God's blessing in the church and the world's true and good development, and with them as in our Savior's sweet prayer for his disciples, may God not take them out of the world, "but keep them from the evil."



"NON-MORMONISM VERSUS MORMONISM."

"A PLAIN STATEMENT OF FACTS."

The above is caption to a catchy and deceptive little circular issued by Clark Braden as a forerunner in his dishonorable war upon the equitable and impartial system of doctrine and precept espoused and advocated by the Latter Day Saints. A few unsuspecting, innocent persons have been transiently inveigled by means of this surface work, but we know of none who have been enlightened walking into this gilded spider-parlor. We think a few lines exposing the falsehoods and utter rankness of logic, will not be untimely. In order to beguile an unacquainted public, the circular proposes "looping the loop" by leading out with an unctuous, "flattering untruth, which would fain land all vessels in the same harbor. The first paragraph is as follows:

As Mormons profess to accept, believe, and use the Bible, just as all other professed Christians believe, accept, and use it; the one great and fundamental issue between Mormons and all other professed believers of the Bible, the one on which all other issues are based, and the issue that includes all other issues, is this: "Should Joseph Smith be accepted as a prophet of God, the same as the prophets of the Bible should be accepted, and be added to the prophets of the Bible, as equal and indeed superior to them?"

This is a specious attempt to unify, but we fear the maudlin agglutination. If by the use of the term "Mormons" he means the Reorganized Church of Jesus Christ of Latter Day Saints, we would love to know just when there has been a confederation or union of said Reorganized Church with "all other professed Christians." The Reorganized Church "believes, accepts, and uses the Bible as the word of God"; "all other professed Christians" should believe, accept, and use it as the word of God; but as to the standard by which that word is interpreted, and the interpretation itself, the Reorganized Church does not stand committed to what is known as "evangelicalism," or, to the standard of beliefs, acceptance, and usages of "all other professed Christians." The Reorganized Church stands for church restoration instead of church succession through the Dark Ages. We plead the restoration of the kingdom of God on its original New Testament basis, by angel ministration, and to the Bible we appeal in advocacy of this plea. Do "all other

Christians" believe and accept this? The Reorganized Church "believes, accepts, and uses the Bible" in the doctrine of a "called ministry," by immediate and direct revelation from God. (Revelation 14:6; Hebrews 5:4; Romans 10:14.) Do "all other professed Christians" believe, accept, and use the Bible the same way? The Reorganized Church "believes, accepts, and uses the Bible" in the doctrine that baptism in water, by immersion, in the name of Jesus, for the remission of sin, is essential to salvation. (See Mark 1:4; Luke 3:3; Acts 2:38; Romans 6:1-6; Titus 3:5.) Do "all other professed Christians" believe, accept, and use the Bible the same way? The Reorganized Church believes, accepts, and uses the Bible in the ordinance of "laying on of hands" for the gift of the Holy Ghost after baptism. Do "all other professed Christians" believe, accept, and use the Bible in the same way? The Reorganized Church believes, accepts, and uses the Bible in the organization of the church, developing apostles, prophets, evangelists, pastors, teachers, bishops, priests, deacons, etc., with the priesthoods of Melchisedec and Aaron. Do "all other professed Christians" believe, accept, and use the Bible in the same way? If "all other professed Christians" believe, accept, and use the Bible in the same way as does the Reorganized Church, why are "all other professed Christians" fighting the Reorganized Church? It would be cheering indeed, if "all other professed Christians" would concede that the doctrine taught and administered by the Reorganized Church is true. But "all other professed Christians" should know Clark Braden misrepresents them in this, just for the purpose of evading proper issues.

"Joseph Smith and his productions—the only issue," says Braden. But suppose Alexander Campbell and his productions should logically constitute one more issue? "We don't hold him up as a prophet, he never claimed to be a seer or revelator," says Braden. It does not matter; will you affirm in public debate what you believe him to have been? It is true the Campbellite church would have no existence but for A. Campbell,—any more than would the Methodists without John Wesley, or the Latter Day Saints without Joseph Smith. Clark Braden would not affirm that "Alexander Campbell was a servant of Jesus Christ, and that he taught the gospel as we find it in the Bible." Reverends Stilwell and Pegram (Methodists) would not affirm, nor permit Braden to affirm that (a) John Wesley was a good man, (b) that he was a servant of God, (c) that he taught the gospel, (d) that he gave the world the church of Christ. In fact these gentlemen denied that the church of Christ, as it existed under the personnel of Jesus and the apostles, was in the world to-day. It is quite plain that two positive, clear-cut issues are before the public—one which Braden characterizes as "Mormonism," and one which we char-

acterize as "Campbellism." Both systems come before the world demanding recognition. Both rest upon merit as to the consideration they should receive. Braden holds up "Mormonism" as a "blasphemous imposition." We certainly hold "Campbellism" as a clumsy counterfeit—a conspiracy to cheat the children of God out of their legal inheritance, and an attempt to default the promises of God.

If both systems are thus illegitimate, neither of them should receive recognition from the world; but it is an undecided question except by a proper examination of the doctrines, beliefs, and organizations of each system. In order to prop up his theory of "one issue," Braden further says, that the introduction of one more issue, covering both sides of the controversy, "enables his opponent to sling dirt." *Mirabile dictu!* Braden never flings dirt! He is so clean! Does he suppose we are going to find a soft spot on which to let him down? Does he wish to beg now, for an easy fall? "Only one issue," and that issue involves the question: "Was Joseph Smith superior to the prophets of the Bible?" Indeed! When has such position been taken?

The Reorganized Church looks upon Joseph Smith as having been a servant of Jesus Christ—a minister of the gospel, and who, like Paul, had seen a vision of Jesus Christ—that he was not disobedient to the heavenly vision, and like Paul, to whom was committed a dispensation of the gospel, and like Paul, was inspired to "lay the foundation" of a great work to be performed by the Lord in the latter days.

If Joseph Smith was "called of God," and endowed with inspiration necessary to the performance of the work he was called to do, and faithfully performed that work until called to an eternal home, he ranks with all other servants of God, in any and every age of the world, who has faithfully wrought out the mission for which he came into the world and will receive "reward according to works," and their works must bear them witness instead of foul aspersions of men. The Lord says: "If I do not the works of my Father, believe me not."—John 10:37. "But if I do, though you believe not me, believe the works." What for? "That ye may know, and believe, that the father is in me, and I in him."—Verse 38. This is the test: if his works were in harmony with the Father, they would witness the authority of the Father.

Braden's advance sheet further says:

A man is on trial for making a counterfeit bill. His counsel admits that he made the bill. The prosecuting attorney demands that he produce authority from the government, for making the bill. The criminal's attorney coolly proposes that the real issue, the only issue, authority of the accused to make the bill, be set to one side; and that each attorney lay down a note of hand, that he has made; and that they "argify" as to which comes nearest to meeting the demands of the law in regard to notes of hand. Smith is arraigned for issuing coun-

terfeit revelations. His counsel admits that he issued the revelations. A demand is made that Smith's attorney prove that Smith was inspired—that Smith had authority to issue the revelations. Mormons coolly propose that the real issue, the only issue, Smith's inspiration, Smith's authority to issue revelations, be set aside, and that each disputant lay down a note of hand, made by each church, and proceed to "argify" as to which most closely meets the demands of New Testament law, in regard to church teaching and organization.

It is very doubtful that such a mode of procedure would be adopted by any intelligent attorney, as the one set forth in the foregoing by Braden. He himself would enter his protest against such outlandish, unreasonable method, were he the one prosecuted. Would not the attorney subject himself to the charge of mindless stupidity to prosecute a man for issuing a bill, before he had ever determined whether the bill was really counterfeit? Is it not necessary to pass on the bill first? Does Braden properly represent the legal profession in this matter? How can a man be prosecuted until the "bill" is laid down alongside the detector, and proven to be spurious? It seems proper that an examination of the "bill" be had first, otherwise the prosecution might eventuate in the arraignment of an innocent man. Now to apply: Joseph Smith issues a revelation. Braden says it is "counterfeit." How will we determine? Oh, Braden says, prosecute Smith, that will determine whether the bill is genuine or spurious! Soaring logic! Wonderful legal acumen! What weapons for annihilating "Mormonism"! The falsehood upon which this rotten pettifoggery is based is apparent. The "bill" issued through the instrumentality of Joseph Smith has for its bullion and face value the "kingdom of God"—the "everlasting gospel of Jesus Christ"—the church of God in doctrine, belief, organization, ordinance, and worship. Joseph Smith's counsel does not admit that it is counterfeit. Such is Braden's assertion. The demand is made upon him to prove it. He has taken for granted an assumed position, i. e., "the bill is counterfeit." He proposes to prove the bill is spurious by arraigning and prosecuting Smith. Would it not be more rational to lay the bill—the church, the work, down alongside the detector, the Bible, and determine first as to the genuineness or spuriousness of said bill or church before prosecuting the one who issues? Yes, the first work is to determine the character of the "bill." If in harmony with the government standard, the Bible, accept it for the gold there is back of it. Why, Braden's method would be, if a carpenter builds a house, to determine whether the house is built according to the stipulations and specifications, or not, it is necessary to prosecute the carpenter! Bosh!

Again, we can not determine a bill as counterfeit by comparing it with another counterfeit. In other words, we can not determine "Mormonism" by comparing it, or weighing it in the scales of Camp-

bellism, for Campbellism itself is in question. Yet, Braden insists on deciding every question by Campbellite standards, as if such standards were the alpha and omega of infallibility. Braden continues: "Non-Mormons deny that Smith had any license from God as a prophet, or that he was inspired. Denials are without value in the absence of the grounds upon which denial is predicated. The fool hath denied the existence of God, but he must excuse others if they can not adjust the same lens, and by evidence conclude differently. Braden would bar out, blindfold, and block up all lines of evidence by which a proposition may be demonstrated and there proudly ensconced in the negative citidel impersonate Shakespeare's bigot:

"There are a sort of men whose visages
Do cream and mantle like a standing pond;
And do a willful stillness entertain,
With purpose to be dressed in an opinion.
Of wisdom, gravity, and profound conceit;
As who should say, 'I am Sir Oracle,
And when I ope my lips let no dog bark.'"

The high standard given by the man of Galilee which urges all to "convince of sin by the word," is completely set aside by this "intellectual giant" of Grand Valley, Ontario. No one could possibly be so wise as he looks. Teaching, doctrine, organic law, and Deity are only the tallow dip in comparison to his illumination. He would test the fountain by turning aside the streams, test the tree by the destruction of its fruits, test the endowment and ability of the infinite God by blotting out the universe, test the inspiration and divinity of Jesus Christ by the destruction of the work which he performed, and by reducing the Bible to ashes. In this manner he proposes to test the inspiration of Joseph Smith—block out all his teaching, doctrine, organization, and the "work" which witnesses for him.

How can any proposition be fairly examined and permit Braden to enforce his standard by which to examine? His standard is the one adopted by Satan, and is named in the word of God "the accuser of our brethren." Never did pupil follow teacher as particularly as does Braden follow the "father of lies." There is no weapon in the armory of slander with which he is not an adept. With him, the end justifies the means. It does not matter how unfair or dishonorable the weapons he employs may be. If the facts of history are brought against him, he unblushingly siezes them, twists and disfigures them, and loudly asserts they mean just the reverse of what they mean. If reason fails him, he shapes some high-sounding cries, such as "colossal gall," "monumental cheek," "Mormon idiocy and hifalutin." He reminds us of the old mill-horse with blinkers on—condemned to fix his gaze upon the narrow track before him, and to plod on, apparently going forward, but in reality going round and round,

in the same contracted circle, grinding out the same falsehood.

He culls such statements from Doctrine and Covenants as he thinks will prejudice and befog the public, not being particular as to the correct quotation, or whether it is the book adopted by the Reorganized Church, or the Brighamite edition. He then leaves out words here and there, puts his own construction on it—ridicules it, and asks if such and such is "from God's own mouth." This latter clause is a pet one with him, that is, the revelations given through Joseph should be received, as though "spoken by God's own mouth." (Doctrine and Covenants, page 102.) Braden has it page 49. In reality what is objectionable in this statement? In the light of Bible usage, it stands out beautifully harmonious with statements of olden time. It is not as if a man claims to be sent of God with a message and then has men put that message in his mouth. If it is the words of God put into the mouth, where is the force of objection?

The same God tells Moses, when about to enter on his wonderful mission: "Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say." And when Aaron the Levite was suggested of the Lord to accompany Moses, the Lord says: "And thou shalt speak unto him, and put words in his mouth; and I will be with thy mouth, and with his mouth, and will teach you what ye shall do."—Exodus 4:15. Again in the history of Balaam, when Balak desired him to curse Israel, Balaam says: "Must I not take heed to speak that which the Lord hath put in my mouth?"—Numbers 23:12. This chapter informs us emphatically that "God put words into Balaam's mouth."

Isaiah, who was sent out a prophet to comfort Zion, addressed the Lord's people in this language: "But I am the Lord thy God, that divided the sea, whose waves roared: The Lord of hosts is his name. And I have put my words in thy mouth, and covered thee in the shadow of mine hand."—Isaiah 51:15, 16. A little later Jeremiah is on his mission as a prophet to the nations,—he apologizes for slow speech. The Lord says: "Behold, I have put my words in thy mouth." "I will make my words in thy mouth fire, and this people wood, and it shall devour them."—Jeremiah 1:9; 5:14.

Again, when calling Israel to repentance, in order to make emphatic the divine authority of the prophet, and to obviate doubts as to the genuineness of his mission, the Almighty declares: "Therefore, thus saith the Lord, If thou return, then will I bring thee again, and thou shalt stand before me: . . . and thou shalt be as my mouth."—Jeremiah 15:19. This would surely obligate Israel to receive from Jeremiah "as if from God's own mouth."

It is a gospel principle that God ratifies in heaven what is done by his authority on earth, and he exer-

cises his undoubted right to clothe his "called and chosen ones" with representative authority. The angel who "went before" Israel during the exodus from Egyptian slavery had "God's name upon him." (Exodus 23:20, 21.) Jesus told his ministers: "I will give you a mouth and wisdom."—Luke 21:14. "He that heareth you, heareth me."—Luke 10:13. "He that receiveth whomsoever I send, receiveth me."—John 13:20.

In view of the foregoing, it is not against the claims of Joseph Smith as prophet of the Lord, or his work, to find such a sentiment, but rather in favor, especially in view of the spiritual condition of the world, in the age when Joseph Smith ministered. That condition is recognized by the Lord in the outset of his work:

Wherefore I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, Jr., and spake unto him from heaven, and gave him commandments, and also gave commandments to others, that they should proclaim these things unto the world; and all this that it might be fulfilled, which was written by the prophets; the weak things of the world shall come forth and break down the mighty and strong ones, that man should not counsel his fellow man, neither trust in the arm of flesh, but that every man might speak in the name of God the Lord, even the Savior of the world; that faith also might increase in the earth; that mine everlasting covenant might be established; that the fullness of my gospel might be proclaimed by the weak and the simple, unto the ends of the world, and before kings and rulers.—Doctrine and Covenants 1:4.

Truly, there is a necessity for the "increase of faith in God." Can Braden, or any other man, suggest a better method to bring it about, than the Lord's plan outlined in the above? In paragraph 6, the Lord says: "I am willing to make these things known unto all flesh, for I am no respecter of persons." Joseph Smith's work, under God, as outlined in this section embosoms in its inception the near coming of Jesus Christ the second time, the time when Christ himself says: "When the Son of man cometh, shall he find faith on the earth?"—Luke 18:8.

Hopefully,

S. W. L. SCOTT.

MY TESTIMONY TO THE TRUTH OF THE BOOK OF MORMON.

To all whom it may concern, especially the Baptists, of whose church I was a member for about twenty years, having been a preacher in that church about fifteen years. I first saw the Book of Mormon at the house of a gentleman by the name of S. R. Hay, where I met Heman C. Smith. I borrowed the book to read, to see for myself what it was. I put it in my buggy so that no one could see it. I did not want anybody to know that I had it. After I arrived home I commenced to read it very carefully and prayerfully, and while I read the Holy Spirit testified to me that its claims were true, and from that time

till this I have known that the book is what it purports to be.

I have read a great many efforts that men have made to prove that the book is a fraud, among them the efforts of Clark Braden, D. H. Bays, M. T. Lamb, R. B. Neal, etc. If I had no greater evidence than man could give I might be shaken; but the Spirit still says it is true.

I have read a great many tracts and books, and heard a great many sermons to prove that the Book of Mormon is what it purports to be, all of which are good as corroborative evidence; but still I must say as Paul said with regard to the gospel: My testimony does not depend upon what men may say, one way or the other, for I received it from God by his Holy Spirit.

I further testify that the Book of Mormon (or, in other words, its claims) will never be destroyed. Men and devils may do what they can against it, yet it will remain true and firm as the rock of eternal ages, and the purpose God intended by it will be accomplished.

I received my testimony as to the truth of the Book of Mormon in 1886, before I joined the church, and I want it to go upon record to be handed down the annals of time till the day when Christ shall come again to reign on the earth.

Yours in the faith,

E. W. NUNLEY.

June 10, 1905.

WHAT IS MAN?

In some of my past articles wherein I have touched lightly the analysis of "man," I held that he was a triune or threefold being, namely, spirit, conscious mind, and body. My reasons having been solicited I will briefly state them. They are as follows:

First. The Greek words from which our English words *spirit* and *soul* have been translated seem to be entirely distinct or separate words. The same is true of the Hebrew also, and both are used as being intelligent.

Second. The manner in which the two words *spirit* and *soul* are used in the Bible. The sense and import of the context in so many instances will admit of no other sane conclusion. For instance, 1 Thessalonians 5:23: "I pray God your whole spirit and soul and body be preserved," is proof that the words *soul* and *spirit* are not synonyms. I can not believe that Paul, who was educated, would use such meaningless language. I can not find where he does so anywhere else or along any other line.

To illustrate: If I say to my boy, "Go get the team and harness and plow," he would understand me. If I say, "Go get the team and harness or gears," he still knows what I have said. But if I say to him, "Go get the team and gears and har-

ness," he is in doubt. He knows at once that I have misused language in some way. Now this is exactly what Paul did when he used this conjunction *and* (a particle implying addition) if the words *spirit* and *soul* are interchangeable terms.

Paul evidently refers to the same two intelligent entities or principles, but uses a more comprehensive word than *soul*, in 1 Corinthians 14:14: "My spirit prayeth but my understanding is unfruitful." And in the fifteenth verse he makes the matter still more forcible when he writes, "What is it then? I will pray with the spirit and I will pray with the understanding also. I will sing with the spirit and I will sing with the understanding also;" and he continues in the nineteenth verse, "I had rather speak five words with my understanding . . . than ten thousand words in an unknown tongue" or with the spirit, for he had explained in verse 2, "He that speaketh in an unknown tongue speaketh not to man but unto God, for no man understandeth him."

When we know that in the act of thinking brain substance is exhausted, and that a vibration of certain nerves is required, we are in condition to elucidate somewhat by referring to the dust man, Adam, perfect in all his parts, because made by a perfect workman. One has said, "He had eyes but could not see; ears he had but he could not hear; he was made with a well-developed brain, but he could not think. No secretion could take place. He had a perfect nervous system but those nerves could not vibrate. Then God breathed into his nostrils the breath of life and man became a living soul."

Be it known that the "Spirits of all flesh," "All the sons of God," existed previous to this act. The *spirit* that was breathed into Adam did not become *soul*, but the spirit and the body when united makes the soul of man; or the spirit quickened those dormant nerves and man began to think, began to understand.

There was an intelligent spirit breathed into Adam which started the physical machinery to running; the result was a conscious mind, *understanding soul*,—"I will pray with the spirit and I will pray with the understanding also." "I pray God your whole spirit and soul and body be preserved."

Then we have such passages as these: "He that ruleth his spirit," and "He that hath no rule over his own spirit is like a city that is broken down and without walls," and "The spirits of the prophets are subject to the prophets," which shows conclusively that there is in man some other intelligent force besides the spirit; for surely the dust man could not rule over or hold in subjection the spirit which quickened it, unless by that quickening act some superior intelligence had been awakened.

It stands to reason that something must have been gained when a physical body was formed for the spirit to occupy.

There was some grand achievement in view when the foundations of the earth were laid which caused "all the sons of God to shout for joy." There must be some gain for a spirit to occupy a body, or the devils who have never been permitted to take bodies would not be so seemingly anxious to enter human bodies at every opportunity; and it seems conclusive that that grand achievement, that great gain was the awakening of a superior intelligence, for "the glory of God is intelligence," and "God has made man for his own glory."

Mary said, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior."

Isaiah said, "With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early." Surely, if language has any meaning at all a dual intelligence is here mentioned.

Third. The science of suggestion furnishes us decisive evidence of the same fact: We all know that the mind that seems to be located in the brain, the mind that grasps physical things, becomes inactive when we sleep soundly; but when the most profound sleep is induced by suggestion we find that the intellect of the spirit is still in possession of the body, and that to a certain extent it is conscious of its spiritual surroundings. A suggestion may be driven home in a most positive manner that will take effect, but the conscious mind of the ordinary subject never knows what has been said or done. Here is a point beyond which it is very doubtful if man should experiment: With the spirit of discernment, and authority to cast out devils, it is possible that it might be safe to experiment along the line of clairvoyance, but I am not that way inclined.

Fourth. The phenomena of somnambulism can be accounted for along the line of a dual intellect, but in no other way can I solve the problem. Many cases might be mentioned, but one will suffice. The lady at the art studio whose work so mysteriously took on more splendid touches at night than she was able to give it during the hours of study,—the rest of the students suspicioned the teacher, but, on arranging a secret watch, discovered that she did her own work at night while asleep, without a light; a fact that she had no physical knowledge of.

Fifth. The science of telepathy.

Sixth. The art of mind-reading.

Seventh. The development of the sixth sense, perception.

These are all splendid witnesses of a two-fold intellect in man. The three last named, while closely related to each other, are developed or brought to the surface by such differing processes that I feel justified in presenting them under separate heads, or viewing them as separate witnesses, but as my article is longer than I aimed to have made it, I will only name one instance of the latter. That of Miss Ella M. Hopkins is right to the point. She is now at a

deaf and dumb institute in New York, where her wonderful sense of perception is attracting much attention. She is deaf, dumb, and blind, still she often understands the conversation of those in the room with her, and writes out sentences of the same. She perceives the presence of strangers; and when some of her friends come into the room, she smiles and speaks their names with her hands before any personal contact has occurred.

In conclusion let me say the passages of scripture are rare indeed where *soul* and *spirit* are used as synonyms; a heavy majority of those that have been thought to read that way, are more easily understood, and make better sense, to view them as separate, distinct words, referring to intellects differing in nature one from the other, both necessary in order to get a full-fledged man. I solicit criticism, for if I have reached erroneous conclusions I wish to know it.

Fraternally,
D. R. BALDWIN.

RAVENDEN SPRINGS, Arkansas.

TO HIM THAT KNOWETH TO DO GOOD.

To him that knoweth to do good, and doeth it not, to him it is sin.—James 4:17.

This subject is one of very great importance, as we all know that we have certain gifts and spiritual blessings, and should any be necessary to be made manifest through the flesh to the honor and glory of our Lord and Savior Jesus Christ let us not be slothful to act.

Many a good deed, a kind act, is being deferred for better opportunities, while instead of doing the good we might, we simply hide up our talents in a "napkin," as it were, instead. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." For the giving of only a cup of cold water, one shall not lose his reward.

Good things and golden opportunities come often in one's life just as the opportunities of following Satan become manifest in our lives if we allow him to do so by simply refusing God's bounteous mercy from his hand, who is omnipotent, infinite, the triune God, sufficiently able to care for and protect this weak triune "body,"—spirit, mind, and flesh, three in one body.

It often becomes necessary for us, it seems, to pass through very trying circumstances that the little good which has been latent within, may spring up within us a "spring" of everlasting life, and that we often cease from doing those things which please the Father at all times; consequently we pay the penalty which is "dear" in the end, but "cheap" at present.

Many gifts and spiritual blessings likewise have been withheld from us by our heavenly Father, not because he would not freely give, but that we

through the hardening of our hearts have failed in that work which has been divinely instituted by him; and as a consequence we have forfeited our rights as citizens of his kingdom, the church of Jesus Christ militant.

Man's heart being shapen in iniquity and being born in sin, we find not only the tendency to shirk our duty as to what we *know* as our duty, but we leave undone those things because sin has crept in unawares, and hence, "To him that knoweth to do good, and doeth it not, to him it is sin."

GREELEY G. HECKMAN.

ANSWERS.

I find in SAINTS' HERALD of April 19, 1905, that a brother desires answers to two questions, and presents some suggestions which possibly need answering. The first question is: "Is the Spirit of God and the Holy Ghost given of God through the laying on of hands by the elders one and the same?"

In answer to this I will give the words of Jesus himself as I believe he knew of the things of which he spoke and they may be relied upon as truth. He made this declaration:

I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting.—John 12:49, 50. If ye love me keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world can not receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you. . . . But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.—John 14:15-17, 26. Nevertheless I tell you the truth; It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. . . . Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself, but whatsoever he shall hear, that shall he speak: and he will show you things to come.—John 16:7, 13.

A close and attentive reading of chapters 14, 15, 16, and 17 of St. John should, in my opinion, be sufficient to prove to a mind seeking for truth that the Spirit of truth, the Spirit of God, the Comforter, the Holy Ghost are one and the same, and that the apostles and those who then believed in Jesus and had passed through the waters of regeneration had not received as an inward monitor the Spirit of God, the Holy Ghost. But that he, Jesus, had been with them as their Comforter and Teacher, and the Holy Ghost had been with them. But at some future time when he shall have gone to the Father they should receive the Comforter as an indweller in them, provided always that they must remember not only to say but to do the things he had commanded them.

In regard to the second question, "When does the birth of the Spirit of God take place within us?"

that is a question to which my mind remains in the mind of God. Jesus when speaking upon this point to Nicodemus says:

That which is born of flesh is flesh; and that which is born of the Spirit, is spirit. . . . The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one who is born of the Spirit.

Marvel not that I said unto thee, Ye must be born again.

I have met experiences in my time when parties, in the same meeting in which they were confirmed, arose and spoke of the goodness of God in bringing them to a knowledge of the truth, and in their faces could be seen the glorious working of the Spirit of God within them, while others were strenuously striving to live as becometh a saint of God, and yet for some time gave expression that they did not appear to be enjoying any of the Spirit's influences; but the time came when they could and did realize the Spirit's influence and became and continued devoted workers for the truth.

In regard to little children and the position they occupy, I shall refer to the word of the Lord delivered to us as a people through the now martyred prophet:

But, behold, I say unto you, that little children are redeemed from the foundation of the world, through mine Only Begotten; wherefore they can not sin, for power is not given unto Satan to tempt little children, until they begin to become accountable before me; for it is given unto them even as I will, according to mine own pleasure, that great things may be required at the hand of their fathers.—Doctrine and Covenants 28: 13.

Jesus said:

Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein.—Luke 18: 17.

The brother states: "I can not help but believe that the Spirit of God was within us either before or at the time of baptism of water." This to me appears a very strange idea in the face of recorded facts. The Savior, Jesus, when giving the promise of the Comforter, the Spirit of truth, to his disciples, told them, as I have before quoted, The world can not receive it. And a person is still of the world until he has passed through the waters of baptism and become dead in sin, and become a new creature in Christ Jesus, raised unto a newness of life, freed from sin. We are also informed that the Spirit can not dwell in unholy temples; but we will pass on.

Then Philip went down to the city of Samaria, and preached Christ unto them. And the people with one accord gave heed unto those things which Philip spake, . . . And there was great joy in that city. . . . When they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. . . . Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John, who, when they were come down, prayed for them, that they might receive the Holy Ghost; (for as yet he was fallen upon none of them; only they were baptized in the name of the

Lord Jesus). Then laid they their hands on them, and they received the Holy Ghost.—Acts 8: 5-17.

That is pretty straight goods. They had great joy in that city because of the power of God made manifest through Philip. The Spirit of God was moving upon them leading their minds to a realization of the truths presented.

Another instance presents itself to my mind where there was great rejoicing where the party so rejoicing had not the privilege of receiving the Spirit as an indwelling monitor. We find that when Philip had completed his work in Samaria, an angel of the Lord spoke unto him, saying,

Arise, and go toward the south, . . . And he arose and went: and, behold, a man of Ethiopia, a eunuch of great authority . . . had come to Jerusalem for to worship, was returning, and sitting in his chariot read Esaias the prophet. Then the Spirit said unto Philip, Go near, and join thyself to this chariot. And Philip ran thither to him, . . . and said, Understandest thou what thou readest? And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him. The place of the Scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth; in his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth. And the eunuch . . . said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man? Then Philip began at the same Scripture, and preached unto him Jesus. And . . . they came unto a certain water; and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still; and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, and he, [the eunuch,] went on his way rejoicing.—Acts 8: 26-39.

Why? Because Philip had proven that he of whom the prophet spoke, was Jesus Christ the Son of God. He had also taught him that Jesus had established his work here upon earth for the salvation of man, that he had suffered death upon the cross that man might live, that he had risen from the grave and had ascended on high that he might give gifts unto men, that he called upon all men everywhere to believe in him, to repent of their sins and to be baptized in water for the remission of their past sins, together with the reward of eternal life to all those who would obey and continue in the way of righteousness and well-doing unto the end of their probation. Here Philip had taught him all this or he would not have preached unto him Christ Jesus. The eunuch believed and was baptized and rejoiced. Why? Because by believing and obeying Philip's teaching he had received from God a remission of his past sins, and had risen to a new life in Christ Jesus, and had done this in obedience to an authorized servant of God. And while he had not received the gift of the Holy Ghost by the laying on of hands and prayer as an inward possession, he had come out of the world by obedience and was entitled to the promptings of the

Spirit of God as the apostles were prior to their endowment upon the day of Pentecost. The Spirit had been with them and would be with the eunuch giving him support and promptings to help him through life.

The above will also cover the suppositions of the brother in regard to any one who may have been baptized but die before receiving the gift of the Holy Ghost in gospel order. Such a one would certainly receive a remission of their past sins if the baptizing was done by an authorized servant of God and would as certainly be admitted into paradise as was the thief upon the cross. Jesus knew him. And I have my ideas in regard to that man. The brother states, "I hear some of our preachers say that baptism is a mere nothing, that it is only an entrance into the kingdom." If the brother means by "our preachers" Reorganized Latter Day Saint preachers, such men in my opinion ought to be silenced until they learn truth. Jesus when he gave to his apostles their commission said unto them:

Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved.—Mark 16: 14, 15.

Peter, upon the day of Pentecost, told the people:

Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.—Acts 2: 38.

Paul said:

Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead to sin is freed from sin.—Romans 6: 3-7, Inspired Translation.

Here are the evidences from three witnesses, on whom we may rely, that the ordinance of baptism following the proper conditions of faith in our Lord Jesus Christ and repenting or turning away from our former sins, the baptism being performed under and by proper authority appointed of God, is indeed for the remission of our former sins, and that we arise from the watery grave new creatures in Christ Jesus. This presents to our mind the peculiar and awe-inspiring position occupied by those authorized to present gospel truths, and also the necessity that those presenting those truths should always do so under the inspiring influence of the Spirit of God. It is true we are living in a world overflowing with sin and wrong-doing; but, thanks be to our heavenly Father, he has made provision by which if we overstep the rule of right we may repent, turn away from the wrong, return again to our allegiance, and obtain his forgiveness, and renew our proper course in this life,

and he has promised help in every time of need, if we will put our trust in him.

And besides this giving all diligence, add to your faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and can not see afar off, and hath forgotten that he was purged from his old sins.—2 Peter 1: 5-9.

These exhortations of Peter are all in the line of going on to perfection. In regard to perfection, I believe that obedience to gospel first principles, which gives us a standing in the kingdom of God, and obedience to the instructions above given, will, when we pass from this life, entitle our spirits to an entrance into paradise which will also entitle us at the first resurrection to a place in it and also to an inheritance with Christ during the millennium. And I further believe that our life here as children of God, and the spirit life in paradise, and the privilege of a life with Jesus our King during the millennium, are but as stepping-stones upon which we may study and learn the works of God and become purified and perfected in all things, to that state of perfection that we shall be worthy to enter into the presence of God and dwell with him upon the new earth, when Jesus shall have conquered and put all things under his feet. Then shall the Son also himself be subject unto him that God may be all in all.

Ever praying that the inspiring influence of the Spirit of God may be with, and enable us all to endure unto the end,

Your brother in the covenant of peace,
WILLIAM HAWKINS.

Mothers' Home Column

EDITED BY FRANCES.

God's Answer.

The cry of man's anguish went up unto God:
"Lord, take away pain!
The shadow that darkens the world thou hast made,
The close coiling chain
That strangles the heart, the burden that weighs
On the wings that would soar—
Lord, take away pain from the world thou hast made
That it love thee the more."

Then answered the Lord to the cry of his world:
"Shall I take away pain,
And with it the power of the soul to endure,
Made strong by the strain?
Shall I take away pity that knits heart to heart,
And sacrifice high?
Will ye lose all your heroes that lift from the fire
White brows to the sky?
Shall I take away love that redeems with a price
And smiles at its loss?
Can ye spare from your lives that would climb into mine
The Christ on his cross?"—Julia Larned.

In Time of Trouble.

"It is like a glimpse of heaven itself to be there," said a young wife who had just returned from the home of a dear friend where the little form of the last of three lovely children was lying in the still, cold embrace of death.

The husband listened with an inquiring expression as though not able to understand the relation of heaven's joy to the sorrows of earth. He had not yet learned the lesson of the sweet singer of Israel who fasted and wept while his child yet lived, — not knowing but it would please God to spare his life; but when his child was dead, he arose, washed and anointed himself, and ate bread, for he said, "He will not return to me, but I shall go to him."

It is not only in times of joy, of peace, and happiness that the light will radiate from the true Christian home, but above all other times in the night of sorrow and adversity will its steady rays illumine every nook and corner to such an extent that it is not possible for him who crosses its threshold to close his eyes to its radiance.

But alas, sad thought! "If the light which is in thee become darkness, how great is that darkness." If from the home has departed the love, joy, and peace which once found their abiding-place within it, how shall light radiate therefrom or God's benefits be dispensed? To a certain extent we grant you they may be, but not to the unlimited extent God designed they should. Oh, that parents would be wise! That children might be so instructed as to be able to choose wisely and well, when the time for choosing comes, the companion who is to enter with them into the marriage relation, that the homes of our land, especially of all Saints, might be established in purity and righteousness and thus become centers from which God's benefits should be dispensed, not only to the poor and needy, but to the soul-hungering and heart-sore ones of earth.

Work While it is Day.

Dear Home Column: I have often been made to rejoice while reading the sweet, comforting words from the pen of one and another of the many writers. Let us endeavor to write more frequently to each other. By doing so we may cheer some of the many who have burdens that are heavy to be borne, or we may give comfort to some one that has little troubles, or perhaps to one that has a cross. Let us remember that there may be such,

And hasten to write them a letter
Which the Home Column gladly will bear
To that friend far away who is striving each day
To overcome sorrow and care.

Let us think of the lonely ones, our elders' wives, and many hard-working brothers and sisters. Others who are striving to overcome a bad habit will rejoice to hear that God helped you, my brother or sister. Oh, yes, let us work while it is day, for soon the night will come when we will be called home. Let us not be discouraged if we can not do just what we would like to do, but work at whatever falls to our lot and do it cheerfully. With kind wishes to all, I am,

Your sister,
JANE HEATON.

[But for an oversight the following letter would have appeared sooner.—Ed.]

Dear Mothers of the Home Column: I have been a reader of the Home Column for a number of years; have received so much good advice, and it has been so much benefit to me in training my little "tots." But in HERALD for March 1 appears a letter upon child-training, which grieved my heart, to think any true Latter Day Saint had such ideas about child-training. The sister says some children can be managed without whipping and some can not; here I beg to differ from her. If it

takes a wise, cool-headed mother to punish children with the rod, then please erase my name from the list and call me the opposite if you choose.

I, too, am a mother with five little tots ranging from six weeks to ten years. I also carry that dreaded name *step-mother*, having had the care of three little orphan girls, two of whom are with me now, grown young ladies, and never yet have I had occasion to use the rod. True, I might have applied the rod in some cases, yet I believed I used a wiser method of punishment. For instance, not long since one of the children in passing by her little five-year-old sister accidentally hurt her. No sooner done than she resented by biting the offender. I politely handed her a chair and invited her to sit down until she was sufficiently cool to make apologies for her hasty wrong. It was only a few minutes until she had her arms entwined around her sister's neck, and I witnessed the kiss of repentance and forgiveness, and away they went to their play arm in arm as though nothing had ever marred their peace.

Yes, Solomon was a wise man, but I believe it pleases God as much for us to ask for wisdom in ruling our subjects, as it did for Solomon to ask wisdom in ruling his subjects. If Solomon received wisdom from our heavenly Father, why not profit by his advice and discard the rod? for Solomon says, "The rod is for the fool's back."

Now, dear mothers, let us not treat our children as such, but let us put them upon an equal footing with ourselves.

Appeal to their reason and judgment, and if they commit a wrong, do not reach for the rod or threaten to skin them alive, etc., but take them aside and talk to them, reason with them, and if necessary, punish them, but in such a manner that it will appeal to their conscience, and not bodily harm. And then you will not create within your child so much of that spirit of combativeness that he will make you "dare to correct him," for, dear sisters, the rod only makes the child the more rebellious, disrespectful to parents, and in time will drive them out into the world with anything but pleasant memories of home.

A bad habit a great many mothers form is commanding their children to do this, that, etc. Ask them to please run the errand, or do the job of work; and when done, let them receive your thanks and see how much you have lightened their task. I seldom ever have any trouble with children, when I ask, and not command, them to do anything.

Now, dear sisters, do not think that I am holding myself and mine up as simply perfection. Far from it. Yet, I certainly do think we are nearer unity and perfection than we would have been had I been a believer in the rod as a punishment.

With love to all Saints and malice towards none, I will close my few remarks by telling all mothers I know by experience, "It is better far, to rule by love than fear."

Your sister,
MRS. SOPHIA POWELL GUNSOLLEY.

MARYVILLE, Missouri.

Sunday-School Department

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

SR. DAISY A. DEAN, of Appleton, Wisconsin, sends a nice report of their parents'-day program and incloses the program as carried out. She says "they are much interested in it. I hope to be able to send a report next time that you will be proud of." We are proud of this report and well pleased to learn that an earnest effort was made to do good. They are "pleased with the work," doubtless because interested in the subjects. Whatever will interest parents more in the work of the Sunday-school and Religio will insure added strength to

these organizations and more good to follow. One of the handicaps of the Sunday-school is the indifference of the parents to the school and the welfare of their children. Remove this indifference and we have willing helpers in the parents. All parents want their children to do well, but many of them fail to see wherein *they* are able to do more than they are doing. Get them to thinking and writing along these lines and they will soon educate themselves in the right way. The subjects in the printed parents'-day programs are very plain and impressive to any one who takes hold of them and works with them. And hence we are very glad to learn from time to time of the schools taking up and enjoying the work. It is a good sign.

THERE have been several requests for the publication of some of the papers written upon subjects given out for district convention programs for the benefit of all. And we regret that the lack of space will permit us to comply with the request to but a limited extent. We give one in this issue; others will follow in due course.

A Little Advice.

From a clipping from an unknown source handed us we excerpt the following paragraphs. They are full of very nice thoughts. And I suspect that it would apply to some extent to many of us in our work:

"Never threaten a boy in the class. Do not tell him that if he does not 'behave' you will have to put him out of the class. This is proof that you are losing your patience and your temper, and you must cling to both if you are to do the boy good. If threats are to be made at all, they should be made privately. But it is best not to make them at all.

"Never allow any one to make you believe that there is absolutely nothing to appeal to in some boys. This argues a belief in total depravity, and total depravity is not a condition of childhood and boyhood. There is some vulnerable point of attack, something to which you may appeal, in every child.

"There is a world of good advice in the two little words, 'keep sweet.' Sunday-school teachers could not chose a better motto than just these two monosyllables. The teacher who can 'keep sweet' in the face of every trial and annoyance will win many a victory never given to those who lose their self-pose and descend to the low estate of being 'cross!'"

Courtesies and Obligations.

REVERENCE FOR OUR SENIORS.—SALUTATIONS, ETIQUETTE, ETC.

In this age of, hustle and bustle, we are apt to think that a lack of courtesy is excusable, but the old caution, "Never be in too much of a hurry to be polite" is just as applicable to-day as ever.

One of the best definitions of politeness, were we called to define it, would be "to do and to say the kindest things in the kindest way."

Politeness is an inexpensive article, as cheap as a smile, and often resolves itself into a smile when the occasion will allow.

True politeness comes from the heart, and is never found where selfishness is the ruling passion; but politeness, as displayed in following the strict rules of etiquette, may come from a desire to be well thought of rather than from an earnest desire to be kind to others.

What is courtesy but that interest in and love for one's neighbor that seeks some form of expression? The outward and visible sign of the inward and spiritual grace—it is a stronger manifestation of benevolence than merely being civil. It not only avoids saying or doing what is disagreeable, but seeks to say and to do what may be gratifying to the feelings of others.

Suppose it is not easy for one to be polite, what is the proper course to pursue to acquire the habit? What are the helps to

courtesy? Would not the practice of patience avoid much trouble in the way of discourteous actions and language? Are there not many unkind words said and deeds wrought in a fit of impatience that might have been avoided by heeding the admonition of Paul when he said, "In your patience possess ye your souls." Is not pride often the cause of impoliteness? Is not one of a humble spirit more apt to forget self and remember others? more apt to condescend to men of low estate? After all, what but love or charity will call forth true politeness? The first law of good manners, which epitomizes all the rest, is: "Thou shalt love thy neighbor as thyself." True courtesy is simply the application of this golden rule to all our social conduct.

Some one has said, "The courtesy of the heart is the secret of good manners"; and another has said, "Politeness is practical Christianity."

Life would be far more agreeable if politeness were more assiduously cultivated.

Habit is a very important point in connection with this subject. Habit counts for so much in little things that one can not look too carefully after the small courtesies in his own conduct. If we would begin the day aright, our morning greetings to the members of the home circle, and later our salutations to our business associates will be cordial. We must watch how we inflect our salutation—inflection has much to do with the way in which our speech is interpreted. It takes no more breath to say "good morning," than it does to say "good morning."

And again, our salutation may not be returned as we would like it to be, and we may imagine it made little difference whether we spoke or not; but we know not the inward struggles, innermost thoughts. He whom we addressed may have been severely tried, and his mind may be burdened more than we know; he may be wondering why he was placed here in this vale of tears, as it sometimes looks to the weary-hearted, and a cheery word may do him good.

Apprentices, learning a business, have to be courteous, both to their employer and to customers, to be successful.

We must remember there are others in the world besides ourselves who perchance may be just as sensitive as we, may feel the sting of a disrespectful word or remark as keenly as we.

Impoliteness in children away from home shows lack of proper training at home. Good manners are contagious. An impolite father or mother can not expect polite children. Example is supreme in this particular, and you can not begin too early to guard your manners, for children are great imitators. If you expect your children to say "thank you," "if you please," etc., to friends or strangers, let them first hear it from your lips in the home. They should be taught to be as polite to father and mother as they are to a stranger. Never lose your temper before children; it will weaken your influence with them, and you will lose their respect.

Teach them to always reverence elderly people. A lack of reverence for and politeness to old age is inexcusable in any young person—a serious breach of etiquette. How much we admire a young man or woman who is thoughtful of older people, and how necessary it is to be so to be truly polite. A young person who will sit in a crowded car and let stand an elderly person, or a mother with a babe in her arms is not playing his part well.

Old age must come to all of us, and if we are tempted to be disrespectful to an older person let us imagine ourselves in his place, and think what sort of treatment we would desire at the hands of young people.

Another way in which we may fail to reverence them is in refusing to listen and profit by their advice. To be sure we are free to think for ourselves, but there is such a thing as our having mistaken ideas, and in following them out, a danger of having to suffer for the same. If we think aright on this subject, we are all favorably impressed with a young person who shows due respect to old age.

I remember hearing some one say but a short time ago: "Is there any one we admire more than a person who is polite, or, in other words, always does the right thing at the right time in the right place?"

We as a people should be more polite and respectful. We are too prone to forget the feelings of others, too apt to think of number one. This is a severe criticism, as we have already hinted that impoliteness is due to a great extent to selfishness; when it is not selfishness, it is thoughtlessness or carelessness.

What is or could there be more annoying to a preacher than to see throughout his discourse a number of young people whispering and tittering among themselves, paying little heed, if any, to the words of the sermon? and yet, we see such occurrences in our branches among our own flock. It is a source of embarrassment to others, as well as to the preacher, especially those who may bring strangers with them to church. Such a mistake in conduct betrays lack of respect, also lack of interest and love for the work.

We are commanded to do good, especially to those of the household of faith. Now it seems we might infer from this that we shall take particular pains to be polite and kind to our brothers and sisters in the faith.

We are not all situated alike. Some of us have a comparatively easy, happy life, although we are all a busy people. Others are so heavily burdened that almost every breath seems a sigh, and many times we might lighten the burdens of such by manifesting a kindly interest in their affairs, even though it may not be in our power to make their lot any happier.

Let us now consider a few "don'ts" in connection with the subject of politeness. Firstly let us repeat one already made.

Don't ever be in too much of a hurry to be polite.

Don't cultivate the habit of perpetual joking or punning.

Don't for ever be saying unkind things about people—learn to say kind things; it will help you wonderfully.

Don't be impatient or ugly to animals—it does not pay to be impolite even to a dog.

Don't look abstractedly in the distance when one is talking with you; give respectful attention even to an uninteresting subject.

Don't look for faults in our brothers to criticize, but look for good qualities and you will be sure to find them, even in the most faulty; and don't forget to tell of the good qualities, for a thing oft repeated is soon believed.

And don't, whatever you do, forget to keep sweet at home.

It seems that Paul struck the keynote of politeness when he admonished us to "Be kindly affectioned one toward another in brotherly love, in honor preferring one another."

—Mary O. Lewis for the Massachusetts District Sunday-school convention.

Letter Department

NECEDAH, Wisconsin, June 10, 1905.

Dear Herald: We have moved into our new church. Elder W. P. Robinson, our missionary, came this way and preached in the schoolhouse where we have held our meetings for four years. While so doing he gave a helping hand on the church and in two days we got the siding on and moved in and oh, what a time of rejoicing! The crowd was on the increase, so he labored on for another week. One old man from Iowa, here on a visit, said he was here looking for the truth; and thank God he was satisfied, and on Sunday morning we all assembled on the bank of the Wisconsin River to attend to the ordinance of baptism. But instead of there being one there were four. After leaving the river about one fourth of a mile we met two teams coming and the people said we had better go back. We did, and baptized four more, and there was great rejoicing in the camp of Israel. Our branch now numbers fifty-two and I think is in a good condition.

Our local force is at work. It consists of elder, teacher, and deacon, the priest being absent. We hold preaching-services each Sunday evening, Sunday-school and Religio during the day.

We are to have a wedding in the church to-morrow, providing the bridegroom can get here in spite of high water. Bro. W. P. is a good and faithful steward and may the Lord be with him. Our missionary force has been much cut down. We will have to fight all the harder.

I am still in the faith and want to be till the end.

JOHN MOORE.

ELDORADO SPRINGS, Missouri, June 16, 1905.

Editors Herald: The conference at Veve has just closed. The good Spirit was there in power to cheer and comfort our hearts. And all the laborers move out into the field with a strong determination to do all they can to advance the work. Sunday-school and Religio convention was presided over by Sr. Iva Keck—was excellent; and the prayer-meeting was a spiritual feast. Preaching by Ammon White, George Jenkins, and the writer.

I have attended meeting about every night since I arrived in the field, May the 6th, and it has been a great pleasure to labor among the Saints and friends in this district and I hope our confidence and love for each other may increase as we become more fully acquainted, and this is desired that we may glorify God only, and that his work may spread into the regions where it never has been before. The indications are that the ministry, both traveling and local, are willing to labor in harmony and we desire to see every member fall in line, and that means, to help the missionary get a place to preach, and see that his needs are supplied, in order that the world may be warned. "Let him that laboreth in the ministry and him that toileth in the affairs of the men of business and of work labor together with God for the accomplishment of the work intrusted to all."—Doctrine and Covenants 119: 8.

If all labor together in complete harmony with the law God will be with us and we will be successful in every department of work in which we are called to labor. We write the above words in much assurance and are still hopeful of realizing all the blessings which have been promised to the obedient. Hopefully in the work,

F. M. SLOVER.

WOLVERINE, Michigan, June 10, 1905.

Editors Herald: We are almost isolated here—just a Sr. Gardner, my mother, and myself, that I know of; but we are striving to serve Christ in our weak way. We moved to Gaylord from Shabbona in October, 1904, and from there here the first of May. There is a nice little branch of Saints at Gaylord. They are trying to get a hall to hold meetings and have some preaching done. There are some investigating—some who believe the Bible as we do but have never heard the gospel preached. My earnest prayer is that they may hear and know that this is the true church of Christ. It is six years since I embraced the gospel and I have never regretted the step I have taken, but do regret I have not lived nearer to Christ. I am trying to serve him and trying to live more faithful each day. I am so glad I am a Latter Day Saint. I love this great latter-day work, and am not ashamed to tell people what church I belong to. The dear Lord has blessed me greatly since I tried to serve him and he has answered my prayers, also healed me and I thank him.

I miss the meetings very much but I know if we are faithful the Lord will be with us. Our trials and troubles may seem hard to bear, but the dear Lord will not put upon us any more than we can bear, and they are for our good. He knows best, although we may not think so at first; but in time we will see it was for our good.

I like to read the letters in the HERALD. I do not take it but

a dear sister in Gaylord gave me some to read and now I am going to subscribe for it, as we can not get along without it.

I know this work is true and I want to live so that when Christ comes he will not be ashamed of me. My earnest prayer is to be faithful and be not only a Saint in name but a saint indeed that my daily walk in life may harmonize with what I profess to believe. May God bless you all.

Your sister in Christ,
MALISSA PARROTT.

TULSA, Indian Territory, June 7, 1905.

Dear Herald: I rejoice in this latter-day work because I know it is of God, and he has blessed me many times, though I have had many trials and at times felt as though I would fall. I was the only Saint in Montague County, Texas, for three years and was persecuted by the Baptists, but God heard my prayers and kept me from falling. We moved to this place in 1902, where there was a little band of Saints, consisting of thirteen members. On New Year's day, 1905, my little eight-year-old girl asked for baptism, and less than two months later my husband was baptized, and now I have the pleasure of hearing them testify to the truth and goodness of God.

We have now at this place forty-seven members, yet we have not a branch organized, which we should have. Have splendid meeting and Sunday-school; have sacrament-meeting every first Sunday.

My desire is to help roll on this gospel, and be a doer of all good, and help save the souls of others as well as myself. I want to live in obedience to God's command to love thy neighbor as thyself, to do unto others as you would have them do to you, and be worthy of meeting our Savior when he comes.

Ever praying for the advancement of this gospel, I remain,
Your sister in the one faith,
DAISY D. CROWNOVER.

CHICO, California, June 12, 1905.

Dear Herald: Bro. Crabb of Little Sioux will be glad to read that Bro. Barker and his son Walter and my younger brother Ralph were baptized by our Elder Hommes. The boys were baptized in the rain with the determination to obey that ordinance. Bro. Barker was baptized three weeks afterwards, at night, after a day's work, making up his mind that the Latter Day Saints were the church of Jesus Christ and the sooner he came in the better it would be for him.

Bro. Crabb preached a series of sermons which laid the corner-stone of the faith our brethren will have which will enable them to securely stand when Jesus appears, if they do not put off the day of their probation and neglect their opportunities, which are worth more than fine gold.

I was delighted in reading Bro. Crabb's patriarchal blessing. It was the only one I have seen. It says that he is to be a horn of Ephraim to push the people of Israel together, and that the Spirit would be with him in his lonely moments, and while he meditated and pondered over the words of life.

Elder Hommes has gone down to live on the coast at Berkeley or Oakland, as he will afterwards decide, for the benefit of his little boy Ray who has the chills here.

I desire the prayers of the Saints that our branch may grow strong in faith and works, and that we may soon have an elder to be with us in our branch work.

LYTLE E. WHITE.

BLAIR, Nebraska, June 13, 1905.

Herald Editors: I am striving to do the Lord's will, by faith and prayer, and sacredly guarding the truth that will prevail over wrong,—filled often with a strange, sad surprise at the utter want of spirituality and grace, and at the indifference to God's holy church, for where once God smiled lovingly on a large

branch of the church, there now can be found only a faithful few, where once the branch numbered over a hundred. We had the gifts in the good old days, of tongues, of prophecy, of interpretation, of healing, of casting out evil spirits, of wisdom. These and other things are my brightest recollection of childhood days. I sometimes pass a farm once owned by a Saint, land worth fifty to seventy dollars per acre, where once there shone a light in the window for me; now strangers occupy.

When I look at the wealth and beauty all around, and think that the tithing on one of those farms would go a long way toward supporting the gospel, I am filled with sad regrets for what is and might have been had the Saints not left the lands here to be inhabited by Gentiles. I even wonder if I am the only one left; and in the midst of plenty with my children all around me, I feel as much alone as King Bruce of Scotland. But I do not watch the spider as he did, but I pray to God that I may live to see the honest in heart in this country gathered out and numbered with God's people, and a church-building of our own. I am often cheered by the Spirit of God, and believe that honest work will yet bear fruit here. There's a cry from Macedonia, Come over and help us.

If any of the elders took offense at my letter of January 4, I would beg their forgiveness, because they think I should have entreated them as my father' if I had any plans. But I being their mother instead of they being my father, I presume, is how I made the mistake.

Your loving sister,
MARY A. CARTER.

LOS ANGELES, California, June 7, 1905.

Editor Herald: Spiritual conditions are normal here. No unusual excitement, and still we are not all asleep. Very little friction; general unanimity apparent. Have a brand new tent nearing completion purposed for the use and occupancy of those in charge of mission work.

My wife passed through her operation at the hospital favorably and is now at home and able to be about doing a good share of her household duties. The Saints were unusually kind to us, evidencing their loyalty in a material as well as moral sense. May God reward them. Am assiduously applying myself to the execution of the imperative material demands at hand, and reaching out so far as I feel able to perform the functions of my calling and office.

Please convey my kindest regards to all the dear friends and Saints throughout the East, with whom I have associated in gospel-service in the long ago. Memory to the righteous and pure becomes a veritable benediction as the years come and go. New conditions involve new duties; new duties necessitate new associations. However pleasing those of the present may be they can in no sense efface those of the past.

The local church debt is lifted. We are getting ready to paint, tint, and refurnish, and then when some one of the leading missionaries comes along we will have the church dedicated.

Yours very truly,
T. W. WILLIAMS.

BERLIN, North Dakota, June 19, 1905.

Editors Herald: Am out on the frontier battling for the truth. It is somewhat hard, but still I find some encouragement. It seems as though Satan were getting a stronger hold on the minds and hearts of the people.

Since leaving General Conference I have labored at Newark and Hecla, South Dakota. The situation at Hecla was somewhat complicated. After the whole neighborhood had been enlightened by the labors of different ones of our elders, a Mr. Baker, a one-time Latter Day Saint, an "apostate," I believe, of the Des Moines Branch, and a Mr. Boyer assisting him, established what they pleased to call, "The Children of God." It was well understood by all that they were preaching Latter Day Saint doctrine; but by a combination of flattery and decep-

tion, assisted by the general ignorance on the subject of authority, they carried the day.

After spending a month at the two places, which are near together, I had the pleasure of baptizing three; and the Sunday following Bro. Hayer baptized three more. Prospects are good for getting more in time. There are now twenty members at the two places; there ought to be a branch.

At Berlin the Methodists closed us out of the church which I had occupied on a previous visit; but a Mr. Young, who owns a good hall, offered it to us free of charge. On the fourth day of our meetings the Methodists started up a "revival." They have endeavored to poison the minds of the people by a house to house canvass, but we go calmly on. Have two names for baptism.

I leave here this week for the North Dakota reunion. Ever praying for the blessing of God upon all our efforts that meet his divine approval, I hope to be ever found,

In the work,
WM. SPARLING.

ELDORADO SPRINGS, Missouri, June 19, 1905.

Editors Herald: The district conference of the Clinton District, Missouri, convened the 17th instant at half past ten o'clock in the forenoon with the Veve Branch. Unity prevailed throughout all the business-sessions. How grand it is when the Saints meet together in union, all of one heart and mind, and self left in the background.

Clinton District is a new field to the writer, but so far I am well pleased with my field of labor; for everywhere we go we feel the spirit of welcome greet us. Surely God has a people here with whom he is well pleased. Saints, let us see how much we can do this year and not how little, as our reward depends on the amount of work done by us. We are now domiciled with Bro. G. W. Beebe, Sr., who has just completed his new home; in this beautiful mansion he furnished one room for the missionaries, and on the morning of the 13th inst. he invited the Saints and friends to come and join in with him in the dedication of this home to the weary travelers, and all that might need his hospitality as far as he shall be able to give.

Eldorado Springs is the famous summer resort, where thousands of sick and afflicted come annually to drink of the ever-flowing fountain of mineral water. This place has a population of thirty-five hundred, and is the terminal of the Eldorado Springs branch of the Missouri, Kansas & Texas Railroad, ninety miles south of Sedalia, and one hundred and fifteen miles southeast of Kansas City, on and between the well-wooded hills, in a naturally healthy location. Well wishes to all. I am as ever,
Your humble servant,

GEO. JENKINS.

WEEDMANN, Ontario, June 19, 1905.

Dear Herald: I was notified last month by the president of the Canadian Mission, R. C. Evans, to come and labor in the Chatham District for a while, and I am at the home of Bro. C. Taylor, a new opening. This place is about two miles from Inwood Station. Had a nice turnout last evening for the first sermon. I hope to be instrumental in saving souls.

Dear Saints and friends of the London District, I thank you all for favors shown me as an agent of the church. God will bless you for kind deeds, words, and acts you have done. As I am in your midst again I hope you will take an interest in soul-saving in your community, wherever you are, and help the missionary to make new openings.

I have just returned from the Cedar Springs conference. I saw many familiar faces once more, that I had not seen for three years. I was glad to see you all again and hope your prayers will be for me, that I may be made an instrument in bringing souls to God in your midst. Write and let me know if you would like me to labor in your community. Let us be

workers together with God. My permanent address is, Box 625, St. Thomas, Ontario.

T. A. PHILLIPS.

SPARTANSBURG, Pennsylvania, June 21, 1905.

Editors Herald: I have often thought I would like to write a few lines to our valued paper, but then I would think, Why take up the room of more valuable writers? However, this morning while reading Sr. Corson's letter my heart went out to her in her afflictions. I wish to say, dear sister, none but those who have passed through the trials in this life are able to so fully sympathize with others in trouble as those who have had the same trials. I, too, have had sorrows to pass through, but I have a sweet comforter in Jesus. He has never forsaken me, although I have sometimes felt my burdens were more than I could bear. Two years ago last March my father died. The next December my mother was taken away, and ever since last Easter Sunday I have been sick. It is going on nine weeks, and as I lie here writing these few lines, the thought comes to me, How gracious the Lord is, for he gives us precious thoughts.

We would not have them if we were always in good health and had no troubles to inspire the soul and make it stronger.

It takes our thoughts from worldly things and brings us nearer to God. So, dear sister, be patient; trust God and he will give you strength as he has promised, for he knows, and he will not burden us with more than we are able to bear.

I have three children, all girls, of whom only one, the eldest, and myself belong to the church. I hope the rest will soon see their way clear and obey.

Here are a few verses I think very beautiful:

"Seek not to flee the place God placed thee in,
For where he wills is the true place for thee;
If thou hadst thine own choice thou couldst not win
A spot all restful, where no rough winds be.

"Live thou thy life; with patience sweeten it;
Make rich the lives of others in thy walk;
Strengthen thy soul with words of Holy Writ,
And season with sweet charity thy talk.

"Above the earth incline thy thoughts to soar,
In places heavenly sweet to find its strength;
Thy mind instruct in wisdom more and more—
So shalt thou have a peaceful life at length."

Your sister in gospel bonds,
MRS. F. V. REED.

CLITHERALL, Minnesota, June 19, 1905.

Editors Herald: I arrived here June 9 from Minneapolis, where I had been laboring for more than a week in the interest of the work. I came to this place to attend the district reunion that commenced June 11, as also the district conference that was held here June 10. Upon taking the train at Minneapolis I was happily surprised to meet Bro. W. M. Rumel, who was also an appointee to this field, and upon our arrival here the morning of June 9, we were met at the depot by H. A. McCoy, T. J. Martin, L. Whiting, and others, and at once I felt at home, though far from my home in old Missouri. Elder Rumel and I were soon domiciled at the home of Alonzo Whiting, and we were made to feel at home indeed.

On Friday evening our Patriarch Alexander H. Smith and Leon Gould put in appearance, and on Saturday morning Elder H. C. Smith, our missionary in charge, came in.

The district conference convened on Saturday, H. C. Smith presiding. Everything passed off peacefully.

On Saturday afternoon of June 10, the organization for the reunion occurred. H. C. Smith was chosen president, and associated with him were A. H. Smith, H. A. McCoy, W. M.

Rumel, and J. R. Sutton. J. R. Sutton was chosen as secretary, with W. M. Rumel as assistant. Elder T. J. Martin was elected chorister, and Sr. Irene Whiting organist.

Elder A. H. Smith fired the first gun of the reunion, and all those who had known Bro. Smith for so many years felt cheered to again hear his voice in defense of the angel message.

The Sunday morning prayer-service was in charge of Elders T. J. Martin and L. Whiting. This was really a spiritual meeting and many prayers were offered, also many good testimonies given.

The sermons during the reunion, generally speaking, were real encouraging and fraught with a goodly degree of the Spirit. The prayer- and testimony-services throughout the entire reunion were marked by that peace and calm Spirit of the Divine that gives cheer and spiritual vigor to the lives of God's people.

No policemen were appointed to keep order, but perfect order prevailed throughout the sessions of the reunion.

There seemed to be but one feature of discouragement especially, and that was the excessive amount of rainfall. Had rain almost every day during the entire session.

Bro. Alexander Smith took quite seriously ill on Wednesday evening, with a very bad cold on his lungs, in fact threatened with pneumonia, but before the reunion closed he was much improved, and at present is feeling quite well.

The reunion committee, consisting of O. E. Murdock, W. Gould, and Arthur Whiting, did their work well. The expense of the reunion and also the board of the missionaries in attendance were met, and a neat little sum given to each missionary to help him on his way rejoicing.

June 14 a business-meeting of the reunion was held, when it was decided to hold a reunion in 1906 at Frazee, Minnesota, beginning June 15. A committee consisting of W. C. Griffin, Kate Jepson, and T. J. Martin was chosen to look after the work.

Elder A. H. Smith gave some blessings, but on account of his sickness was unable to give blessings to all who desired them. There were three children blessed, a number of administrations to the sick, but none baptized.

From here H. C. Smith will go to the North Dakota reunion to be held at Westhope, A. H. Smith will soon return to his home at Lamoni, Bro. W. M. Rumel returned to his home in Nebraska on last Sunday evening, and H. A. McCoy and myself will go to Rumsey for our next Sunday.

In hope of eternal life,
J. R. SUTTON.

PORTLAND, Oregon, June 15, 1905.

Editors Herald: We have now arranged for a hall in which to hold services, and for the benefit of visiting Saints coming to the fair. If our notice can be continued in the paper many, no doubt, would be glad to meet with us. Also for the Saints who contemplate attending fair, I find that by getting a short distance from the more busy part of town nicely furnished rooms can be had at fifty cents to one dollar a day, with meals at twenty-five cents, at private homes. If you think this will be of any benefit to the Saints you are welcome to use it, and I will do what I can to help them, if it does not interfere with my ministerial duty. I commenced meeting the same night I landed, and am still at it.

HENRY SPARLING.

824 Ganten bein Avenue.

Extracts from Letters.

Jacob Hershey, Seiling, Oklahoma: "The Saints here are doing very well. We have three services each Sunday. Our Sunday-school averages about forty. Four were baptized the first Sunday in June; one was a Lamanite. Services were held near the river in the grove, and a very pleasant time was had

by all. Would like to learn the address of Mrs. Mary A. Anway. They live in Missouri."

Jay Hoffman, Leoti, Kansas: "I have been here three weeks, and like it very well. Preached Sunday, the 18th, to a good crowd, sixteen miles southwest of Leoti. Expect to keep on preaching as long as interest is good. There are other schoolhouses we expect to preach in as soon as we can get to them. We are located five miles south and two miles west of Leoti, and any of the ministry or Saints passing this way are expected to stop and see us. The lathstring is always out. There are two other families of Saints here who would be glad to see any of the ministry."

Miscellaneous Department

Conference Minutes.

Alabama.—Conference met with the Flat Rock Branch at 10 a. m., June 10, 1905. Bro. D. E. Tucker was associated with W. S. McPherson, the president, to preside over the conference. Branches reporting: Pleasant Hill 161, Flat Rock 50, Lone Star 142. Elders reporting: W. S. McPherson, D. E. Tucker, J. G. Vickrey, and G. O. Sellers; Priests W. D. Clark, T. N. Peacock, and J. R. Harper; Teacher G. E. Wiggins; Deacons A. A. Weaver, J. W. Baldwin, and Benjamin Barlow. Bishop's agent reported: On hand at last report, \$10.14; received, \$211.20; paid out, \$199. The recommendation of the following brethren to office by Pleasant Hill Branch was attended to: J. R. Harper to office of elder, by D. E. Tucker, G. O. Sellers, and J. G. Vickrey; A. A. Weaver to office of priest by the same; L. G. Sellers to office of deacon by the same. Auditing committee reported a mistake in Bishop's agent's report in favor of church of \$11. Tent committee reported: On hand at last report, \$60.11; received, \$1.30. Reunion committee reported having been doing what they could to prepare for reunion. Officers of the district were sustained by vote. J. G. Vickrey, G. O. Sellers, and J. R. Harper were appointed to act on court of elders to try cases pending in the district. Adjourned to meet with the Pleasant Hill Branch, at 10 a. m., on Saturday before the full moon in October. J. R. Harper, secretary.

Birmingham.—Annual conference of Birmingham District, England, convened at Leicester, April 22, 23, 24, Elder William Ecclestone presiding, assisted by Elder Charles Walton, and Joseph Ecclestone secretary pro tem. Ministerial reports: Elders Thomas Taylor, C. H. Caton, Joseph R. Greenwood, William Ecclestone, Charles Walton, J. Dychs, G. S. Greenwood, J. E. Meredith, E. Webb, J. T. Norton, Joseph Ecclestone. Branches reporting: Birmingham, Priestley Road 133, Summerfield 45, Stafford 32, Leicester 35. Treasurer's financial report showed a substantial balance in hand. Resolved that in future financial account be made up to March 25 each year, instead of up to conference as heretofore. Motion to consider the advisability of adopting a rota plan for district was carried. The presidency of district in conjunction with presidents of branches were empowered to draw up same. Resolved, that we accept the new book of rules (as published by the church) as our guide. The Summerfield Branch petitioned conference to provide time at future conferences for receiving reports and to consider the best means of carrying on Sunday-school work in the district. Request was granted. The following were recommended by their respective branches for ordination: Brn. A. Hendrick and Steven Cooper to the office of teacher, Edward Matthews and Joseph Bates to the office of deacon. Bro. Matthews, being present, was ordained during conference. The others were ordered to be ordained by their respective branches at earliest convenience. The following were elected officers for ensuing year: William Ecclestone, president; Charles Walton, vice-president; G. S. Greenwood, treasurer; Joseph Ecclestone, secretary. The general, bishopric, mission, district, and local authorities were sustained by unanimous vote.

Clinton.—The forty-first conference of the Clinton District convened at Veve chapel June 17, 1905. Brn. F. M. Slover and G. Jenkins were chosen to preside. Branches reporting: Ft. Scott 47, Lowry City 82, Veve 99, Nevada 91, Eldorado Springs 143, Richhill 157, Wheatland 79, Walker 25, Coalhill 70. Ministry reporting: Elders Ammon White, F. M. Slover, George Jenkins, J. A. Wagoner, G. W. Beebe, Sr., A. Lloyd, A. I. Roberts, A. C. Silvers, William Waterman, T. R. White, C. P. Welsh, C. Quick, and S. C. Andes; Priests A. S. Leeper, S. C.

Williams, C. W. Keck, Harry Paxton, G. W. Beebe, Jr., J. W. Paxton, G. W. Breeze, and C. H. Athey. The election of officers resulted as follows: President, A. Lloyd; assistant, William Waterman; secretary, A. C. Silvers; recorder, Lucy Silvers; treasurer, A. C. Silvers. Local historian, Sr. Lucy Silvers, was sustained. Bishop's agent, G. W. Beebe, Sr., was sustained. Time and place for next conference, Coalhill Chapel, October 14, 1905. A. C. Silvers, secretary, Walker, Missouri.

Lamoni Stake.—Thirteenth conference of Lamoni Stake convened at 10 o'clock, June 17, 1905, at Lucas, Iowa, called to order by President John Smith. Stake presidency chosen to preside; D. J. Krahl and L. A. Gould secretaries. Ministry reporting: Elders W. H. Kephart, R. M. Elvin, D. C. White, William Anderson, John Smith, F. B. Blair, George T. Angell, J. S. Snively, Duncan Campbell, R. S. Salyards, H. A. Stebbins, T. F. Jones, J. A. Gunsolley, D. J. Krahl, J. J. Watkins, J. R. Evans, C. E. Willey, W. E. Williams, and Parley Batten; Priests F. P. Hitchcock, Joseph B. Harp, A. C. Anderson, T. R. Williams, Nephi Lovell, and W. T. Shakespeare. Branch reports: Lucas 210, Wirt 35, Evergreen 108, Allendale 85, Lamoni 1424, Davis City 105, Greenville 47, Pawnee 30, Hiteman 55, Cleveland 101, Pleasanton 97, Lone Rock 78, and Centerville 54. William Anderson, stake bishop, reported: On hand last report, \$43.50; received, \$1,971.03; expenditures, \$2,058.21. The following motion, passed September 3, 1904, at the Davis City conference: "Moved that the bishop's report to each conference be audited," was rescinded. A standing auditing committee was appointed to audit the stake bishop's annual report. Annie Allen was elected for one year, R. S. Salyards for two years, and W. J. Mather for three years, their successors to be elected for three-year terms. The Lone Rock Branch recommended Bro. Moses Sandage for ordination to office of deacon. The matter was referred to the stake presidency. A resolution from the Lamoni Branch favoring the securing of a permanent location for stake reunions, etc., also the securing of grounds of our own, or that can be controlled by our people, was read, and referred to a committee of three: Duncan Campbell, Thomas Hopkins, and William Anderson, who reported in favor of lending the moral and financial support of the stake to the project. The report was adopted. The high council of Lamoni Stake presented the name of Leon A. Gould to fill one of the vacancies existing in the council. The selection was approved by the conference, and Bro. Gould was ordained a high priest, and a member of the council, at the Sunday afternoon prayer-meeting, by J. A. Gunsolley and D. J. Krahl. Bro. Jacob Cackler, whose ordination had been referred at a preceding conference to the stake presidency, was ordained to the office of deacon by D. J. Krahl and J. A. Gunsolley. A resolution was read from the stake high council expressing the opinion that the spiritual condition of each branch should be reported to the various conferences of the stake by its presiding officer, and requesting the indorsement of the conference. The resolution was adopted. The following resolution was passed: "Resolved that the direction and control of our reunions is vested in the stake authorities, and not in an intangible body called a reunion." The ruling of the chair was called for upon these two questions: 1. "Is the committee appointed by the last reunion legally in existence, consisting of D. C. White, R. S. Salyards, F. B. Blair, John Smith, and Charles Jones?" 2. "Is the reunion association committee a legal body, consisting of Duncan Campbell, J. A. Gunsolley, and John Smith?" The chair (J. A. Gunsolley) ruled as follows: "As far as this conference is concerned, it had no part in their appointment, and from the standpoint of this conference they have no existence." A motion to indorse the appointment and work of the committee that was appointed last year by the reunion was followed by a substitute to appoint a reunion committee consisting of D. C. White, F. B. Blair, R. S. Salyards, John Smith, and Charles Jones. The substitute carried. It was also moved and carried that the stake bishopric be the permanent financial committee of the reunion. Time and place of next conference was left with the stake presidency.

Pottawattamie.—Conference convened at Carson, May 26, with Elder D. R. Chambers presiding, assisted by the district president; J. B. Lentz secretary pro tem., M. H. Cook assisting. Branches reporting: Boomer 56, Carson 25, Council Bluffs 271, Crescent 154, Fontanelle 33, Hazel Dell 54, North Star 183, Wheeler 50. Reports were read from Elders Joshua Carlile, John P. Carlile, C. G. McFintosh; M. H. Cook baptized 2, D. R. Chambers baptized 2, J. B. Lentz, H. N. Hansen, John A. Hansen, R. McKenzie, S. Butler, C. B. Bardsley, William J. Cook, S. Harding, D. Parish; Priests S. Underwood, F. G. Hough,

C. C. Larson, J. C. Lapworth, James R. Wight, P. F. Anderson; Teachers H. M. Liles, Peter Olsen, Jr., J. P. Carlile, the Bishop's agent, reported: On hand last report, \$24.16; received, \$198.55; paid out, \$202.50. Report in the Carlile-Peterson case, with action of Hazel Dell Branch approved. The management of the district tent was left to the minister in charge and officers of district, and the branches instructed to take up collections to defray expense of running it and forward to the Bishop's agent, he to supply what is lacking. J. P. Carlile having resigned as Bishop's agent, he was tendered a vote of thanks for past service. Conference adjourned to meet at Underwood, at 10 o'clock a. m., Saturday, August 26. J. Chas. Jensen, secretary.

Southern Michigan and Northern Indiana.—Conference met with the Galien Saints, June 3, with A. S. Cochran, O. H. Story, and Samuel Stroh presiding; William A. Shaub and S. W. L. Scott secretaries. Statistical reports of Knox, Coldwater, Sparta, Marcellus, Alto, Hartford, Hopkins, Clear Lake, Belding, Crystal, Galien, and Buchanan Branches were read, showing a net gain of 9 in district. Of the priesthood the following reported: Elders A. S. Cochran, S. W. L. Scott, W. D. Ellis, M. A. Hill, Francis Earl, Francis Granger, and J. B. Prettyman; Priests F. T. Field, W. S. Omans, W. T. Garver; Teacher D. E. Dunshie. Sparta Branch recommended Bro. F. T. Field to be ordained an elder, which was approved and ordination provided for. Treasurer reported: Due district, October, 1904, \$2.39; paid out, \$6.06; due treasurer, \$3.67. This was provided for. Bishop's agent's report showed total receipts of \$418.47; expenditures, \$391.66; balance due district, \$26.81. A resolution was passed to the effect that the district president confer with the several branches of the district with a view to appointing two-day meetings in same. The following officers were duly appointed: A. S. Cochran, president; O. H. Story and Samuel Stroh, assistants; William F. Shaub and O. H. Story, secretaries. Next conference to meet at Knox, Indiana, at call of district president.

Convention Minutes.

Little Sioux.—Convention convened at Sioux City, Iowa, June 1, 1905. A good delegation was present and the convention was one of interest to all. Bro. T. A. Hougas was with us, giving encouragement and instruction in the different lines of Sunday-school work. A goodly degree of the Spirit was with us from beginning to close. Adjourned to meet at Woodbine, Iowa, October 19, 1905. Annie Stuart, secretary.

Nauvoo.—Sunday-school association met in the gospel tent at Ft. Madison, Iowa, June 2, at 10 a. m., Superintendent G. P. Lambert in chair. Reports were received from the following schools: Rock Creek, Ft. Madison, Burlington, New London, Montrose, and Farmington. Treasurer reported: Balance on hand, \$14.02. The evening program, rendered jointly with the Religio, was well attended and fully-appreciated by all present. Jessie J. Ward, secretary.

New York and Philadelphia.—Sunday-school met in convention June 10 and 11, at Brooklyn, New York, O. T. Christy and Benjamin R. McGuire presiding; E. B. Hull secretary. Four schools were represented: Philadelphia with a membership of 137, Brooklyn 100, Broad River 28, Baldwin 53. On motion the convention was changed from delegate to mass convention. Treasurer, E. B. Hull, reported as follows: Balance on hand at last report, \$8.37; collected December 3 and 4, 1904, \$8.88; expended \$11.50. The Brooklyn school donated their library to the district, with the understanding that they be returned in case the district library should be discontinued. On Sunday four candidates were baptized by Priest Samuel Guilfoxy. On Sunday afternoon an entertainment was given, consisting of singing, recitations, speeches, etc., on Sunday-school work. Adjourned to meet at the same place and time of the district conference, after the September 2 meeting, the hour of meeting to be left to district superintendent. Collections, \$11.11.

Northwestern Kansas.—Sunday-school met near Hill City, Kansas, June 9, 1905, at 2.30 p. m. Called to order by district superintendent, F. E. Taylor; John Teeters was elected secretary pro tem. Schools reporting: Mount Hope and Zion's Hope. Treasurer's report read and accepted. At 8 p. m. an interesting program was listened to. Adjourned to place of next conference to convene the day before conference at 2.30 p. m. Myrtle Coop, secretary, Downs, Kansas.

Mobile.—Sunday-school association met in convention with the Bay Minette Branch, May 19, 1905. Called to order by Bro. W. L. Booker. Two schools reported; Theodore and Perseverance. Superintendent authorized to appoint any one whom he wants when he needs assistance. Fifty cents received from the Theodore School for the General Sunday-school Association. Adjourned to meet at the place of the next conference. Convention will meet at 4 o'clock on Friday afternoon so that the school may have their entertainment at night without being disturbed. Edna Cochran, secretary, Vancleave, Mississippi.

Southern Michigan and Northern Indiana.—Sunday-school association met with the Galien school June 2, district superintendent, Sr. J. H. Royce, in charge. Reports received from Clear Lake, Galien, Coldwater, and Hartford. Several questions of interest to Sunday-school workers were discussed. Next convention to be held at Knox, Indiana, the day prior to district conference. Mrs. Elsie Lockerby, secretary.

Southern Nebraska.—Convention held at Nebraska City, Nebraska, May 13, 1903, A. E. Madison in chair, assisted by W. M. Self and secretary Mrs. K. A. Higgins. A. E. Madison J. W. Waldsmith, delegates to General Convention, gave their reports. Schools reported: Auburn, Nebraska City, Lonetree, Union Bond, and Tecumseh. A bill of 25 cents was allowed secretary. Superintendent, assistant superintendent, and secretary chosen as program committee, authorized to formulate programs, have them printed, and distributed in district. Moved and seconded that we hold but one business session a year, and that this session be the first meeting of the calendar year. Convention adjourned to meet Friday and Saturday prior to convening of district conference.

Pastoral.

To the Saints of the Pittsburg District and Western Pennsylvania: Having been placed in charge of the above-named district, I take this means of getting into communication with all who would like to have ministerial labor performed in their vicinity. I would like to hear from any one who has friends or relatives in this field whom they would like to have our ministry call upon and take the gospel to them. It is our purpose to push the work as much as possible throughout the field, and to accomplish the most possible good. We ask for the assistance of the local ministry as much as they can give us. We earnestly ask the ministry to push the work as much as possible out into new fields.

The ministry will labor as follows for the present: Bro. I. M. Smith and Bro. Koehler with the tent, Bro. R. Etzenhouser in Monongahela Valley with Fayette City as basis of operations, and Bro. J. Craig in Chester and vicinity. Bro. J. Hollibaugh will labor with me for the present.

Let us all work together for the success of the cause of Christ,—members, local officers, and missionaries, each in his or her special duties, and we will see at the end of the conference year that the gospel has made progress. My address will be, 97 Elm Street, Sharon, Pennsylvania. Your brother,
R. BALDWIN.

Through an oversight the names of Brn. W. T. Bozarth and A. A. Baker were not mentioned in the list of appointees to Colorado in my communication to the Saints of the Rocky Mountain Mission. They were, however, duly appointed, and will be expected to labor as hitherto in that mission.

WM. H. KELLEY, Missionary in Charge.

The Bishopric.

NOTICE OF APPOINTMENT OF BISHOP'S AGENT.

The Saints and friends of the Kewanee District will please take notice that upon the resignation of Bro. William R. Norris and upon recommendation of the district conference at its June meeting, Bro. James Norris, 1009 North Grace Avenue, Kewanee, Illinois, has been duly appointed Bishop's agent in and for the said district of Kewanee and authorized to perform any and all duties usually devolving upon said office in and for the same.

Bro. William R. Norris resigns by reason of being called away from the district; and, for his willing and useful work in the past, the Bishopric extends its thanks and solicitations, and trusts that the Lord may bless and direct him in his labors in his new fields.

We also urge upon members and friends of the Master's cause in said district to aid the present agent in his work and to

aid the work of said district as they may be able to do so, as provided in the law of Christ.

Trusting that the Lord may bless every one of goodly desires and goodly effort as they labor together for the good of the gospel cause, I am, in behalf of the Bishopric,

Very respectfully,

E. L. KELLEY, Presiding Bishop.

LAMONI, Iowa, June 19, 1905.

Notice of Appointments.

Notice is hereby given that in pursuance of missionary reference to the Presidency and Bishopric, Bro. William H. Kelley, of Indiana, has been duly appointed to the British Isles Mission. It is expected that he will sail with Brn. Rushton, Anderson, Becker, and LaRue from Boston, July 4, on the Ivernia. Bro. Kelley and these brethren will sail with the confidence of the church in them on their appointed missions.

JOSEPH SMITH, for the Presidency.

LAMONI, Iowa, June 19, 1905.

Bro. George Stover is hereby authorized to labor in Northern and Eastern Michigan Districts, and is commended to all with whom he may meet in his ministerial career, the Presidency and Bishopric concurring.

J. W. WIGHT, Missionary in Charge.

JOSEPH SMITH, for Presidency.

E. L. KELLEY, for Bishopric.

Lamoni Stake Reunion.

The Lamoni Stake will hold its annual reunion in the Dancer Grove, one mile south of the city of Lamoni, beginning Friday, August 4, and ending Sunday, August 13, 1905. The reunion grounds include forty acres of timber, well located, healthful as a site, with good drainage, and abundance of pasture. This reunion will furnish an opportunity to visit Lamoni and to enjoy a good time among the Saints of the stake. Full particulars concerning rental of tents, and other items of entertainment, will be duly announced. Good speakers and other features necessary to a successful program will be provided. Saints and friends everywhere are invited to attend and enjoy this reunion, which we hope to see one of the best ever held. Make your arrangements early and meet with us. Come one, come all.

Signed,

D. C. WHITE, President,
R. S. SALLYARDS, Secretary,
JOHN SMITH,
F. B. Blair,
C. H. JONES, Committee.

LAMONI, Iowa, June 23, 1905.

Reunion Notices.

Reunion of the Southern Wisconsin District will convene at Madison, Wisconsin, beginning August 26, and ending September 3, 1905. We have secured the grounds as last year, also some additional land, so that there will be plenty of room. We hope now that all the Saints will sacrifice all worldly amusements and attend the reunion and so gain a degree of spiritual strength that will be hard for you to obtain elsewhere. Further information will be furnished later on. J. O. Dutton, Geo. J. Brookover, for committee.

The Massachusetts District reunion will convene at Touisset, Massachusetts, August 5, 1905. Orders for tents should be in our hands not later than August 1, 1905. Tents 10x12, \$2.75; 12x15, \$3.25; cots 25 cents each; commissary board the same as last year, twenty-one meals, \$3.50; children under twelve years, half price; between twelve and fourteen, 50 cents extra; and all over fourteen years full price. Those attending should have all luggage checked to Touisset, Massachusetts. Touisset is about midway between Providence and Fall River. Trains run in each direction every half hour; good connections from all places, six mails daily. Those sending baggage should send it via Fall River, instead of Providence, as at the latter place it would have to be trucked across the city, and would cause extra expense. The camp-grounds are situated on Mount Hope Bay; salt water, a good beach, bathing, boating, fishing, clamming, etc., for those who desire it. There is a large field for baseball and other sports. Plenty of good spring water for all, good shade, and in fact everything to make it a first-class camping-ground. The prices from the different branches are reasonable; they are as follows, mileage: Attleboro (via Providence) 35 cents, Boston \$1.10, Brockton 50 cents, Cranston 25 cents, Dennisport (via New Bedford) \$1.30, Haverhill \$1.75, Little Compton 15 cents, Fall River 15 cents, New Bedford 30 cents, Providence 15 cents, Plymouth (via Providence) \$1.15, Plain-

The Saints' Herald.

ESTABLISHED 1880.

Published every Wednesday. Subscription price \$1.50 per year in advance. When payment is made, the date on yellow label always shows the time to which you have paid, or the time when your subscription expires. If not changed within a month after payment is made, notify us. The paper will not be sent to persons who are six months in arrears, unless special arrangements are made.

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

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

Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 40 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.

For advertising rates apply to the business department.

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

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

ville 40 cents, New York (via new line Fall River) \$1.10. President R. C. Evans will be in attendance, also F. M. Sheehy, F. G. Pitt, W. W. Smith, and others. F. P. Busiel, president of committee, 153 Pearl Street, Somerville, Massachusetts. W. A. Sinclair, secretary, 135 Swindells Street, Fall River, Massachusetts.

Second Quorum of Elders.

Dear Brethren: I have this day mailed to each member of the Second Quorum of Elders a circular letter of names and addresses. If any member fails to receive one, please let me know, so that I may mail you another.

F. C. WARNKY, Secretary.

2424 Wabash Avenue, KANSAS CITY, Missouri.

Two-Day Meeting.

There will be a two-day meeting held on the lake shore, three miles south of Forestville, Sanilac County, Michigan, July 3 and 4, 1905. Parties coming by train please notify Bro. Moses Robinson, Palms, Michigan, R. F. D. No. 1, and you will be met at Palms Station.

UBLEY, Michigan, June 17, 1905.

WM. DAVIS.

Corrections.

By error in the preparation of copy the name Fuller was substituted for Tuttle in the death notice of William E. Tuttle, of New Canaan, Connecticut, on page 575, issue of June 7. We regret the mistake.

Notices.

Any one desiring the services of the stake tent this summer will please correspond with W. H. Kephart, Lamoni, Iowa.

The Saints at Portland, Oregon, have rented a large hall known as the "Lion's Hall," at the corner of Russell and Williams Avenue, third floor. Meeting will be held there as follows: 10 a. m., Sabbath-school; 11 a. m., preaching, and again at 8 p. m.; also the gospel tent will be used all summer in some part of town in charge of Elder N. V. Sheldon and Henry Sparling.

Conference Notices.

Southern Indiana will convene with Hope Branch, near Derby, Indiana, July 15, 1905. All that come by river get off at Soddrell's Landing, and all by railroad at Stephensport, Kentucky. D. H. Baggerly, district secretary.

Conference of the Texas Central District will meet at Texas Central Branch July 25, 10 a. m. Let all the priesthood of district and branches send their reports to Johnnie Hay, assistant secretary, Hearne, Texas, at least six days before conference meets. E. W. Nunley, president.

Born.

Born to C. O. and Ruth M. Leeka, at Custer City, Oklahoma, May 4, 1905, a son. Blessed May 25,

Died.

ALVORD.—Near Hanford, California, June 3, 1905, Sr. Adeline Alvord, wife of Mr. Jesse Alvord. Sr. Alvord, whose maiden name was Kerns, was born near Council Bluffs, Iowa, July 4, 1859. She leaves a husband and three children (by a former husband, Mr. William J. Champlin) to mourn her departure. Funeral-services at the residence by Elder Joseph Flory. Deceased was a member of the W. R. C. and of the degree of Pochahontas, under whose auspices services were held at the grave.

GORTON.—June 19, 1905, at Sandwich, Illinois, Charles Short Gorton. Was born at Chicago, Illinois, June 11, 1880. Met his death by accident, being hit by a train at Sandwich, Illinois, while passing over the railroad crossing. The deceased was baptized into the Reorganized Church, October 2, 1892; was an adopted son of Bro. and Sr. Wilson L. Gorton of Plano. Funeral from the Stone Church at Plano. Sermon by Elder E. M. Wildermuth, assisted by Henry Southwick.

MILLER.—At Aledo, Illinois, May 9, of consumption, Sr. Sarah Francis Miller, nee Terry; was born November 23, 1858, at Millersburg, Illinois. She was married to T. C. Miller, April 2, 1874; united with the church March 11, 1874, and lived a consistent Christian life. She leaves a faithful husband and two sons, three brothers and two sisters to mourn their loss. She lost two children in infancy. Funeral-sermon by Elder D. S. Holmes.

HINKLEY.—Clara Belle, daughter of Sr. Lizzie M. Hinkley at her home in Davenport, Iowa. Deceased was born November 16, 1893, died May 23, 1905. She suffered a lingering and very distressing illness. Funeral-service at the house conducted by W. E. LaRue.

MAYER.—At Lucas, Iowa, May 27, 1905, Bro. Fergus Mayer, aged 65 years, after over two months of suffering. He first received injuries in the mine, then an attack of pleurisy, resulting in his death. He obeyed the gospel in 1897, remaining firm in the faith. He leaves a wife and five children to mourn their loss. Funeral-discourse by Elder J. R. Evans, assisted by Elder George Thorburn, to a large congregation.

MERCHANT.—Hortensia Patrick; born March 30, 1824, in Franklin County, Massachusetts; died April 29, 1905, aged 81 years. Removed to Kirtland, Ohio, in 1843, and to Nauvoo in 1844, where she was united in marriage to Lucius Merchant, both having united with the church in 1843. Came to Harrison County in 1851, living on the same homestead from that time until death. Her husband died in 1895. Nine children were born to them; five sons, and one daughter remain. She is mourned by old settlers, friends, and Saints. Funeral-services May 1, from Saints' chapel, Magnolia, Iowa, D. R. Chambers in charge. Her last words were, "God be with you till we meet again."

HUGHES.—Margaret Hughes was born April 14, 1833, at Merther Tydfil, South Wales; was baptized into the church at the age of fifteen, lived a faithful, devoted, and consistent member thereof until her death. In 1849 she was married to Daniel Jones, from which union two children were born. She emigrated with her husband to America in 1854, landing in St. Louis, January 21, 1855, where her husband died three months afterwards. August 12, 1855, she was married to David Davis; to them were born thirteen children, of whom only one daughter, Hannah, now survives. Being again widowed she was married to Richard Hughes, October 1, 1883, and they lived happily together until her death in St. Louis, May 20, 1905. Funeral from Saints' chapel, at Cheltenham, May 23, Elder R. Archibald officiating. Sr. Hughes had endeared herself to all by her consistent, faithful life and is sincerely mourned by those who knew her. She has gone to her sure reward, leaving with us a noble example of a godly life and duty well performed.

Addresses.

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No. 13 26-2

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The Saints' Herald

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

Volume 52

Lamoni, Iowa, July 5, 1905

Number 27

1905
O'Hayes

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

JOSEPH SMITH - - - - - EDITOR
 LEON A. GOULD - - - - - ASSISTANT EDITOR
 FRED'K M. SMITH - - - - - CORRESPONDING EDITOR
 Entered as Second-class Mail Matter at Lamoni Post-office.

Editorial

TRACTS.

We are receiving a number of tracts from different writers in response to our request some time back; but we are sorry to state that writers of quite a number of these tracts have failed to keep within the limit of the number of words we requested them to do. The result is that we can not use them for the purpose designed. We have neither the time nor the inclination to take those that are too long and cut them down to the length desired. It would result in a failure to give the writer's sentiment and argument, and would injure the symmetry of the whole.

Our request was for manuscript suitable for four-page tracts to contain about the number of words of one full page of the HERALD. We made a calculation of six hundred words to a HERALD page. This was not correct. There are nearer eight hundred. But it ought to be easy for a writer to select a full page, (not one all in small type,) in the common type and count it, then cut the intellectual garment according to the pattern. We have counted the words in some of the tracts received, and find that they exceed the requested limit from two to four and five hundred words. Some are within the limit and are quite good material for the object designed.

If those who have sent us manuscripts have copies of their work, as they should have, we suggest that they overhaul them and put them in shape. If we can have from one to six good tracts of the size required, by different writers, we will have none too many, and it will be all the better, for then we will have variety of treatment which will make the series interesting.

We have as writers, Brn. C. Derry, J. D. Erwin, Alvin Knisley, W. S. Pender, A. E. Madison, E. E. Long, John Reynolds, J. C. Grainger, J. A. Tanner, W. H. Greenwood (Sheffield, England), L. G. Gurwell, and others; but the suggested topics are not all covered, and there is room for more. Of course, we must use the best, and as Bro. Pender writes in submitting his, "You will doubtless be receiving several on each subject; if any is better than mine, choose the best, and put mine in the waste-basket; the best is none too good." So send them along; it will be good study, and educational anyway.

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DON'T brood over the past, or dream of the future, but use the instant and get your lesson from the hour.—Success.

FROM THE CADILLAC "NEWS."

The following written by Bro. E. A. Goodwin is from the Cadillac (Michigan) *News*, for June 16, 1905, and by its insertion speaks well for the good citizenship of the Cadillac Saints, and the liberality of the *News*:

Joseph Smith, the founder of the church, was born in Vermont in 1805, and, after founding the church and living to see it grow in the space of fourteen years to a prosperous society numbering two hundred thousand communicants, he was killed June 27, 1844, by a mob in Carthage, Illinois. Brigham Young, in 1852, gave to the world a document which he affirmed was a divine revelation, and which he said was given by the Lord to Joseph Smith back in 1843. This statement of Young is largely the authority for the charge that has been urged against Joseph Smith as being the author of polygamy in America. Disputes have been long and many. Sons of Joseph Smith, who are also members of the Reorganized Church, repudiate polygamy and the charge against their father of introducing it, and declare it was a forgery of Young. The Cadillac conference press committee furnishes a statement from Walter Wellman in the *Chicago Record-Herald* of March 14, 1904, where, in speaking of the testimony of Joseph Smith, of Utah, before the Senate Committee upon privileges and elections, in which the witness charged the founder of the church with the introduction of polygamy, Mr. Wellman says: "The members of the Reorganized Church and their friends of similar societies in Michigan and other Western States are imploring the committee to give them a chance to prove that President Joseph F. Smith, of Utah, bore false and outrageously unjust witness against the original Joseph Smith. It is not probable that the committee will accede to the request to open up this old controversy. But a member of the senatorial committee who knows something of the high character of the monogamist Latter Day Saints says he has personally examined some of the evidence which has been submitted to the committee, and he can find no proof whatever that President Smith was correct in saying that Joseph Smith had introduced polygamy into the church. On the other hand, he finds almost conclusive proof that Joseph Smith did nothing of the sort, and that the founder of the church neither practiced nor preached polygamy." One thing we do know, that whether Joseph Smith taught polygamy or not, his son, the president of the Reorganized Church, repudiates it, as do his followers.

COLONEL W. P. HEPBURN, CONGRESSMAN FROM
EIGHTH IOWA DISTRICT, IN HONOLULU.

Bro. G. J. Waller sends us a copy of the *Pacific Commercial Advertiser* for June 8, 1905, in which is reported some of the things said by Colonel Hepburn in an interview for the *Advertiser*. One of them we give below:

THE MORMON QUESTION.

Colonel Hepburn incidentally referred to Utah and regretted that the Mormon question had been so prominent before the nation. He was of the opinion, however, that the church authorities in Utah had been guilty of bad faith in keeping a promise made many years ago, that polygamy should no longer be practiced. Colonel Hepburn admired the younger element of the church, which had combated the church authorities on this crucial issue and for which many had been excommunicated. He named among others, ex-United States Senator Frank Cannon, now editor of the *Salt Lake Tribune*, which is waging a fierce war on the polygamous Mormons, as one he had known in Congress and for whom he had a good deal of admiration.

Colonel Hepburn said he came from Clarinda, Iowa, near which was the home of the reformed Mormon church, a church which believes in the doctrines of Joseph Smith, but has never believed in polygamy. This is the sect of which G. J. Waller is the head in Honolulu.

"The son of Joseph Smith lives near me," said Colonel Hepburn, "and I have great admiration for him, too. He is a man of excellent qualities. The people are thrifty and make good citizens."

It is always pleasant to know that the public representative men of our time who have had an opportunity to know the men and communities of the church, and have a just right to speak of them, will, if they have occasion to, speak of them well.

Bro. Waller would feel encouraged by the attitude of Honorable Hepburn towards us and our associates.

"THE TRAGEDY OF THE MORMON WOMAN."

Speaking of "The tragedy of the Mormon woman," a serial begun in the July number of the *Housekeeper*, published at Minneapolis, Minnesota, the *Salt Lake Tribune*, edited by Frank J. Cannon, who was lately excommunicated by the "heirarchy," as he calls it, for denouncing President Joseph F. Smith through the press, says:

The *Housekeeper*, a magazine for women published at Minneapolis, with a wide circulation in the homes of the United States, is making most aggressive warfare against "The tragedy of the Mormon woman."

One of its editors visited this State and, from investigations which she conducted here, is giving her views to the women of the country. Naturally, the editor, Marion Bonsall, treats of the domestic life—with polygamy as the paramount consideration in her view.

While plural marriage is not the most significant evil of the present hierarchical system, we at home must not lose sight of the fact that it is a "tragedy." The young women who have been dragged into polygamy during the recent years stand imperiled of the destruction of all their hopes in this mundane sphere. Hundreds of them have been married, as they believe, under sanction of the church. For the sake of their faith they have violated law and all the sentiments of the country, and have set themselves in a class separate from the womanhood of the nation. The only compensation, the only protection, the only hope which they could have in such a state would be in a recognition by the church of their status as wives, and a continued recognition of that status and of the sanctity surrounding the birth of their children throughout all the generations of this existence. But that recognition will be withdrawn from them in the near time to come. It is true that the church will soon be compelled to avow in words what it has avowed in facts, that plural marriages have been solemnized with church sanction since the manifesto. The cases are so many, and the knowledge of the circumstances surrounding these cases is becoming so general, that the church will be compelled to protect its apostles who have solemnized these marriages by declaring publicly that the revelation commanding plural marriage is the authoritative word of God, and that the manifesto is not a binding document. And in making such a statement in plain words and publicly, the church will only be declaring openly what is put forward and thoroughly understood in private conversation.

But the epoch of recognition will not be a period of long duration. A short, sharp conflict will ensue and polygamy will be once more abandoned—or else the polygamists will seek

shelter other than that afforded by the United States flag. In such event the church will repudiate the illegal unions, and the young women who have entered into that relation since the manifesto will find that they are without social status in the land of their birth; and they and their offspring will be, like Hagar and her child, sent into the desert of despair.

It is a horrible tragedy to go on under our eyes day by day. Every one knows what the end must be. All kind-hearted people must mourn that in the midst of an intellectual and Christian people, such as Mormons profess to be, there can exist this shameful betrayal of womankind, from the consequences of which they can not escape. Long before the majority of these girls can reach middle life or old age the whole system of plural marriage will have been abandoned by the Mormon church, and these women and their offspring will be of a class as designated by Doctor Talmage, when he went to Washington and declared, by authority from the Mormon church, that a plural wife since the manifesto could not hold any but illicit relation to her "husband" in the eyes of the church.

It would seem as if Joseph F. Smith must have more to answer for than any other living leader of men. Day by day and year by year, to protect his own selfish relations, he has permitted young people to plunge into this abyss of horror, from which death is the only escape.

If the cry of their misery can reach the eternal throne an awful change will await him when he stands at the judgment-seat of God. All his pretensions, of self-righteousness then will be of no avail. The torture which he has caused, the tragedy which he has perpetrated in the lives of others, merely that his own sin might have company, will appear a naked deformity, and his satanic self-satisfaction and self-praise will be of no avail in that dark hour.—*Salt Lake Tribune*, June 28, 1905.

The "Tragedy of the Mormon woman," in the *Housekeeper*, is written by Miss Marian Bonsall, one of the editors of the magazine, and she gives a graphic account of conditions in Utah as she sees and understands them. Speaking of the probable reason for the continued toleration of polygamous practices in Utah, she says: "Why, then, you say, do not the intelligent women of Utah refuse to submit to this unspeakable degradation? Why do not the fresh young women, and the brilliant young men of the State stamp out this relic of barbarism? I will tell you. First, because polygamy is in their blood. Second, because polygamy is their religion. Third, because to denounce polygamy would be to cast reflections, of the most horrible character, upon the virtue of the mothers and the honor of the fathers." Of the three reasons, the latter is undoubtedly the most potent. Further along, Miss Bonsall says, "And there is another reason also. The Mormon woman DOES NOT DARE, for the sake of peace in her home, good standing in her church, and the reputation of her character, to make complaint against her bondage in Mormonism. Blood atonement, beyond all doubt, is done with in the Mormon church for ever. The Mountain Meadow Massacre could not and would not be repeated by the Mormon authorities to-day. But the Mormon church will kill a man's business and it will ruin a woman's social standing."

This writer promises to tell next month, something

of what the Mormon woman "submits to in the religion of the prophet Joseph Smith." She should have said, "the usurper, Brigham Young," for there is the widest difference between the religion of Brigham Young, and the religion introduced by Joseph Smith, the prophet. In the latter religion there is no submission, in the sense in which she uses the term, and no man or woman is brought under bondage to sin and degradation by an adherence to its tenets; but instead is made a free man or a free woman in Christ. L. A. G.

GRAFT.

It is truly distressing to contemplate the extent to which graft and greed have gained a foothold in political and business lines of life, and almost every day some startling revelation is made of corruption and fraud that has been carried on under cover in some department of life. An exchange says, "The hunt for graft is becoming general throughout the country. Graft in various forms is so prevalent that it is a menace to the safety of the country." When we are confronted with the disclosures that are daily being made, it would seem that it were no exaggeration to say, "The hand of graft is at the nation's throat." Surely we are living in the age that Paul foresaw when he said, "In the last days perilous times shall come," when men would be covetous, trucebreakers, and traitors.

And yet it is a most hopeful sign that fraud, corruption, bribery, graft, and other forms of dishonesty are being brought to light, and the greed of man is being made known. Each succeeding issue of the various newspapers and magazines contains an account of some new fraud exposed, or new complaints and charges made of alleged betrayal of trust imposed. Truly the secret acts of men are being spoken from the housetops, as it were.

The publicity of the post-office frauds, and the exposures of the St. Louis and Milwaukee hoodlums, of the perfidy of the strike instigators and strike leaders, of the reeking corruption of the legislatures, and of the lawlessness of officials in corporate institutions and financial circles, are all evidences that the influences are at work to purge these evils from our midst. The apathy and easy-going indifference that has made possible the developments of these great national and business evils to such an extent, is giving place to a determined effort to bring to account the plunderers of the people. The struggle has begun almost simultaneously in the various cities of the United States. What will be the outcome? Time will tell.

It is not only in political and business circles that evidences of fraud and corruption are being brought to view; but in religious circles the same spirit seems to be working, and we should hail with joy

the signs that indicate an upward tendency. Evil-doers find it more difficult to cover up their secret acts; their fraudulent practices are being presented to the public mind in a more vigorous and fearless manner than ever before. And the forces which are working for the uncovering of evil and wrong, whether in the world, the world's churches, or in the church of God, are certainly in harmony with the mind of God as revealed in his word to us. The church at one time, to an extent, entered into darkness, and partook more or less of the evils of the world, which led finally to the latter-day apostasy. And the influences have been at work uncovering, and bringing to light the frauds perpetrated upon a trusting people, as the Lord said they would: "And liars, and hypocrites shall be proven by them [the inhabitants of Zion], and they who are not apostles and prophets shall be known."—Doctrine and Covenants 64:7. For we see that the spirit, which has begun to work in the world, has been and is yet working to expose the shame of those men who led away the people of God and introduced the abominations that have brought reproach upon the work of God; and the inhabitants of Zion are able to prove them, and those who were not true apostles and prophets in the past have been made known.

What men have done, men may do; and a careful consideration of these things should teach us this important lesson: That it is possible for men, to-day, as then, to forget in a measure their covenant with God, and partake more or less of the influences of the world surrounding them; but it should also be remembered there will surely come a reckoning time, if not in this life, then in the life to come, "and liars and hypocrites shall be proven," for this divine statement applies to all time future from the date upon which the revelation was given. Hence, the wisest course is to make our lives, daily, conform to the rules of spiritual uprightness, as we may be given grace and ability to understand it, coupled with a humble walk before the Lord of all. L. A. G.

EDITORIAL ITEMS.

It is said that \$1,500,000,000 is spent annually for intoxicants in this country; \$1,500,000,000—to curse the homes of the United States!—*Lamoni Chronicle*.

Yes, and a lot of Christians (?) will, by their vote, sanction the business, hoping to share in the benefits of the "curse." Vain hope!

LAFAYETTE, Indiana, June 23.—[Special.]—Charles B. Landis, congressman from the Ninth Indiana District, addressed the convention of the Chicago Synod of the Evangelical Lutheran Church to-day.

"I would no more think of sending my boy to a city to college with the unrestrained influence of the university of to-day, than I would of sending my

daughter to Paris without an escort," was the sweeping assertion he made in an argument in favor of the small town for the college.

He severely arraigned cities where colleges are located and said the environments of the students contain contaminating influences which never are found in the smaller town.

He said: "I am a firm advocate of the small college. I would send my son to the small college, even though some one would give him free tuition to the large college or university. I prefer the small town because of its influence."—*Chicago Tribune*.

It does not take a man-made law to define a moral wrong.—*The Commoner*.

And no amount of human legislation, in church or state can make wrong right.

"Watch ye and pray, lest ye enter into temptation." "If therefore the light that is in thee be darkness, how great is that darkness!" It is by yielding to the tempter that we are led into darkness, and we should be on our guard constantly. We are never in greater danger of being led into darkness than when we think we are perfectly safe, but that it is our brother who is in danger.

Bro. Jasper O. Dutton writing from Flora, Wisconsin, reports excellent work and some interest manifested by the hearers of gospel work there. Eleven baptisms and others to follow by himself and Bro. George Brokaw. We are glad these young brethren are having success in their labors.

That "the wisdom of their wise men shall perish," and is perishing in more than a religious sense, is evidenced by the following clipping from the *Chicago Tribune*, June 18, 1905: "Paris, June 17.—For many a year archæologists have expatiated on the wonderful constructive skill of the ancient Romans as shown by the aqueduct of Chaillot and papers on the subject were read before many learned societies. They observe a discreet silence now for the reason that in the archives of the Hotel de Ville it has been discovered that the aqueduct is comparatively modern. A document, the authenticity of which is undoubted, shows that it was constructed by Bernard Palissy in 1567 by order of Catherine de Medicis."

California oranges are now growing on trees at the Lewis and Clark Exposition. The California commission dug up several trees bearing the fine yellow fruit and took them to Portland, with considerable quantities of earth about the roots. Set out in boxes they attract much attention.

Original Articles

TRUE HONOR.

SERMON BY I. M. SMITH, AT INDEPENDENCE, MISSOURI,
MAY 7, 1905.

(Reported by Marie Morgan.)

The text of scripture which I have chosen as a foundation or starting-point for the remarks I may make will be found in the eighteenth chapter of Proverbs, twelfth verse: "Before destruction the heart of man is haughty, and before honor is humility."

If you will allow me to put that in my own words I will word it like this: "Haughtiness goes before destruction; humility goes before honor." The same thought is presented in the fifteenth chapter of Proverbs, and elsewhere in the writings of Solomon; but I shall attempt to prove, from other writers, that the principle is true, and that honor can not come to us unless it is preceded by humility. We can never attain unto honor unless we first possess that humility which God requires of his creatures. You remember the statement of the apostle Paul, found in 2 Timothy 2:20, 21 that "in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honor, and some to dishonor. If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the Master's use."

In a *great house!* Now the church of God is "the house of God." The apostle says, in speaking of Christ, that he is "a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end." We believe, then, if we hold fast this confidence and this rejoicing of the hope firm unto the end of our lives, that we are "the house of God," and I think there will be no doubt in your minds that "the house of God" is, indeed, a great house; and hence, in this house of God will be vessels of honor and vessels of dishonor, and the vessels of honor are those who have purged themselves "from these." But from what? The apostle had been speaking of profane and vain babblings, of error, and of iniquity. If a man purge himself, then, from these profane babblings, from error, from iniquity of every kind: if he "purge himself from these" he shall be a vessel of honor; but, in order for us to attain unto this honor, and become a vessel of honor in the house of God, it is necessary for us to seek for this honor. The apostle in writing to the Romans, declares in the second chapter, seventh to tenth verses, that God will reward every man according to his works, according to his deeds:

To them who by patient continuance in well-doing seek for glory and honor and immortality, eternal life: but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil; of the Jew first, and also of the Gentile; but glory, honor, and peace, to every man that worketh good; to the Jew first, and also to the Gentile.

But they who "seek for glory and honor," and seek it in the right way, by doing good: not by spasmodic efforts in doing good; but who "by patient continuance in well-doing" seek for this glory, honor, and immortality,—they are the ones who are to be granted this honor, this eternal life.

If you will permit, I will relate a story I read several years ago regarding a colored brother. He was going from church one Sunday and was overtaken by a judge, who made no profession of religion, and the judge asked him where he had been. He said, "I have been to church." "What church do you attend, Uncle Billy?" "Why," he said, "I attend the Presbyterian Church." "Oh! Do you believe the five points of Calvinism?" "Well," he said, "I don't know anything about the five points of Calvinism." "Well, you believe if a man is elected to salvation he will be saved, and if he is elected to condemnation he will be condemned?" "Oh, yes. Yes, sir, I believe that." "Do you think you are one of the elect?" "Yes, sir, yes, sir." "Well, Uncle Billy, do you think I am one of the elect?" "Well," he said, "I don't know, judge." "Well, tell me what you *think* of it. Do you *think* I am one of the elect?" "I will tell you, judge. I never heard of a man's being elected before he was a candidate." Now that is the thought here. You will never be elected to honor and immortality, until you become a candidate, until you seek for it, and seek for it "by patient continuance in well doing"; and, by so seeking, you shall be elected and crowned with this honor. Perhaps you may not receive a fullness of it in this life, for the apostle Peter in his first epistle, first chapter, seventh verse, exhorts the saints and makes a statement, in his exhortation, like this, "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." The trial of your faith may be found unto this honor and glory. But when? "At the appearing of Jesus Christ."

Now it may be possible that some of you are asking, What is honor? and what kind of honor is it that is spoken of here? Well, the psalmist David tells us what kind of "honor" it is that belongs unto God's people, in the one hundred and forty-ninth Psalm and ninth verse. Beginning, however, with the first verse he exhorts them to praise the Lord and says:

Let Israel rejoice in him. . . . Let the children of Zion be joyful in their King. . . . Let the high praises of God be in their mouth, and a two edged sword in their hand; to execute vengeance upon the heathen, and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written; this honor have all his saints. Praise ye the Lord.

To bind their kings with chains and to execute the judgment that is written: "this honor have all his

saints." "This honor": the honor to execute "the judgment that is written." The honor to execute judgment upon the nations, upon the people who are transgressors, or who do not come up to the standard required in God's law. And I believe the teaching of the apostle Paul, as found in 1 Corinthians 6:2, 3, is in harmony with this. Paul asks if they would dare, having a matter against another, go to law before the unjust, and not before the saints, and asks further: "Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life?" Here the apostle says that God's saints are to judge, not only the world; but that they are to judge angels. And in the second chapter of Revelation, twenty-sixth verse, it is declared by the angel that appeared unto John upon the Isle of Patmos, that "He that overcometh, and keepeth my works unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron." The rod of iron we understand to be the word of God. Hence, those who overcome shall be made rulers over the nations. Rule them by the word of God. Now the Psalmist says, in the text before quoted, they shall execute "the judgment that is written": rule them by the word of God. And in the third chapter of Revelation, twenty-first verse, it is said again, "To him that overcometh will I grant to sit with me in my throne even as I also overcame, and am set down with my Father in his throne." Christ had to overcome, and then he sat down with his Father in his throne. You and I must overcome, and then we shall sit down with Christ in his throne.

In the nineteenth chapter of Matthew, twenty-eighth verse, is a statement to this effect: "Ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Now "this honor have all his saints," says the psalmist David. It is simply another way of presenting the thought found in Revelation: "They shall be kings and priests unto God and shall reign with him,"—reign upon the earth, reign a thousand years, sit with him in his throne, and sit upon thrones judging the nations of the earth, according as they shall have prepared themselves for this work. This is the "honor" that belongeth to "all his saints."

In the fifth chapter of Hebrews, first verse, we are informed: "For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins." And in the fourth verse he declares that "no man taketh this honor unto himself, but he that is called of God as was Aaron." Every high priest, who is ordained for men in things pertaining to God, may

offer both gifts and sacrifices for sins; but no man can take "this honor" unto himself, only as God shall bestow it upon him. "This honor" may commence in this life, but "at the appearing of Jesus Christ" we shall be crowned with glory, honor, and immortality; eternal life, if you please, if we have been faithful in these things, "by patient continuance in well-doing," and have succeeded in overcoming, and thus preparing ourselves for this high and exalted condition.

But we must remember there are other kinds of "honor" spoken of in the Scriptures, besides this. For instance, in the twelfth chapter of Proverbs the wise man tells us that "he that is despised and hath a servant, is better than he that honoreth himself, and lacketh bread." The man who is despised, then, is better than the man who honors himself; and hence the honor which I bestow upon myself, and the honor which you bestow upon yourself is worse than no honor at all. In fact, it is recognized here as being dishonor,—worse than none. Better be despised than have that kind of honor.

Then there is another kind of honor spoken of by the Master in the fifth chapter of John, forty-fourth verse: "How can ye believe, which receive honor one of another?" So there is an honor that may come to *you* through *me*; there is an honor that may come to *me* from *my brethren*; there is an honor that we may bestow one upon another, the honor of our fellow men. Now Jesus says those who receive this kind of honor can not believe. How can you believe, while you continue to receive this kind of honor?

There is also another kind of honor spoken of in this same verse: "How can ye believe which receive honor one of another, and seek not the honor that cometh from God only?" The honor that cometh from God, must be *sought*, as we showed you before. Those who win that glory, honor, and immortality, must seek for it. If you do not seek for the honor that comes from God only, how can ye believe? the Master asks here.

As we have, then, these three kinds of honor: that which we bestow upon ourselves; that which men may bestow on us, and that which comes from God only, we must decide for ourselves which kind we want, and then act accordingly. If we have the first or the second kind of honor it is worse than none, in many instances, at least; but the honor that comes from God only is certainly what we are seeking for, what we desire.

And this is the honor that the Master had. He said in the fifth chapter of John, forty-first verse: "I receive not honor from men." And in John 8:54, he says, "If I honor myself, my honor is nothing." So he did not have the honor that came from himself, neither did he have the honor that comes from men; but he says, "My father honoreth me and ye do dishonor me." While men dishonored the Son of

God, the Father of heaven honored him. In 2 Peter, and about the seventeenth verse, it is declared through the apostle Peter that he "received from God the Father honor and glory," when there came a voice from the heavens saying: "This is my beloved Son, in whom I am well pleased." Then he received "honor" from the Father; but he received honor, no doubt, at other times.

But did he receive honor before or after humility? We shall let the apostle Paul answer this in the second chapter of Philippians, beginning with the fifth verse, where he exhorts the saints:

Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name. That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

It was after he had "humbled himself" and became obedient that the Father exalted him, and gave him a name that is above every other name; when everything in heaven and earth was placed in subjection to him.

I will call your attention to the fifth chapter of Revelation, eleventh and twelfth verses. Here John says:

I heard the voice of many angels round about the throne, and the beasts, and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.

And in the thirteenth verse it says:

And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.

The Lamb is associated with the Father that sitteth upon the throne, and this is in harmony with what Jesus said, they shall "honor the Son, even as they honor the Father." So you see before Jesus was exalted to this position, he "humbled himself," and "became obedient." Now, in order for us to attain unto this exalted position, and enjoy the honor of sitting with him in his throne, being kings and priests unto God, and reigning with him, it will certainly be necessary for us to follow his example. Hence, in the twelfth chapter of Hebrews the apostle says, beginning with the first verse:

Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him

endured the cross, despising the shame, and is set down at the right hand of the throne of God.

What did he do? Listen! "Who for the joy that was set before him endured the cross." What joy was set before him? We are told that before he came into this world he was in the form of God and, in fact, was equal with God. What more could he ask? What could he require more than that? What then was the joy that was set before him? What would bring him more joy than to be in the form of God and to be equal with God? Evidently it was the thought that millions of intelligent creatures would be redeemed from death, through his suffering, and would be exalted to occupy this high and holy position with him; be like him, when he shall come in his glory. It was the joy of lifting others up, redeeming them from sin and death, and making them godlike and Christlike, worthy to reign with him. It was the joy of doing good unto others. It was this joy that was set before him, which caused him to be willing to endure the cross, despise the shame, and endure the humiliation which was heaped upon him. It was this that caused him to suffer himself to be spit upon, to have his name cast out as evil, to make himself of no reputation. "HUMBLED HIMSELF!" It was this joy that was "set before him," and caused him to do all this for us.

Now the apostle says, "looking unto him." And, if we are to "look unto him," it is evidently for the purpose of following his example. Hence we read in the writings of the apostle Peter again, 1 Peter 5:6: "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time." The trouble is we want to be exalted *now*; and because God does not exalt us, when we think we ought to be exalted, we sometimes try to exalt ourselves, and the result is always the reverse. "Humble yourselves," the apostle says, "under the mighty hand of God, that he may exalt you in due time." Just wait patiently until *his* time comes, and then the exaltation, the honor, will come; but remember that *humility* goes before honor. Remember that before we can attain unto this honor, we must be humble, meek, and lowly like the Master. "Come unto me, all ye that labor and are heavy laden, and I will give you rest." "I am meek and lowly of heart," he says. Come and "learn of me," and "ye shall find rest for your souls." Looking unto Jesus as the author and the finisher of our faith, and learning of him, learning to be meek and lowly of heart, will give us rest for our souls; and we surely can not find rest for our souls in any other way, because this, and this only, will bring the "honor" that comes from God to man. This will bring the exaltation that is promised unto God's children in the world to come.

In the fourth chapter of James, tenth verse, he says, "Humble yourselves in the sight of the Lord,

and he shall lift you up." Remember the humbling is to be done by ourselves. "HUMBLE YOURSELVES." The lifting up, the exalting, is to be done by a higher power. When we humble ourselves, the "honor" comes from God; and it can come from no other source.

In the writings of Luke there are one or two instances to which I wish to call your attention as examples of this. For instance, in the eighteenth chapter, beginning with the ninth verse, and reading to the fourteenth verse:

And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others: Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortionists, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other; for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

Better to be despised than to exalt yourself, says the wise man. And Jesus says, "If I honor myself, my honor is nothing." The Pharisee trusted in himself; took the honor unto himself, or tried to, at least. The publican, on the other hand, was so filled with shame and humiliation, at the thought of coming into the presence of God, that he could not even lift his eyes to heaven, but smote upon his breast and said, "God be merciful to me a sinner"; and Jesus said, "I say unto you that this man went down to his house justified rather than the other; for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted." In other words, every one that is haughty shall be dishonored, and every one who is humble shall be honored of the Lord. In Luke 14:7-11 is another illustration of this principle. Certain ones were striving for the uppermost seats, the most honorable positions; and he warned them against this, especially his disciples, and told them to take the most lowly place. Then when the man who has bidden you, invited you to come, invites you to go up higher, you will be glorified in the presence of all those who sit at meat with thee. On the other hand, if you go and take the uppermost seat, and then the master of assemblies shall come and tell you to come down lower, you will be humiliated in the presence of the audience, for he says, "Whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted."

Now I might quote you text after text, were it necessary, in the teaching of the Savior, in the teaching of the disciples, and in the teaching of the prophets, showing that men who exalt themselves shall be abased, while those who humble themselves shall receive the "honor" that comes from God only.

It is not always easy for us to humble ourselves.

Sometimes we are tried, and sometimes we almost give up. Some of the best of men have found themselves in this condition. The Master himself was severely tried, so much so that in the Garden of Gethsemane he prayed, "If it be possible, let this cup pass from me"; and the psalmist David, in the seventy-third Psalm, says: "But as for me, my feet were almost gone; my steps had well nigh slipped. For I was envious at the foolish, when I saw the prosperity of the wicked." And then he goes on to give us some account of the earthly blessings of the wicked. He says:

They are not in trouble as other men, neither are they plagued like other men. . . . Their eyes stand out with fatness; they have more than heart could wish. They are corrupt and speak wickedly concerning oppression; they speak loftily. They set their mouth against the heavens, and their tongue walketh through the earth. Therefore his people return hither; and waters of a full cup are wrung out to them. And they say, How doth God know? and is there knowledge in the Most High? Behold, these are the ungodly, who prosper in the world; they increase in riches. Verily I have cleansed my heart in vain, and washed my hands in innocency.

In ignorance, if you please. I have done these things in vain. Why? "For all the day long have I been plagued, and chastened every morning. If I say, I will speak thus; behold, I should offend against the generation of thy children. When I thought to know this, it was too painful for me." "My feet were almost gone; my steps had well nigh slipped." "I cleansed my heart in vain," concluded that I was washing my hands in ignorance because, while I saw the wicked prospering on the right hand and on the left, I was being chastened sore every morning. I was being plagued. I was having to suffer all these things, and my feet had well nigh slipped. I concluded I was doing all this in vain, until—until when? "Until I went into the sanctuary of God." Then I understood. Until I went into the presence of my Creator, and received the Spirit that giveth light and understanding. Until the divine nature came down into my soul and lifted me out of myself, or, if you please, until I humbled myself in the dust of the earth and presented myself before God in such condition of mind and soul that he could speak to me; that he could show me the light of his Spirit; could enlighten my mind, heart, and soul, and enable me to comprehend what should be the end of all this; "until I went into the sanctuary of God. Then I understood." "Surely," he says, "thou didst set them in slippery places; thou castedst them down into destruction." And when he came to understand all this, he says, "so foolish was I and ignorant; I was a beast before thee." My heart was grieved and I was pricked in my reins because I had been so foolish and so ignorant. Because I had been like a beast before the Lord;—had failed to comprehend; had failed to understand that I must be humbled in the sight of God before I could be exalted; had failed

to understand that humility goes before exaltation, or honor; and, on the other hand, that haughtiness and pride go before destruction. His enemies had been exalted or had exalted themselves and seemed to prosper and increase in this world. They were exalting themselves, and speaking loftily; but the psalmist says that they shall be destroyed; while the humble, those who go down in the dust of humility before God, and present themselves before him in this manner, shall be exalted. They shall be honored of him.

If you want the honor that comes from God only, honor him. Honor him with what? What have you to give to him? Why give him your heart, to begin with; give him your soul; give him the work of your hands; give him everything you have, for it all belongs to him. And when you do that, even then you have done nothing only what is your duty. Honor him, and he will honor you. Humble yourselves and become obedient, even as the Son did, and then, as God exalted the Son and gave him such a high and exalted position, so the Son will exalt you to sit with him in his throne. He will exalt you to be "kings and priests unto God." He will exalt you to dwell with the high and holy ones in his high and holy place. Remember, then, that haughtiness goes before destruction; that humility goes before honor, and that you can never attain unto this honor, you can never receive this honor, God will never bestow this honor upon you, until you, like the Savior, have humbled yourselves. Make yourselves of no reputation, become "obedient unto death," if need be, and God will raise you up and give you a fullness of that "honor that cometh from God only." But, "before honor is humility."



FOLLOW MAN—HOW FAR?

Is there any man on earth to-day who can tell us what we must do to be saved? I answer, No, and none has been since Christ was here. I know it is common to hear preachers of different sects, even elders in the Latter Day Saint Church, say they can tell us just what we must do to be saved. I am willing to admit that there are some men who can tell us how to become a child of God; but does that give us the knowledge that is necessary in order that we might be saved? I answer, No. When I say, Saved, I mean complete salvation in the first resurrection. If any man can tell us what we must do to be saved, I fail to see the need of the Spirit of God coming to reprove the world of sin, and of righteousness, and of judgment to come. It was to come after Christ should ascend to his Father. He said if he went away he would send it, and it was to guide us into all truth. Can any man guide us into all truth? I answer, No. Then if we are saved we must be guided into all truth and must abide in the truth, and

the truth will make us free; hence the Spirit of God is to teach us all things, and bring all things to our remembrance, and show us things to come.

It is said in the Scriptures that it is life eternal "to know thee the only true God, and Jesus Christ whom thou hast sent." Paul says, "No man can say that Jesus is the Lord, but by the Holy Ghost." Flesh and blood can not give us this knowledge; God alone can do that; and he does it by the spirit of revelation. Paul says we get the Holy Ghost by obeying God, so the proof is conclusive that no man can be saved without the spirit of revelation.

"The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple." A man can teach us the law of the Lord, but he can not give us the testimony of Jesus, which is the spirit of prophecy. It is true, Peter was to tell certain ones words whereby they might be saved; but Paul says, "Our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance."

We are told that as many as are led by the Spirit of God, are the sons of God. Who are the sons of God? Those who are led by men? No, those who are led by the Spirit of God. No wonder Christ told his disciples to take heed that no man deceive them. He knew there would be men in the world and in the church, too, who would try to make us believe they could tell us just what we must do to be saved.

Some may ask if the true servant of God is not to lead us, and if we should not do as he directs. I answer, No. I am afraid to risk him because Christ said, "take heed that *no man* deceive you." I can give you a case in point, found in 1 Kings, chapter 13, where an old prophet lied to another prophet and caused his death. So, I conclude that it is dangerous to put too much confidence in man. If one man will lie, another may do the same thing; and my experience with men has taught me that it is a little risky to believe all we hear, or read on paper.

I am willing to admit that we need officers in the church to teach us in some things; but I can learn faster from their example than I can from their precept. To my mind the church is not progressing as it would if the Saints would make their teaching more effectual by their example.

Some tell us all we have to do is to believe in the Lord Jesus Christ and we can be saved; and at the same time they do not believe half he says, and do nothing that he tells them to do. Others tell us, No, faith alone will not save us, but we must be baptized in water. Others tell us that we must accept all the commandments of God, and at the same time they do not think he will ever give any commandments to the people except those found in the Bible, and they do not keep many of them. I am sorry to say we have Latter Day Saints who will stand up and urge the Saints to obey the law contained in

God's word, and at the same time they observe but a very little of what they are commanded to obey themselves. All such teachings are worth but little, I am sure. Such teachings are not able to condemn the world or save it either. Christ's teachings were a savor of life unto life, or of death unto death. They were made so by his example. So he tells his disciples to wait at Jerusalem till they were endowed with power from on high; that is, they were not to teach without the Spirit of truth. The same is commanded of the elders in the Latter Day Saint Church. They were to obtain the Spirit by the prayer of faith, and if they received not the Spirit they were not to teach. But here is where many, many mistakes are made. More sermons are preached by the elders without the Spirit than with it, hence so much wrangling over words of no profit. Some want to excel. Others want the name of advancing something new.

I have known some elders to get up right after the speaker and contradict what his brother elder had preached. What was the trouble? One must have been without the Spirit of truth. I remember once while I was preaching I told the people that the church was organized April 6, 1830. A brother was impressed, he said, to correct me; and he told the people the Church History informed him that it was organized in 1831, and he hoped the people would overlook the mistake of Bro. Snow in telling them the church was organized in 1830. It was only a mistake of Bro. Snow's head, and not of his heart. In this case the people could see the Spirit of truth was lacking in one of the two speakers. I should have said the three, for after the above brother was through another one gave me a lick or two before he closed the meeting, and asked the people to overlook my mistake in telling them the church was organized in 1830.

I have in mind another brother who went with me to fill appointments. It was at a new place. Quite a crowd came out and the brother was so anxious for the people to find out that he was smart, that every time one would ask me a question he would answer it before I could say anything; and if the question was one he could not answer he would say, "I will let Bro. Snow answer that one for you." And after I had answered it he would say, "I could have answered that just as good as Bro. Snow, but I wanted you to know we both believed just alike." This brother was seated about the middle of the congregation when the time came to open the meeting, talking as fast as he could talk, telling the people that John's baptism was not a Christian baptism, and not a valid baptism; and that Joseph Smith had a breastplate like spectacles, which he wore on his breast, and looked through, and translated the sealed book. When the brother was told that the time had come to open the meeting he remarked to the crowd,

"If you all will just come to my house some time, I will tell you all about it; the trouble is, I know so much about it I can never get through telling it." Now to my mind if the brother had known less and known it better, it would have been better for him.

Pardon me for bringing up one more case. I remember where I had succeeded in opening the work and quite a number had been baptized. A new missionary had just come into the country. He and I were to travel together a while. One Sunday we met with the Saints at a schoolhouse to administer the bread and wine. We had not at this time learned to make new wine from the grapes, hence had bought a quart of old wine, and it was the kind that would have made a fellow feel upward for the ground. There was a large crowd of outsiders present that day, and a good interest there at the time. As soon as I dismissed the meeting the brother grabbed the glass of wine on the stand (and it was nearly full), opened his mouth, and in one swallow it went down; then he grabbed for the bottle that contained the rest of the quart, poured it into the large glass, and it was soon out of sight. I felt bad when I saw the people still looking on at the funny way of the elder. After this we were never able to get much interest in that neighborhood, and do you wonder at it?

I have mentioned the above to try to teach a good lesson by it, and it is this: We should not trust to the weakness of man. Paul said, "Follow me as I follow Christ"; so we must post ourselves on the written word of God and be sure we keep our bodies in a condition that the Spirit of truth may abide with us, then follow no man further than he follows Christ. Where he leads, I will follow. It is always safe to follow Jesus.

I was once diverted by a branch officer in one of the branches in a certain district. They were not getting along very well, and one missionary in charge advised them what to do in order that they might get their branch in better shape. This was just before the General Conference in April. Soon after conference there was another man put in charge, and he advised the same branch officer to do right the reverse of what the other one did. Then the third one came next year and advised a different way altogether to what the other two had done. Two of the above ministers were sub-missionaries in charge. So after the third had advised with the above officer he came to me and asked what to do. He said they had him all tangled up till he did not know what to do. I saw he was troubled and said to him, "Well, brother, I can give you a remedy that will help you out of your difficulty. You can get the three books that are to govern the church, post yourself, and pray the Lord to give you his Spirit to guide you in your work. You will find this the safest way for you." I said, "One of the men who advised with you, drove twenty miles under whip to keep me from

taking part in a little school debate where I was to affirm that there was a chance for a man to be saved after death, telling me no representative man of the church would take that position. Said he knew but one more elder in the church that claimed what I did; and when I asked the sub-missionary in charge if the books did not teach such doctrine, he answered, "They do not." And when I quoted from the Doctrine and Covenants, and proved there was a chance for a man to be redeemed after death, he did not believe it was in the book till I turned to the place and let him read it himself." After that I saw the need of posting myself in church government and doctrine. And my advice is to all branch officers, Study the church books and then you can govern your branches without looking altogether to some one else to tell you how.

After seeing and hearing so much of the weakness of man, I am forced to the conclusion that man is not able to lead us and tell us what we must do to be saved. It was trusting to the arm of flesh that got the church in Utah in the condition it is to-day. They must obey counsel, and it must come through the living oracles. So pardon me, if I refuse sometimes to do everything I am told to do by some who want to command, and see us obey. My motto is to honor all men in their office and calling, but to follow them no further than they follow the law. Everything is to be done in this church by common consent. That is grand indeed. I am truly glad to see the Reorganized Church working under that principle, though it seems at times some lose sight of it. But the principle is there all the same, and the more we work in harmony with it the more we are blessed in our work.

Still in the faith,

C. L. SNOW.

MURRAY, Kentucky, June 10, 1905.

HOW TO CONSTITUTE SAINTS.

MR. JOSEPH SMITH, Lamoni, Iowa.

Friend of Education: You must be convinced that neither "freedom" nor "great problems" in reforms, civil and divine, can be fully realized until the stringent money policy in the first instance, and the unbelief, strife, and hypocrisy in the second instance, are broken.

The present age is an age of literary labor for the advancement of learning, for the propagation of socialism to bring on prosperity, peace, and happiness in the future. The writers are mostly men of noble minds. Their argumentations are, with some exceptions, sound, but very seldom reach the essential point (living point), cause and effect, and what is wanted. For example: Christ's own words, when he spake in parables: when I wanted bread they gave me a stone, when I wanted a drink they gave

me gall, when I wanted fish they gave me a serpent, when I wanted money they gave me a Babylon of words. And so it is with many of us to-day; we do not get what we want.

The late mayor of Toledo, Ohio, Samuel M. Jones, of golden rule fame, did not know, as he wrote me once, what to do with the many poor of his own city, —with the millions of money and everything else in the same. He could not drown them in the Atlantic Ocean, but in the ocean of oblivion he could. What an executive! If he had the mind of Jesus, he would simply ask every one in need of money, "How much money do you want?" because money is the arbiter of all shortcomings, and the only factor in human transactions.

General William Booth, of Salvation Army fame, wanted to know, Why is it, after nineteen hundred years of preaching, the world is not nearer conversion? The answer is, Simply because churches as a rule satisfy themselves with *preachings* instead of *doings*. So it is in politics. Governments satisfy themselves with golden rules and fathomless argumentations.

Let the justice of "rational love" be established, and the peace of "good will" prevail, and out of the strange civilization, out of the criminal jargon of civil courts, out of the wars that fill the earth with waste and slaughter, a new earth of brotherly love could be created.

The world was made that men might be taught to love with reason. The world endures that such love may bring men into association and liberty, because "rational love" is the real universal force. Every other force is a shadow, a popular delusion, and the end always confusion. It is the absence of such genuine rational loving which has brought sorrow, suffering, and distress into the world. If men would work with God, all conflicts would cease. Enmity, competition, and prejudice would be only monsters from which all conflicts arise.

Christianity is passing with its persecutions, inquisitions, —with its errors as well. But the life of the genuine godly people will become a religion, and "such souls" the temple of the Most High. There will be no more masters or powers, but God's immutable laws. Such men can say, "Let there be light," and straight down from the throne of God would the light shine deep into the hearts of unconverted men who do not know Jesus, who says, "Fear God, and keep his commandments: for this is the whole duty of man." This message is the only sane, hopeful, cheering gospel.

There is coming to be an almost universal cry among working people for justice, according to the words in the gospel: We have reaped your harvests and filled your barns, and you have withholden the wages. Cæsarism is still enthroned in all kinds of business, as it was in the Roman Empire. Not

justice, mercy, and love, but force, is relied on to keep things as they are. Cæsarism in the first century knew that it could keep its throne only by slaying such men as Jesus. Later on it found it could keep its place only by perverting their religion so that Jesus became a stumbling-block to unbelievers and a misconception to believers. History repeats itself. Cæsarism now would keep its throne by suppressing all who oppose it. It would drown the voice of conscience, which cries out against tyrannical governments. The writer of this has experienced it to a large extent. He can truly say with Paul, In danger on land and water, many times in prisons, and among false brethren.

There does not exist a single institution on this earth which can escape the scrutiny of the eye of justice. Justice is a solvent which nothing can resist. It has dissolved empires, and it will dissolve every government that is on the basis of "force" and "wrong." And this very justice will dissolve others, whether they are in the realm of manual labor, or in the realm of religion, because mercy and love are alone eternal. And we shall never have anything like peace or prosperity until governments especially have come to the knowledge of God's will. It is knowledge that creates function in both natural and spiritual development. It would be very much easier, if they only knew it, actually, to realize the kingdom of heaven by following Christ, instead of trying to effect a better order by the thousands of thinkings, compromises, and methodical sciences. They ought to have learned long ago that the kingdom of heaven has been at hand all the time through their wanderings in the wilderness of investigations and speculations. Jesus, the prince out of the house of David, found God always in his works. He did not look for him in the abyss of philosophy, like our great men of the past and the present age, who never can find God.

The church of the kingdom on earth would be the common apostolic life,—a life without sin; and a life without sin means: "Love one another." And on this commandment hang all the law and the prophets. The church which stands for special privileges would vanish, with all other monopolies and gorgeous things. The secret chambers will be the religion of the kingdom, the *common good* its shrine,—a healthy, common life, a life in which men are equally fit to choose the work of their own hands, a life in which each man expresses his soul in the thing that he can best do, and finally, when released from toil and pain, the right to meet with the faithful in the kingdom of heaven.

Yours for education,

STEPHANUS MASSOCH,

Teacher of Practical Religion.

HOPEVILLE, Iowa, June, 1905.

"PROBATION AFTER DEATH."

I had supposed that since the able editorial in a late HERALD, and the able article of Bro. J. M. Stubbart in a later HERALD, the doctrine of probation after death would have a good long sleep, and we would find time to preach the gospel to the living; but, from the report of another gun in a still later number, we discover the issue is not dead yet.

After I read the editorial and the article referred to, if I had not written I would not have done so; but my weak effort was written and in the office ten months before those articles came out.

It was good generalship for the writer to attack my article, as it was much the weakest, but I am glad that even it stood the test so well.

Now I do not ask for space in which to reply to the writer, for I can see nothing to reply to. The brother has admitted all that I claimed; that is, that a certain class would be eternally punished. But as the brother has laid claim to the guiding influence of the holy Comforter, and intimates that the books, when properly understood, are in harmony with his theory, I will just ask him to make a little explanation so we can all come to a unity of the faith. The brother will please harmonize the following sayings with his theory:

Therefore ye must be cast off for ever.—Book of Mormon, p. 16, par. 19, large edition.

Into that hell which hath no end.—P. 24, par. 127.

From whence there is no deliverance.—P. 92, par. 19.

Hath no interest in the kingdom of God.—P. 133, par. 12.

As though there was no redemption made.—P. 153, par. 54.

Reap eternal happiness or eternal misery.—P. 188, par. 75.

Eternal as the life of the soul.—P. 278, par. 85.

Can ye pay even one senine?—P. 395, par. 56.

I have given only a few of the many passages I would like to see harmonized with the theory, hoping that an explanation of them would shed light upon others.

My opinion now is that preaching the gospel to men and women here, and then winding up by telling them that if they do not obey it they will have a chance on the other side, is a dangerous doctrine, and only justifies them in staying out of the church, and, as one told me, "having a good time."

It puts me in mind of a case I once knew. A boy was in the habit of going to the creek and going in swimming on Sunday, and the old lady took him to task about it. She said, "Now, Jasper, don't you dare go to the creek to-day. If you do, I'll break every bone in your body. You young rascal, you have caused me trouble enough. You know I don't allow you to go in swimming, especially on the Lord's day; and if you go in to-day you will be sorry for it as long as you live. But, Jasper, if you do go in swimming, don't stay in so long, and get all sunburned, like you did last Sunday."

J. C. CLAPP.

OUR MEAT.

When we take a piece of meat on our plate, notwithstanding the pleasure we enjoy while eating it, thoughts often arise in our minds whether it be really wholesome or whether the animal might not have been diseased.

When we pass through one of those great abattoirs, where thousands upon thousands of sheep and cattle and hogs are slaughtered annually, and see the work of the inspectors, how they examine so carefully every animal, and in some respects at least every piece of meat, and then read the Government reports and the national laws governing the inspection of meat thus prepared for our table, we are forced to the conclusion that all is done that can be done to secure for us absolutely healthy meat, clear from all contamination of disease.

Before the animal is killed it is carefully examined by the Government inspector; and if found to be diseased, a tag is fastened into its ear marked, "U. S. condemned." These condemned animals are at once removed by the owners and disposed of as the law directs.

After each animal is killed, it is again examined by different inspectors for every possible trace of disease; and when one is found that shows evidence of disease, the Government stamp is placed upon it.

These condemned carcasses are placed in a room by themselves that is under the control of the inspector. There they remain until they are "tanked," or removed under supervision to a rendering establishment.

All meat shipped from those institutions must be properly marked to show where they are from, and that they have been properly inspected, and a detailed record kept of the same.

On passing through Cudahy's packing-house I saw several hogs bearing the "U. S. condemned" stamp. I also saw a man inspecting hams before they received the stamp for shipment. He had a long probe that he ran into every ham to see if it was tainted. He condemned several in the few minutes I watched him. I saw another man going from hog to hog that had been dressed, cutting out three bits of lean meat from as many different parts of each carcass and placing them in little tin cans. I wondered what that was for. On reading the Year Book of the Department of Agriculture, I learned what was done with those three little bits taken from each hog. These little cans have each a tag that is a duplicate of the one placed on the hog. The little boxes are placed in a large box under lock, and then taken to the microscopist of the establishment. He causes those samples to be examined under the microscope, and furnishes to the inspector a written report of such examinations, together with the numbers of all carcasses affected with trichina.

Pork thus examined is classified. Class A must

show no trace of trichina, "living or dead, calcified cysts, or other bodies or substances having any resemblance to trichina or trichina cysts." "Class B, samples in which there are disintegrated trichina, or trichina cysts, calcified trichina or trichina cysts, or bodies having any resemblance thereto." "Class C, samples in which there are living or dead trichina bodies not disintegrated."

Class C must be removed from the cooling room and either "tanked" or rendered into edible lard at a temperature of one hundred and fifty degrees Fahrenheit, or made into cooked meat that is thoroughly cooked before leaving the establishment.

Class B is rejected from the export trade but may be found in the home trade; still the Government report states that, "The amount of affected pork under class B and class C is less than two per cent of the whole amount examined microscopically."

This system of inspection of all animals offered on the market, we are told, has greatly lessened the number of diseased animals offered for sale. Out of the 34,495,973 hogs marketed in 1899, only 163,953 were condemned as a result of ante-mortem and post-mortem inspection: a little less than one in two hundred. Of the cattle offered in market the same year there were about one in one hundred and twenty-eight condemned.

This shows that the hogs marketed were less diseased than the cattle.

This means of inspection has secured for our meats a good market in the most critical nations of the world, and at a very small expense: about six cents per hog.

J. M. STUBBART.

MEADOW GROVE, Nebraska, June 6, 1905.

A REPLY.

In the HERALD of June 14 appeared an article under the caption, "Will the gifts and blessings cease as we attain toward perfection?" I was the speaker who delivered the public discourse the brother refers to, and I think an answer is called for. If left as the brother puts it in the HERALD I would be placed in a false position. All that portion of the article which labors to show that the gifts must remain in the church until a state of perfection shall have been reached, is certainly irrelevant to the question, as this has never been questioned by Latter Day Saints, certainly not by me.

In the sermon, for which I am taken to task, the thought was suggested, as stated by the brother, that the reason the gifts are not enjoyed in some localities, to that extent as formerly, may be because we are getting nearer perfection, and hence do not need the manifestation of the gifts to the extent that we did in our earlier experience in the church. The proof-text cited was in Paul's first epistle to the Corinthians:

Charity never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away.—1 Corinthians 13:8-10.

The brother proceeds to state that this is the text so often used by our enemies without avail. Very true. Any text is unavailing if misused, either by our enemies or ourselves. What is a miracle? "A wonder; a prodigy." "That which can not be accounted for by the known laws of Nature," or why not say of Nature's God? since God is the author of the laws of Nature.

Paul speaks of a time of perfection when man shall know as he is known, and see as he is seen. The word of God holds out the glorious prospect that men shall be as God, and know as God knows. Then that which is in part shall be done away. Evidently, "that which is in part" has reference to the miraculous gifts, as prophecy, tongues, and knowledge is mentioned, and are to be done away. Why? Because they will not be needed. Why the gift of tongues when we shall all know and speak a "pure language" the brother mentions? Can there be a gift of unknown tongues when all tongues are known? Why the gift of prophecy when in the perfect state, when every one shall know as his brother knows, and all shall know as God knows? Does the brother think that the elders will continue to lay hands on the sick in celestial glory, and that unclean spirits will be cast out of the bodies of the Saints who have attained unto perfection and became pure as God is pure? Possibly there will be deadly serpents there, and hence the necessity of miraculous interposition to save those silly souls who take them up. This would not do, brother. But we are given an example of logic to show my "sad mistake." "Will the coming of perfection obliterate all prophecy, tongues, and knowledge? If so, then there will be no knowledge." Strange logic. The brother mistakes the kind of knowledge the apostle is writing of. Paul is talking of spiritual gifts, that which is given in a miraculous manner, healing, tongues, knowledge, etc. When the mysteries are cleared away concerning the sun, will it cease to shine? The question of sunshine is more of a miracle than healing of the sick. Unless given the inspiration to speak in an unknown tongue the brother will cease to talk. Unless in a continuous and miraculous vision all the time, we will be blind. This is a little too visionary for me. Let me give an example of logic which I think is on a parity with the above. "Butter is made of grease. Greece is a foreign country. Therefore butter is a foreign country." Knowledge is a gift. The gifts are to be done away, therefore we will know nothing.

We will know as God knows, therefore a miraculous gift of knowledge is out of the question.

There are always extremes. On this question one extreme is, that that which is perfect is come and that there are no miracles now. This is equivalent to asserting that man has all knowledge, and that everything can be explained by the known laws of Nature. The other extreme, as we view it, that that which is perfect never will come, and that miracles and miraculous manifestations are to continue throughout all eternity.

Paul says they will cease. When? When that which is perfect is come. If our position herein is tenable, does it not logically follow that as perfection is approached the miraculous and mysterious decreases?

I have heard presented to the same congregation the brother referred to, and elsewhere, the thought that something is wrong. Complaint is made that the gifts are not as frequent as they used to be, etc. I do not share these pessimistic views. So far as I am capable of judging, by reading and also by experience, I feel that the church is in better condition than ever in the past, better spiritually, morally, financially, and in every way necessary for its steady growth and final triumph.

Yet in the church I had rather speak five words with my understanding, that by my will I might teach others also, than ten thousand words in an unknown tongue.—1 Corinthians 14:19. And now abideth faith, hope, love, these three; but the greatest of these is love. By this [love] we know we have passed from death unto life.—1 Corinthians 13:13.

Yours for the truth,

FRANK J. CHATBURN.

WEIR CITY, Kansas, June 21, 1905.

Mothers' Home Column

EDITED BY FRANCES.

A Careless Age.

"In such an hour as ye think not the Son of Man cometh."

The long, long years of vice and wrong,
When superstition, black as night,
Made slaves alike of weak and strong,
Have passed for ever from our sight.

Gone are the dark, old days, and yet,
Although the gospel light shines clear,
Men heed it not, and quite forget
That they are only servants here,—

Servants intrusted from on high,
With sacred work—each man his own—
And yet who put their duties by,
And live for self, and self alone.

And though the Lord himself has said,
That he will come again with power,
When men expect not, they are dead
To all the signs of that dread hour.

When countries into war are hurled,
When tempests stir the mighty deep,
When great disasters shock the world,
They wake not from their foolish sleep.

But lulled by sleep into a dream,
 All heedlessly they drift along
 In pleasure's ways, until they seem
 To reach the deeper depths of wrong.
 And skeptics scoff, and waverers fall,
 Deeming that Christ will never come;
 While those who hold the truth through all,
 Too oft are listless, if not dumb.
 Oh, if this thing could only be!—
 That many a careless heart to-day
 Might wake to serve God faithfully,
 And do Christ's bidding, "Watch and pray."
 That when He comes again in might,—
 The Father's well beloved Son,—
 They might be faithful in his sight,
 And hear his sweet "Well done! well done!"

—The Quiver.

Education does not consist in the knowledge that one may have, but in the faculty of collecting and using knowledge. This is the secret of self-made men.—Joseph Rushton.

Failure.

The Lord, who fashioned my hands for working,
 Set me a task, and it is not done;
 I tried and tried since the early morning,
 And now to westward sinketh the sun!
 Noble the task that was kindly given
 To one so little and weak as I—
 Somehow my strength could never grasp it,
 Never, as days and years went by.
 Others around me cheerfully toiling,
 Showed me their work as they passed away;
 Full were their hands to overflowing,
 Proud were their hearts and glad and gay.
 Laden with harvest spoils they entered
 In at the golden gate of their rest;
 Laid their sheaves at feet of the Master,
 Found their places among the blest.
 Happy be they who strove to help me,
 Failing still in spite of their aid!
 Fain would their love have borne me with them,
 But I was unready and sore afraid.
 Now I know my task will never be finished,
 And when the Master calleth my name;
 The voice will find me still at my labor,
 Weeping beside it in weary shame.
 With empty hands I shall rise to meet Him,
 And when he looks for the fruits of years,
 Nothing have I to lay before Him
 But broken efforts and bitter tears.
 Yet when He calls I fain would hasten—
 Mine eyes are dim and their light is gone;
 And I am as weary as though I had carried
 A burthen of beautiful work well done.
 I will fold my empty hands on my bosom,
 Meekly thus in the shape of His cross;
 And the Lord who made them so frail and feeble
 Maybe will pity their strife and loss.

—The Month.

beautiful July weather I find myself physically a cripple—although enjoying good health otherwise—suffering considerable pain, all because of one slight misstep and a fall which resulted in a wrenched ankle, and I found myself unable to arise until others came to my assistance. But alas! for the morally crippled, who do not always find strong arms to bear them up when a step aside is taken and a fall ensues. Although sorely wounded and suffering much grief and pain, yet, too often, the face, blanched and mute with secret grief, is turned appealingly toward cold, unfriendly faces; faces which only return a blank stare of unrecognition, when a smile would have been as easy to have given and cost so very little, but would have been of more value than can ever be estimated, to the one needing it.

As I study this glorious gospel of the kingdom more, I see the greater need of oneness and unity among the Saints. While admiring a beautiful, healthy vine, which covered one side and most of the top of a portico, I realized that it all sprang from one seed of the wild cucumber,—the fragrance of the flowers, the maturing seeds (the fruit) which it brings forth—and I more fully comprehended the comparison made by our Savior. As I gaze enraptured I see no strife, no needless contention for mastery, but each branch seems to be perfectly content with the place assigned it. Although some are higher in position, some lower, some are entirely obscured from sight, others no more beautiful are readily seen by the observer, yet all are necessary branches of the great vine. All are fanned by the same gentle breeze, and are swayed by the fierce summer blast. The burning heat by day and the gentle dew at night affect all very much the same, and all are secure from danger so long as they cling to the nourishing vine. But when severed how quickly they wither and die. How beautifully comprehensive the words of our Savior, "I am the vine; ye are the branches!"

When among a band of Saints who are striving to abide in the vine, where unity and love for the gospel, love for one another with purity of heart prevails; where the spirit, the life of the vine flows out to all the branches, how pleasant, how good to be there! But when trouble arises, contention, strife, whispering, and suspicion creep in, how very soon the beauty is gone.

I can hardly think of a greater cause of disturbance among Saints than suspicion. For the slightest cause we entertain suspicion of our brother's motives; or that our sister is not walking as she should. We know nothing that we can testify to before a court of elders, yet we suspicion it so strongly we *almost know it to be so*; and we foster this suspicion until it becomes a greater snare to us by far than the wrong the suspicion one may have committed was to them, even if our suspicion prove true. Not only do we suspicion those of the laity, but we allow our suspicions to extend to those in authority. Well does the evil one know that there is no surer way of destroying the usefulness and unity of a band of Saints than to poison the minds of the Saints with suspicion in regard to those in charge of a branch or any church-work.

I fully realize that none are perfect, the elders included; nor do they at all times exercise the wisdom and discretion they should; but it is uncharitable, to say the least, for Saints to watch for errors in their brethren. If we seek for offenses we are sure to find them.

I remember with feelings of deep regret of once hearing an elder denounced in terms which, if true, were very detrimental to his Christian as well as moral character. And later when one in charge came to me, asking of this matter, I (feeling it my duty and, as Paul of old, with all good conscience) repeated what I had heard. Yet later in life I realized how unkind this was, and had conscience been educated along a stricter gospel line, nothing should have been repeated, for he simply wished to know what *I know*, whereas I had heard much but *did not know*.

Dear Home Column: I find much to strengthen and help in the Column. It is a source of much pleasure to me to read the communications from others. We who are isolated derive much benefit from the suggestions so kindly offered there. This

nothing. When I consider what all our elders have to contend with from without, how unceasingly they are watched to find some wrong in them that mud may be thrown at the church, and if one does in weakness step from the path for a moment, how pleased the world is to note the fact, then I realize how careful we need to be. He may have many virtues, but when speaking of him this one folly will be told whether any of the virtues he possesses are extolled or not. When Saints have given this matter due consideration, we will, I believe, resolve at once, by divine help, to give them as little trouble as possible, and offer more in their behalf than heretofore. When sick and in trouble we call for them. They respond many times at great inconvenience to themselves and families, because they know it is the work of the Lord, and they are his servants,—yet in weakness, oft in troubles and discouragements unknown to others. Our Savior said, He that is greatest shall be the servant, and so it is.

Dear ones, let us try to bear our burdens as becometh Saints, and when the elders come to our homes let us have a cheerful time awaiting them. There is so much in this gospel which is cheering to talk about, and experiences past and present so strengthening when recalled, that if we only try we can entirely crowd out the petty trials and troubles and heartaches and discouragements which are common to all, and which are too often locked in the closet of our hearts and saved for a thorough airing when one of the elders comes along. Let us pray a little more over the matter, and perhaps the airing will not seem necessary when the elder comes. We will gain strength thereby and the elder if not cheered by our conversation will at least not feel an additional weight to his burden, which is none too light already. When I read in Conference Minutes of the brother singing "I'll go where you want me to go, dear Lord," and others joining in the chorus, I could not refrain from weeping, as I know how very much this meant to the elders and wives present as well as those far away, much more, I fear, than we who do not have those partings, and long, lonely weeks and months of separation from the loved ones to pass through, realize. With love for all.

In gospel bonds,

ADRIA ELLEN.

Sunday-School Department

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

At the Reunions This Fall.

The reunion season is now on. And until late in October there will be almost continuously a reunion of the Saints somewhere. We are glad to see this tendency as it is a blessing to all who may be able to attend a reunion. To those who have never been so blessed it may not seem so important. But by the regular attendant of the reunions the time is looked forward to with great anticipations. It is a time of worship and rejoicing; a time of sociability and recreation; a time to build both the physical and spiritual man. There is no business of a perplexing nature to disturb or weary us. No especial cares or work except for the few upon whom the responsibility of running the meeting falls. So to the visitor there is every opportunity for rest, pleasure, and blessing.

The reunions have been a blessing in another way. The auxiliary societies, the Sunday-school and Religio, have needed and do yet need opportunity to be brought before the people. Many of the church workers are beginners with reference to these lines of work. An opportunity to establish them, to train new workers, and to improve the experienced ones is very much needed in every section of the country. And experience has

demonstrated that there is no better place for such work than at the various reunions throughout the church. We have met with many different reunions and do not now recall a single instance where there was not much good done. It is very true that some times there is not sufficient time allotted to the auxiliary work to do it justice; and when such is the case it is difficult to do what we would like to do. But in most places the needs and importance of the work is better understood and time is usually provided that is adequate to the needs. This has materially aided the Sunday-school and Religio work.

We would like to make one suggestion along this line. And that is that when time is proffered or granted for the use of the societies, that special efforts be made to occupy it profitably. Occupy it in a way that will be of a lasting benefit to the movements, not merely for a display of talent or material, or for mere entertainment. Time is too precious to be spared for any but beneficial results. Prepare a program of work that will be a credit to you and a benefit to the beginning workers. We say, to beginning workers, because it too often happens that we forget that there are and always will be a number of beginners that need a start. The older ones will get much out of this, and in fact more than the beginners. There will always be enough advance thought for advance workers even in the elementary work. So better make it a rule to always think of the needs of the new or beginning workers in planning the program of work for your reunions.

What we believe to be a mistake is often made in the granting of time for Sunday-school work at reunions. That is, in using *one whole day*. Better that you have one session each day for four days than four sessions in any one day. It is better for the auxiliary workers and better for the reunion work. The night session is not a good session for our work, but is one of the very best for a preaching-service. And why use it for our work to our disadvantage and to the disadvantage of the preaching-service? As to any of the other sessions there is not so much choice. But experience has taught us that it is far better for all concerned to have one session a day for three or four days than all of any one day.

We sincerely trust that the local workers of sections wherein are to be reunions will not fail to avail themselves of the opportunity to do all they can for the Sunday-school and Religio. If you need help, write the general superintendent or the president of the Religio as the case may be.

Recreation and Amusement.

READING.

In essaying the task of writing a paper upon the above topic, I feel it to be a difficult one, but will be excused if I do my best.

One of the most perplexing tasks placed before parents and instructors is to know just what class of reading-matter should be placed in the hands of our young people. We have among our children, bookworms, who will be hunting up matter to read, and often a love for fiction is acquired through a lack of supplying better and more instructive matter for their perusal. There is a poison in fiction, the effects of which are disastrous to the practical rounding out of a useful life. When the love of fiction is acquired, many of life's important duties are ignored and the mind becomes abnormal and warped, and in many instances agitated and uncongenial. The real every-day duties of life become tame and uninviting, hence they are slighted and left undone; and the very elements ordained by Nature and by God to build up character, and to acquire a knowledge of things as they are, are lacking, and life's purpose and insignificance is hidden.

There are grades of fiction, some more dangerous and serious in its effects than others; but fiction placed in the hands of our young people is a menace to the cultivation of a healthful, vigorous mind. The church is placing in the hands of its membership at a moderate price, some very fine works, and our libraries

should have them well to the front. Pattie, With the Church In An Early Day, Autobiography of Joseph Luff, Book of Mormon Talks, etc., are especially adapted to our young people, and are pure in their moral tone, as well as of spiritual usefulness. These works lead up to the church's standard works and regular publications. The Sunday paper might well be dispensed with in our homes. Six days of easy access to the world's happenings should be sufficient. The foolish, absolute uselessness of the so-called funny sheets are so far beneath the notice of an intelligent person that I wonder that Saints should notice them at all. Tell me if you will, what purpose they serve. What can the originator of the silly cartoons have in mind? They are too absolutely foolish to provoke a respectable smile. Put your nickles into something that will furnish food for the mind. The love for good soul-food as furnished in literature must be cultivated, the appetite catered to, and wholesome food supplied.

There are writers of fiction who have lofty minds, and who are doubtless anxious to suggest to the mind something useful and good; but the unreal is almost without exception visible and can serve no purpose of true merit, from a rational standpoint of judgment. Let us then place in the hands of our young people that which will assist in purifying the mind, and create a love for the real practical affairs of life, and which will supply spiritual strength to them. Place good, wholesome, practical reading-matter in the hands of the young.

MUSIC.

The word *music* has a magic charm for me. There is an inspiration attending the harmony of sounds which thrills the soul whether from vocal or instrumental sources. I believe one of the most prominent enjoyments of the redeemed, when the perfection of beauty shall shine from our beautiful Zion, will be sweet, soul-stirring music, where voices and instruments combined shall swell forth billows of perfect harmony, when the voice shall be so perfectly trained and the ear so sensitive to sound that not a discordant note will be heard.

That our heavenly Father loves music is everywhere apparent. The more man is in harmony with Nature, the more music will fill his soul. The songsters of the wood and glen are an inspiration when the mind is healthful and normal. The rippling brook rolls forth a sweet cadence soothing to man's soul. The wind through the forest pines to the appreciative soul, is music. Isaiah, the poet-prophet to Israel, senses this when referring to the earth's rest, saying, "Then shall the trees of the fields clap their hands, and the mountains and hills shall break forth into singing," showing conclusively the appreciation God has for music when he inspires his servants to extol it among men. An inspiring thought is contained in the following stanza:

"How cheerful along the gay mead,
The daisy and cowslip appear,
The flocks as they carelessly feed,
Rejoice in the spring of the year.

"The myrtle that blooms in the bower,
The herbage that springs from the sod,
Trees, plants, cooling streams, and sweet flowers
Arise to the praise of our God.

"Shall man the possessor of all,
The only insensible prove?
Forbid it at gratitude's call
Forbid it devotion and love."

Our heavenly Father purposed, in the creation of man, that he should offer him a service of praise; for he has endowed him and formed him to that end. This talent among our people not only of singing and instrumental music must be brought to the front; but the composition of music suitable to give expression to the words we wish to sing by inspiration for such service must also be accomplished. No better talent will be known

than that given us by our Father, if we cultivate these gifts. For his designs are that his people shall excel in all things, and certainly in that which will assist in making our service to him in his house perfect.

There are among us Haydns, Mozarts, Wagners, Mendelssohns, etc., if they can only devote their time and talents to composition. We will now see what the Master says in Doctrine and Covenants 119:6. "The service of song in the house of the Lord with humility and unity of spirit in them that sing and them that hear is blessed, and acceptable with God; but song with grievous sadness in them that sing, . . . is not pleasing to God . . . and that the worship in the house of the Lord may be complete and wholly acceptable, let them who shall be moved thereto by a desire and the gift to sing take upon them the burden and care of the service, and use therein instruments of music of the reed and of the string, or instruments of brass in congregations that are large, and as wisdom and choice may direct. Let the young men and the maidens cultivate the gifts of music and of song; let not the middle aged and the old forget the gladness of their youth and let them aid and assist so far as their cares will permit; and remember that Saints should be cheerful in their warfare that they may be joyous in their triumph."

Let the church encourage this by selecting able men to devote their time to this essential department of our work. "Sing upon your beds," "Make melody [not discord] in your hearts." "Let everything that hath breath praise the Lord." These suggestions to praise-service should be cheerfully acceded to. Let every branch use what musical talent they have, and always appoint the best material as instructors. One meeting each week, and at least half an hour every Sabbath-day should be spent in practice together. Let not jealousy find place among us because some may excel others in sweetness and richness of tone, but rather rejoice in this. Every branch where possible, should have its orchestra. This should be encouraged throughout the church. Saints, remember we are to join in chorus with the angels and the church triumphant, in heaven's glorious anthems and the song of Moses and the Lamb. Then to acquire this efficiency we must certainly cultivate all our gifts and powers to this end.

SPORTS AND GAMES.

Our young people should be encouraged in whatever will build up a physical structure. Baseball, basketball, football (not Rugby), cricket, etc., are healthful games, and, if carried out with the cheerful good nature which should always characterize play, will invigorate the mind as well as the body. It is wrong to get so excited over a mutual contest with bat and ball as to lose one's temper and charge unfair play because the game may go against us. Learn to take a defeat with as good grace as we would a victory. Put all the vim possible into our games but never lose our head or our temper. I think we should avail ourselves of the opportunities afforded us in our public gymnasiums. The Young Men's Christian Association hold out splendid opportunities along this line, and should be used whenever possible until we have such institutions of our own.

Physical culture in moderation has proved a boon to many. We can not over-appreciate its value. Start with your babies in a mild form, and gently practice with them, and the development will be wonderful. Both sexes should pay equal attention to this means of development. Many simple devices can be arranged in the home. The pulley, punch-bag, dumb-bells, clubs, barrel, etc. These are inexpensive and if you have a convenient place you can put up the horizontal bar which can be used to splendid advantage.

Walking with good heel-and-toe gait, with body slightly to the front is the best exercise we can engage in. Let the car speed past you for a mile or two, and use your limbs provided for such use, and you will sleep better, eat to better advantage, and develop a better physique.

Laugh as often as you can; not loud or boisterous laughing, but the good-natured laugh that brings sunshine and happiness and is not removed by soap and water. Keep it up, it is a good thing. This is the most effective massage treatment you can take. You can thus treat an unlimited number at the same time, for laughing, like the measles, is very contagious. It has been asserted by some writers that the Savior was never seen to smile. I can not accept any such statement. The Savior was not afflicted by any such facial defect. He could not have lived in this world so full of beautiful things for thirty-three years and see nothing to smile at. Children were his delight, and his smile often greeted them as he took them to his arms to bless them. Then like the Master let us smile; it will disperse that vinegar look which is common in some parts of our mission where they are looking for the good time coming, where the wicked cease from laughing and we'll mourn for ever more.

PARLOR AND SOCIAL GAMES.

Parlor games should be encouraged to an extent in our homes, and our little folk should come in for their share of social enjoyment. Some innocent games can easily be provided which will bring the happy laugh from the child and cause the little bright eyes to sparkle. Let the brief day of childhood be remembered whenever they are present in our social gathering and give them their share of attention; it will pay, the returns will be more than satisfactory. Those of more mature mind should arrange games where some good can be gained. Do not waste time foolishly.

Prepare a program where music, singing, reading, etc., are prominent numbers. Give each one verse in rhyme to compose; name the subject. Flowers, music, etc., would be good topics for this work, and thus encourage talents along that line. Many simple devices can be thought out to make the time profitable as well as entertaining. Let us never lower our standard as Saints, by a useless waste of time; we can not afford to do so. We are sociable beings, and to be a recluse is to be abnormal and almost unnatural. The great question is, How shall we best spend our time in a social way? What shall be considered a breach of social etiquette? What can be added to our store of usefulness by instituting social gatherings; at the same time satisfying the part of our nature which craves amusement. To be always sentimental is not healthful. We need something that appeals to the mirthfulness of our composition, and it is right that we should have it. To intermingle these qualities, one with the other, if in the mixture we obtain the right compound, so that the proper and natural poise of mind can be obtained, is good. Undue familiarity, is wrong and will always spoil a proper effect and purpose of our social gathering. This should be avoided, yet a free and natural mien be preserved. We have the very best material for social enjoyment of any people, if we seek to carry out the injunction of our spiritual instructors. "Be temperate in all things." "Let your moderation be known unto all men." "Avoid the appearance of evil."

I am reminded that I can not do justice to these subjects in a paper limited to fifteen minutes and should have confined myself to subjects A and B, namely, "Reading" and "Music." But if the few abrupt suggestions are of any value to start the minds of our young people to more fully comprehend the possible attainments for them through an application of what they already possess, then I have served the purpose, in part at least of this paper and shall be happy.

R. BULLARD.

For Massachusetts District Convention.

A new story and a true story of emigration to a new world and conversion to a new faith is begun in the July *Autumn Leaves*, under the title "Fred Martin." German Saints especially will enjoy it.

Letter Department

FAIRLAND, Indian Territory, June 22, 1905.

Editors Herald: I am now preaching in Fairland, Indian Territory. The good-Spirit is here in this branch. How quick the missionary can tell the condition of a branch when he goes into it!

Our quarterly conference closed last Sunday night. We had a large attendance. A peaceful influence of the Spirit was enjoyed in all the sessions. Bishop Short and E. Bailey of the bishopric, and Apostle I. N. White, gave us good instruction. On Monday the writer baptized three, one man from the Catholic Church. Twenty-seven have been baptized in this district this conference year.

I will preach here till we get tent fixed, then balance of summer we will be in tent-work, opening new places. Dear Saints, let me know your wants in regard to preaching, and we will look after them as soon as possible.

Spring River District reunion will be at Joplin, Missouri, beginning August 18. Saints, begin to make arrangements to come. Sunday, the 18th, at Scammon, Kansas, the writer said the words that united Bro. William Bath and Lucy Courtney in the bonds of the marriage covenant. They start out with a good home nicely furnished.

In gospel bonds,

F. C. KECK.

OMAHA, Nebraska, June 19, 1905.

Editors Herald: It is not often that I occupy space in your valuable columns, but I believe a few thoughts from various parts of the field are beneficial to the church at large. I have been detained at home some this spring, but now that I am in my appointed place again, I am glad to find that the work has prospered here in charge of the local workers. The branch under the presidency of Bro. J. F. Weston, and Sunday-school under the superintendency of Bro. M. Peterson, with the Religion under the presidency of Bro. H. T. McCaig, are doing nobly in sustaining the work along the various lines. Mission meetings which we started more than eighteen months ago in South Omaha are still continued and good has been accomplished.

Sunday, the 11th, was children's day. We would like to have seen more of the children at the morning preaching-service, as the subject was chosen for their especial benefit, but in their absence we found it necessary to talk more to the parents and others in behalf of the children. The work of caring for and training the children in the practice of right living is important to an extent that but few realize. The fruits (some of them) of past efforts in this direction are appearing all around us in the good and useful young men and women who are entering positions of responsibility and usefulness in church-work, and are making the name of Latter Day Saint honorable in the world. The harvest will continue, but will not be complete until the great consummation of the Master's work shall come, and the reward be given to every man. The evening program, rendered mostly by the children, was well enjoyed by the many Saints and friends who filled the house. Three precious ones were baptized in the afternoon by Bro. Weston.

Last Sunday Bro. H. S. Lytle, our new district president and Bishop's agent, was here, addressing the Saints in the morning upon their duties. The holding of branch priesthood-meetings was revived by holding a session in the afternoon which was attended with profit by most of the local priesthood. At this meeting a reorganization took place, the writer being chosen teacher, and Bro. Hale W. Smith secretary, and monthly meetings provided for. We believe this is a step in the right direction, and helps to fulfill the command, "Wherefore, let every man learn his duty," etc.

While, in entering upon the labors of this year, we have not been without some fears and discouragements, yet altogether

the outlook is bright. The peaceful assurances come to us that God is in the work, and by faithful and continuous effort, and awaiting the Lord's own time we shall see better conditions prevailing. Sin abounds in the world, (and it is especially apparent in a city,) until the heart sickens at the sight, and the soul is pained, knowing that so many will not repent. It seems that the masses of the people are so bound by various worldly ties that they are inaccessible to the servants of Christ. Yet notwithstanding this we find one here and another there who are willing to listen and obey, and occasionally one who is diligently seeking for the truth. We hope for a prosperous year, for ourself and all the ministry, and the people of God throughout the world.

May the blessings of God rest upon his work everywhere.

Your brother in the gospel,

3309 Spaulding Street.

CHARLES FRY.

CENTRAL CITY, Illinois, June 24, 1905.

Editors Herald: May we each one realize the responsibility resting upon us to that degree that there may be manifest in our lives an example which shall be worthy of imitation. Let us have more patience, kindness, respect; and, above all, more charity in our hearts for each other. No one knows the temptations I have, and what I have to put up with. My wife is not a member. My baby was sick. I called for the elders, and my baby got well. My wife believes, and I think will be baptized next Sunday. I promised our heavenly Father that I would work with all my strength, and send herewith an order for literature. We must sow the good seed. I remain,

Yours in love,

L. L. GOTT.

SCRANTON, Pennsylvania, June 21, 1905.

Dear Herald: I inclose published report of the Baptist Church in Monmouthshire, South Wales, for the year ending April, 1905. In that district there are eighty-two churches, or branches we would call them, eighty-one having reported. For 1904, there was a total membership of 12,471, and at present, 17,345; a gain by baptism of 4,874, besides 1,197 restored. Over one fourth increase in twelve months. This district is not to exceed thirty miles square. A county where once there were thousands of Latter Day Saints, to-day has not twenty—the effect of Brighamism. The fact that nearly five thousand were added by immersion to the Baptist Church, is strong evidence that there are in Wales thousands who have faith in the principle of baptism, notwithstanding Mr. Evan Roberts, the noted revivalist in that land, does not advocate it, as the burden of his teaching is, faith in Christ, repent, and love one another. So far so good; but it is strange that the thousands who have united with the various religious bodies, and believe in Mr. Evan Roberts' statements, namely, that he has seen God, and has had some remarkable visions pointing out to him his duty, can have any confidence in the divinity of his claims, when he himself has so willfully ignored the doctrine of Christ.

Paul had a vision. He was told what he must do. Cornelius and his household received the visitation of an angel; he was informed what he ought to do.

It is strong evidence to me that Mr. Roberts was never called of the Lord, notwithstanding he claims to have received heavenly visions; for we read in 2 John 9: "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God." Baptism is one of the principles of the doctrine of Christ, (see Hebrews 6:2; Matthew 28:19; John 3:3, 5), and this Mr. Roberts neither teaches nor preaches.

Another evidence that he is not led, as he claims to be, by the Holy Spirit, is that there is too much confusion and disorder in the meetings. It is a common occurrence in services held by him, for one or more to pray aloud, while others are speaking, others shouting, and others singing, all at the same time. At

some of the meetings persons have overtaxed their strength so that they have fallen to the floor and have been carried out. Sometimes when Mr. Roberts would be speaking, some one would sing, and while the congregation would try to stop the singing Mr. Roberts would encourage it and join in with them.

We have long since learned that the first law of heaven is order, and that the house of the Lord should be a house of order.

Paul says, 1 Corinthians 14:31-33, "For ye may all prophesy one by one, that all may learn, and all be comforted. And the spirits of the prophets are subject to the prophets. For God is not the author of confusion, but of peace, as in all churches of the saints."

If Mr. Roberts were led by the Holy Spirit he would not permit the disorder or confusion that is seen in the meetings led and presided over by himself. I am willing that all men should worship as they choose, either like our good Quakers, when you can hear a pin drop at times, or like the people that follow Mr. Roberts, the more speeches and prayers at once the better the meetings, the more noise and confusion and disorder the more they claim they are blessed. I ask, with what? Certainly not the Holy Spirit that Paul speaks of,—that is subject to the prophets, which is not the author of confusion.

Well, I did not intend to say anything about the nature of the meetings held in Wales, or concerning this great religious,—what shall I call it?—excitement? Yes, for that is just what it is, brought about by people being deceived and misled by a man or set of men; for there are many that teach that this great revival is the result of the outpouring of the Holy Spirit, and they hold services from seven o'clock in the evening till half past four in the morning, and that several times in the week, until many faint in the meetings and others are not able to do justice to themselves or their employers. The history of this religious excitement in full can be had by writing to the office of the *Western Mail*, Cardiff, South Wales, for two cents per copy. There are some copies that have pictures of the meetings, where as many as possible are on their feet at one time, speaking, praying, and shouting, while others faint and are overcome. While I have not overdrawn the scenes at those meetings, with few exceptions the papers in Wales are speaking in highest terms of the result; and, to many, it has been a good blessing, for very many are leading better lives. So, much good has been done; how long it will last time will tell. What a pity that the people are more ready to receive delusion than the truth. Yet thousands, in that land, have looked with amusement upon what is done, and they themselves are not satisfied that it is what is claimed for it.

I wonder, if we had a strong force of missionaries there to-day, could not much good be done, when thousands are so eager to have some faith in three, at least, of the principles of the church: faith, repentance, and baptism, and in the baptism for the Holy Spirit. I do not wish to be conceited, or to dictate; but I believe that we are neglecting a golden opportunity in that land. Certainly it would be worth while to try. May the good Lord turn and overturn for the good of his work in all lands.

In this place there is much to do in trying to get some that have lost interest in the work to again take hold. We are very sorry that Bro. John Davis concluded to try the gold mines of New Mexico, for we needed him so much in this field. We were about to have tent-work done here; but not being able to carry it alone, have given it up. We wish Bro. John would come. Hope that this move is for the best, for we need some of the yellow ore. If there is any in New Mexico in paying quantities, Bro. Davis will find it out, I hope, not to his sorrow but to the good of all.

The branch has made arrangements for another hall to hold meetings in. We think this move a wise one. It is on corner of Main and Jackson Streets. We hope that soon we can see a

brighter day for the work in this valley, with its throngs of people, where it has been for some time. We find few very willing workers here.

Let me again ask the Saints in all love to favor me with answer to my request in the HERALD. Please send your testimony of the power of God in healing, dreams, visions, prophecy, and tongues. Do not put it off. I would like to hear from Saints in distant lands. Your experience will be of much value, and will be properly presented. Address 1118 Luzerne Street, Scranton, Pennsylvania.

WILLIAM LEWIS.

CLIFFORD, North Dakota, June 21, 1905.

Editors Herald: Having a desire to write concerning the work in my field, mostly for those who may read your paper of the field I am appointed unto, I will say I have felt somewhat encouraged with what work I have striven to do. Some of the places have been new (at least to me). There seems to have been a desire to listen to what we have had to say. I made my first effort at (or near) Arlington, South Dakota, where we held eight meetings. A preacher of the Baptist order, who had been laboring in that locality, was very much displeased because of my coming, and sought to poison the minds of the people by phoning to them and advising them to stay away, etc. But people sometimes seem to realize the fact that they can attend to their own matters, and they continued to attend meetings. His next effort to hinder them coming was to make a drive around the neighborhood leaving cards with "Old Joe Smith" and "Mormon" stories printed on them. We expected the gentleman would call on us, too; but he did not, so we took the privilege of sending him the tract of Bro. T. W. Williams, Latter Day Saints, Who Are They? with the request that he send in return one of his cards; but no reply at all. Our meetings were fairly well attended, and left some interested. We shall look after them later in the season, as our duties are in this part now.

About June 1 I reached Newark, where I continued for a time. Bro. William Sparling had left, just before I came, for Hecla, twenty miles west, where he had done some effectual labor. He returned to Newark the 3d, and baptized Bro. Willie Mitchell and wife the 4th, and one at Hecla the 5th, assisted by the writer. I returned to Newark the 6th, and continued my efforts over Sunday the 11th, and on that day three more were baptized at that place. So, we feel the work in that part is gaining. There are others who will obey in the near future, we have reason to believe.

Sr. J. P. Bierlein has been sorely afflicted for many weeks, living near Kidder, South Dakota. May she be remembered by all of God's children, and receive health and strength again.

There are more calls than we can fill at the present time. We came here the 17th. Have held three meetings with fair attendance and interest. Brn. William Sparling, S. Swenson, and I. N. Roberts are all kindly remembered by the people of this place, they having labored here in the past, and others likewise.

Our district conference convenes the 24th at Richburg Branch, North Dakota. Trusting that all may be benefited in coming together, and that all may labor lawfully until the end of our days,

Hopefully yours,

ELI HAYER.

HENDERSON, Oklahoma, June 23, 1905.

Editors Herald: I left my home for this field the first part of May. Since that time, have been very busy, occupying in new places. I notice I have preached about as many sermons as I have been out days, and have baptized ten. This is a new place for us. I preached the first sermon last night. Brn. Jim and Sam Malone, Henry Patterson, Bro. Smoot, and their families moved in here less than a year ago from Chickasha, Indian Territory, and bought farms here. I baptized all

these Saints over in the Indian Territory, two and three years ago. I am glad to meet them again, and find them all solid in the faith, and note that they have let their neighbors know of the faith here. I wonder what the outcome will be here, but past experience teaches me some will accept with rejoicing, and others will scorn it.

I just closed a successful effort near McLoud. Preached eighteen times; baptized six out of five different families, all married but two; one of them a widow, the other Bro. Klemm's oldest daughter, Marie. We counted twelve others we thought ought to have been baptized. Some of them said they would be later. I had heard talk in the neighborhood, wondering how our ministry were paid. They said we never take up collections. Sunday night, the last part of my sermon, I made a short explanation of our financial system, tithing, and how the elders went out without salary. I told them I had been preaching this gospel for nearly six years, had never taken up a collection, and never had asked the people for any assistance in any way for my personal comfort, and yet in all of these things my needs have been very well supplied. And if I had to beg my way I certainly would not preach, and would go to work at something else. And we try to go out and represent the gospel as Jesus sent them in former days. If we will do so God will put it in the hearts of people to provide for our necessities. At the close, different ones came and gave me money to the amount of eleven dollars, mostly from outsiders. One man, Mr. Osborn, gave five dollars.

I expect to go from here to Piedmont to hold a ten-day meeting in Minium's Grove, commencing July 14. I have the promise of meeting Bro. Case there, which will be a welcome meeting on my part. I appreciate a good, congenial colaborer to help bear the burdens in this conflict. But it has been my lot so far to be alone most of the time.

From there we go to Terlton to attend our Eastern Oklahoma reunion, commencing August 4, lasting ten days. We are anticipating a good attendance from Saints and friends. Terlton is on the A. V. & W. Railroad, thirty miles west of Tulsa, Indian Territory. Train leaves Tulsa every morning for that place. We want the Saints from Indian Territory to come and help us out this year. We expect to have the boarding tent, coöperation.

Yours in the conflict,

W. M. AYLOR.

MARLIN, Texas, June 26, 1905.

Editors Herald: It has been six years or more since I enlisted in this latter-day work. Since that time the Lord has blessed me with some wonderful blessings. I have been privileged to see most all the signs follow. I have seen the Devil cast out, witnessed the gift of healing, and heard the Lord speak to latter-day Israel in unknown tongues, and that was the most wonderful of all of the manifestations of God's power, to confirm his existence, of anything I have ever witnessed. It was a message given to a handful of Saints of this (the Philadelphia) branch. It came through one of the Lord's handmaidens, who was living very humbly and faithfully,—in fact, living a consistent Christian life. I will give my reason why I think it such convincing evidence. It occurred about the time of my conversion, and the Lord had been blessing me with dreams and visions; and among other things he showed me that Saint speaking in tongues before it came to pass. The Saints had worked for two years to show me the light, and by the help of the Lord they had succeeded. We were on our way to the water to be baptized, when they were all rejoicing over their success and praising the Lord, and one of them began to speak in an unknown tongue, just as I had seen it in a vision. At that time, while listening to the wonderful words of God in another tongue, he showed me a vision that gave me to understand that she was speaking in Hebrew. I said, "Let us kneel and pray for the interpretation." So we did, but we did not

get it at that time; but it occurred to me to write the words, and show them to a Jewish rabbi, Mr. George Frank, of Marlin, Texas, which I did. I went to his place of business and said, "Mr. Frank, do you understand the Hebrew language?" He said he did. Handing him the manuscript, I asked him what kind of language it was. He said it was pure Hebrew, and asked what book I got it from. I told him that I did not get it from a book, but received it by the Spirit of God, in unknown tongues. I asked him to write the interpretation under the words, and a part of it was this: "Hear, O Israel, the Lord thy God is one Lord for ever."

Dear Saints, these words are wonderful to me. The Devil tried through his agents to pick a flaw; but utterly failed, and will fail. This is God's work and his truth, and it will stand against all the battering-rams of Satan.

I do not think the interpretation could have come in a more convincing way. It was interpreted by a man that does not believe in the divinity of Christ, much less this latter-day work. I have seen many miraculous manifestations of God's Spirit, confirming the word. The Lord is reviving his work here at this place. Bro. E. W. Nunley, our district president and missionary, was with us not long since, and preached a series of sermons, such as edify and encourage the Saints, although he labored under considerable inconvenience. His ankle had been bruised by a piece of falling timber, and became inflamed while here, and he was confined to his bed a week. By request, Bro. B. F. Spicer and myself administered to him, after which he felt better. The last sermon he preached for us was delivered while he was sitting in a chair, not being able to stand.

Saints, we ought to appreciate the work of our missionaries, who labor, under disadvantages, for us. We ought to be coworkers together with them. We all could be in some way. And one way in which we could all help, is to pay our tithing. We are sure to be blessed in such efforts.

I wish I had time and space to give some experience I have witnessed with regard to tithe-paying, but it will suffice to say,

"Go on in faith, ye Saints, go on,
Fear not, the cause is good."

We are sure to be blessed in discharge of duty.

Yours in bonds,

W. R. STANDEFER.

COLO, Iowa, June 26, 1905.

Editors Herald: On the 6th the new *old* tent was set up here. We are considerably disappointed in the tent, for we thought we were getting a comparatively new tent. But the center part of the top is old, and the side curtains are holes and patches, and not a peg came with it for the curtain,—a trick of the world.

Bro. Christy preached the first sermon here in the tent, then he left, and Bro. S. Reiste and the writer are running it now. The weather has been very much against us ever since we began. Hardly a day passes without rain, and some days it pours. Our crowds run from one outsider to fifty. Last night there were fifty in the tent, and more on the outside. A few are very much interested. I sold two Books of Mormon yesterday. What will the harvest be? We are sowing the gospel seed with a liberal hand. May God give the increase. Yesterday we were cheered when Bro. Hidy and family, Bro. Wilson and family, and Bro. Hardy's family all came from Nevada, seven miles, also Mr. Shalley and family. All but Mr. Shalley's stopped with Bro. and Sr. Frank Shommadieu, and our genial Grandma Belt (Sr. Shommadieu's good old mother). Well, we had a fine time, nineteen all told in one house. In the afternoon we had the sacrament- and testimony-meeting, and the good Spirit was with us. Nearly every member took part in testimony.

The Father blesses us in presenting the gospel. We will

close here in a few days. I love to be out on the front, and work in new places; but I fear that my work in that line can not be long, for my hearing is so defective that I will be compelled to give up that kind of work, for outsiders want to ask questions and have one talk to them. I do not want to give it up, but what else can I do?

In bonds,

J. S. ROTH.

OAKLAND, California, June 22, 1905.

Editors Herald: Sr. Alice R. Corson's letter in *HERALD* for June 14 impressed me so deeply that I feel I should not restrain myself from writing a few lines. Perhaps putting us in remembrance may bring strength and comfort to more than one.

After Jesus had labored faithfully with his disciples for three years, when in the garden of Gethsemane he was betrayed by one, and forsaken by the others; even the beloved disciple followed him, but from a distance.

When the Lord acknowledged that he was the Son of God, he was found worthy of death; he was mocked and beaten; even a crown of thorns was cruelly pressed against his lovable head. When on the accursed tree, a thief reviled him. When finally darkness surrounded him and he felt that even his Father had forsaken him, he prayed for those who had nailed him to the cruel cross: "Forgive them; for they know not what they do."

He had sacrificed and lived, very largely, for those who loved him not, and died at the hands of those he came to save.

As we meditate upon such a sublime and perfect love, can we not join in the Savior's words: "The cup which my Father hath given me, shall I not drink it?" Moreover his invitation still holds good: "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

"If we sit down at set of sun

And count the things that we have done,

And, counting, find

One self-denying act, one word

That eased the heart of him who heard,

One glance most kind,

That fell like sunshine where it went,

Then we may count the day well spent.

"But, if through all the livelong day

We've eased no heart by yea or nay;

If through it all

We've done no thing that we can trace,

That brought the sunshine to a face;

No act, most small,

That helped some soul and nothing cost,

Then count that day as worse than lost."

A. BROTHER.

Extracts from Letters.

Mrs. Langdon, Berlin, North Dakota, June 25, 1905: "I am the only Saint, besides my four children, in this place. I am to start a home Sunday-school the first Sunday in July. I would be so glad if all who hear this latter-day work would obey it. I know of a truth it is the true work. I could not begin to tell you, dear Saints, the peace and love I have found. And when the precious gift of prophecy was given to Elder Sparling, as he laid his hands upon my head for healing, I felt very near to God. When the Spirit spoke to me, my whole heart went up in praise to our heavenly Master, to know that he does give his children the assurance of the gospel. I have many bitter trials, but I know that Jesus doeth all things well, and will guide those who put their trust in him. Pray for me, dear Saints."

Mrs. M. Houck, Leroy, Kansas, R. F. D. No. 2: "I should like to have an elder come to Leroy to preach after harvest

is over, or in the fall. Bro. C. Cadwell lives there; he can direct him where I live."

E. E. Long, Pennsboro, West Virginia: "We have a debate on hand. Brn. Greene and I. M. Smith are on the ground, and all bids fair for success. Bro. Smith preached his first sermon on the street last evening, and captured the people by his profound reasoning. We then returned to the tent where Bro. Greene gave us an able discourse. The debate will begin Monday."

S. White, Diamondale, Michigan: "Unless we are dead to this world, the evils and the pride, the life of Christ is not in us. In the Book of Mormon Alma asks the people: 'Are ye stripped from all pride? If not ye are not prepared to meet the Lord.' Are we, as children of Christ, stripped from pride to-day? I fear not, altogether. I wish in my heart and soul it were so. The more we, as a people, humiliate ourselves, the more will the Lord work in and through us."

Miscellaneous Department

Conference Minutes.

Western Maine.—Conference met with Stonington Branch, May 13 and 14, 1905; J. N. Ames in charge, assisted by C. H. Lake; Eugene Braun secretary. Branch reports: West Surry 29, Pleasant Home 18, Dixfield Center 33, Mountainville 39, Stonington 97. Bishop's agent reported: Total receipts, \$245.90; expenditures, \$202; balance due church, \$43.90. Ministry reporting: H. J. Davison, C. H. Lake, H. R. Eaton, J. J. Billings, J. N. Ames, E. E. Holman. The following officers were elected: District president, C. H. Lake; secretary, Mary Leland Carter; treasurer, Pearl Billings. Bro. Frank M. Carter was ordained to the office of teacher by Elders Lake and Davison. One was baptized. Adjourned to meet at Little Deer Isle, date to be announced by the district president.

Northeastern Illinois.—Conference convened with Mission Branch June 17 and 18, 1905. F. M. Cooper was chosen to preside, assisted by W. A. McDowell; W. E. Williamson secretary, assisted by James C. Page. Statistical reports: Sandwich 78, Unity 25, Dekalb 65, Mission 116, Plano 158, Central Chicago 112, First Chicago 141, and West Pullman 42. Ministry reporting: Eli M. Wildermuth, Thomas Hougas, P. Pement, F. M. Pitt, J. Midgorden, and C. J. Clark. Bishop's agent, J. Midgorden, reported: On hand last report, \$160.47; receipts, \$502.83; expended, \$321.74. District treasurer reported: On hand last report, 64c.; paid out, 34c. Balance on hand of tent fund, \$4.55. This was by vote turned over to committee to help purchase new district tent. C. J. Clark sent in his resignation as member of committee to care for certain church property in Chicago. Resignation accepted, and William Strange chosen to fill vacancy. F. M. Cooper was elected district president; F. M. Pitt, vice-president; and W. E. Williamson secretary and treasurer. Four were baptized. Adjourned to meet the last Saturday and Sunday of the reunion to be held at Plano, Illinois.

Central Illinois.—Conference convened at Beardstown, Illinois, at 10 a. m. Brn. Sharrock and Walters chosen to preside; Sr. J. E. Wildermuth secretary pro tem. Reports from Pana, Taylorville, and Beardstown Branches approved. Reports of district officers adopted. Elders reporting: F. M. Sharrock, R. T. Walters, M. R. Shoemaker, J. E. Wildermuth; Priest Fred Nowack; Teacher Joseph L. Johnson. Officers chosen: President, Luther Simpson, with privilege to chose two counselors instead of a vice-president. George L. Hartsell was chosen secretary and treasurer. Resolved that the next conference be held at Pana, October 1 and 2, 1905. George L. Hartsell, secretary.

Southwestern Texas.—Conference met at the Saints' church in San Antonio, Texas, June 16, 17, and 18, Elder D. S. Palmer in the chair, H. O. Smith chosen to preside, W. H. Davenport secretary. Branch reports: San Antonio. Ministry reporting: Elders H. O. Smith, C. F. Belkham, D. S. Palmer, W. D. Bullard, and W. H. Davenport. D. S. Palmer, Bishop's agent reported: On hand at last report, \$32.05; received, \$15.12; paid out, \$28. Adjourned to meet at Pipe Creek, October 6, 7, and 8.

Eastern Michigan.—Conference convened at Detroit, Michigan, June 10 and 11, 1905, J. W. Wight chosen to preside, assisted by William Davis and O. J. Hawn. J. W. Davis was chosen secretary. Branches reporting: Buel Center 66, Port Huron 40, Applegate 36, Flint 34, Juniata 55, St. Thomas 55, Cash 48, East Fremont 67, Belleriver 30, St. Clair 50, Cassriver 96, Maplevalley 78, Huron Center 78, Pigeonriver 58, Blackriver 21, St. Gideon 53, Bay Port 86, McGregor 95, Detroit 225. Elders reporting: G. M. Shippy baptized 10, William M. Grice, Israel Goheen, Murdock McDonald, Charles E. Grant baptized 1, William Cargill, G. H. Skinner, C. C. Whitford baptized 1, J. J. Bailey baptized 6, A. Barr, J. L. Sweet baptized 2, A. McKenzie, O. J. Hawn baptized 2, W. O. Harrison, William Davis baptized 4; Priests Thomas Miller, Louis Janrow, Thomas Young, Myron A. Carr, W. L. Smith, P. W. Surbrook, R. H. Huston, G. R. McConcha, William H. Hunter, William Collins, D. E. Dowker, Henry Anderson, George Smith, B. F. Phetepace, William F. Smith, B. F. Parker, J. W. Davis, Herman Deem baptized 2; Teachers Lesley A. Terry, F. O. Benedict, Alfred Thomas, P. G. Hager, L. B. Shippy, Pearl Dutcher, Francis Baxter, J. H. Simmons, Jed. J. Emlaw, L. D. Whitford, Richard Schoff, Robert Shire; Deacons Julius Carr, Joseph Koyle, Matthew Cleland, E. A. Mehlich, Ezra Wertz, Noble Wilkinson. Bishop's agent's report: Receipts including amount on hand, October 19, 1904, \$1,966.06; expenditures, \$1,751.62; balance due church June 6, 1905, \$214.44. Treasurer's report: On hand last report, \$1.53; receipts, \$1. William Davis was elected district president; O. J. Hawn, vice-president; J. W. Davis, secretary; P. G. Hager, treasurer. Juniata was selected as the place of next conference. J. W. Davis was ordained an elder at close of Sunday evening service. Conference adjourned to meet at call of district president.

Kentucky and Tennessee.—Conference convened with the Sedalia Branch, at Oakland, May 27, 1905, at 10:45 a. m., T. C. Kelley chosen to preside, J. J. Adair secretary. Branches reporting: Foundry Hill 60, Haley's Creek 67, High Hill 38, Sedalia 136. Elders reporting: J. R. McClain; S. H. Fields, T. C. Kelley, L. M. McFadden, S. Reed, G. H. Graves; Priests R. N. Warren, E. P. Cook. Bishop's agent report: Received, \$201.50; paid out, \$141.66. The following was adopted: "Inasmuch as some holding the priesthood have failed to report for years, and feeling that such negligence of duty on the part of the ministry is detrimental to the work, therefore be it resolved that any one holding the priesthood in the Kentucky and Tennessee District be requested to report in person or writing to the district conference, and any one failing to report for three succeeding conferences, be it further resolved that the district president be authorized, after due investigation, to demand his license, if in his judgment deemed wise." Adjourned to meet Saturday before the third Sunday in October, at Foundry Hill.

Convention Minutes.

Clinton.—Sunday-school convention was held at Veve chapel, June 16, 1905, Sr. Iva Keck in chair. Schools reporting: Veve, Coalhill; Richhill, Ft. Scott, Eldorado Springs, Maple Grove, Nevada, and Walker. In the evening a short but interesting program was rendered, the subject being, "Parental responsibilities." Mrs. Martha Cool, secretary.

Pastoral.

To the Saints of the Canada Mission; Greeting: Having been placed in charge of the Canada Mission for the present conference year, I have decided to divide the mission into the following named fields:

Counties of Essex, Kent, Lambton, West Middlesex, and West Elgin; George Green in charge, assisted by A. Leverton, R. C. Russell, and T. A. Phillips.

Counties of Perth, Huron, Waterloo, Wellington, Bruce, Grey, Dufferin, Simcoe, Frontenac, and Hastings; Frederick Gregory in charge, assisted by R. B. Howlett, and B. St. John. Manitowaning, and sister islands: John Shields in charge.

Algoma, Parry Sound, and Nippissing: G. C. Tomlinson in charge, assisted by George Hampshire.

Welland, Lincoln, Wentworth, Haldiman, Norfolk Counties, with South Oxford, East Middlesex, and East Elgin: R. C. Longhurst in charge, and William Place to assist.

Muskoka, Victoria, and Haliburton: A. E. Mortimer in charge, assisted by James Pycock.

William H. Crowell will be in charge of the Indian reservations.

For convenience sake we have divided the mission as above. While the missionaries may not be able to reach all parts of

these large fields, yet they will feel that the burden of the work as defined rests upon them in the territory named. Any Saint desiring help will report to the one placed in charge of his respective field, who is expected to direct the labors of those placed in his field; and it is urgently requested that the elders named will report to the one in charge promptly on the first day of July, October, January, and March. The latter should be a double one, one for January and February, and one for the whole year.

Permit me to call special attention to the matter of reporting. During the past year some of the missionaries were not as prompt as was desired, in reporting to those in charge of the several fields, hence their reports were late in reaching me. Brethren, try to be prompt in this matter and save trouble. I will soon furnish those in charge of field work, also the president of every branch, with report blank, so that every member of the priesthood in Canada may have his report properly filed.

Being few in number and the mission so extensive, I trust that the laborers called to the vineyard will seek by every lawful means within their power to extend the gospel to the honest in heart. As our finances are limited, I hope that the elders will be frugal in their expenditures, and that the Saints will not forget their duty to the families whom these sacrificing elders leave at home, but will respond to the call by paying their tithes and offerings according to the law, that the work we love be not hindered.

In order that the missionary may be free to wait upon his ministry, it is wise that the branch and district affairs be cared for by those in charge. Personally, I expect to be absent from Canada part of the time, in connection with my other duties; but I will try to keep in touch with the work, and shall devote all the time possible in the Canadian Mission. During my absence, Sr. Evans will conduct the tithe, offering, college, and *Canadian Messenger* funds. Send all money in my name as usual.

Trusting that unity and love will prevail, and that each and all will seek divine guidance in the performance of their labor of love, I am,

Your brother,

R. C. EVANS.

To the Saints in Central and Eastern Oregon: As Bro. G. T. Griffiths has appointed me sub-missionary in charge we ask for the coöperation of the Saints and friends, as Bro. Henry Sparling and myself are the only missionaries sent here by the conference. I hope all the local brethren will assist, and do all they possibly can to help spread the angel's message; and those Saints who are isolated, please let us hear from you; and if you want preaching let us know, and we will do the best we can to reach you some time during the conference year. Any Saints having friends in these parts, and wanting us to call on or visit them, let us know by writing to us at Portland, Oregon, 824 Gantenbein Avenue, and we will do the best we can.

N. V. SHELDON.

Seventh Quorum of Elders.

Will the members of our quorum please note that we anticipate holding our annual meeting during the sessions of the forthcoming mission conference to be held in Manchester, August 5, 6, and 7. We urge all who possibly can make it convenient, to attend.

GEORGE BATY, President.
SAM'L F. MATHER, Secretary.

Prayer Union.

I do earnestly desire that the Prayer Union will fast and pray for a beloved sister of mine, who is living in Cleburne, Texas. She would desire to be administered to if she were not so far away from those having authority. She is so terribly afflicted, and wants to know the will of the Lord concerning her. She desires to do his will. Pray for her recovery, if it be the will of the Lord to raise her up. I desire the 9th of July to be the day set apart to fast and pray for my sister, Mrs. (Sr.) S. D. Riley.

MRS. RICHARD BIRD.

PITTSBURG, Kansas, June 29, 1905.

Lamoni Stake Reunion.

The reunion will be held at Dancer's Grove, one mile south of Lamoni, August 4 to 13, 1905; attractive grounds, forty acres of timber, abundant pasture at five cents per head per day; plenty of water; straw for tents, etc., etc. Good speakers, good music, interesting programs. Rent of tents: 10 by 12, \$1.65; 12 by 14, \$1.85; 10 by 14, six-foot wall, two-room family

tents, \$2.75; 12 by 16, six-foot wall, three-room family tents, \$3.75. Those who want tents, address D. C. White, Lamoni, Iowa, not later than July 25. Prompt notice concerning tents is desired. A cordial invitation is extended to Saints and friends, including those of other districts, to meet with us.

D. C. WHITE, Chairman,
R. S. SALYARDS, Secretary.
Committee.

Conference Notices.

Conference of the Idaho District will convene at Hagerman, July 22, 1905. Any one coming by train may be met by team at Bliss, by notifying J. E. Condit, Bliss, Idaho, a few days before. Reports of officers and branches should be sent early to S. D. Condit, Bliss, Idaho.

Kirtland District conference will convene August 11, 1905, at 10 a. m., at Lakeside park, Akron, Ohio, in the reunion tent. All the branches please have their reports in the hands of the secretary, E. E. Cozadd, Follansbee, West Virginia, at least one week before date of conference. In behalf of and for the district I desire to extend a cordial invitation to all Saints and others who can attend our reunion and conference, to be held August 4 to 12. A special invitation is given to the Saints of the Canadian Mission, also to the Michigan and Northern Indiana District. We hope to make this, our first effort at reunion, one of success and profit to our great Master's kingdom. V. M. Goodrich, president, Toledo, Ohio.

Convention Notices.

The Idaho District Sunday-school convention will convene at Hagerman, July 21, 1905, at 10 a. m., previous to district conference. We hope all Sunday-school workers will try to be present, and help make an interesting and profitable time. Julia A. Condit, superintendent.

Addresses.

Charles Fry, 3309 Spaulding Street, Omaha, Nebraska.
W. R. Roberts, 8 Sandhurst Place, Harehills Lane, Leeds, England.

Brilliant Record of a Newspaper Man.

The success which has attended William E. Curtis, the famous correspondent of the *Chicago Record-Herald*, is rarely attained by newspaper writers. Beginning his career in Chicago in 1872 as reporter, he rapidly rose to the position of managing editor. He resigned that position on receiving a government appointment as secretary of the South American commission. Mr. Curtis traveled extensively in Central and South America, while in this position, producing several popular volumes as the result of his literary labors. Afterward coöperating with Secretary of State James G. Blaine, Mr. Curtis organized the work of the bureau of American republics, with the result that he was placed in charge of that organization, and at the World's Columbian Exposition he distinguished himself by his labors as the executive head of the Latin-American department. As correspondent of the *Chicago Record-Herald* Mr. Curtis' travels have carried him into every section of the United States as well as into all quarters of the globe. His China and Japan letters were published in book form; likewise his letters from England, Germany, and France, as well as those written during his travels in Mexico and South America.

No newspaper correspondent possesses the facility shown by Mr. Curtis in writing on any of the diversified subjects embraced in his correspondence and making it luminous. Nor is any correspondent followed so closely year after year by the thousands of readers of the *Chicago Record-Herald*. On his recent trip to the Holy Land Mr. Curtis' letters have been read more closely than ever, and his descriptions of that interesting section of the globe as it appears to-day have been quoted everywhere.

A daily letter from Mr. Curtis appears in the *Chicago Record-Herald*.

A Fourth of July celebration by the Indians of the Nez Perce Reservation, Idaho, is described by T. W. Chatburn in the July *Autumn Leaves*. One feature of especial interest to Latter Day Saints is that the speaker, an Indian, declared that his people were destined to become a "separate, peculiar, and delightful people." Book of Mormon readers will readily catch the significance of that statement.

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The Saints' Herald

15505
 CHAPER

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 3
 "There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 6

Volume 52

Lamoni, Iowa, July 12, 1905

Number 28

OFFICIAL PUBLICATION OF THE REORGANIZED
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Editorial

TO STIR UP YOUR PURE MINDS.—NO. 3.

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them."—Matthew 7:12. This is the language of the Meek and Lowly One in that beautiful sermon upon the mount.

The same thought is often expressed by us in these words: Do unto others as you would that others should do unto you. From our observation we judge that its principal use to-day, is as a sort of Golden Rule to be taught to Sunday-school children; it is a very convenient phrase to repeat on Sunday, and we are very zealous in telling the children that it is their duty to observe this commandment of the loving Lord, and then we go home and practice the very opposite during the week.

Yes, we admonish others to do as they would like to be done by, and instead of doing to our hired man in the field, the mechanic in the shop, the bookkeeper in the office, as we would wish to be done by under similar circumstances, were conditions reversed, and instead of making their interests of equal importance with ours, and paying them as we would wish to be paid under same conditions, we beat them down to the lowest possible figure. We treat the help in the kitchens as inferior beings, just fit, not only to do the work which the mistress of the house found too great a tax for her strength, but, in addition, to do the work outside usually done by the master of the house, especially if they happen to be working for their board. Do we do it because that is the way we should want to be done by if we were in their place?

We admonish others that they should do as they would like to be done by, then we go home, and only half do our duty to our employer, shirk the hard work, neglect his interests, and then demand more for our labor than we would be willing to pay for the kind of help we are giving. It must be that we have forgotten the words of the Savior; or do we think they only applied to people eighteen hundred years ago, and do not apply to-day? We are of the opinion that the Lord never uttered a meaningless phrase in his sermons. This language means something, and to comply with it we must do more than use it as a golden text to be repeated in concert by the primary classes on Sunday.

It may be that some make a mistake in the application of the language, and they put it this way:

ELDER P. T. ANDERSON reports, June 23, from Svinbelle, Denmark, that he had arrived and the outlook for missionary labor was quite satisfactory. He reports the people as seemingly anxious to hear about the church.

Do unto others as they would that you should do unto them. This is not the meaning of the language; this would leave us at the mercy of the selfishness that might be engendered by such an interpretation. The responsibility is placed upon us, and to fulfill it necessitates the cultivation of an honest heart. And yet, if the meaning of the text is fully carried out in our lives, the other will be fulfilled as a matter of course, because selfishness will be eradicated, and we would wish others to do to us only that which they would find it their pleasure to do, in doing to us as they would wish us to do to them.

A careful examination of the complete text, a part of which was quoted, will reveal more than a casual reader might think. "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets."

A Pharisee at one time to tempt Jesus asked him this question: "Master, which is the great commandment in the law?" Jesus answered thus: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."—Matthew 22:36-40.

It is these two commandments on which the law and the prophets hang; and the law and the prophets, says Jesus, is "Therefore all things whatsoever ye would that men should do to you, do ye even so to them." That is, this is the end of the law, this is the object of the sending of the prophets, that men might learn to do to others as they would have others do to them; and to do this, they must love the Lord their God with all their hearts, and with all their souls, and with all their minds, and love their neighbors as themselves. That means a good deal to weak humanity. It comprehends all that is required at our hands that we may be perfect, as our Father in heaven is perfect. The end of the law, the purpose for which the prophets were chosen, the object of the gospel plan, are all fulfilled in the application of this Golden Text which is the law and the prophets, and the faithful observance of the two great commandments on which the law and the prophets hang.

Turning to the "law" we find this language: "Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself."—Leviticus 19:18. Love, true love, is the one essential necessary to keep this saying of the Savior. Paul says: "Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery. Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as

thyself."—Romans 13:8, 9. All these commandments, as well as any other, if such there be, are comprehended in that brief saying. "Love worketh no ill to his neighbor: therefore love is the fulfilling of the law."—Verse 10. Again, Galatians 5:14: "For all the law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself." If we do this we will do as we would like to be done by, and when we reach that condition we will, necessarily, have fulfilled all other laws and commandments. In the next verse the writer adds a warning: "But if ye bite and devour one another, take heed that ye be not consumed one of another." To Timothy the apostle said, "Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned."—1 Timothy 1:5.

Then to do to others, in "all things" as we would wish them to do to us, is the end of the law, the fulfilling of the law; and we can not do it without complete love to God, and true charity toward our fellow men. And we will never be able to acquire this love that is essential except we shall put off pride and come down, as the Book of Mormon says, "in the depths of humility." A patronizing commiseration, because "I am big and you are little," is not the fulfilling of the law; but we must be actuated by "charity out of a pure heart, and of a good conscience, and of faith unfeigned."

We can not neglect faith, repentance, baptism, laying on of hands, or any other commandment or principle, because they are parts of that law which is fulfilled in loving God, our neighbor as ourselves, and doing to others as we would wish them to do to us. They are all comprehended in this, for how can we say that we love God if we refuse to obey the least of his requirements?

"Therefore all things whatsoever you would that men should do to you do ye even so to them; for this is the law and the prophets." This means so much! It reaches so far! What are we going to do about it? Shall we try to make it a part of our lives, or shall we continue to use it merely as a convenient Sunday-school text?

L. A. G.

APPARENT DISCREPANCY.

Our attention has been called to what may appear to be a conflict between a statement made in an editorial in last week's HERALD, and a statement found in the *Ensign* for the same week. Both writers were speaking of Miss Bonsall's article in the *Housekeeper*, and both quoted from her article the three reasons she gives as to why the fresh young women, and the brilliant young men of Utah did not stamp out the relic of barbarism, polygamy, as follows: "First, because polygamy is in their blood. Second, because polygamy is their religion. Third, because to denounce polygamy would be to cast reflections,

of the most horrible character, upon the virtue of the mothers and the honor of the fathers."

The editor of the *Ensign* says, "The first and second reasons given are self-evident; but the third is specious and untenable." The writer in the *HERALD* says, "Of the three reasons, the latter is undoubtedly the most potent." And right here we are reminded of the words of the apostle Paul, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment."

At first thought it may strike somebody that the two statements made editorially do not exactly harmonize; but we think that when examined in a proper way the seeming conflict will disappear.

Evidently, the writer in the *Ensign* was speaking from the standpoint of the merit of the reason, rather than from the influence it may have in the minds of the young people in the West who use it. We certainly will all agree that so far as the truth and justifiableness of such a reason is concerned, it ought not to have weight with people who are seeking truth; and looking at it from that standpoint, to use it is unwise, to say the least, because it is not a safe position to stand in. To denounce, or to fail to denounce polygamy, for such a reason, would in no way affect the facts in the case, and whether the young men and women recognize the true status of the case or shut their eyes to it, does not change the condition of their parents one way or the other; but it does make a great deal of difference to the young people themselves.

The writer in the *HERALD* made his statement from another viewpoint, trying to look at it from the standpoint of the young people in the West, not from our own; this, as he understood it, being the view taken by Miss Bonsall.

Our reasons for thinking the third reason would have the most weight with them may be briefly stated. While in Utah a few years ago we distinctly remember hearing a young lady, a member of the Utah church, say that while she would not want to marry a man who was a polygamist, and that she did not believe in it, she had firmly resolved never to denounce it. She could not do so, because her mother was a polygamous wife, and she would be reflecting on the virtue of her mother. While a young girl she had made some disparaging remark about polygamy in the presence of, and was severely reproved by her father, who told her that he wanted never to hear anything of the kind from her lips again, because of the reflection upon her mother and himself.

While the first and second reasons given by Miss Bonsall may have their influence, we certainly are of the opinion that the third one has the most weight

with the majority of the young people in the West, especially the children of polygamists. It must have some force, since to denounce polygamy they must necessarily conclude their parents in transgression, and acknowledge themselves illegitimate children. Human nature must be actuated by an extraordinary sense of right in order to do that cheerfully. It is, we fear, an obstacle that few will be able to surmount.

For this reason we believe it to be doubtful if any, save here and there one, of the children born in polygamy shall become converted to the original Latter Day Saint faith, the pure doctrine of Christ introduced and taught in this dispensation by Joseph Smith the Seer; but we have great hope of the grandchildren and great-grandchildren,—children of parents who have lived in monogamy. We believe the Reorganized Church will be able to reach many of them; since they will be casting no reflection upon the virtue of parents, and bringing no stigma upon themselves in their own minds, by forsaking the errors they have inherited, and accepting the truth. With this third reason entirely removed, and the force of the first and second greatly modified, we believe many of them will be able to comprehend, and say with the prophet: "Surely our fathers have inherited lies, . . . and things wherein there is no profit."

L. A. G.

A QUESTION.

The following question is offered to the *HERALD* readers as requested. Those who like the hunting of abstruse queries will take notice and look the subject up.

"A question which we would like to see an answer to in the *HERALD* is, Where was Christ the first four days after his baptism, as per Matthew, Mark, and Luke; also John, which gives a different account? Will some one please answer this?"

EDITORIAL ITEMS.

President Joseph Smith, accompanied by his wife and three younger sons, left home on the 6th inst. for an extended trip into the Northwest, to be absent until about October 1. Best wishes go with the party for a successful and pleasant trip. Matter addressed to President Joseph Smith at Lamoni will receive due attention or be forwarded.

The following will explain itself: "Boston, July 4, 1905, steamer *Ivernia*, Cunard Line. Good-bye—we are off. John W. Rushton, Great Britain; Peter Anderson, Scandinavia; William H. Kelley of Indiana, Ireland; J. A. Becker and wife, Germany; W. E. LaRue, Scotland; J. J. Christiansen, Denmark.

Original Articles

THE WITNESS.

SERMON DELIVERED BY PRESIDENT JOSEPH SMITH AT ST. LOUIS,
MISSOURI, OCTOBER 16, 1904.

(Reported by R. Archibald.)

In partial pursuit of the thought which occupied the morning service I present before you this thought: If all the prophets known to the olden time and all the prophets known to the modern time were proved to be false prophets, no class of so-called Christian believers could afford that Jesus Christ should be proved a false prophet. For if this were done there were no hope left for the Christian. There are at least two prophecies on record in the Bible—the New Testament part of it—that are credited to him, either one of which justifies us in believing that in the time in which we live the gospel which was introduced by him should be preached in the world for the benefit of man. One of these is found in the twenty-fourth chapter of Matthew, and reads like this:

And this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come.

In common with other believers in Christ we are looking for the second coming of Christ; and, on behalf of myself and my comrades and the body of people represented by us, we confess that Jesus Christ has come in the flesh and pledge ourselves to the faith that he will come again in the flesh; and this is not antichrist, according to the statement made by John, the beloved disciple. The significance of this prophecy or prediction is this, that before this hope of ours can be realized, before the hope of all those who sing and praise Christ and look for the redemption that is to be accomplished by him when he shall come is experienced, there shall be preached in all the world the gospel which was introduced by him, as a witness unto all nations.

What is the province of a witness? If I were introduced in the courts of this city as a witness the court would discover whether or not I was a competent one; and if I knew nothing about that upon which I was called to testify my testimony would be proscribed; and skillful lawyers would never place me upon the stand if they did not understand that I knew something about the matter in hand. A witness, to bear successful testimony, must know whereof he speaks; and further than that the testimony must have value, and must be of such a character that that which is given as testimony shall bear significance unto those who are interested in the matter testified of. And according to the old law (and we are fortunate that it has come down to us in our statute-books and legal practice) there must be two or more witnesses to every fact; and if thus they testify from knowledge that which is asserted is established in the record and annals of the time.

Looking for the coming of Jesus Christ we anticipate this kind of work should be done, that witnesses should testify to that which had come within their consciousness. And to use the expression of a certain celebrated writer in regard to the reason, or why we know, after I had waded through about three fifths of his work, I came to this particular statement, "We know because we become conscious of," which put in Missouri parlance means. "We know because we know." And there are a good many things that transpire within the knowledge of men, or within their history, that they do not get consciousness of through the sense of feeling, hearing, seeing, smelling, or any other of the physical senses, but they get it by virtue of that which is without them, superior to them, enforcing upon them (their inner consciousness) that fact, important as it may be.

The object of this bearing record or witness to the gospel of the Son of God prior to his coming was to establish and keep established the promise made by the Master: "I am with you always, even unto the end of the world"; and, further than that, to show conclusively that God had in memory the salvation of the human family, and he proposed to offer to every man an opportunity to enter into relationship with him and receive salvation thereby.

The second prophecy to which I call your attention is found in the fourteenth chapter of Revelation, sixth verse:

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach [or to commit] to them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come.

Now whatever you may think of ancient or modern prophets, and those prophecies which have been left upon record by them, that which occurs in this fourteenth chapter of Revelation is attested by what occurs in the opening portion of the book of Revelation, in which it is clearly stated that it was certified unto John upon the Isle of Patmos by the Spirit, and that Christ was responsible for it. If that angel has not flown he must fly, or the prophecy fails. And we may just as well come squarely to the consideration of its truthfulness first as last, and by virtue of every desire we have for the accomplishment of good to ourselves and those by whom we may be surrounded, and with the intent and purpose to answer our conscious responsibility to God, we might just as well quit trying to evade by any species of sophistry the fair and plain understanding of what has been written.

What gospel was referred to there? It was the everlasting gospel. What gospel was it that is referred to in Mark, first verse, the opening of the chapter? What gospel is it that is referred to in that Second Epistle of John, the beloved disciple,

which has been so often hurled against us when we have been preaching abroad in the world: "If there come any unto you, and bring not this doctrine [gospel], receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds"? Now what gospel was that referred to? For this same writer makes use of this expression: "Whosoever transgresseth and abideth not in the doctrine of Christ hath not God." That language is just as true and just as applicable to this day and period of the world and men who live here, as it was ever applicable in the time in which it was written or in which it was uttered, a long time ago; for time has no significance to God and Christ. A thousand years is as one day; one day as a thousand years. And when he has laid the foundation of the work which he proposes to do it is laid for all time; and if it appertains to eternity it still remains as he had planned it when eternity begins and while it continues.

These two prophecies constitute testimony unto this generation. We can not evade the conclusions that are forced upon us by consideration of them; and if we come to you claiming to preach that gospel, we do not and can not find fault with you, neither would it be proper if we should find fault with you, if you make us prove, or attempt to prove, a correlation between every item of faith that we present to you for your consideration and for your adherence (if obedience be demanded through the preaching of it) with the gospel taught by Jesus Christ, and which should be covered by the declaration, "this gospel of the kingdom," referred to. Is not that a fair proposition? Is it not a business proposition? And let me tell you the gospel of the Son of God is not for Sunday alone, but it is for every day, for every month, for every year of every man's life who chooses to avail himself of its revelations if he proposes to reap its benefits. And just so surely as these benefits will accrue to him who is obedient and who puts himself in relationship with God by virtue of the gospel of his Son, just so surely every disability which attaches to him who disbelieves must and will be visited upon him.

I am not here to trifle with the word of God. I am not here to apologize for anything he has previously uttered or caused to be written. I am not here to claim the stream of revelation comes to men upon the earth to-day, and deny that which may have been revealed in the past. But I am here to insist that if God is the same yesterday, to-day, and for ever; if that which has come to us in the books as a revelation is from him, every other revelation which comes from him, under any circumstances, which refers to the same subject-matter, must conform to and agree with that which is already received, or we are justified in rejecting it. There are no people that I know anything about that have given a better

guarantee unto the citizens of these United States (including of course St. Louis, which just now is one of the grand centers of the republic), there are no people that have given a better guarantee of a sincere desire to prove themselves to be good citizens of the Republic and of the State and of the county, than have we. No people have given a better guarantee unto their neighbors of their sincerity in regard to this religious question, and no people have given a better guarantee that they are disposed to treat fairly all those who may come in opposition to them.

And now if you ask me for the reason for my making this statement, I will tell you. We have confessed and do confess to-night, the belief in the continuation of revelation from God, in the distinct and direct principle of present revelation; and we do it because God revealed himself to his people anciently, because the whole records, both the Old and the New Testaments, are full of recitals of God's dealings with men, and these dealings were brought to pass and consummated with them by virtue of messengers sent from God, and revelations from him through those whom he may have chosen at his will and sent for the purpose of declaring his object and all that he wanted to be done. Now having confessed to a belief in the principle of present revelation, men have the right to ask us what are these revelations which have come to you? And I answer, that by virtue of one of the first that came to the church we were told to take the things which were written in his scriptures to be his law to govern his church; and as a consequence we have taken the Bible and have told the people to whom we have preached that this was a record of the charter of our spiritual liberties. But they have said that we have supplanted the Scriptures, and have presented the Book of Mormon as superseding the Bible. That is a clerical slander. There is not a particle of truth in it. The Book of Mormon comes and certifies to the truth of the New Testament Scriptures. If it had not done that it never would have passed beyond the first edition which was published, and the book never would have been sought for with the same avidity that it now is. But we are told, If it comports with the teachings of the New Testament, what is the necessity for it? Here is the one witness (Bible) and infidelity is attacking it, and we are expected to defend the integrity of the Bible against infidelity, we are expected to stand in defense of the truths found in the Bible against all who assail them. The Book of Mormon comes as the second witness.

Let us see; we are expected to defend the divinity of the word of God. We cheerfully do that so far as we are able. We are expected to defend the revelations in the Bible and the Bible itself against those who disbelieve, and we are expected to give a fair exposition of our faith in regard to it. We are expected to do more than that; we are expected to

hold in check those who believe that the Bible is plenary inspired,—every chapter, every book, every verse, every sentence, and every letter inspired. We do not believe that. We can not defend that. But we can sustain the thought that it comes to us as the statute-book of God, the validity of which, and its application to mankind, comes to us testified of by him who suffered on Calvary's cross, which shall continue to be a witness unto the end of time; and on the other side it shall be a witness against those who refuse to believe, but continue in their unbelief. It shall also be a testimony in favor of those who hear and obey and who are graciously saved by virtue of the means instituted of God and borne witness of in the word.

What shall we do with these prophecies? What shall we do with the character of this revelation? Convicted by it, having conceded to the fact of our belief in revelation, here comes that which is fraught with the word and is potent either for condemnation or for commendation, and we strive to read it. Shall we accept it as a plain statement made and intended to be made by the Almighty, or shall we seek to get rid of the conclusions which are absolutely forced upon us by virtue of a plain reading of the word?

Let me offer a few of these doctrines and see what we are to do with them. In the seventh chapter of John there is a statement made like this (if my memory serves me right): "If any man will do his will, he shall know of the doctrine." What doctrine is that referred to there? Is it not the doctrine that he came to declare and that he subsequently authorized his disciples to declare? Every reader answers, Yes. And we answer that that doctrine stated by him, he declares was not his, but his Father's. As a consequence, when he comes and teaches us his doctrine, it is held before us as the doctrine of his Father, and there is the doctrine upon which the salvation of the human family rests, in all of its various phases, in every department of it from first to last; and we might just as well face the proposition that we are to answer to this doctrine and be saved by it or to be condemned by it first as last; and the sooner we get back to a consideration of this doctrine in its entirety the better off we will be, the sooner we will receive what we are seeking. Is that the doctrine that is referred to in the twenty-fourth of Matthew? Is that the gospel that is referred to in the fourteenth of Revelation?

The apostle Paul in writing to the Hebrews speaks about the principles of the doctrine of Christ, and there are six of them: faith, repentance, baptisms (plural, baptism of the body and of the Spirit), the laying on of hands, the resurrection of the dead, and eternal judgment, six grand underlying principles from the first to the last. From an obedience which brings the body into subjection to the law of Christ unto the resurrection that brings body and spirit

before the great judgment-bar to answer for what is done in the flesh, and that is what we understand every man will be subjected to. I propose to tell you a few things which have come to us by virtue of the spirit of revelation, and let us see whether these things are calculated to disrupt our faith in God and Christ and in the New Testament Scripture as his last will and testament to man, and whether in their teachings they are calculated to make us worse citizens,—as was expressed by a party when speaking of me. He said, Why, he is the worst man in the United States. Well, now, that came from my name. Now, mind you, by the spirit of revelation speaking to the church (and we are included by it because we have already stated that we believe in the principle and its present activity), we are bidden to take the things written in the Scriptures to be a law to govern his church. If we profess to be his church we must be governed by that law.

There are several things referred to in these revelations. There was a long-time quarrel, and it is yet in some places, in regard to which day we should worship. The question being agitated, there was a revelation received in regard to it, and that revelation instituted a day of rest, and it is called the Lord's day; and for a long series of years it was observed by the church in this sense, not as the Jewish Sabbath, but as the rest-day of the Lord. Subsequently, by virtue of the agitation, there came in a class who believed fully (and we give them credit for honesty in their belief) that the Jewish Sabbath should again be reinstated and become the Christian Sabbath. The voice of inspiration to the church distinctly declared it was the Lord's day, commonly called Sunday, and that is the day we understand to be the Christian's rest-day, not the Jewish Sabbath.

Again, this Bible, as we believe and teach, provides that it is the commandment of God for men to be baptized. While I may not be able to find a specific declaration which says, Thou shalt be baptized, I can find a specific declaration in which Christ told his disciples, who were authorized to act in his behalf, and to whom he said, "Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained," to go and baptize the people in the name of the Father, and of the Son, and of the Holy Ghost. In the last portion of the last chapter of Matthew, and in the last portion of the last chapter of Mark you will find these declarations: In Mark, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved"; in Matthew, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

I said this morning that laws were arbitrary. Here is a law that is in a sense permissive. He that is baptized will be saved, so if he is not baptized he

will not be saved. The school-teachers and doctors of the language can fix it up as they please. But nowhere in the New Testament Scripture does Jesus tell us how a man shall be baptized. Did you ever think of it? Well, you know, they have been baptizing in various ways, and are yet. There are various methods of baptism, from the dipping of the finger in water and the making of the sign of the cross on the forehead, the sprinkling of a few drops by the operator upon the head of the person baptized, the pouring out of a bowl or other vessel (called effusion), and the taking of the person down into the water and baptizing him face foremost, immersing him in the water and bringing him up out of the water, unto the extreme of taking the person into the water, kneeling in the water and baptizing face forward three times, in the name of the Father and of the Son and of the Holy Ghost. If there had been any specific mode in the New Testament as to the actual manner in which men should be baptized, these different modes would not have obtained. The voice of inspiration tells us plainly that the person to be baptized shall go down into the water, and stand in the water (and it is to be understood, and it is to be so accepted, that it shall be sufficient to cover the person) and the one officiating shall use this formula, or something like it: "Having been commissioned of Jesus Christ, I baptize you in the name of the Father and of the Son and of the Holy Ghost. Amen." And then shall he immerse the entire person in the water and raise him up out of the water, in the likeness of the death and "burial and resurrection of the Lord."

Again, the observance of the Lord's supper is commanded; but can any of you tell where the manner of its administration is given, aside from the relation of the fact that Jesus brake bread and blessed it, and poured wine into the cup and gave to his disciples? In the observance of this ordinance we have the various methods, from the laying of the wafer upon the tongue of the devotee by the acolyte, unto the eating of a hearty supper provided for the occasion; and we have all these different Lord's suppers administered in the different churches. The voice of revelation comes to us stating that it shall be wine made new among you, and it shall be bread; and we should all kneel with him who asks the blessing upon it, and he is to ask a specific blessing upon the bread and the wine, and it shall be blessed; that no unworthy person should partake, no unworthy person should pass it to the one to partake.

Again, there are a class of people in the United States (there were a good while ago, and there are some yet), who do not believe in marriage. Their tenets do not provide for the domestic relation. But it was thought by this people, in the days when they were under the influence of direct revelation, to send a message unto this class of people, and the question

arose, What shall we teach them in regard to this question of marriage? The voice of inspiration was heard and this was the character of it: "Whoso forbiddeth to marry is not ordained of God, for marriage is ordained of God unto man; wherefore it is lawful that he should have one wife, and they twain shall be one flesh, and all this that the earth might answer the end of its creation; and that it might be filled with the measure of man, according to his creation before the world was made." There is the statement, and these men were instructed to go abroad and teach the Shakers upon that principle. Having asked for information, they got it.

We have been challenged with the proposition, almost since I can remember, though of late years not so frequently, that you could prove by the Bible that God sanctioned plural marriage. We stand here to deny that proposition. It can not be done successfully. We come to this principle of direct revelation, and find we have the institution away back yonder before the foundation of the world was laid; it was in the mind of Jehovah. We do not care to go back farther than that. Now examine this in the light of the principle that we stated awhile ago, that whenever God reveals himself all revelations which come subsequently must agree and be in accord with those that have gone before upon the same subject. The church was organized in 1830, and immediately after there came, in 1831, a commandment concerning the government of the people in their personal conduct, and in the domestic relation as well, and this was the character of it: "Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else." There is a direct statement made to the body of the people through the voice of inspiration; in which we have already conceded, we believe. Here are two revelations given upon the same subject, both in the same year. According to our proposition all subsequent revelations upon the same topic, concerning which God had revealed himself at any prior time, must accord with that which had already been given by him, or he is not to be considered an unchangeable being. I make inquiry briefly as to what might have been the reason for such a commandment as this, but as I look out over this land, pick up the daily papers and look at what has been transpiring everywhere, I discover that there has been and is now a light treating of the domestic relation everywhere, and our courts are troubled with domestic infelicities, and the statutes have been brought to pass in which a great variety of excuses for breaking the marriage bond may be given. But God did not so intend it, as we have, by virtue of his revelations, been given to understand; for if I am commanded to love my wife with all my heart, and to cleave unto her and none else, it commands me to let other men's wives alone, does it not? More than all that, it commands me to answer unto God for the manner in

which I treat my wife; advertises me that I shall be held accountable to him for the stewardship thus intrusted to me. And all this ought to be a guarantee unto the people among whom we live respecting our profession upon this topic, that we do not intend to disrupt or break the laws of the land, or to become subject to prosecution for having disrupted the public peace; that we do not believe in polygamous marriages, and that we propose not to accept this newfangled idea that has been stated in the newspapers and been encouraged by some, that is, to enter into five or ten year contracts in the marriage relation and let the state take care of the children. All I have to say about such a condition of things as that is this, that if it becomes a rule or a social fad the result of it will be that the state will have but few children to take care of, for they will be murdered, and men and women will add murder to the calendar of their crimes to conserve their domestic infelicities.

Under the influence of these two revelations, the church itself passed a rule on August 17, 1835. And we are as a people under that rule. It is found in our profession of faith known as the Doctrine and Covenants, with these revelations which have come to the church from its formative period, and we are included by it. That resolution provides like this: "Inasmuch as this church of Christ has been reproached with the crime of fornication and polygamy: we declare that we believe that one man should have one wife; and one woman but one husband, except in case of death, when either is at liberty to marry again." Some thinking people say that this is a very deceptive provision, that it provides that the woman shall have but one husband, but the man may have more than one wife. That is a false conclusion. It is false reasoning. The conclusion itself is clear that the one is just as restrictive as the other; and if the one is not lawful, neither is the other. The question now comes home, What is meant by the term "lawful" in this passage which I have quoted from? "It is lawful that a man should have one wife," etc.? God knew all the time that in the states of New York, Ohio, Illinois, Iowa, and Missouri, the statutes themselves provided that a man, if he had more than one wife, was subject to prosecution under the statute; therefore, he says to man that it is "lawful," *according to the law of God*, that a man should have one wife, and it comes home to the church that this should have been the proper rendition of it from first to last. There is no room for inference other than that.

These questions have come up, and they have significance at the present time for several reasons; and I present them to-night for similar reason. Quite a controversy has been going on in the land in reference to this marriage relation. We as a church recognize but one cause justifiable before God for

divorce. But one, that is the scriptural cause. We have no provision for many of those causes that under the statutes prevail. Personally, I believe that there should be no cause but the one; and that this peculiar complaint, this particularly elastic one called inequality of temperament, or incompatibility of temperament, should never appear upon the statute-books, because we have obligated ourselves to put our temperaments under control; and the man who knows that he has a peculiar temperament must conform so far as it is possible for him to do with the faults and with the foibles of the woman he may have married; and the wife must do the same thing, for there must be a joint bearing of each other's infirmities; and the man or the woman who will separate upon such cause as that seeks only to be free from a condition that becomes otherwise irksome and they want to be free from it.

There is another reason for it and that is a personal one. There are two Joseph Smiths in the field. There is Joseph Fielding Smith, president of the Utah church; and the other is Joseph Smith, of the Reorganized Church. One has its headquarters in Salt Lake City, the other in Iowa. Well, I am the Iowa man, and for forty-four years I have been in the public field and have been an opponent; an open opponent, of the doctrine of polygamy, under any and all considerations; and my cousin, Joseph Fielding Smith, testified before the senatorial committee, when it was sitting in Washington only a little while ago, (and it has been spread all over this country,) that he had lived in contravention of the law of the United States, and of the state of Utah, passed after its admission into the union of States, and was now living with five wives, and proposed to continue to do so. Notwithstanding that he reveres, and others pretend to revere (and I say pretend because I think I have justifiable reason for it) the memory, and honor the sacred character of Joseph Smith, yet Joseph Smith was the human instrumentality through whom these revelations from God came concerning the domestic relation, which were put into the book together with the other revelations to the church, and made binding by virtue of the acceptance of the people, and called the Book of Doctrine and Covenants. These revelations should have been sacred and kept sacred; and we as a people hold them to be sacred, because they have never been controverted. And if the question comes up for examination, should it ever come to us as a people, a revelation offered to the people that proposes to subvert these, we shall put it under examination, and if it does not comport with the teachings of the New Testament Scripture and the revelations which have been given before from the same source and accepted as the revelations of God, we shall most certainly refuse to accede to it.

I told you a little story this morning; I did not

finish it. I had a purpose in not doing so altogether. The reason that old prophet succeeded in deceiving the young man, was that the young man thought the old prophet had received a revelation different from his commandment, and so he yielded to it. The old prophet doubtless told the young prophet that he was a prophet too, and that he also had received a revelation. Now I stand in the attitude of the young prophet in this sense. I do not propose to be deceived by any revelation which an old prophet may hold up before me—I do not propose to do that. I simply give that as a personal statement. But the question has come home to us; it was predicted several years ago that this question would ultimately be brought before the bar of the great American public, and that the Reorganized Church should stand face to face with the institution in the West upon this subject. It has been prophesied of and held before the people time after time, and now we are just exactly where the prediction said we would be. It has been asserted before that the things we spoke of and the conditions we had said existed in the West were slanderous; but now the chief man among them stands before the American people and concedes the very things we have been charging them with. It does not concern me what a man's private belief may be; but when a man puts himself before the public and presents his views, religious, political, domestic, or economic, he offers it before me and every other man to examine at his will; and if he puts up any kind of a barrier that would prevent me from a fair, earnest investigation of what he has presented, he does it at the peril of being considered weak, and that he himself is aware of the fact that what he has presented can not be defended.

I represent a people who believe that it is perfectly right and proper, in this religious field, to examine everything which comes to them for human consideration, which is deemed for their good, and they will be responsible for failure to accept it. It is our purpose to strike upon those institutions presented before us, and if they be solid and enduring we will find it out; but if they be made up of plaster, like some of those buildings on the World's Fair grounds, we are going to knock them all to pieces if we can. I am not one of those who think that a man may arise and assert a thing, and that no man shall answer him. I am one of those who believe that this latter-day work was intended to test everything, for it has been declared that the time was to come when everything that can be shaken will be shaken.

I may have been a little personal, but I am a public man, I have stood before the public for a long time, and I presume people are anxious to know what we intend to do, and I have made these statements as I believe myself to be a representative man among them. I thank you for the kindness with which you have listened to me; I will not keep you longer.

EQUALITY UNDER THE LAW.

In the HERALD of February 8 is an article under the heading of "Consecration and equality amongst Christ's ministry," which has so attracted my attention that I feel constrained to offer a few thoughts relative thereto.

In the first place the title seems to be a little peculiar. Why should the ministry particularly be mentioned in regard to consecration and equality? Is there any law specially applicable to the ministry as touching this principle? If so, I, as a minister, shall be glad to receive light upon the subject.

The brother says that until quite recently he was satisfied that he understood the church teaching, but things had transpired of late, which have compelled him to believe that he is not in harmony with the church, or the church is failing to enforce the law as the books teach it.

It seems from this that the brother is a recent convert to his present opinion. Of course it would be bad to find the brother is mistaken in his present view; but it would be at least equally unfortunate to find "the church is failing to enforce the law as the books teach it." It seems to me the brother has not done justice in his first quotation from the Doctrine and Covenants, which he gives as on page 101, but which I find on page 143, [It is page 101 in the 1901 edition.—EDITOR] by failing to give all its essential teaching. Dividing it, in the manner he has, certainly destroys, very largely, its force and effect, and has a tendency to confuse the mind of the casual reader. Let us quote the text as far as we go without division:

And, behold, thou wilt remember the poor, and consecrate of thy properties for their support, that which thou hast to impart unto them, with a covenant and a deed which can not be broken; and inasmuch as ye impart of your substance unto the poor, ye will do it unto me, and they shall be laid before the bishop of my church and his counselors, two of the elders, or high priests, such as he shall or has appointed and set apart for that purpose. And it shall come to pass that after they are laid before the bishop of my church, and after that he has received these testimonies concerning the consecration of the properties of my church, that they can not be taken from the church, agreeably to my commandments; every man shall be made accountable unto me, a steward over his own property, or that which he has received by consecration, inasmuch as is sufficient for himself and family. And again, if there shall be properties in the hands of the church, or any individuals of it, more than is necessary for their support, after this first consecration, which is a residue, to be consecrated unto the bishop, it shall be kept to administer unto those who have not, from time to time, that every man who has need may be amply supplied, and receive according to his wants.

The brother says this "undoubtedly refers to the ministry in particular." I am sure he will cheerfully concede to me the right to differ from him. These properties are to be consecrated for the support of the poor, and certainly the ministers of the church and their families are not *particularly* poor. It is true the minister of Christ can not preach the

gospel for gain, and perhaps a large proportion of them are poor when called to the work, and therefore must depend wholly, or at least largely, upon the allowance received from the coffers of the church; but it appears to me that giving this all due consideration, it does not justify us in the thought that the ministers are in particular the ones designated as "the poor." My understanding has been, and still is, that the ministry are supplied according to their needs and wants from the church treasury. I wish I could feel sure that the church could care for all its poor equally as well.

But leaving this, there are a few things to which I desire to invite attention. It is a duty required of those who are in condition to do so to consecrate of their properties for the support of the poor. These properties are to be secured to the church by covenant and deed which can not be broken. Every man shall be made accountable for that which he receives by consecration which is to be sufficient for himself and family. I do not desire to limit this in its interpretation as meaning the "ministry in particular." I do not so understand the teaching of the Doctrine and Covenants. It seems to me that the teaching of the revelations is, and has been, at least since March, 1832, that steps should be taken to procure land and care for the poor of the church; that storehouses should be established and wise men chosen to care for the material interests of the church, and that every man employed by the church, whether officer or member, should be equal in that work, and that every one so employed should receive from the treasury sufficient for his needs and wants,—that is, for properly carrying on the work intrusted to his care. I do not think this means that every one shall receive sufficient to keep him on a dead level with every other man; but believe it is better stated where it says, that which is "needful for their necessities and their wants." The brother also quotes from Doctrine and Covenants 77: 1, but I do not think he quotes enough to give a clear idea of what the teaching of this section is; I therefore quote what seems to me necessary for a clearer conception. The heading of the section explains its purport, by saying, "The order given of the Lord to Enoch, for the purpose of establishing the poor." Certainly this is plain enough as to its purpose. It is "for the purpose of establishing the poor." How is this to be done?

And, behold, and lo, it must needs be that there be an organization of my people, in regulating and establishing the affairs of the storehouse for the poor of my people, both in this place and in the land of Zion, or in other words, the city of Enoch, for a permanent and everlasting establishment and order unto my church, to advance the cause which ye have espoused, to the salvation of man, and to the glory of your Father who is in heaven, that you may be equal in the bands of heavenly things; yea, and earthly things also, for the obtaining of heavenly things; for if ye are not equal in earthly things, ye

can not be equal in obtaining heavenly things; . . . And now, verily thus saith the Lord, it is expedient that all things be done unto my glory, that ye should, who are joined together in this order, . . . sit in council with the saints which are in Zion; . . . wherefore a commandment I give unto you, to prepare and organize yourselves by a bond or everlasting covenant that can not be broken. And he who breaketh it shall lose his office and standing in the church, and shall be delivered over to the buffetings of Satan until the day of redemption.

This certainly tells us what is to be done in order that equality may obtain. It is not a question of every minister's family receiving the same allowance, or living in the same style or sized house, but it is by, or through, "an organization of my people, in regulating and establishing the affairs of the storehouse for the poor of my people, . . . the city of Enoch, for a permanent and everlasting establishment and order unto my church."

The brother seems specially to object to an elder coming to Zion having a surplus left after laying all things before the Bishop. Well, I am not as well informed in regard to what the brother calls Zion as I would like to be; and I do not know that steps have been taken as yet, which enables the Bishop to grant inheritances to those who go there. In my humble opinion there is a difference between "the city of Enoch," as spoken of in the Doctrine and Covenants, and what the brother calls Zion, as at present established.

Your brother in Christ,

C. H. PORTER.



SOME IMPORTANT STATEMENTS FROM THE WRITINGS OF A NOTED CHRISTIAN (OR CAMPBELLITE) WRITER.

When reading the accounts of discussions held between our elders and elders of the Christian (or Campbellite) Church, I have frequently noticed, when our elders would quote from Alexander Campbell, and early writers of that church with reference to the apostasy of the Christ church and a restoration of the gospel, that their elders were not willing to be bound by their statements. It may be they think those writings too stale and wish something of a later date and more modern, hence I will give a few extracts from one of their leading lights, a prominent writer, and taken to be good authority in their church. I refer to William Thomas Moore, M. A., LL. D., who, as late as the year 1904, has written and published a book entitled, *Man Preparing for Other Worlds; or, the Spiritual Man's Conflicts and Final Victory*. His advertisement on the fly-leaf of the work is no doubt intended to impress the reader with his prominence and ability to write such a work. It is as follows: "Dean Emeritus of Missouri Bible College," "Lecturer on the Bible ethics and journalism, in Christian College" (Columbia, Missouri); "Eleven years editor of the *Christian Quarterly*"; "Twenty-one years editor of the *Christian Commonwealth*" (London, England); "Author of *The Exile*

and the Return (in People's Bible History); The Turbulent Period (in Reformation of the Nineteenth Century)," etc., etc.

So with the literary status of the man as given above we proceed to quote from the above-named book. On page 133 under the head of, "How men are saved," he says:

A passage in the fourteenth chapter of Saint John will help us at this point. Speaking to his disciples, Jesus says: "I will pray the Father, and he shall give you another helper that he may be with you for ever, even the Spirit of truth, whom the world can not receive for it beholds him not, neither knoweth him; ye know him; for he abideth with you and shall be in you." In the twenty-sixth verse it is stated that the Holy Spirit will teach the disciples all things and bring to their remembrance all that Jesus had spoken unto them.

Now it is important to notice the fact that the New Testament makes it very plain that the Holy Spirit is a *speaking* spirit, and that this is specially a prominent office of the Spirit. Jesus told his disciples, when they were in trouble, to take no thought of what they should say, for it should be given unto them in the same hour what they should say, for said he, "It is not you that speak, but the Spirit of my Father which speaketh in you." The spirit *said* to Philip, Go near and join thyself to this chariot (See Acts 8:29), "They were all filled with the Holy Spirit and began to speak with other tongues as the Spirit gave them utterance" (Acts 2:4), "It was needful that the Scriptures should be fulfilled which the Holy Spirit spake before by the mouth of David concerning Judah" (Acts 1:16). Now there are two things clearly brought to view in these Scriptures: first, the Holy Spirit is a speaking spirit, and secondly, it speaks through men, selected for that purpose. In the passage quoted from the gospel of John 14:16, 18, it is definitely declared that the world can not receive the *Spirit* of truth, but as a matter of fact the world can receive the *truth*, and can therefore receive the gospel message which is the truth presented by the Holy Spirit through living men. Hence, the unregenerate man can *hear* the *voice* of the Spirit though he "can not tell from whence the Spirit itself comes and whither it goes." This harmonizes with what Paul teaches in Romans, namely: "Faith comes by hearing, and hearing by the word of God." Now while the unregenerate sinner is dead in trespasses and in sins, he is not so dead that he *can not hear and feel the gospel message*. "This gospel is the power of God unto salvation, to every one that believeth, to the Jew first and also to the Greek." It makes no distinction between classes. It recognizes all under sin that grace may abound unto all. The hearing, believing, and obeying the gospel brings the sinner where he enjoys the promises of the gospel, and among these promises is the gift of the Holy Spirit. (See Acts 2:38.)

Now all this in no way antagonizes the view I have presented of the spiritual man, while it certainly does emphasize the importance of the gospel which prepares and urges the sinner to accept the truth, and this truth sets him free, and enables him to receive the gift of the Holy Spirit or the baptism in the Holy Spirit which constitutes him a spiritual man.

The emphasis in the above is all Mr. Moore's, and when we compare the above statement to the position taken by the elders of the Christian Church on the gift of the Holy Spirit and its operations, either they or Mr. Moore is in the dark. Which? And will they turn Mr. Moore down as not good authority? On page 149, under the head of "The spiritual man's ethical standard," Mr. Moore, after dealing with man's degeneracy from Adam to Christ, and infer-

ring that some were just beginning to understand the difference between Judaism and Christianity, says:

Complete deliverance from the smoke of Babylon must be a work of considerable time and patience. The steps by which the church went down into the apostasy were slow, and upon the whole covered many years before the worst was reached. Now that the church is hobbling up out of its *fallen condition*, through the quagmires of *tradition*, on the stilts of *human creeds*, it ought not to be expected that a complete restoration of all that is essential in the primitive faith and practice could possibly be accomplished within a short period of time. Many years will probably yet elapse before we shall see the dawn of a *fully restored church*.

The emphasis in the above is mine, and I only emphasize to draw attention to some special admissions of the writer. First, the primitive church had fallen or apostatized. Second, sectarianism of to-day is largely from the quagmires of tradition. Third, a necessity for a fully restored church. This has been the contention of Latter Day Saint elders all along, and it is encouraging to know that our opponents concede this in the early and late writings of their men. Of course Mr. Moore would not accept the restored church of Jesus Christ of to-day as being the Christ church; nor is it likely he would admit of its restoration by immediate and present-day revelation. However, the apostasy of the primitive church,—and that the creeds of to-day are of human origin, and a necessity for a restored church,—is our contention, and to have it admitted is some degree of satisfaction at least.

On page 220 under the head of, "The unrest of the world," after calling attention to the work of General Booth, through the Salvation Army, in England and elsewhere, and its possible failures, he says:

Nor is this all. Even the working classes will have to be reckoned with before General Booth's scheme will ever amount to much. I refer to the working classes who are not paupers. Until the drinking habits of these are reformed; until the relations of capital and labor are harmonized by a just coöperative system; and until the socialism of Jesus Christ is recognized everywhere by a *reproduction of the Apostolic Church*, in its *faith and practice*, in its *doctrine and life*, its *organization and unity*, its *Spirit and work*, all such schemes as General Booth's can have at best only a temporary and limited effect in redeeming the masses from their present outcast condition.

The emphasis is mine,—with a view to again calling attention to the admissions of the opponents to our contention. Are not Latter Day Saint elders willing to affirm the above? And has that not been the claim for seventy-five years, by the church? It is a pity that those who claim to represent Christ, and make an appeal for a complete restoration of the church and gospel, can not see that gospel as it shines to-day in all of its effulgence and glory; that they can not see the apostolic church identity of nineteen hundred years ago. Is it prejudice that blinds them, or are they so deep in the whirlpool of sectarianism that the rays of gospel light can not reach them? Who can answer?

On page 243 and 244 under the head "Where is the apostolic church?" he writes:

But just here we meet the real difficulty of the whole matter. Undoubtedly the apostolic church is just what is needed. This would give us the living Christ in living men, and this is the practical formula for the cure of the world's unrest. But when we ask, where is the apostolic church? echo answers, where? It is freely admitted that our broken and divided denominationalism is a poor representation of what Christ intended his church should be. The great apostasy, like a sombre nightshade, hangs between us and the primitive church; and though reformation has succeeded reformation, each in turn effecting something in the right direction, it is still abundantly evident that none of these reformations, or all of them together, may be regarded as having fully reached the apostolic church in what really made that church the body of the living Christ. No one who is not a pessimist will hesitate to acknowledge that much, even very much, has been accomplished in reproducing the church of the New Testament in many communities of the present day, but it must be confessed by even the most pronounced optimist that there is still a wide chasm between most of the organizations of this age, claiming to be the church, and that self-sacrificing, divinely inspired, and earnestly active organization of apostolic times, described in the New Testament as the church of Christ, an organization without any very hard and fast lines of organization at all, but which soon became the most potent influence in the whole world; an influence which practically dethroned the old religions and almost conquered heathenism before the close of the second century. This is just the church, in all of its essential features that is needed in this day, and until it is reproduced, in vain shall we look for a solution of our social difficulties, either as regards the immediate needs of the poor or the reformation of the rich.

The above needs no emphasis or comment upon it, for it speaks louder, and is more astonishing than a clap of thunder from a clear sky, coming from where it does. And it is the cry that has been ringing down through the corridors of time, through living ambassadors of Christ for three quarters of a century. The difference between Mr. Moore and the Latter Day Saints is, that he looks for a restored church in the future coming through the process of evolution up out of the sectarian churches of to-day, while they claim that the church of Christ is already here, restored back in its primitive beauty and splendor through divine and present-day revelation; and that seventy-five years ago the living Christ breathed the breath of life into that church when he created it anew or restored it; and now a living Christ through a living church and through living (spiritual) men is preached to the nations. And as Mr. Moore, and probably many of his brethren, expect a restored church by evolution out of the present churches, some time in the future, we would ask, Can a live church evolve from where there is no antecedent life?

It is gratifying to know that we are not alone in contending for a restoration of the Christ church, even though we may differ as to the process by which that restoration comes to us.

On page 246 he again says:

Before the apostasy, the church of Christ was all that we are claiming it should be now; but in the apostasy the church was partly lost, and, consequently, the living Christ was partly banished from the world; and in order to bring Christ again to the world in all his saving, sanctifying, and rest-giving power, his body, the church, must be reproduced in order that he may have a dwelling-place here in which to take up his abode.

On page 247 we find the following:

And should the apostolic church finally be reproduced, thereby bringing Christ to the earth again in personal power and rest-giving influence, what would then be the prospect before us? Let me ask the reader to give the imagination a little play at this point. Try to picture, first of all, a united Christendom, thoroughly illustrating the seven unities in Ephesians, with considerable emphasis on the "One Lord, one faith, and one baptism." This would give a practical reproduction of the living Christ in every place where there is now a local congregation. Imagine again these places multiplied at least a hundred times; and yet this might not express anything like the increase that would take place. Now think of all these local churches, as animated by the divine Spirit, guided by the divine word, walking in the divine commandments, attending to the divine ordinances, living the divine life, and manifesting the divine ministry, in feeding the hungry, clothing the naked, visiting those in prison, healing the sick, carrying the gospel to every nation, and preaching it to every creature. Is not this picture enchanting? And yet, is it not within the range of a possible realization? Certainly we can not doubt it.

The above is evidently a beautiful picture, and very likely the distant future lends enchantment to the scene from Mr. Moore's point of view. But to Latter Day Saints it is enchanting (with reference to the "seven unities in Ephesians") to know it is a positive reality, instead of being "within the range of a possible realization." And while creeds are crumbling, and tottering to their fall, and men are contending for, and looking to a restoration of the Christ church out of the debris, the already restored gospel will continue in its work of reaching the honest seeker after truth with its penetrating rays of light; and will finally accomplish all that its author intended. With hope that the extracts may be beneficial to the brethren in their work and discussions, I am, your brother and coworker in the conflict of a restored church and gospel,

JOSEPH A. TANNER.

March 13, 1905.

"IS THE SPIRIT OF GOD AND THE HOLY GHOST ONE AND THE SAME?"

I have followed with the greatest care and attention the able and interesting controversy in the current issue of the HERALD with the result that I find myself wholly unable to subscribe to the thesis advanced by Bro. William Hawkins, viz: that the Spirit of God and the Holy Ghost given of God through the laying on of hands by the elders, are one and the same thing.

My reason, or rather one of my reasons for being unable to accept the brother's hypothesis is simply that I can not understand how the gift and the Giver

can be possibly, and as a matter of course, one and the same thing. The divine Being, spoken of so solemnly and reverently in John 17: 13, as "HE, the Spirit of truth" is—if I rightly understand—the Giver of the gift of the Holy Ghost, shed forth or poured forth under the hands of the elders and otherwise, as fully and succinctly recorded in 2 Timothy 1: 6; 1 Timothy 1: 18; 4: 14, 15; Acts 2: 1, 2, 6, 7, 17; 8: 17; 19: 6.

I am still more at a loss to understand, or rather to agree with the brother when he goes on to say in effect that the Spirit of God could not possibly have been within us either before or at the time of the baptism of water. I beg very respectfully to inquire of Bro. Hawkins: What but the Spirit of God led us to seek the baptism of water in the very first instance? If the Spirit of God was not within us, leading us to repentance and God's holy order of baptism, by all means let us cease to sing,

"With joy we remember
The dawn of that day,
When, led by the Spirit,
The truth to obey,"

for if the Spirit of God was not within us, leading us to obey the truth, then is our condition woeful indeed: for is it not written, "Every plant, which my heavenly Father hath not planted, shall be rooted up."—Matthew 15: 13. Ergo, if we have not been planted into our baptism by the Spirit of the Father, then I see no logical escape from the inference that ultimately we shall be rooted up.

The fundamental ground of the brother's error, however, appears to me in his assuming the existence of a fixed and rigid line of demarkation, in which he quotes our Savior's saying in John 14: 17, that the world "can not receive it," meaning the Spirit, and then goes on to the wholly unwarranted and, as it seems to me, gratuitous assumption that every individual who has not actually passed through the baptismal waters, is "of the world," and consequently, as he further intimates and implies, "unholy" in God's sight, (SAINTS' HERALD, No. 26, p. 637, column 1, line 12 from the bottom).

What then about the thousands—nay, the tens of thousands who, in "every land and clime," are being slowly but surely led out of Idumea, or the world, to the baptismal gate into the promised land of Zion, the city of solemnities? Are they, too, "of the world," and "unholy temples" in God's sight, when, at the very moment, his own Holy Spirit is leading them "upward, onward, and heavenward"? I hardly think so. Nor do I believe that, upon deep and mature consideration and reflection, any considerable proportion of your readers will think so, either.

No! My entire sympathies are with the brother who writes so logically, so temperately, and so reasonably, yet, *I can not help but believe that the Spirit of God was within us either before or at the time of baptism of water.*

Permit me to extend my argument by just one more thought, viz.: If there is no life in the natural born child till it comes to the actual moment of birth, is it not a dead child? Ergo, if the "Spirit of life" is not within us till we come to the actual birth of water, then, obviously and incontrovertibly, *there is no life in us either!* Yours for truth,

F. R. TUBB.

TORONTO, Canada, July 3, 1905.

Original Poetry

"Lean All Thy Weight On Me!"

"Cast thy burden upon the Lord, and he shall sustain thee."
—Psalm 55: 22.

When griefs and cares oppress me,
And life seems hard to bear;
Temptations fierce distressing,
No human succor near;
When fiercest storms assail me,
And friends, faint-hearted, flee,
'Tis thine own voice that calleth,
"Lean all thy weight on Me."

When in affliction's furnace,
I feel the cleansing fire,
Sund'ring each earth-bound tendril,
Melting each vain desire;
'Tis then, O Gracious Master,
Lord of Eternity!
'Mid sorrow's dire disaster,
I lean my weight on Thee.

When loved ones seem unable
To know and understand,
How, 'midst all earth's temptations,
I seek the "better land."
The land where all the holy—
The tossed on life's wild sea,—
Kneel with the meek and lowly,
Who've leaned their weight on Thee.

When tempted e'en to leave Thee,—
My truest, dearest friend,
Who never once deceived me,
Nor will until the end;
When the arch tempter whispers,
"Sure all thy hope is vain,
And in thy Master's service
Thou lovest earthly gain!"

Help me to say with courage:
"My Master's way is best."
Where the wicked cease from troubling,
And the weary are at rest—
There 'mid resplendent mansions
Of the land that is to be,
My sins and follies pardoned,
By him, I there shall see.

Eternal in his glory,
Resplendent on his throne,
He whom I've tried to follow,
The Mighty One and Strong.
To him, the Lord eternal,
All power and praise belong,
His love be all my story,
His praise my sweetest song.

F. R. TUBB.

TORONTO, Canada, June 4, 1905.

Mothers' Home Column

EDITED BY FRANCES.

Tired Mothers.

A little elbow leans upon your knee,
Your tired knee that has so much to bear;
A child's dear eyes are looking lovingly
From underneath a thatch of tangled hair.
Perhaps you do not heed the velvet touch
Of warm, moist fingers, folding yours so tight;
You do not prize this blessing overmuch—
You almost are too tired to pray to-night.

But it is blessedness! A year ago
I did not see it as I do to-day—
We are so dull and thankless; and too slow
To catch the sunshine till it slips away.
And now it seems surpassing strange to me,
That, while I wore the badge of motherhood,
I did not kiss more oft and tenderly
The little child that brought me only good.
And if, some night when you sit down to rest,
You miss this elbow from your tired knee—
This restless curling head from off your breast—
This lisping tongue that chatters constantly;
If from your own the dimpled hands had slipped,
And ne'er would nestle in your palm again;
If the white feet into their grave had tripped,
I could not blame you for your heartache then.

I wonder so that mothers ever fret
At little children clinging to their gown;
Or that the footprints, when the days are wet,
Are ever black enough to make them frown.
If I could find a little muddy boot,
Or cap, or jacket, on my chamber floor—
If I could kiss a rosy, restless foot,
And hear it patter in my house once more—
If I could mend a broken cart to-day,
To-morrow make a kite to reach the sky,
There is no woman in God's world could say
She was more blissfully content than I.
But ah! the dainty pillow next my own
Is never rumbled by a shining head;
My singing birdling from its nest is flown—
The little boy I used to kiss is dead!

—Mary Louise Riley Smith.

Scottish Honesty.

At one time in the highlands of Scotland, to ask for a receipt or promissory note was considered an insult, and such a thing as a breach of contract was rarely heard of, so strictly did the people regard their honor. There is a story of a farmer who had been to the lowlands, and had there acquired worldly wisdom:

"After returning to his native place he needed some money, and requested a loan from a gentleman in the neighborhood. The latter, Mr. Stewart, complied and counted out the gold, when the farmer immediately wrote a receipt.

"And what is this, man?" cried Mr. Stewart, on receiving the slip of paper.

"That is a receipt, sir, binding me to give back your gold at the right time," replied Donald.

"Binding ye, indeed! Well, my man, if ye canna trust yoursel', I'm sure I'll na trust ye! Such as ye canna hae my gold;" and, on gathering it up, he returned it to his desk and locked it up.

"But, sir, I might die," replied the needy Scot, unwilling to

surrender his hope of the loan, 'and perhaps, my sons might refuse it to ye, but the bit of paper would compel them.'

"Compel them to sustain their dead father's honor!" cried the enraged Celt. "They'll need compelling to do right if this is the road ye're leading them. Ye can gang elsewhere for money, I tell ye; but ye'll find nane about here that'll put more faith in a bit of paper than a neighbor's word of honor and his love of right."

Right Living.

The Reverend N. D. Hillis recently stated some bold facts in a public address. He said:

"Children are bundles of ungrown roots. How they shall develop depends on the training they receive. And this training must be in morals as well as intellectual pursuits. Of what value is it that colleges without number are founded if we have no university of morals? No republic was ever great that represented moral illiteracy. We send our children to Sunday-school, where incompetent teachers for fifteen minutes try to inculcate moral lessons.

"The father of a family is willing to be a tailor for his boys, the mother is willing to be a cook, but when it comes to giving any moral or religious education to the children, both withdraw and leave it to any one who will attempt it. This law carried out for one generation brings us to the pitiful condition of moral illiteracy in which we find ourselves.

"No youth can hope to attain weight of character who does not practice early the culture of Christian faculties as he does his art, his law, his science. And as his efforts in one are directed so should they be in the other. The highest form of scholarship is the science of right living."—*Our Day*.

Dear Sisters: Having been given the oversight of the work of the Daughters of Zion, much against my own wishes, because I feel my incompetency for the place so much, I now appeal to you all for your earnest support and hearty coöperation, that the work may not suffer under my care and direction.

There is a great work before us. The responsibility is upon us to raise the standard of our homes. The church has been admonished to come up higher; but how can it do so unless we do it in our homes? The church, the Sunday-school, and the Religio may admonish and instruct, but unless the principles taught and the admonitions given are carried out in our homes, it will avail us nothing. The standard of the church must be measured by that in our homes; for is not that the place where we live our real lives? So let us all work together with whatever ability God has given us, to help one another in this great effort to elevate our home life: not losing sight of the fact, that in the accumulation of the little helps to be found here and there among us, directed by our Father above we may push this work to a glorious success.

Do not be chary of your words of encouragement, your plans of work, or your suggestions for improvement in our work. Our departments in the different church papers are always open for anything from any source that will be helpful to the society and I am sure that the editors who have labored for us so long and faithfully will be encouraged by a manifestation of interest in their work. Let those of you who have ever felt the inspiration to higher effort that has been given you by a few words of appreciation from those you were laboring for, remember these sisters.

The advisory board has recently made arrangements for issuing the readings for the local societies in leaflet form, which may be had at the HERALD office for a small sum,—see notice in Home Column of HERALD for June 14, and in Daughters of Zion Department of *Ensign* for June 22. And we trust the sisters will avail themselves of this opportunity of getting the readings for distribution among their friends and neighbors, as well as for distribution in their own local society. It will be a

good way to get this excellent literature into every home. There may be mothers of small children in your locality who can not leave these little ones to attend your meetings, and perhaps do not even take the HERALD. These leaflets will make it so easy for the local societies to see that such get the readings. It will be well to appoint committees to attend to this work.

We wish to call the attention of the sisters to the children's home fund, and ask them to give it their kindly help. Let those of you who are able to provide comfortable homes for your own loved little ones remember those who are not thus loved and provided for. It will be an excellent way to show our gratitude to our heavenly Father for the blessings we receive, to help provide a fund, as a thank-offering, to place in the hands of the Bishop, that he may have means to go to work with as soon as he can see the way open to build a home for these homeless children. Do not put it off, thinking to do something after a while. Do it now. The things we put off so seldom ever materialize. You may think you can do so little, that it is not worth while, but do not you know it is the many littles that make the great sum?

When I was in England a few years ago, I visited a grand old church that had stood there for hundreds of years, and I was told that the largest single subscription that was given for its erection was five pounds, or twenty-five dollars in our money; and I have thought many times since, What a forceful illustration it is of what combined efforts, though small by themselves, can accomplish.

Let us work together, not only to build homes for the homeless; but to make our homes a foretaste of the home we are trying to gain. There is no nobler place for women to fill than to preside in a home where love pervades the atmosphere, and order is observed in all its workings, while the glory of God is its aim.

MRS. B. C. SMITH.

Letter Department

OTWAY, Ohio.

Editors Herald: I wish to give my experience, and why I am a Latter Day Saint; for I think we all ought to give our experience, so others can see and know. The reason why I am a Latter Day Saint is because I have a soul to save; and, after hearing Brn. T. J. Beatty and F. J. Ebeling preach a few sermons, I was fully convinced that they had the true doctrine. Bro. Beatty said he was sent of God to preach, and I went to God in prayer, saying, if he was, and the Lord would enlighten my mind, and convince me that he was sent of God, that I would accept, and be baptized, and do his will whatsoever he called me to do. And by calling on Bro. Beatty to pray for me, although we were in different counties, I heard the whispering voice, and it was neither in my sleep nor in my dreams; and this is why I accepted, and why I am trying to be a Latter Day Saint. I was baptized, November 26, by Bro. T. J. Beatty. I ask the Saints to pray for me, as I am still hungering and thirsting for more righteousness, and I know the prayers of God's people will be heard. We are ever thankful to God for sending the two brethren mentioned, to tell us of this glorious latter-day message; for I know it is the power of God unto salvation, to those that believe. Ever praying for the advancement of Zion, I remain,

Your brother in the one true faith,

J. P. COLVIN.

THURSTON, Nebraska.

Editors Herald: I feel very lonely out here where I never have the chance to meet with God's people, but I am striving to obey the Master. Sometimes I fear, in spite of all I can do, I shall fall; but when I think of the promises the Master made to his children it makes me rejoice. It is truly a grand thought,

that we by obedience may know the truth, and thereby be free.

I thank God that I was led to see the necessity of obeying his voice, and when I look back over my past life I am led to praise him for his loving kindness. In our Sunday-school a question came up in regard to the law, the ten commandments. I made the statement that the ten commandments were done away with or in Christ. And it seems to me that when we accept the gospel, and live it, then we do away with it by accepting Christ; but as we have some with us that bring the law in force to establish the Sabbath, or the seventh day, we got into an argument over the law. It might be all right to keep the seventh day, but I do not think we can get into the kingdom of God, just by Sabbath-keeping. These people talk on that more than anything else. The apostle Paul said the law was fulfilled in this one thing, Love thy neighbor as thyself; and I for one do not desire to be under the necessity of having the commandments in front of me to keep me from disobeying them. So, I believe that as I have been baptized into Christ, I have put on Christ, and hence if faithful, am an heir according to the promise. "The law made nothing perfect; but the bringing in of a better hope did."

Well, as we are all looking for evidence in support of the Book of Mormon, I will tell you what we have out here, and then you may judge whether it is of any value or not. I live on the Winnebago Indian Reservation and of course know a good many of the tribe. I had the pleasure of meeting one by the name of Louis Armel. He is a full-blood Indian; and, you may believe me or not, he is turning white. He has white spots all over his body. He says that the white is getting larger, and it is a very delicate white. He is an elder in the Presbyterian Church. He said he asked a doctor about it, and he was told that the red, or Indian color, would in time all leave him.

I ask an interest in the prayers of all God's people, that I may continue faithful to the end.

S. F. BUTTS.

BIRDSEYE, Indiana, June 21, 1905.

Editors Herald: Bro. I. P. Baggerly, missionary in charge, has just left here for Eckerty. We were truly glad to see him after so long an absence, to hear his fatherly counsel once more. A few of us have been neglected, and almost starving for spiritual food so necessary for the growth of the Saint; so we know how to appreciate a good sermon. Since I have been trying to superintend a Sunday-school I think I can comprehend some of the hardships of a missionary's life, and often think we could do more to brighten their way if we would. We could have our lights trimmed and burning, the beautiful rays of the Christian graces lighting up our surroundings, the Spirit of peace, love, and joy in our midst. Then what would there be to hinder an elder from preaching a good sermon? The angels seem hovering near, when we are pleasing in our heavenly Father's sight, and the minister could go on his way rejoicing in the truth, though he might meet with opposition from without. He does not mind that. It is this discord and spiritual death in the branches that hurt more than all outside opposition. The worst I ever felt discouraged was when I called on the school to help in children's day exercises. After giving out a dozen or more nice recitations, to find that no one had got their pieces,—the day coming and no one prepared for it! If it had not been for me and my little boys, everything would have been a failure. I happened to know several nice pieces, and the boys several nice temperance pieces and songs. I never let them know but what all the school would do their part, so we just went ahead, speaking, acting, and singing our songs, and had a good time after all. But how much nicer it could have been if all had done their part. Oh, how much faster the church would grow if all would do their part as a lively stone in the building. The missionary could do more, the waste places be built up, and Zion would be redeemed. Our blessed Redeemer would come,

and peace reign from the rivers to the ends of the earth. In the spirit of the prophet we should cry out, Awake thou that sleepest. Gird yourselves, and prepare yourselves, for judgment must begin at the house of the Lord.

Yours in the work,
MRS. LIZZIE BAGGERLY.

A Few Queries.

Editors Herald: Can we prove that baptism is essential to salvation? If so in what way can water baptism be essential to salvation? Only by a full repentance, so clear that we are prepared to meet with the resurrection of the dead.

Why was Christ baptized by water? He was born in the same world that Nicodemus was born in, and he modeled the plan of Palestine, a new world, and he is the builder of it. We pretend to follow him, and claim to be loyal to that city, through water and the Spirit. How is it we get back into this old world and take part in electing "scribes," and "hypocrites," and "pharisees" into power every four years, fixing Moses' seat? What have we been doing? Did we follow Christ in the work he gave us to do by water and the Spirit? Have we turned back from the watery grave, and got back into this old home to help the wicked punish this old world that God will burn to ashes? How then do we claim we have been born again, and a gulf between Christ and the Devil made by the watery grave? Can we follow him, and yet be guilty of a rebellion to him in our building of this old world?

Unless we follow Christ our baptism is nothing but a sham, and the sow that was made clean has returned to the mire, and the dog has returned to his vomit, and it is of no use to preach up this old wicked world any longer.

D. W. NEWCOMB.

SEILING, Oklahoma, June 24, 1905.

Dear Herald: Having received instruction and encouragement many times by reading the HERALD I thought it might interest some to hear from this portion of the Lord's vineyard. Sunday, June 4, was set apart as children's day, when the Canadian Center Branch met in Chapman's grove on the north fork of the Canadian River, at ten o'clock in the forenoon, for Sunday-school. The lesson for the day was appropriate, proving the necessity of laying on of hands for the gift of the Holy Spirit. After the Sunday-school we had a good sermon by Bro. D. S. Crawley, proving beyond the shadow of a doubt the necessity for baptism by immersion, by one having authority, as well as the laying on of hands for the gift of the Holy Spirit. After the sermon we went down to the river where Bro. James Yates baptized Myra Bell, the youngest daughter of Sr. A. F. Lincoln (formerly of Mallard Branch, Iowa, now a member of Canadian Center Branch) showing that she and her departed companion obeyed the command given in the latter days, for parents to instruct their children, so that at eight years of age they would understand the principles of faith, repentance, baptism, and the laying on of hands for the gift of the Holy Spirit.

I was gladly surprised, a few days before the baptism, to hear the knowledge this little child had of the first principles of the gospel. She told me she was going to try to obey the promptings of the Holy Spirit, and not listen to the evil one, after she was baptized.

Two more of the Master's lambs obeyed at the same time,—a little daughter of Bro. and Sr. James Yates, and one of Bro. and Sr. Bowers. And then Ben Chapman, a half Lamanite, a son of Amos Chapman, a famous Indian scout, went down and was baptized.

At two o'clock in the afternoon the candidates were confirmed; after this we had a sacrament-meeting at which we had a good degree of the Spirit.

We made the announcement that there would be preaching again on the 9th of July. Elders D. S. Crawley and James

Yates expect to go to Cantonment to-day to preach to the Lamanites. Bro. and Sr. Williams, of Lamoni, will be glad to hear of this. Ever praying that we, as a people, may obey the command to come up higher, and to be careful not to do anything to bring reproach on the work, I remain,

Yours in the conflict,
JEPHTHA SCOTT.

UNION FURNACE, Ohio, June 29, 1905.

Editors Herald: The work in this place is at a standstill. There are only a few scattered Saints located here, and preaching has been done for a long time; yet we are trying so to live as to let the world know that we are Saints, and that we are not ashamed of the name; and we hope to so live that we will never bring disgrace or reproach upon the cause of Christ.

We had the pleasure of beholding a strange and lovely sight in the heavens at Union Furnace, Ohio, June 28, 1905, from half past eleven o'clock in the forenoon until between half past one and two o'clock in the afternoon. The day was very bright and clear and the sun shining in all his glory. The moon appeared, also a very bright star about ten degrees above, and a little to the north of the moon, and remained in plain view to the eye for over two hours. During this time the heavens seemed to put on an extreme dazzling brightness, which was very hard on the eyes, yet in all this brightness the moon and star shone out bright and clear, about midway between the horizon and zenith of the heavens. A great many people witnessed this strange and grand sight, and sign of the coming of Christ.

We were sitting at our desk at work when the telephone rang, and I was asked if I had seen the bright star in the heavens; replying I had not the thought came to my mind with such unspeakable joy: Lift up your heads, ye heirs of glory, for when ye see these things come to pass know ye that the time is nigh when your Savior will come and take up his kingdom and reign upon the earth. Going to the door, we gazed and wondered at the mighty works of God, who is giving warnings to his people that he has set to his hand for the last time to gather out his people; and that he will fulfill his word that there should be signs in the heaven above and in the earth beneath.

Such things help to confirm our faith in this latter-day work, which God has revealed to men upon the earth in these last days.

There are various theories advanced as to the cause, but as yet none have been able to give any reason that will stand a test, only that God was fulfilling his word.

Your brother in the gospel,

S. B. KRIEBEL.

ROSENDALE, Manitoba, June 29, 1905.

Editors Herald: Although but a short time in the missionary work I love the fight against the powers of darkness. For a few weeks I have been laboring under the supervision of Elder S. W. Tomlinson, who has just left the Treherrie field after a most successful five months' work, having baptized twenty-one converts here and three at Disley, Assiniboia.

The character of the work done here—drunkards sobered, filthy mouths cleansed, homes purified and made beautiful, and many of the sick healed, under S. W. T.'s administration, has aroused the jealousy and hence the ire of the sects around, and, unable to meet the elder in fair discussion, they have resorted to slander.

On my first Sabbath here I met Elder Tomlinson and many of the Saints at the Arbroath Schoolhouse, where the Presbyterian minister was holding forth on Mormonism, quoting from the Utah books, alleging us to be one and the same organization, and attributing to us the design, whenever we were strong enough, of introducing polygamy.

Having listened to all his charges against us of deceit, false

pretenses, Adam-god worship, polygamy, etc., Elder Tomlinson asked for the name of the publishing house from which he had procured his authority and found it to be Deseret News Company, Salt Lake City, Utah. Elder Tomlinson said these were not our books, that our publishing house was at Lamoni, Iowa. A few minutes for explanation being refused, the elder announced a reply to be given on the following Thursday and offered to give half time to the reverend (?) gentleman if he would be present. No interruption was made by us till after the benediction had been pronounced, when the above notice and challenge were given, whereupon a great uproar ensued caused by an officer in their church who objected to the Mormons using the schoolhouse, the row being between a trustee (not of our faith) and the fire-eating official. There was also some discussion outside the schoolhouse.

The reverend gentleman and his official, who is also a justice of the peace, went around the school district early in the week and by ecclesiastical and other pressure got the schoolhouse closed against us. However, we secured a brother's house in the neighborhood and S. W. T. so completely knocked the props from under the reverend (?) gentleman's house of clay that many of the Presbyterians acknowledged that he, Tomlinson, had been misrepresented.

The next move of the adversary was to get a long notice of Reverend Hamilton's tirade in the *Treherne Times*, where he was said to have thoroughly exposed Mormonism or the Latter Day Saints, and it has so aroused our ire that there was almost a riot.

Under S. W. T.'s direction I indited a reply to the charges published against us, but the editor refused to publish it.

We have lately been attacked by a Methodist minister in another part of this field, who refused opportunity for reply after he had publicly promised it. He was careful not to use the Utah books, but his half-truths and allegations were more sinister because couched in a style of pretended honesty.

Many are inquiring and I am trying to continue the good work already accomplished.

The Saints are taking steps to erect a meeting-house of their own and have already secured a lot and some of the material.

Yours in the gospel,

ALFRED DORSETT.

BLAIR, Nebraska, July 2, 1905.

Editors Herald: To-day has brought us one of the hardest rains of the season, and because of it our services were not attended for the day, and as the Scriptures say, we know not what the night bringeth; but we do know this: that rain or shine, Saints of God should not let anything separate them from the love of God. And as John says, "This is love, that we keep his commandment," and if we do that mud will not stop us, but we will go if it be possible for us to do so. I notice that people do not stop for rain when they want to go on a journey for pleasure. God has called us to repentance: so let us repent of our slackness of duty and try to keep his commandments.

We are alive to God's work here, were just brought to life: that is, we are on the way. Our people are striving to get nearer together, and that means that they will be nearer God; for we draw nearer him by getting to love one another. I am glad to see this, as it will help God's work. I can not say we have done, or are doing, all we can; but I live in hopes of a brighter day for the near future, as the Saints seem to show a life in the work different from the past.

We are talking of buying a place of worship here; something we have never had, though we have stood in need of it always. It is a great help to our work to have a church of our own. One young sister, who works by the week, said she would give fifty dollars toward buying a church. That kind of faith well followed up will gain a crown.

I have been appointed district president and Bishop's agent for this (the Northern Nebraska) district, and hope all who need my help will let me know, and those who have tithes or offerings to give, may keep my address. I have appointed Bro. J. T. Weston as sub-agent for the Omaha Branch.

Now, as God has prospered you, you should remember his work needs money to carry it on. Also do not forget this, that God can get along without you; but you can not do without him. And if you do not do what he asks you to do, how can you expect him to do what you ask him to do for you?

I expect some of us are asking God daily to prosper us in this world's goods, and yet do not pay any tithing. We may live well,—so well that though we make seventy-five or one hundred dollars per month it is all used and we say we have no increase. This work is a work of sacrifice. So do what God commands you. Live right and you will receive the reward of the righteous.

You are praying daily for a chance to abide in the celestial kingdom, yet you are not living the celestial law, or the perfect law of God. Psalm 19:7 says, "The law of the Lord is perfect." Then if the law is perfect, how can we enter that kingdom of which it is the law, unless we make ourselves perfect by it? John 3:3 says, "Every man that hath this hope in him, purifieth himself, even as he is pure." So put that down in your reminder, and see if you do not improve in spirituality.

With regards to all who are called to be Saints, and with a desire to walk in the ways of truth, I am,

HERBERT S. LYTLE.

OTWAY, Ohio, July 3, 1905.

Editors Herald: Dear Saints, I am truly glad that I obeyed the gospel of Christ when I did. It brings joy and satisfaction to live in obedience to the command of God. There are but few of us at this place. Isolated as we are, we are as sheep without a shepherd; but we claim the promise, Where two or three are gathered together in his name, he would be in the midst, and that to bless, and whatsoever they asked in his name, they should receive.

Just before the Savior ascended, he told the apostles to tarry at Jerusalem until they were endued with power from on high; that is, with the Holy Ghost. When the day of Pentecost was fully come they were all with one accord in one place, and we find that they received the blessing: the Holy Ghost came on them. If we would meet together in spirit and in truth, we would get more blessings. God is no respecter of persons. Some people do not think what they assemble together for. It seems that the people in that day were like the people at this time, or some of them at least. We find in Acts 2:12 that they were in doubt as to these people who received the Holy Ghost, saying one to another, What meaneth this? They doubted, just as the people doubt Latter Day Saints in this day. But, praise the Lord, we have the Lord on our side. Others, mocking, said, These men are full of new wine. Peter informed them that they were not drunk as they supposed.

It seems to me that I can almost see them rejoicing. It seems that the people became concerned about their souls' salvation, and they asked Peter what they must do to be saved. Peter replied, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

Dear Saints, let us come together with one accord; that is, for one purpose, in one mind, that we may get the blessing as they did on the day of Pentecost. We are too unfaithful. Let us put on the whole armor of God and fight manfully for the cause of Christ. The blessed Savior died that we might live. We must comply with the requirements of God, before we are entitled to the blessings. We must live our religion. We find in James something like this, Be ye doers of the word, and not hearers only, deceiving your own selves.

Hence, may we all be up and doing while it is day; let us all be wide awake, and put our trust in the Lord. May we ever be found in the light of God's dear Son, Jesus Christ.

Your brother in the one faith,

J. T. MITCHELL.

GAYLORD, Michigan, June 30, 1905.

Editors Herald: Bro. Leonard Stover and the writer, having been appointed to labor in one of the tents of the district, accordingly reared it in the little city of Gaylord last Monday, June 26. Apostle J. W. Wight, who had previously promised to assist us, came in time to occupy the first evening and has spoken each evening since, except one. The frank and honest manner in which he presents the gospel seems to meet with great favor with the people. There were about ninety adults present at the service last evening, and notwithstanding Bro. Wight spoke one hour, many expressed themselves that the sermon was too short. Some said, "We could sit and listen to you all night."

We have the tent beautifully located on the city hall grounds, this site having been procured by Bro. Thomas Hartnell, ex-sheriff of Otsego County, who lives just across the street, and in whose home we are domiciled.

Bro. Richard Hartnell, who for several years had charge of the electric plant, voluntarily came and furnished the tent with electric lights, which are much more convenient than the gas-line lamps.

We have everything very convenient and comfortable and, by the grace of God assisting us, we shall endeavor to do our part, leaving the results with him who doeth all things well.

J. A. GRANT.

WOODBINE, Iowa, July 2, 1905.

Editors Herald: One week ago to-day, it being children's day, Elder Kibler was privileged to lead fourteen precious souls into the waters of baptism, twelve of them being Sunday-school children, from a little over eight years to fifteen years old, and two were women. They were confirmed, after proper instructions pertaining to the ordinance of confirmation, and their present and future duties, the same evening, by Elder J. D. Donaldson and the writer. The branch and the parents were also shown their duties to the newly born.

Too many of our people forget their solemn obligations to the children, as though their work were done when they had led them to the water's brink, when, in reality it has but just begun. Where Satan has assailed the children once in the past he will now seek by manifold ways to lead their young minds into the devious paths of error; hence it requires on our part, a loving guardianship, a tender watchcare, and a wise leading in the path of holiness. No harsh or unkind treatment, or unwise or sneering reflections should be indulged in by the parents if the little feet stray from the right path. Sneers never convince. They may disgust, and fill the young mind with hate. Harsh treatment never converted the wayward heart; it may lead to hypocrisy—the most despicable of evil attributes—but it will never convince the soul of the blessedness of pure and undefiled religion; and that is what the young mind needs to know; and it will naturally look to the parents and older brothers and sisters for an example. If it is not found in their lives, the child will become bewildered, or perhaps disgusted with the hollow pretensions, and conclude that religion is a solemn mockery, and they want none of it. Then let us as parents be consistent, live the religion we profess, every day of our lives. Mere Sunday religion, or just while we are in church, will never recommend a godly life to our children.

Let us set the example of prayer in our families, with and for our children,—not a mere mouthing of set phrases, or an empty, formal worship, but humble, contrite prayer,—“worship in the beauty of holiness,”—then our children will feel the warmth of

holy zeal breathed in every word, the sacred fire will kindle in their hearts and inspire them with holy desire, and they too will be led to pray. Never force a child to offer a form of prayer, but lead them in love to the sacred altar. Pray with and for them. Never make worship tedious to a child. Let your services be brief, but full of spirituality, and let your daily lives be in harmony with your prayers, always remembering that precept without example will fail to impress your children with the blessedness of a truly religious life. Advise, caution, instruct, and warn in the spirit of love, but never seek to force your child into the service of God.

GATHER THE LITTLE ONES INTO THE FOLD.

Gather the little ones into the fold, ere the darkening shadows fall,

Before the dread serpent's slimy folds has dragg'd them into its thrall—

Before the prowling wolf of sin shall close his fierce red jaws
On our loved ones, gather them in, and save them from its woes.

Gather the little ones into the fold, while the heart is pure and free,

From the cross that mars the precious gold, as it marr'd both you and me—

Before the soul shall ruin'd be by the damning blot of sin,
Oh let each sinew and nerve be strained to gather the little ones in.

Gather the little ones into the fold, for the wolf is prowling near,

Eager to pray on those precious souls, who to Jesus are so dear.

Fold not your arms while they learn to tread the slippery paths of sin,

But save them from a doom so dread, oh, tenderly gather them in.

“Gather the little ones into my fold,” the good Shepherd's voice now calls,

He would his precious lambs behold, within those sacred walls.
The task is ours, shall we heedless be, and leave them the serpent's prey?

Gather them safely into the fold, “While yet it is called to-day.”

CHARLES DERRY.

DOW CITY, Iowa, July 6, 1905.

Editors Herald: Everything in these parts has seemingly assumed an equilibrium after the noise and bustle of our nation's holiday, the Fourth of July. I was glad to note that the orator of the day, at our celebration, did not forget to mention the fact that under the folds of “Old Glory” the blue and the gray had clasped hands and the nation's wounds have been healed. One by one the old comrades are dropping off, and the old bronze buttons are growing scarce; yet they are still the emblem of “loyalty, fraternity, and charity.” Those who wear them have not forgotten the noise and smoke of battle; neither have they forgotten the heartaches, the partings, and the tears. They have not forgotten the prayers and groans of the wounded and dying, though they thank God that the storm has passed by, and that the sun of peace is now smiling, to a large extent, over our land. Is it any wonder that soldiers of the blue and the gray are brothers?

This being true of those who have marched under the “red, white, and blue,” how much more true should it be of the soldiers of Christ who have marched and fought side by side, under the blood-stained banner of “King Immanuel,” which is still the emblem of peace and love, and the ensign of truth and victory. Ah, under this banner, too, the blood of the righteous has been shed, and the soldiers of Christ still remember the

heartaches, the partings, and the tears; and they, too, have heard the prayers, and listened to the moans of the wounded and dying. Ah, more! they have seen the halo of glory encircling the righteous and looked upon the calm features of those who have died in the Lord; and have realized that, to such, death was indeed sweet. The battle is still on; but in the name of Christ, and by his power, the victory shall be won.

To the carnal mind these things may not seem true, and the evidences insufficient to establish them as facts, because they can be fully realized and known only by those who receive of God the testimony of his Holy Spirit. But no one is denied this favor who will comply with the conditions. The truth of the gospel and the fruits of the Spirit are like sparkling gems adorning the crowns of those who succeed in developing the Christ character. In union there is strength, and in peace there is power.

Since writing in May the writer has been laboring at Mallard, Coalville, Auburn, and Denison. As a rule the Saints are busy and happy, and rejoice in the truths of the "restored gospel."

Some things are a little discouraging, though there is time and opportunity for improvement and development, and many things to encourage and help; for the Spirit bears record, and the testimony is true.

On our way home the writer called at his daughter's, Sr. Isabel E. Leise, near Vail, Iowa, and enjoyed a visit with her and family. Here I baptized their eldest daughter, which shows the effectual work of a Christian mother. Their second daughter, Ruth, is nearly ready to follow her sister into the church of Christ; and it seems that Edwin is too good a man to stand out long after wife and two daughters are within the true fold.

The kindness of those whom we have labored among is remembered. May God continue to bless his people.

Yours in gospel bonds,

CHARLES E. BUTTERWORTH.

LANCASTER, Wisconsin, June 28, 1905.

Editors Herald: My time since General Conference has been pretty much occupied. I first held some preaching-services in my own neighborhood, where we have a few Saints. I would say also it was in this community that Reverend H. J. Keepers and the writer held a discussion one year ago. Since that time this reverend (?) has been silenced from preaching. I also have since heard that charges have been preferred against him in order that he might be disfellowshipped. It now seems that soon light and truth would find its way into the honest heart, and that God's people would be gathered out.

The few Saints at this place now have a Sunday-school organized, where they meet each Sunday afternoon. This is followed by a prayer-meeting, which is also commendable.

From this place I went to Soldiers Grove and held some meetings, where we also have a nice band of energetic Saints, and where the missionary finds a welcome. I also went on to Readstown, which is a new opening. I secured a hall and commenced holding meetings there with a nice hearing, and some became much interested in the gospel, and I have reason to believe that there will be a good ingathering there in the near future.

Shortly after this I received a letter from Elder J. O. Dutton requesting me to join him at Flora Fountain. He had then been preaching at this place for about one week. June 10, I joined him. The following Sunday Bro. Dutton had the pleasure of baptizing eight young ladies into the church of God. We continued our services the following week up to Friday evening, when there were three more who desired to be baptized that evening. We all went to the river, and the writer baptized them. The interest continued to grow, we enjoyed great liberty in preaching, so we continued right along up to June 18, when I baptized three more. By this time the news had gone for miles around,

and seemingly every one in the whole country was in a stage of wonderment, and the news had gone out about the great revival at Flora Fountain, conducted by the boy preachers.

The following Monday, at half past two o'clock in the afternoon, Bro. Dutton was called upon to baptize four, after which we went to the residence of one that had been baptized, where we held confirmation services. In this service the Spirit of the Lord was with us in great power, wherein the gift of prophecy was heard in our midst declaring his word unto us, which was received with joyful heart. That meeting will long be remembered by those who were there.

Bro. J. C. Edgington was called to the office of priest, and Bro. John Edwards was called to the office of deacon. At the close of this service another young man desired to be baptized, and Bro. Dutton immersed him.

This day reminded us all of the day when Peter declared the gospel on the day of Pentecost, when the Holy Ghost came as a rushing mighty wind, and rested upon each of them, and they spoke as the Spirit gave them utterance, and the people said, What must we do to be saved?

On Tuesday evening the writer had the pleasure of baptizing two, and on Wednesday evening one more; so we continued our meetings over the next Sunday, July 2. The same day Bro. Jasper led three more candidates into the water. This concluded our services for a period of time. Surely the Lord was with us, and to him be all the honor and glory, who giveth us the victory through our Lord and Savior, Jesus Christ.

I feel to say that the work is onward in our district. I also believe we are living in a time when God is hastening his work. I am brought to realize more and more the great responsibilities that are being placed upon me as his servant. Nevertheless, not my will be done, but his. Ever praying that the blessing of Israel's God may be with the people of Zion, that our lives may be perfected in Christ, so that when he shall be revealed in his glory we all may share in the same and sit down in our Father's kingdom with joy and never-ending happiness,

In gospel bonds,

GEO. J. BROOKOVER.

BELMONT, Nebraska, July 2, 1905.

Editors Herald: On the 11th of May, after a two months' stay at home in the land of Zion, we find ourselves again in the mission assigned us by the church, trying to do gospel-work, yet under very trying circumstances. Arriving in North Platte, we visited the Saints in the sand-hills, holding only two meetings during nearly three weeks, as it rained about all the time. We arrived here with the gospel tent over a week ago, the brethren (Prettyman, Self, and Mingle) setting the tent up last Thursday expecting to begin work that evening. But in a few hours rain, hail, and wind broke forth, drenching everything through. By lowering the large tent it was all right. Friday afternoon cleared up, so we held one meeting, but Saturday evening the storm broke on us again, and this is Sunday nearly noon, and still it pours.

Missionary work has been very slow this year, so far. While we feel somewhat discouraged, yet there is a comforting thought: We are here ready to do our duty whenever the Lord will favor us with clear weather.

Saints living near are doing all they can for our comfort and the good of the work.

Bro. Prettyman, with whom we are to travel, is with us, and feels very cheerful under such trying times. We had a very good audience out Friday night, notwithstanding the tent was very damp.

This is a very pretty country; plenty of nice pine-trees. Yet the country is very thinly settled. We try to feel hopeful, and trust good may be done during the year through our feeble efforts.

MRS. R. O. SELF.

THEODORE, Alabama, July 3, 1905.

Editors Herald: Our hearts are made glad every day of our lives in the gospel, inasmuch as we are worthy to enjoy that peace, joy, and happiness that cometh from none but God. Oh, that we may live more worthy of his blessings in the future. Our earnest desire is to be valiant soldiers in the army of the Lord. Pray for us, dear Saints, that we may continually watch and pray, and be able to withstand the powers of Satan, until the end of the victory; knowing, at the end of the race, we are promised eternal life.

I find great need of God's Holy Spirit each day, for there are burdens and cares to be borne all along life's rugged pathway.

My husband and myself are striving to obey the gospel in its fullness; and I know if we are trustful and humble as we should be we shall meet our Redeemer rejoicing.

Sometimes darkness seems all about us, but then we look to him and pray; and by his calm and unerring Spirit we are made strong.

Your sister in the gospel,

MRS. HULDA TILLMAN.

COVINGTON, Kentucky, June 29, 1905.

Editors Herald: Just a few lines to let you all know how the work is getting along down in this part of the country. We have in Covington, Kentucky and Cincinnati, Ohio, about ten Saints, and we feel that we are traveling up a steep road. The members are all alive and making a strenuous effort to secure a meeting-hall. At present we meet at the homes of Brn. Damon, Hanner, and Pittman; but feel the necessity of a new hall where meetings can be conducted regularly.

A fund has been started for this purpose, and we extend an invitation to all who may feel like assisting a worthy cause.

Bro. W. A. Damon, 118 East Eleventh Street, is appointed to receive all contributions.

We feel that God will bless our efforts, and we ask all the Saints to remember us in their prayers, as well as the advancement of God's work.

Your brother in the gospel,

HARRY PASSMAN.

BOWDEN, Texas, May 28, 1905.

Editors Herald: I love this latter-day work, and it is all to me. I know that the Lord is in it; but, in the language of Heman C. Smith, I do not believe that it is all the Lord's work. I understand that it is a coöperative work between God and man.

I was ordained a priest soon after I was baptized; did some preaching; and, being the first one in the community where I lived to obey the gospel, I had a hard fight. Later on, July 12, 1900, I was ordained an elder under the hands of H. O. Smith, Ellis Short, and J. D. Erwin. Since that time I have served as branch president of the Manchester Branch, as best I could by the Lord's help. For three years after I was placed in charge of the branch I rode and drove twenty miles through rain and mud; in all kinds of weather, to meet with the Saints, to encourage them, and build up the work. I sacrificed time, and money, as long as I had money to sacrifice, to help the work along in this part. I went far and near to carry the elders and to assist them to open up new places. I only wish I could have done more. But right here I want to relate something that I would like some one to interpret. On the first or second night after I was ordained an elder, I had a dream or vision of the night, in which I found myself on a platform of some kind about twenty-four by twelve feet, one side of which was elevated somewhat higher than the other. I was on the low side, and right on the edge, seemingly, in a condition that I could not get any further without help, and was very uneasy. Just in front of me, and toward the high side of the platform, I saw

Bro. E. A. Erwin looking back at me with a very pleasant look, as though he wished for me to come on, and seemed to want to help me, but could not render any assistance. On the farther end of the platform, toward the right and toward the high side, was a group of three or four men sitting with faces together, engaged in some kind of business, I did not understand what. I was pleading for help, but no one seemed to pay any attention to me except the brother in front of me, and he could not help me.

At this point the dream passed away, and it was a wonder to me. I could not solve it. So I continued to battle along, trying to do the best I could. I paid my tithing on about all that I possessed, roughly estimated. But somehow or other I got enthralled and got behind, and in a condition that I have not been able to do anything in tithing for about three years, being in debt for land bought, and having a large family to support.

With love to all,

P. B. BUSSELL.

ESCATAWPA, Mississippi, July 2, 1905.

Dear Herald: I am a church-member, but that is about all, though I have belonged to the church for twelve long years. I am sorry to say this, but there is no harm in telling the truth. I was appointed vice-president of the Religio here, not very long ago. Sr. Huldah Porter, who was the president, had to leave, and I failed to attend to duty put upon me, and the Religio has now broken up. But we are going to organize again, and we hope for success. I ask you to pray for me, and I shall endeavor to travel a different road than formerly.

Your brother,

E. E. MILLER.

The Northwest Reunion.

The first reunion held by the Reorganized Church in the Northwest, convened at Bro. Neill's, on Weyburn Plains, from Friday evening, June 30, to Monday, July 3. Approximately, forty Saints attended, most of them from within a radius of fifty miles in the territory, Assiniboia. Three of the missionaries were present: Elders J. L. Mortimer, from Alberta, S. W. Tomlinson from Manitoba, and Alvin Knisley, who had been laboring for some time in Assiniboia. The preaching was by the three named and by Elder E. E. Williams from Montana, who came to homestead.

All went off quite harmoniously. The Spirit prevailed throughout. The gifts were enjoyed; tongues and prophecy. The young man who was baptized in the spring, and who had been one of Dowie's seventies, was called to the office of priest and ordained in the same meeting. His name is Robert Bodway.

Sunday afternoon, Daniel Sandage, formerly of Lamoni, was baptized and confirmed at the water's edge.

The Saints were greatly encouraged and confirmed, some of them by witnessing what they never witnessed before. Those who drove brought their eatables and blankets along, and all went in for a good time. A desperate struggle was made by the prince of darkness to frustrate their designs, but he was defeated and the Saints prevailed. With this precedent it is expected that henceforth such meetings will be more frequent.

Last summer I believe the first Latter Day Saint picnic was held at Treherne, Manitoba.

The fields of labor to which the different missionaries repair are as follows: Prince Albert region, Alvin Knisley; Northern Manitoba, S. W. Tomlinson; Disley, Treherne, and New Ontario, J. L. Mortimer. Elder Dorsett, who was not present, is laboring in Manitoba. There have been several ordinations of late; new branches are springing up; the prospects are very bright.

ALVIN KNISLEY.

SELKIRK, Ontario, July 4, 1905.

Independence Items.

We have no interesting first-hand information to give in regard to the commercial and municipal interests of the royal suburb with its eighty-five hundred population, according to the last census, other than that our city's public works, manufactories, banks, stores, and places of business all seem to indicate conditions tending to thrift and onward progress, notwithstanding the newspapers tell us that "had it not been for the 'Missouri for Missourians' element, this State, to-day, would be teeming with giant industries, all of the wonderfully rich land would be tilled, and the State would have taken its rightful place in the front rank of the prosperity column."

It must be tacitly admitted that close proximity to a growing metropolis like Kansas City, with its onrushing tide of worldly and selfish competition, exerts its influence for both good and evil; and all, even the Saints, are directed more or less toward the vortex of the frenzied hurry and worry of this strenuous age.

The personnel, in general, of things pertaining to church and society here, to some extent, illustrates the decline from the simple life of our fathers and mothers in the gospel, and the advance made toward the charmed circle of a transitory and fashionable world.

It takes a goodly degree of steadfastness of purpose to overcome the inclination to patronize the socials and festivals, wedding and birthday anniversaries, surprise parties, musicales and picnics; then appear the excursions, pleasure drives, and walks to the ice-cream parlors for sodas and "sorghum sundæes"; and following these are the great stores with their window displays of bird-millinery,—"a few left," hats that flare, and suits that are embroidered, beruffled and betucked, starched, frilly things, hand-made and tailor-made, and no end to "hot weather bargains."

But we must not rest here, for there are the comfort and luxury of conveyance to the fishing and swimming lakes, and the out-door theaters, and last though not least, to the opera, which our music-loving young people consider far from being "objectionable places of amusement."

They say "there is something about the Congress of this great and glorious country of ours that spoils a man," and it occurs to us that there is something about the vanities and fashions of this vain and inconstant world that is actually unbecoming to the Latter Day Saints.

After seasons of this kind of "dry weather that is necessary for the wheat harvest," we have of late occasionally enjoyed a few hours of refreshing rain, and no doubt the torrid temperature has kept some away from the mid-week prayer-meetings.

There are many at present severely afflicted, and at the meetings constantly remembered in prayer.

A feeling of sadness at our last prayer-meeting seemed to pervade the atmosphere on account of these cases of suffering in our midst; but on the evening of the 27th joy was in the hearts of the Saints who had assembled to enjoy a musicale given by the young people, and the program was excellent and much appreciated by those present. The careful endeavor, skill, and perseverance displayed are virtues worth the cultivating, and doubtless would be commended by men of attainment like Judge Evans, whose address before Graceland students the Saints have the privilege of reading in the HERALD. He believed our entire life,—our social hours of recreation and repose, as well as the monotonous every-day duties of life should be seasoned with thoughts of "devotion and unselfish purposes, and only with a désiré to promote and advance the community in which we live."

What a noble idea! Our calling and "charge" before God and the church has been a most sacred one, and as the words, "Lay thine hand upon him" were uttered in blessing and command upon Israel's "son of Nun," so to the saints of latter days the Spirit's words have been spoken, full of import and responsibility.

Another injunction of ye olden time was, "Ye shall keep my Sabbaths, and reverence my sanctuary." The park season is now at its height, and many do not think it necessary to heed this, while a few by a constant attendance at church services are lending a salutary influence.

The drowning of a beloved young brother, O. L. Highman, at Fairmount Park, on the 4th inst., was a sad occurrence to all of us, and his funeral took place at the church where a large number of the Saints were gathered. The obsequies were conducted by Bro. Garrett, and the sermon was preached by Bro. H. H. Robinson.

On children's day there was an attendance of seven hundred and twenty-three, with forty-two visitors, and the baptism of thirty children formed a part of the eleven o'clock service.

The speakers for last Sunday were Bro. A. H. Parsons, who in the morning's sermon referred at length to the work being done by the faithful Saints of Chelsea Park, and the effort to complete the building of a church there. Considering the heated atmosphere, quite a number gathered in the evening to hear Bishop Kelley. Mr. W. C. Clock, from Bethany Hospital, occupied the latter part of the hour, and a generous contribution was taken up for the benefit of that worthy institution.

ABBIE A. HORTON.

Miscellaneous Department

Conference Minutes.

Chatham.—Conference met at Cedar Springs at 10 a. m., June 10, 1905, with R. C. Evans in chair. Branch reports: Blenheim 47, Cedar Springs 26, Chatham 123, Lindsley 33, Petrolia 56, Ridgetown 119, Wabash 43, Wallaceburg 53, and Zone 74. Ministerial reports: Elders Leverton, Green, Snoblen, Brown, Badder, Coburn, St. John, and Tyrrell; Priest Maynard; Deacon Ramsden. Bishop's agent's report: Receipts, \$2,340.31; expenditures, \$1,648.74; balance on hand, \$691.57. District treasurer's report: Balance last report, \$4.85; receipts, \$15.43; expenditures, \$17. The report of the manager of the *Canadian Messenger* being audited shows a total receipt of \$225.75; expenditures, \$203.08; balance on hand, \$22.57. On recommendation by a court of elders, Sr. Elizabeth Carless was expelled from the church. A resolution was passed requiring each person attending conference to pay, to the branch sustaining conference, fifty cents. Present officers were all sustained with the exception of the secretary; R. Coburn retired, and Anthony R. Hewitt was elected in his place. Conference adjourned to meet with Olive Branch, October 7 and 8, 1905. Anthony R. Hewitt, secretary.

Mobile.—Conference convened with the Three Rivers Branch, at Escatawpa, Mississippi, at 10 a. m., February 18, 1905. T. C. Kelley chosen to preside, and F. P. Scarcliff chosen secretary pro tem. Theodore and Perseverance Branches reported. Elders reporting: W. L. Booker, G. W. Sherman, Jessie Reader, F. P. Scarcliff, W. J. Booker, and T. C. Kelley. One priest and one teacher, (Louis La Pree, and J. James Cooper) reported. Bishop's agent, W. L. Booker, reported: Balance on hand last report, \$4.96; received \$18; paid out, \$33.35. It was resolved that president of district make provisions for the two-day meetings. It was also resolved that hereafter district officers be appointed for one year, that the present officers be sustained, and that the General Conference be requested to establish a mission in Mobile, Bay Minette, Theodore, Three Rivers, and Bluff Creek. Resolution that Bro. Mark Anthony be ordained a priest was carried, and Bro. Anthony was ordained under the hands of Bro. F. P. Scarcliff and W. L. Booker. Auditing committee reported, finding an additional sum of \$4 due the Bishop's agent, making a total of \$14.39 due him. Conference adjourned to meet at Bay Minette, Saturday, May 20, 1905, at 10 a. m.

Mobile.—Conference met with the Bay Minette Branch, at 10 a. m., May 20, 1905, W. L. Booker in charge. Theodore, Bluff Creek, and Perseverance Branches reported. Officers reporting: Elders W. L. Booker, W. J. Booker, and G. W. Sherman; Priests George Bankester and Martin King; Teacher James Cooper. Bishop's agent's report read and adopted. Officers elected: A. V. Closson, president; Edna Cochran, secretary; Frank Steiner, treasurer. Adjourned to meet with the Bluff Creek Branch at Vancleave, Mississippi; August 12, 1905.

Convention Minutes.

Des Moines.—Sunday-school association held its quarterly convention at Des Moines, Iowa, June 2, 1905, and was mostly spent in a type of normal work. In the evening we were greatly encouraged by a number of ten-minute addresses. The Sunday morning session was in charge of district officers. Miss Elsie E. Russell, secretary.

Minnesota.—Convention called to order June 9, at 10 a. m., by the superintendent, T. J. Martin. The morning session was a prayer-service. Business-session in the afternoon. Officers elected: Superintendent, T. J. Martin; assistant superintendents, Eleanor Whiting and Kate Jepson; treasurer, Irene Whiting; secretary, P. W. Martin. Motion prevailed to hold next convention on the Friday before the opening of the fall conference. At the afternoon and evening sessions a number of excellent papers were read and addresses and recitations listened to.

Lamoni.—Special convention was called June 17, 1905, at Lucas, Iowa, with vice-president, D. L. Morgan, and general president, J. A. Gunsolley, in charge. Resignations of the president, W. J. Mather, and of the secretary, LaJune Howard, were accepted, and to fill vacancies, Edward Giles was chosen president, and Alice Thorburn secretary. Both expressed their willingness to do what they could for the work. Alice Thorburn, secretary pro tem.

The Presidency.

MISSIONARY APPOINTMENT.

Notice is hereby given that Elder E. A. Davis, of the Seventy, has been appointed as a general missionary in the St. Louis District, by the Presidency and missionary in charge.

Signed, JOSEPH SMITH, for Presidency.
LAMONI, Iowa, July 6, 1905.

The Bishopric.

NOTICE OF APPOINTMENT OF BISHOP'S AGENT.

The Saints and friends of the Pottawattamie District, Iowa, will please take notice that at the last conference of said district the former agent, Bro. J. P. Carlile, resigned his office and Bro. J. A. Hansen, of Council Bluffs, Iowa, Box 116, R. F. D. No. 2, was duly recommended and has been appointed agent of the Bishopric of said Reorganized Church in and for the said district. We take pleasure in recommending Bro. Hansen to the Saints and friends interested in the work of the Master, and trust he may have the kind and hearty aid of every lover of the truth in said district.

The Bishopric also especially commend the work of Bro. J. P. Carlile in his efforts in the past as agent and for which we extend to him on this occasion thanks for his assistance and carefulness in office, trusting the Lord may bless and reward him in his own way and time.

In behalf of the Bishopric,
E. L. KELLEY, Presiding Bishop.
LAMONI, Iowa, July 3, 1905.

Fourth Quorum of Elders.

To the Fourth Quorum of Elders: My request to you (soon after General Conference) for your address has only been responded to by thirteen of over ninety members. I have written some to their old address and my letters have returned to me, so I am helpless to aid you until you send me your present address. No elder can afford not to be in touch with his quorum. We desire to send you a copy of the new resolutions. Please send your address at once.

Yours in bonds,
C. G. LEWIS, President.
BOYNE CITY, Michigan, July 1, 1905.

Conference Postponement.

The semiannual conference of the Seattle and British Columbia District is hereby postponed to the first Saturday and Sunday in September, which is in accordance with the request of the missionary in charge and with Bro. Joseph's itinerary of his travels among the Saints on the Pacific coast. Members of the district are reminded that conference is to be held in Tacoma, Washington, and that Bro. Joseph is booked for

Tacoma on these dates. Branches are especially requested to hold their business-meetings not later than the latter part of July, thereby enabling clerks to mail their reports the first of August to F. W. Holman, 1202 1/2, Seventh Avenue, Seattle, Washington.

WILLIAM JOHNSON, President.
F. W. HOLMAN, Secretary.

Expelled.

By an action of the Northern Michigan District, in conference assembled, at Cadillac, Michigan, June 17, 1905, H. J. Devrees was severed from the Reorganized Church of Jesus Christ of Latter Day Saints, upon the charge of apostasy, a court of elders having previously found him guilty of said charge.

J. A. GRANT, President.

Central Texas Conference Correction.

Central Texas conference meets July 15, instead of July 25, as published in HERALD.

E. W. NUNLEY, President.

Ten-Day Meeting.

There will be a ten-day meeting at Minium's Grove, one mile north and two miles east of Piedmont, Canadian County, Oklahoma, beginning July 14. Any one wishing to come and camp on the grounds will find it a pleasant place. H. K. ROWLAND.

Two-Day Meeting.

August 12 and 13, 1905, the Salem Branch, in Shelby County, Iowa, at their regular place of meeting, in schoolhouse near Persia, will hold a two-day meeting. It is expected that Patriarchs C. Derry and C. E. Butterworth will be the principal speakers. All invited. R. WIGHT.

DOW CITY, Iowa, July 6, 1905.

Reunion Notices.

The annual reunion of the Clinton, Missouri, District will convene at Taborville, Missouri, August 11 to 19, 1905, at the famous sulphur springs, the missionary force, with other prominent speakers, are expected. Wood, and straw for bedding will be free to all; corn will be on the grounds for sale; pasture at reasonable rates. Any wishing tents or information, address Charles H. Athey, Taborville, Missouri. C. H. Athey, L. A. Lyon, I. A. Roberts, committee.

The Southeastern Illinois reunion will begin Friday, August 4, and hold ten days. It will be held at the Brushcreek Church, eight miles south of Xenia, Illinois, ten or twelve miles west of Jeffersonville, on the Baltimore & Ohio railroad. Those coming from a distance, and wanting conveyance from Xenia and Jeffersonville, can correspond with Samuel Hoover, Xenia, Illinois, R. F. D. No. 5. Those coming overland with teams, inquire for Zenith, Illinois, the little town near the Brushcreek Church. Good speakers will be provided. I. N. White is expected to attend. As many as can bring tents, strawticks, and bedding. Will try to provide tents for those who do not bring them. A boarding-house will be located on the grounds, where meals can be procured at a reasonable price. F. M. Davis, David Smith, F. L. Sawley, committee.

Our last fall reunion and this spring conference adjourned to meet at San Bernardino, time to be set by district president. I herewith designate Friday, August 4, as the time for the convening of the reunion of the Southern California District, to continue over Sunday the 13th, Friday will be devoted to arranging camp, etc., with probably an evening service. Saturday, at 10 a. m., district conference will convene, at which time a permanent organization of the reunion will be effected. It was the expressed wish of the last reunion that the coming meeting be held the latter part of August, but realizing that some of the brethren may be desirous of attending the Northern California reunion, which convenes early in September, I have thought it expedient to depart thus far from instructions. I will be answerable to the body for the presumption for making this change. Offering, as satisfactory reason for their action, the plea that they could not attend to the work assigned to them, the committee on reunion location resigned; the same has been accepted, and I herewith appoint the following to act as a reunion committee with power to care for and make all preliminary arrangements for the reunion: A. E. Jones, Peter Kaufmann, A. M. Green, James Miller, F. B. Van Fleet. This

committee will meet at their earliest convenience or confer in writing as they may think best. Due announcement will be given the Saints by them as to the exact location of the ground, character of transportation, general accommodations, and cost of camp outfit, etc. I am not authorized to announce any speakers for the reunion other than the local ministry. If other talent is attainable and arrangement can be made for their presence, due notice will be given. This is the first reunion to be held in San Bernardino to my knowledge. The Saints there have been forbearing, and have practiced so much self-denial, that it will seem base ingratitude on our part if we do not reciprocate and make this the largest attended reunion ever held in the district. The reunion is not an outing or seaside diversion. It is a spiritual reality which, if properly comprehended, means the spiritual uplift of the entire district. A good grove can be secured. All facilities will be provided. If possible we will have a cooperative dining-hall with meals at minimum price. I have felt for a long time that a reunion at San Bernardino would be of incalculable good to the branch there. Let the whole district unite and make this a success. Religio and Sunday-school conventions will be held some time during reunion. T. W. Williams, president.

The Eastern Oklahoma District reunion will convene at Terlton, Oklahoma, August 4, 1905. Terlton is about five miles east of Jennings, Oklahoma, ten miles south of Cleveland, Oklahoma, and thirty miles west of Tulsa, Indian Territory, on the A. V. & W. Railroad, Frisco System. Plenty of free pasture and good spring water for all. It is hoped that the Saints from Eastern Oklahoma and the Indian Territory will try to attend and help us to make this reunion a success. There will be a cooperative boarding-house on the grounds; meals not more than ten cents. T. L. McGeorge, F. M. Manzey, George VanSickle, committee.

Northwestern Kansas District reunion will be held August 12, 1905, and over the second Sunday, four and one half miles southeast of Gaylord. We think Brn. I. N. White and Henry Kemp will be with us. Will have hay for horses, but no pasture. S. J. Madden, F. S. Ward, John Teeters, committee.

The Saints of the Central Nebraska District will hold a reunion at Inman, Nebraska, commencing September 30, at 9 a. m. We anticipate having a good force of preachers and a pleasant gathering. Hay, fuel, and other accommodations will be free to those who wish to camp. Those not of the church are cordially invited to attend these meetings and become better acquainted with the Latter Day Saints and their faith. Those desiring further information write Levi Gamet, secretary of committee, Inman, Nebraska.

The reunion of Western Oklahoma, will begin September 1, 1905, at Red Moon, Rodger Mills County. The conference of the Oklahoma District convenes at same time and place. A fine grove has been selected for the meeting, and we hope the Saints will come from far and near, and make the meeting a success. Fred A. Smith and H. O. Smith expect to be present. S. J. Hinkle, president; H. O. Smith, associate minister in charge.

The Moorhead reunion will convene at Moorhead, Iowa, beginning September 8, and ending September 18. Everything has been done to get the grounds in as good condition as possible. It is hoped that all will take especial interest to make this reunion a grand success, not only because this is the oldest and largest reunion of the church, but also for the reason that a series of lectures (?) on "Mormonism unmasked" were delivered here a year ago. The grounds are not as good as at Dow City, but we have lots of room and an abundance of good shade-trees. Railroad rates, prices for rental of tents, pasture for horses, etc., will be published later. Thomas Strand, secretary.

The Southern Nebraska District will hold a reunion at Nebraska City, in Bro. Briggs' grove, one mile due west of the Saints' Church, August 25 to September 4. Tents, and any information in respect to the reunion, can be obtained by writing the secretary prior to August 10. We can furnish a 10 by 12 tent for \$1.25, plus freight. All orders for tents accompanied by the cash should be in by August 15, as no more tents will be ordered than are spoken for. All single individuals wishing to attend the reunion the whole or a part of the time without renting a tent, will be provided for by the committee at reasonable rates. It has been decided by the committee that it will be an advantage, to the Saints attending the reunion, to have a boarding-tent, and to furnish meals as near cost as possible, thus relieving the visiting Saints of an undesirable task. John Clawson, secretary, 705 North Sixth Street, Nebraska City, Nebraska.

Conference Notices.

The ministry and Saints of Southern Indiana District are hereby notified to convene in conference with the Hope Branch, near Derby, Indiana, July 15, at 10 a. m. The branches will be prompt in sending their reports. We expect some of our chief missionaries will be in attendance. I. P. Baggerly, president, Sulphur, Indiana.

The conference of the Northeastern Texas and Choctaw District will convene at Avery, Texas, Saturday, August 5, and a reunion will follow, holding over Sunday the 13th. T. J. Sheppard, A. Z. Rudd, presidents.

Convention Notices.

The Sunday-school convention of the Northeastern Texas and Choctaw District will convene at Avery, Texas, Friday, August 4, at 11 a. m. A. L. Rudd, secretary.

The Kirland District Sunday-school convention will convene in Akron, Ohio, August 10, 1905, at 10 a. m. Let all, who can do so, be in attendance. D. A. Anderson, superintendent.

Died.

CLARK.—Elder William Francis Clark died at Adelphi, Iowa, July 1, 1905, of heart trouble, at the age of 64 years, 3 months, and 26 days. He leaves the wife of his youth, to whom he was married in 1866, just after his return from faithful service in the Civil War, nine children, several grandchildren, two brothers, and one sister to better prepare for their departure. He did some effective service in the ministry, in Kansas and Iowa. Funeral-service was held at the Hastie Schoolhouse by Elder J. F. Minton, and he was laid to rest in the Youngstown Cemetery.

JONES.—On June 21, 1905, the pure spirit of Alma Leslie Jones, the youngest of six children of Bro. Harrison and Sr. Eva Jones, passed from its earthly home to the place of the pure. A long sickness, almost free from visible suffering, preceded her death. She lacked one day of being eighteen months old. Funeral in charge of Doctor W. P. Bush, remarks by J. M. Terry. She was buried by the side of her grandfather, Bro. James Smith, near Walnut Creek, California. "Blessed are the pure in spirit."

BOICOURT.—Sadie A. Williams was born February 27, 1878, at Camanche, Iowa; baptized December 5, 1896, at Lebeck, Missouri, by F. C. Keck; and on June 17, 1902, was married to Mr. A. Boicourt, since which they have lived in South Omaha. Sr. Sadie was afflicted a long time but bore her affliction with patience and cheerfulness. Her gentle life was strong in influencing others to serve the Lord whom she loved. She died June 20, 1905, at the hospital in South Omaha, leaving husband, father, mother, brothers, sisters, and friends to mourn. Services at the home by Charles Fry.

FERGUSON.—Near Lamoni, Iowa, June 9, 1905, Mr. Henry J. Ferguson, aged 78 years, 6 months, and 14 days. He leaves wife and five children, one of them being Bro. O. L. Ferguson of Washington. He taught school fifty-two years. He used neither tobacco nor strong drink and was an exemplary man. He was found dead in bed of heart disease, from which disease his father died, also one daughter and an uncle of his. Funeral-sermon by Bro. H. A. Stebbins.

BENEDICT.—Elder Eber Benedict was born in Leeds County, Canada West, September 22, 1834; was married to Electa A. Durfee, September 22, 1852, who died January 11, 1870. He leaves one son and five daughters. He was married to Sr. Mary E. Seward in 1876. He was baptized, confirmed, and ordained, February 23, 1865, at Des Moines, Iowa, by Bro. John A. McIntosh. Died at Kirksville, Missouri, June 23, 1905. Funeral at Argyle, Iowa, in charge of Elder James McKiernan, June 25, 1905. Interment at Meeks Cemetery, near Vincennes, Iowa.

GOWERS.—Rhoda Lowe, daughter of Mr. John W. and Sr. Hannah Etta Gowers, was born October 13, 1903; died June 22, 1905. Services at the late home, in Shinnston, West Virginia, by Elder Joseph Biggs.

"Safe in the arms of Jesus,
Safe on his loving breast,
There by his love o'ershadowed
Sweetly her soul shall rest."

SCOTT.—After a severe illness, Elizabeth J., wife of John Scott, passed peacefully away, at Lamoni, Iowa, June 18. Born May 11, 1853, near Council Bluffs, Iowa; was the fourth child of Doctor R. C. B. and Martha Elvin. March 28, 1903, she married Bro. John Scott of Lamoni. April 15, 1866, she was baptized into the Reorganized Church. In the winter following her baptism, she was blessed at a prayer-meeting with the gift of tongues in speaking and singing to the thrilling and joy of all present. Interpretation of both speech and song by her father.

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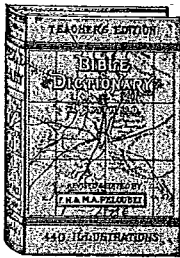
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The Saints' Herald

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

Volume 52

Lamoni, Iowa, July 19, 1905

Number 29

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

JOSEPH SMITH - - - - - EDITOR
 LEON A. GOULD - - - - - ASSISTANT EDITOR
 FRED'K M. SMITH - - - - - CORRESPONDING EDITOR
 Entered as Second-class Mail Matter at Lamoni Post-office.

Editorial

PUBLIC DISCUSSIONS.

Public discussions—debates they are more frequently called—are not new features in our work, nor is a presentation of the subject of such discussions new to the readers of the HERALD; from the beginning of the organization of the church our people have been obliged to meet in the public arena those holding to differing beliefs and to various shades of opinion. The aggressive character of truth itself forces its claims upon the attention of the people, and our opponents, or more properly speaking, those who differ from us in faith, are often moved to defend against our statements and claims, in defense or justification of the positions they hold; we are also obliged to defend against direct attacks upon our faith. Under these conditions well established rules have been accepted as essential to the proper and successful prosecution of such features of work, such rules being based upon experience old and new.

One of the brethren in charge of a leading field of labor and one having had extended experience in general ministerial work writes as follows on the subject, to which attention is called:

I have a number of debates under advisement and some of them may materialize. I find our opponents are not so ready to meet us upon "church propositions" as they have been in former times; they fear being unchurched, hence are seeking discussion of propositions that will more readily let their organizations out of the fight. Some of the brethren have failed to heed our instructions, wherein we have advised and admonished them to first confer with the general missionaries in charge before agreeing upon propositions. Their opponents have sought an advantage that was not due them and have crept out of a fair fight by compromising us to debate propositions that were unfair to us. When considering our opponents we also have something at stake. We now are living in that age of the church when we may assert our rights, more fully so than in the past. Let our brethren remember this. If we go down in debate with our church proposition, what better, if any, have our opponents to offer us? Must we accept their organizations as from God without an investigation such as we have been subjected to? I think not.

History, ancient and modern, teaches us that many men when they can not meet propositions or facts fairly, resort to unfair methods to accomplish their objects. This is true in religion as well as in politics and other fields of action. Leading opponents to Christianity in the days of Christ and his apostles resorted to unfairness, cunning, and even violence in

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THE bronze statue of Sacajawea, the heroic Indian woman who guided Lewis and Clark on their journey of exploration, will be unveiled at the Portland Fair on the 6th of July. Many distinguished literary and club women will be in attendance.

their determination to overthrow the work of God; and the experiences of the church in this dispensation have not been dissimilar from those of their ancient brethren. However, as public sentiment becomes more and more opposed to resort to violence, other weapons than open persecution are resorted to, and what was accomplished or sought to be accomplished by open violence now is sought under misrepresentation and unfair advantage. Leading opponents of the faith of the Reorganized Church have openly declared "Mormonism," as they term it, to be fraudulent in character and destructive to the moral principles of the people and detrimental to society in general; they have therefore demanded that we deny propositions embodying their sentiments concerning us, or that we affirm others equally unfair, claiming such to be the only issues. Our men, posted on the real issues, have of course decried such unfair misrepresentations of the faith and have insisted that all systems of faith and all orders of belief were in the field open to inspection, and that the people were interested in extending the investigation beyond the faith of the Saints, including the prophetic mission of Joseph Smith and other questions incidental to the establishment of the church, up to and running through all the claims of the various religious bodies and their founders. These are plain, self-evident propositions and need to be insisted upon, and no one acting in the interests of the church is required to pay attention to any who would seek to evade the justness and correctness of such a position further than to make plain the fallacy thereof. With modern Christianity divided in opinion and with the growing subdivisions and separatists composing such divisions, the claim of any to immunity from investigation is manifestly a false claim and its unfair character susceptible of easy demonstration before the people.

The day has come when the masses of the people are not so closely bound by creeds and tenets as formerly. Liberalizing influences are bringing much of compensation. If many of the people "don't care" what a man believes, they are opposed to proscription and misrepresentation, and in favor of a fair show to everybody to think and act in liberty of conscience. Our people should insist upon these principles and demand that both sides be heard, fairly, impartially. Truth has nothing to fear so long as it is left free to combat error; our opponents should be held to the scriptural injunction, "Prove all things"; not a part, but all. They are bound by the requirements of the New Testament in their claims equally as are we.

All our people are no doubt interested in such measures as will bring the faith before the people, hence all are interested in public discussions having that object in view. However, all are not interested in the same manner, or rather all are not vested

with the same responsibilities, hence such responsibilities should be recognized in full; and as a consequence consultation be had with those in charge before propositions or agreements are entered upon.

It is not always easy to discern the object of an opponent nor to foresee the methods he may employ. Past experience demands that those responsible for results and those experienced in concluding arrangements therefor should not be compromised by overzealous or untimely efforts made to provide for public discussion. If the minister responsible for arrangements for discussion can not be present, he should be left free to provide a representative to act as his diplomatic agent. The interests of the church demand that the rule established under the regulations of the church by those in charge of the general work shall be honored fully as essential to its prosperity.

This is an old subject, we are aware, possibly not new to the mass of the HERALD readers; but recent instances of violation of the rule referred to apparently justify specific reference to it. In a number of cases serious embarrassment has been caused and much unnecessary correspondence required to offset the maneuverings of "slippery" men whose object seems to be to profit by what they can do against us. It is a feature of error to clothe itself with plausibility, and so skillfully is it done that great temporary advantage is often secured thereby. While this feature is not by any means confined to any one error or to any one series of errors, it certainly, from necessity, has become a favorite method in the hands of men apparently unprincipled in securing what they want in the way of propositions for debate.

Another phase of the question necessary to be considered is, that debates with such men may do more harm than good unless such rules are agreed to as permit those meeting them and moderators to keep them within proper bounds. Any minister of the church has enough of mental and physical strain upon him to meet erroneous theology in discussion and to represent the work in such way as its high character and important interests demand. There is no need that he be unduly burdened, the real issues complicated and beclouded, and the prejudices of the people aroused as a result of bad or imperfect work at the start.

Much more might be said; however, if this reference to the subject proves helpful to any upon whom rests the burden of advocacy and defense, all well and good. We trust none of the readers will object to reference to an old subject.

If we stand idly by, if we seek merely swollen, slothful ease and ignoble peace, if we shrink from the hard contests where men must win at hazard of their lives and at risk of all they hold dear, then the bolder and stronger peoples will pass us by, and win for themselves the domination of the world.
—Theodore Roosevelt.

PRESIDENT FREDERICK M. SMITH PROTESTS.

We give below, in full, President F. M. Smith's open letter, making protest against the erection of a monument in memory of Joseph Smith the Seer by the Utah church. It was published in two Salt Lake City morning papers. It will be of interest to HERALD readers, and of help to the missionaries should they be called on to meet perverted statements of it:

OPEN LETTER TO ALL PEOPLE.

The Associated Press dispatches recently contained an account of the feelings of revulsion with which the towns of Sharon and Royalton, Vermont, learned that the Mormon authorities had purchased the farm upon which was born the man Joseph Smith who in 1830 organized a church, and that the said authorities contemplated the erection of a monument thereupon, to be made a Mecca to which hundreds of Mormons would flock to do reverence to the memory of a man whom they hold as a prophet of God and as the founder of their church.

As a grandson of that man I, too, share to some extent the same feelings as do the people of those towns, but not from the same reasons. I, of course, have no objections to the memory of the man being properly honored; but I do resent the efforts made by the present Mormon authorities to erect such a monument, for reasons which I desire to present to the people of the United States, accompanied by my protest against the Mormon authorities of Utah erecting such monument.

DO NOT REPRESENT PROPHET.

While these people calling themselves Mormons claim to represent the doctrines of religion presented to the world by Joseph Smith, nothing can be farther from what he preached than are some of the beliefs and practices of the church which have come so prominently before the public as a result of the work of the United States Senate Committee on Elections and Privileges in its recent investigation of the standing of Senator Reed Smoot of Utah.

That the Mormon authorities should undertake to erect such monument as they propose to erect in Vermont, would naturally be taken by those visiting the place as an indication that that man was responsible for the disgusting and revolting state of affairs which the testimony at Washington has revealed, while the truth of the matter is that he was not responsible for the doctrines which have made the Christianized world shudder.

As a public man he never taught nor practiced polygamy, despite the claim of the Mormon people to the contrary. This claim was fully examined on two separate occasions by the courts of the United States, and in both instances the opinion was handed down that the dominant church of Utah did not represent the faith and doctrines of the church as founded by Joseph Smith, and hence was not entitled to being recognized as the legal successor to his church.

In the last case in which this question was legally examined Judge John F. Philips, in the Circuit Court of the United States for the western division of the western district of Missouri, in rendering his decision, used the following language:

DECISION OF JUDGE PHILIPS.

"Beyond all cavil, if human testimony is to place any matter for ever at rest, this church was one in doctrine, government, and purpose from 1830 to June, 1844, when Joseph Smith, its founder, was killed. It had the same federal head, governing bodies, and faith. During this period there was no schism, no secession, no 'parting of the ways,' in any matter fundamental or affecting its oneness.

"The only authorized and recognized books of doctrine and laws for the government of the church from 1830 to 1846 were the Bible, the Book of Mormon and the Book of Doctrine and Covenants. The Book of Doctrine and Covenants, which con-

sisted principally of claimed divine revelations to Joseph Smith, was the edition published at Kirtland, Ohio, in 1835, and at Nauvoo in 1845. . . .

"Joseph Smith was killed at Carthage, Illinois, in June, 1844. He was the president and inspiring spirit of the church. His violent death struck with dismay the hearts of his followers, and out of the confusion incident thereto was born disorder, schism, and ambition for leadership. Disintegration set in, and the church split into factions, which under the lead of different heads, scattered to different parts of the country. Among the 'quorum of twelve'—representing the apostles—was one Brigham Young, a man of intellectual power, shrewd and aggressive, if not audacious. Naturally enough such a man gathered around him the greater numbers, and it was an easy matter for him to seize the fallen reins of the presidency. He led the greater portion of Mormons out to what was known as 'Winter Quarters,' near Omaha, and thence to Salt Lake Valley, in Utah, then a dependency of Old Mexico. From this settlement has sprung the powerful ecclesiastical body known as the Salt Lake or Utah church. While the respondents are wary of claiming alliance with this Salt Lake church, it is evidently 'the power behind the throne' in the defense of this suit, and claim is made by respondents' counsel that it in fact absorbed the Mormon church and is the real successor to the ancient church.

"There can be no question of the fact that Brigham Young's assumed presidency was a bold and bald usurpation. . . . The book (Book of Doctrine and Covenants) clearly taught that the succession should descend lineally and go to the first-born. Joseph Smith so taught, and, before his taking off, publicly proclaimed his son, Joseph, the present head of complainant church, his successor, and he was so anointed. . . . Brigham Young's assumption of this office (under the claim of something like transfiguration) was itself a departure from the law of the church."

QUESTION OF POLYGAMY.

Concerning the polygamy question Judge Philips speaks, in his opinion, as follows:

"It is charged by the respondents, as an echo of the Utah church, that Joseph Smith, 'the martyr,' secretly taught and practiced polygamy, and the Utah contingent furnishes the evidence and two of the women to prove this fact. It would, perhaps, be uncharitable to say of these women that they have borne false testimony as to their connection with Joseph Smith, but, in view of all the evidence and circumstances surrounding the alleged intercourse, it is difficult to escape the conclusion that at most they were but sports in 'nest-hiding.' . . . No such marriage ever occurred under the rules of the church, and no offspring came from the imputed illicit intercourse, although Joseph Smith was in the full vigor of young manhood and his wife, Emma, was giving birth to healthy children in regular order, and was enceinte at the time of Joseph's death. But if it were conceded that Joseph Smith and Hyrum, his brother, did secretly practice concubinage, is the church to be charged with those liaisons, and the doctrine of polygamy to be predicated thereon of the church? If so, I suspect the doctrine of polygamy might be imputed to many of the Gentile churches. Certainly it was never promulgated, taught, or recognized as a doctrine of the church prior to the assumption of Brigham Young."

REORGANIZED CHURCH.

In the Reorganized Church of Jesus Christ of Latter Day Saints, at whose head stands the oldest son of Joseph Smith the Martyr, is to be found a perpetuity of the doctrines and practices of the church under the leadership of Joseph Smith, and in that church is found no such doctrine as polygamy, and that Iowa church has a record of nearly one half a century of existence as an incorporated body under the laws of the states of Illinois and Iowa, as a law-abiding, peaceful people, an

abiding by law and a pursuit of peace fully taught in their doctrines and church books, and advocated from an open pulpit.

How far the ecclesiastical organization of Utah has departed from the genius and spirit of the teachings of Joseph Smith is strikingly emphasized in the feeling aroused between the two Vermont towns. In the law of the church as delivered to his followers by Joseph Smith is found the following language:

ORIGINAL LAW OF CHURCH.

"Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land; wherefore, be subject to the powers that be, until he reigns whose right it is to reign, and subdues all enemies under his feet.

"We believe that governments were instituted of God for the benefit of man and that he holds men accountable for their acts in relation to them, either in making laws or administering them for the good and safety of society."

Yet so far have the present Mormon leaders come from propagating such a spirit of peace as was taught by the prophet Joseph, and so flagrant has been the manner in which they, who ought to be examples to their people, have been living in violation of the laws of God and of the land, that they have antagonized the people of the United States to such an extent that the very mention of the fact that the Mormons propose to erect a monument in an eastern State throws the people of the towns contiguous to the place into such a state of excitement that violence is threatened to prevent the accomplishment of the purpose of the Mormons.

I protest against the erection of such monument, because in the light of truth its erection by the present Mormon authorities (many of whom are acknowledged law-breakers, and who intend to remain such) does great discredit to the memory of a man whose doctrines were of peace and who advocated abiding by the laws of the land. The present leaders of the Mormon people, who claim to honor Joseph Smith as a prophet of God, have gone so far astray from his teachings (as reflected to-day by another people who are following, according to the courts of the land, his teachings) that they are not only living in open violation of the laws of the land and some of their own acknowledged laws of God, but they have broken covenants which were made by them as a people to the Government and by reason of which promises Utah was made a sovereign State. The erection of a monument by such leaders to any man would discredit that man's memory in the eyes of the world.

WHY HE PROTESTS.

I protest against such erection because it is unfair in the light of what the Reorganized Church is presenting to the world that Joseph Smith was a man who taught and practiced good morals and was an advocate of peace and good will—it is unfair, I contend, that these Mormon leaders should forestall a just consideration of the work of Joseph Smith, and that thereby unjust aspersion should continue to attach to his name, because such men will attach the stigma of their law-breaking to his name by erecting monuments which shall announce that they call him their prophet. These men have great amounts of money placed in their hands by a sacrificing people, for which there is no account rendered to that people, and this money they freely spend in erecting monuments to fix the eyes of the world upon their infidelity to morals and law.

Because of the peculiar and unique position he occupies as a character in American history, the people of this country would prefer to relieve Joseph Smith's name from the odium of polygamy and other practices which have made the Mormon authorities odious in the eyes of the world; and by all that is right and just he should be so relieved, when his true followers have so clearly shown in the courts of the land that the responsibility of polygamy and other evils rests with usurpers of his

position, doctrines promulgated and first made public years after he had been murdered by a lawless mob. As a slight recompense for having permitted his murder in cold blood, the people of the United States owe it to his memory, in the light of what has been presented by his true followers in the courts of the land, to relieve him of the aspersion which attaches to his memory by reason of the practices of men who have so recently acknowledged themselves to be willful law-breakers.

UTAH CHURCH NOT REPRESENTATIVE.

While the descendants of Joseph Smith, together with the people of Royalton and Sharon, protest against the present Mormon leaders raising a monument to his memory on the farm on which he was born, we do so from a different standpoint than do the people of those towns. We do so because we know full well that the Mormon authorities in Utah are not by precept or example truly representing the teachings of that man as a religionist, and that their teachings and practices do violence to and reflect discredit upon his memory.

We know that the teachings of religion as represented to the world by him are found in the church which has its headquarters at Lamoni, Iowa, known as the Reorganized Church of Jesus Christ of Latter Day Saints.

Let the citizens of Royalton and Sharon learn of the record as law-abiding citizens made by the people of the Reorganized Church, let them learn that people is led by a man who is a son of the man born near their towns, and that that man has for over forty years gone his way as a citizen and public man, and has occupied positions of public trust and responsibility, and that he has given a clean record and a worthy example to his people, and that in his teachings from the rostrum and through the columns of the paper of which he has been editor for over forty years the highest morals have been presented to his people.

Let the people of Royalton and Sharon know, as they should, that the teachings and practices of Mormon authorities to-day, which have made them odious in the eyes of the Christian world, are a gross prostitution of the teachings of Joseph Smith; let them learn all this, and then, while they may oppose the erection of a monument by the present Mormon authorities, they will do so because of the practices of these Mormon leaders, and not because they are loath to have the birthplace of a prominent American citizen marked as being near their town.

HIS MISSION IN LIFE.

The mission work of my life will be, as has been the mission work of my father before me, to save the good in Mormonism, to eradicate what has crept in because of the lusts of the flesh and the weakness of mankind, and to make the name of Joseph Smith honorable. We point with pride to the record made by the followers of my father's leadership in the states of Illinois and Iowa, under whose statutes we have as a people been incorporated, and say, without fear of refutation, that in those States, we have, by our consistent record as a law-abiding people, made the name of Joseph Smith honorable.

As a grandson of Joseph Smith, and one upon whom his mantle to an extent has fallen, I protest against the further stigmatization of Joseph Smith's name by the present Mormon authorities through their malfeasance and the erection of mocking monuments to the name of a man whose teachings they have so foully prostituted. As the founder of a religion permeated with the same spirit of peace found in the teachings of the Master, whose gospel of good will towards men Joseph Smith attempted to present to the world anew, his name should be protected from the stigma attaching to the Mormon leaders in their self-acknowledged maleficent practices to-day.

FREDERICK M. SMITH.

SALT LAKE CITY, Utah, June 30, 1905.

—Salt Lake Tribune, July 1, 1905.

Original Articles

WILL THE SONS OF PERDITION EVER BE RESURRECTED?

This question is contained in the HERALD for May 3, and also the answer by the Editor. The answer in part is as follows: "The Bible, Book of Mormon, and the revelations all teach that all men born into the world will be resurrected." This is followed with a comment from Doctrine and Covenants 76: 4.

It is not my purpose to ask justice to rob mercy, nor mercy to rob justice; nor is it my intention in writing to create any controversy through the HERALD, but only to find the truth of all things.

The Editor, in referring to section 76, says it "points to the idea that a certain class of men (or devils, sons of perdition) are the only ones on whom the second death shall have power. The 'second death' leaves the inference that they may have suffered the first death, the death of the flesh, and will suffer the second, the possible death of the spirit."

Now let us read carefully a part of the fourth paragraph cited above:

Thus saith the Lord, concerning all those who know my power, and have been made partakers thereof, and suffered themselves, through the power of the Devil, to be overcome, and to deny the truth, and defy my power; they are they who are the sons of perdition, of whom I say it had been better for them never to have been born; for they are vessels of wrath, doomed to suffer the wrath of God, with the Devil and his angels, in eternity, concerning whom I have said there is no forgiveness in this world nor in the world to come; having denied the Holy Spirit, after having received it, and having denied the only begotten Son of the Father; having crucified him unto themselves, and put him to an open shame; these are they who shall go away into the lake of fire and brimstone, with the Devil and his angels, and the only ones on whom the second death shall have any power.

There are a few thoughts in the above that are not made clear to my mind in the answer to the above question.

1. All those who know God's power and are overcome, deny the truth, and defy God's power, are the ones of whom Christ says it had been better for them never to have been born.

2. There is no forgiveness for these sons of perdition in this world, or in the world to come, for they have denied the Holy Spirit after having received it, also have denied the only begotten Son of the Father, and thereby have crucified Christ unto themselves afresh.

"The only ones on whom the second death shall have any power; yea, verily, the only ones who shall not be redeemed." Now I ask, Who is called Perdition? that we may know the father of these mysterious sons? Let us read in Doctrine and Covenants 76: 3:

And this we saw also, and bear record, that an angel of God, who was in authority in the presence of God, who rebelled against the only begotten Son; whom the Father loved, and

who was in the bosom of the Father; and was thrust down from the presence of God and the Son, and was called Perdition: for the heavens wept over him: he was Lucifer, a son of the morning.

Without doubt here is clearly outlined to us the father of all those rude sons. Now let us inquire what kind of a being is the father of these sons, and has he a flesh-and-bone body, and then we will inquire after the boys a little.

First, let us read Book of Mormon, page 71:

O the wisdom of God! his mercy and grace: For behold, if the flesh should rise no more; our spirits must become subject to that angel who fell from before the presence of the eternal God, and became the devil, to rise no more. And our spirits must have become like unto him, and we become devils [disembodied spirits], angels to a devil, to be shut out from the presence of our God, and to remain with the father of lies, in misery, like unto himself.

Here we learn that for us to become sons, angels to the father of lies, and to become like unto him, we must put off this flesh-and-bone body. Our spirits become devils, angels to a devil. Hence we conclude that the Devil is a spirit being, and that for us to become like him, is to lose our first estate. Jude, verse 6: "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day." This great day, referred to here, has reference to the time when these fallen angels (spirits), sons of perdition, will go away into the lake of fire and brimstone prepared for the Devil and his angels. "For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment."—2 Peter 2: 4.

Now remember that there are the Devil and his angels, and then there are those who are referred to as men who become the sons of perdition, who will go away with the Devil and his angels into the lake of fire and brimstone. Another thought right here is that the Devil and his angels do not, nor can not come under the plan of redemption, hence are outside of the atoning blood of Christ, hence the statement, "cast down," "reserved under darkness unto the judgment."

No chance for a body for this class of individuals. In fact we see Christ, while he was upon earth, in his ministry, casting those evil spirits out of bodies which they had taken possession of "by force"; yes, casting out devils. He ordained twelve apostles and sent them out to preach the gospel, and to cast out devils; ordained seventies, and sent them out to preach the gospel, and to cast out devils.

Now to give you an idea as to where the Devil and his angels are, and their mission work, we turn to Revelation 12: 6-8, 12, Inspired Translation.

And there was war in heaven; Michael and his angels fought against the dragon; and the dragon and his angels fought against Michael; and the dragon prevailed not against Michael, . . . Neither was there place found in heaven for the great red

dragon, who was cast out; that old serpent called the devil, and also called Satan, which deceiveth the whole world; he was cast out into the earth; and his angels were cast out with him.

. . . And after these things I heard another voice saying, Woe to the inhabitants of the earth, yea, and they who dwell upon the islands of the sea, for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

Here we see that Satan and his angels were cast out of heaven, and came down to earth, and their mission seems to be one of wrath upon the inhabitants of the earth, i. e., the human race. And it seems as if Satan and his angels will remain here on earth (by what law I know not) until the angel comes down from heaven with the great chain in his hand, and lays hold on the dragon, and binds him a thousand years, and casts him into the bottomless pit, sets a seal upon him, that he shall deceive the nations no more till the thousand years are ended.

Altogether, the time thus allowed for Satan and his angels to work sin and ruin on the human family is but a short time compared with eternity. And at the end of this short time he will be robbed of all his power of sin and hell, and will be overcome, and he and his angels with him will be cast into the lake of fire and brimstone, prepared for the Devil and his angels. Remember that the Devil and his angels sinned against light and knowledge.

Now let us return to Doctrine and Covenants 76: 4. The "all" referred to here, who deny the truth, defy God's power, these sons of perdition, of whom the Master has said it had been better for them never to have been born. Let us ask the question, Why would it have been better for these individuals never to have been born?

For he hath made it impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to be renewed again unto repentance; seeing they crucify unto themselves the Son of God afresh [the second time], and put him [his first crucifixion] to an open shame.—Hebrews 6: 4-6, Inspired Translation.

Now let us see. Christ's death and resurrection was to bring to man a plan of redemption, a resurrection from the dead; hence a being who by transgression does not come under such a plan, can he be resurrected? Or in other words, If we crucify the crucified, do we not destroy the means of our resurrection, and thereby go on the outside of the plan of redemption? Hence the answer to the question why it would have been better for such as deny God's power, and the Holy Spirit, etc., never to have been born, is that in destroying the means of the resurrection to ourselves, not to any one else, we lose this body of flesh and bone, go on the outside of the atonement, sin against light and knowledge, become a son of perdition.

Book of Mormon, Alma 19: 11:

And now remember, my son, if it were not for the plan of

redemption, (laying it aside,) as soon as they were dead, their souls were miserable, being cut off from the presence of the Lord.

Again, speaking of those who had sinned against light and knowledge, Mosiah says:

And now, I say unto you, my brethren, that after ye have known and been taught all these things, if ye shall transgress, and go contrary to that which has been spoken, that ye do withdraw yourselves from the Spirit of the Lord, that it may have no place in you to guide you into wisdom's paths, that ye may be blessed, prospered, and preserved; I say unto you that the man that doeth this, the same cometh out in open rebellion against God: therefore he listeth to obey the evil spirit, and becometh an enemy to all righteousness; therefore the Lord has no place in him, for he dwelleth not in unholy temples. . . . And now I say unto you, that mercy [the atonement] hath no claim on that man.

We now call attention to the first and second death. And we will differ somewhat from the editor on this point, also, as he gave the first death to be that of the flesh, and the second death that of the spirit. Go with me to Doctrine and Covenants 28: 11:

Wherefore, it came to pass, that the Devil tempted Adam, and he partook the forbidden fruit, and transgressed the commandment, wherein he became subject to the will of the Devil, because he yielded unto temptation; wherefore, I, the Lord God caused that he should be cast out of the garden of Eden, from my presence because of his transgression: wherein he became spiritually dead; which is the first death, even that same death, which is the last death, which is spiritual, which shall be pronounced upon the wicked when I shall say, Depart ye cursed.

Please bear in mind the thought that the sons of perdition are the only ones on whom the second death hath any power. "Yea, verily, the only ones who shall not be redeemed in the due time of the Lord, after the sufferings of his wrath." Notice here comes in a second *all*, not the *all* those who become sons of perdition, but "*all* the rest": "For all the rest shall be brought forth by the resurrection of the dead, through triumph, and the glory of the Lamb, who was slain, who was in the bosom of the Father before the worlds were made."—Doctrine and Covenants 76: 4.

Alma 19: 11 gives us to understand the temporal death was entailed because of the spiritual death, i. e., the casting out of the garden, out of God's presence. Hence not the first, or second death, for they are spiritual. Again:

And this is the gospel, the glad tidings which the voice out of the heavens bore record unto us, that he came into the world, even Jesus to be crucified for the world, and to bear the sins of the world, and to sanctify the world, and to cleanse it from all unrighteousness; that through him all might be saved, whom the Father had put into his power, and made by him, who glorifies the Father, and saves all the works of his hands, except those sons of perdition, who deny the Son after the Father hath revealed him; wherefore he saves all except them.—Doctrine and Covenants 76: 4.

As touching the Devil and his angels, and the first spiritual death which they died: 1. As Satan was once an angel in authority in the presence of God, yea, a son of the morning, and by his rebellion was

cast down, (out), and his angels were cast out with him, did they not all die a spiritual death to all that was good and true? So also did our first parents when they were cast out of the garden, God's presence. But man in the flesh was given a chance in a probation, by a sacrifice upon the part of his Creator. Hence, he had this much the advantage of the situation over the Devil and his angels, who received no such chance, but are reserved in chains of darkness unto judgment.

Think of these fallen angels, before they fell! All in the presence of God. Yea, no doubt but that when God laid the foundations of the world, and the morning stars sang together, and all the sons of God shouted for joy (see Job 38), that all these who are now fallen were there, and took part in that grand angelic jubilee, before they left their first estate, their own habitation. And methinks that the cause for all this joy among all the spiritual creation of God was perhaps the soul-inspiring message from the life of the great Creator, that sounded in their ears like a trumpet, that they should go to earth, and take a tabernacle of clay as a house for their spirit beings. And perhaps at this joyful moment, when God was receiving praise and homage, it entered the heart of the angel in authority, who was a son of the morning, to seek to place himself upon the throne. Yes, to take away God's power and glory, and thus the little germ soon sprang up into a "Father, I'll go and redeem man, and not one soul shall be lost, and wherefore, I will do it, but give me thy glory." But here comes another, saying, "Father, I'll go and redeem man, and thine be all the glory." Hence, contention, war, is waged in heaven; the great dividing line is clearly drawn. A battle was fought, resulting in this aspiring spirit, angel, and all those under him (for he was in authority) being cast out, cast down, and thus they became the Devil and his angels.

Now it becomes necessary for a "Lamb's book of life," where is recorded the names of all those who fought, that God might retain his glory and power through the only begotten Son, who was full of grace and truth. Remember that Satan and his angels were cast out of heaven and came to earth, hence we read, "and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world."—Revelation 17: 8.

Remember that the names in this Lamb's book of life were written at, or from the foundation of the world. Yes, they wonder, when they see him whom they listed to obey, ascend out of the bottomless pit, i. e., after the thousand years' reign, and go into perdition (after the little season).

And again we read, "And whosoever was not found written in the book of life was cast into the lake of fire."—Revelation 20: 15.

Now after we have taken upon us this body of flesh and bone, as the spirits from God, then for us to become a son of perdition we must have our names blotted out of the book of life "written from the foundation of the world." And this blotting out takes place when we deny our God,—sin against the Holy Ghost. Yea, in fine, crucify the Son of God unto ourselves, the second time, and thus go outside the plan of God's mercy. Hence we read, "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels."—Revelation 3: 5. Again: "And if any man shall take away from the words of the book of this prophecy, God shall take away his part [name] out of the book of life," etc.—Revelation 22: 19.

While the Devil and his angels died to all that was godlike, on the other hand they became very much alive to spiritual wickedness in high places (see Ephesians 6: 12) and thereby have cursed the world with sin and ruin, hence one more spiritual death (second death) to be pronounced upon the wicked at the great and last day, when that august Judge shall say, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."—Matthew 25: 41. Surely this is a second death. "And death and hell were cast into the lake of fire. This is the second death."—Revelation 20: 14.

Yes, when all the power of sin and ruin, hell and destruction, is taken from these enemies of God, and they as prisoners of war are disarmed, then it is that he that leadeth into captivity shall go into captivity; yea, be cast into that lake of fire and brimstone, and their weapons be cast in with them—death and hell.

While I have given only a tithe of the grand thoughts which come up for presentation, yet I will say, in concluding this article, that there is much evidence that may be taken upon the other side of this question. Hoping and praying for light and truth to spread their redeeming wings abroad, I remain,

In gospel bonds,

J. T. DAVIS.

WEST PLAINS, Missouri.

A PUBLIC DUTY.

Scarcely more than a generation ago the buffalo ranged the western plains in countless herds, their numbers so great that no written estimate can be considered an exaggeration. Those who were fortunate enough to see one of these great hosts surging over the prairies little thought that in a few short years the buffalo would simply be a part of history. This noble beast was exterminated by man with a butchery so ignoble that it is sickening to dwell upon. The few dollars received for the hide was the incentive for this national disgrace. Almost at the same

hour that the buffalo were vanishing another of the wonders of this continent was also being ruthlessly and recklessly destroyed. Early writers tell of flocks of wild pigeons so large that the account of their numbers verges on the fabulous. Where are these countless winged hosts to-day? All gone. Why? Simply that a limited number of men without thought for the future might gather a few dollars by sacrificing millions upon millions of harmless and beautiful forms.

These two great assets of the people, of use and beauty, were improvidently wasted because no public-spirited persons or association had the foresight or interest to protect them from the small band of selfish men who were the destroyers.

The passing of the buffalo and wild pigeon is a forceful commentary on the indifference of the people of those days. Are the people of this generation showing any greater degree of interest in the wild life of the present day, much of which is rapidly decreasing in numbers? Few people realize how near the gulls and terns of our coasts came to extinction during the last decade, when fashion decreed that the snow-white plumage of these beautiful denizens of the beaches was necessary for millinery ornaments.

A simple proposition, in fact a public duty, is now before the American people: Shall the sea-birds be preserved for future generations? Unfortunately this class of birds gather in colonies during the breeding season, and are thus in greater danger than the wild bird that breeds singly. Plume hunters can still kill them as in the past, when large colonies on our seaboard were destroyed in a single season. Another method of extermination is egging; this is quite as fatal as killing the birds. There are yet small colonies of sea-birds on the coasts and large inland lakes of the country which will serve as a nucleus and may by the greatest care and watchfulness repopulate our country with these birds. If this desirable result is to be achieved, action must be taken at once by the public; it will not do to neglect the matter another season or our children will say of us, what we now say of our fathers regarding the buffalo and wild pigeon: when you had the opportunity to save the sea-birds you did not do it and we are deprived of a part of our heritage. The sea-birds can only be saved by placing at each colony, during the breeding season, an energetic, faithful, and fearless warden who will stand guard during the three months when the birds are brooding their eggs. The part the public can take in this great economic and æsthetic movement is to supply the necessary funds. The National Association of Audubon Societies, an incorporated body, will do the administrative work.

During the present breeding season this association has forty such wardens employed, but this number

should be increased to at least three hundred men in order to fully guard all of the remnants of colonies that once existed. The public are urged to join the national association, the membership fee being five dollars a year, all of which sum is used in bird-protection work, as the executive officers of the society contribute their services without compensation.

The seashore without the sea-birds would be like a garden without flowers or a landscape without trees. Unless active measures are taken now to prevent this disaster it will surely come; then, reader, it will be too late to do more than grieve. This is not a duty you can delegate to your neighbor, it belongs to you; will you help save the sea-birds, or will you see them vanish? To your descendants you are responsible.

WILLIAM DUTCHER,

President, N. A. A. S.

525 Manhattan Avenue, NEW YORK CITY.

ANSWER TO "A REPLY."

The HERALD for July 5 contains a reply to my article "Will the gifts and blessings cease as we attain towards perfection?" as published in the HERALD for June 14. I did not intend to be personal, as I gave neither name; date, nor place. However, as this brother has assumed the responsibility of delivering the sermon referred to, I suppose I may be forgiven if I should refer to him directly. Yet it is not the individual we are criticising, but rather the principle involved.

He says: "If left as the brother puts it in the HERALD I would be placed in a false position." But in the next paragraph he admits that in the sermon referred to, "the thought was suggested" "that the reason the gifts are not enjoyed in some localities to that extent as formerly, may be because we are getting nearer perfection and hence do not need the manifestation of the gifts to the extent that we did in our earlier experience in the church." Then he refers to the proof-text cited. (See 1 Corinthians 13:8-10.)

A careful comparison of my article (in HERALD of June 14) with the above admitted statement of our brother, will readily show to the reader that I did not "place him in a false position." He has placed himself there, I fear, by his desire to avoid being a pessimist, and by allowing himself to "suggest" that which we can not find suggested in the Scriptures and revelations. We simply deny the suggestion of the sermon, as being unscriptural, and in the former article we cited quotations in the Book of Mormon and Doctrine and Covenants, clearly showing that such a position is untenable. In his reply he fails to notice these citations.

The brother represents Paul as saying that "miracles" would cease. Notice his statements in reference thereto, in the seventh and eighth para-

graphs of his article. We kindly ask him to reread 1 Corinthians 13. Nowhere in all of Paul's writings does he say, or even intimate, that "miracles" should cease.

Jesus said: "And these signs shall follow them that believe," etc.—Mark 16:16, 17. And the facts are, that if the people of God—so called—are not enjoying the blessings promised by Jesus, it is not because they are so nearly perfect that "they do not need them," but because they are not "believers" in the sense implied by our Lord.

This brother stated in this same discourse that "the reception of miracles and spiritual gifts are an indication of our ignorance." I know of no authority for such a statement. If that be true, Paul must have been an ignorant man. Just the reverse is true. No matter what may be our attainment in wisdom and knowledge, the reception of these spiritual gifts will increase our knowledge and understanding. Thousands can testify that this is true.

I one time knew of an elder who, when there was sickness in his family, immediately sent for a doctor instead of calling for the administration, as provided for in the law of the church. This would not indicate that the gifts and blessings were "not needed," neither would it necessarily indicate that he was advanced to any high degree toward perfection.

He refers to a statement being made to this same congregation, that there was "something wrong." That statement was not made by the writer. I was present, though, when it was made. But let us ask: Is an individual to be considered a "pessimist" because he finds that there is something wrong? Is our brother so optimistic that he thinks there is nothing wrong? If so, then it would seem that he thinks that "that which is perfect" has come.

But why continue thus, when my brother has failed to examine the scriptural proofs I adduced in refutation of his position?

This is not written in a spirit of controversy. The best of feelings exist between the brother and myself, and we have talked over these matters between ourselves, and understand each other's position, I believe. The only trouble is, we do not yet see eye to eye—which is still an indication of our imperfection. The object in writing the former article was with the thought of possible benefit to others.

With love for the truth and charity for all,

H. E. MOLER.

MEDITATIONS.

While thinking about the great plan of salvation I thought it might benefit some if they could read it: Matthew 20:1-7. This parable gives us to understand the gospel is given in five different dispensations,—the first one early in the morning to Adam

(see Genesis 4, 5, and 6, Inspired Translation) 4004 B. C., which had its climax or crowning event in the translation of Enoch and his city, in the year 1052; and strange to say that none of Enoch's progenitors were translated with him, yet some of them lived hundreds of years after the translation.

The second dispensation was given to Noah, fifteen hundred and fifty-six years after the one given to Adam. (See Genesis 8, Inspired Translation.) The crowning event was the great deluge, and one hundred years later the earth was divided or became islands and continents; and two hundred and one years after the flood the languages were confounded.

The third dispensation was given to Abraham five hundred and fifty years later, or in the year 2106, with the crowning events, Moses and the Israelites crossing the Red Sea, some seven hundred years later, and Joshua and the Israelites crossing the Jordan forty years after, or in the year 2846.

The fourth dispensation was given to John the Baptist eighteen hundred and ninety-eight years after the dispensation given to Abraham, or in the year 4004; with its crowning events, the birth, death, and resurrection of the Son of God, and the curse put on Palestine.

The fifth dispensation was given to Joseph Smith 1830 A. D., or in the year of the world, 5834.

Early in the year 1820, Joseph Smith being disturbed in mind by the contentions between different religious denominations, concluded to apply the passage in James 1:5. While in earnest prayer, two personages appeared to him, standing in the air; one calling him by name said, pointing to the other, "This is my beloved Son, hear him." Then the Son, Jesus Christ, told Joseph to join none of the churches as all of them were wrong; that he would be the instrument of bringing about the organization of the true church, if he were faithful. Moroni, an angel, delivered to Joseph the plates (see Ezekiel 37:15-28) containing a history of God's dealings with his people on this continent in the past. Jesus instructed Joseph how the church must be organized. It must have apostles, prophets, evangelists, bishops, elders, pastors, and teachers. (See Ephesians 4:11, 12, 13, 14; 1 Corinthians 12:28.) And they should call on all people to repent (see Matthew 3:2; 4:17; Acts 2:38; Revelations 14:6, 7), and to have faith in God (see Hebrews 11:6; 1 Peter 1:21), and to be baptized for the remission of sins (see Mark 16:16-18; Acts 2:38-40), and that they should have the servants of God lay their hands on them for the reception of the Holy Ghost (see Acts 8:17; 9:17; 19:6), and that the gospel was composed of six first principles (see Hebrews 6:1, 2); that all men should be resurrected, and judged, and rewarded according to their deeds; and that this doctrine should be preached in all the world for a witness, and then the end should come. The crowning events of this the

last and eleventh-hour dispensation are many. One has already been fulfilled in our day, that is, the restoration of Palestine to its former fertility. It had been a barren, desolate country for about seventeen hundred years. But by the direction of the Lord, Joseph sent one of the apostles in 1840 to bless the land and ask God to remove the curse, (see Church History, page 382, by E. W. Tullidge,) which God did do, when in 1852, the former and latter rains were restored, and now Lebanon is like a forest. The land is very productive! Another crowning event is the gathering of Israel to the land of Palestine. Jeremiah tells us, "The days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt; but, The Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers."—Jeremiah 16:14, 15. (See Ezekiel 37.) The Doctrine and Covenants tells us that, "Their prophets [in the north country] . . . shall smite the rocks, and ice shall flow down at their presence. And an highway shall be cast up in the midst of the great deep."—Section 108:6. Then Israel shall go home dry-shod on this great highway, and inhabit a city (Jerusalem) without walls. (See Zachariah 2:4.) Then shall all nations be gathered again at Jerusalem to take a spoil. When they have taken the city captive, then will Jesus stand on the Mount of Olives, and the mount shall cleave in twain. (See Zachariah 12:13, 14.) The Lord will fight for Israel, causing the allied armies to die, so that it takes the Israelites seven months to bury the dead. (See Ezekiel 39:12.) The children of Israel need cut no trees for wood for seven years, because there is wood enough for fuel from the armament of the men slain. (See Ezekiel 39:9.) The time will come when all but a few men shall be burnt. (See Isaiah 24:6.) And that "day shall burn as an oven," all the proud, and all the wicked shall be burnt up (Malachi 4:1.) The mountains shall melt and pass away with a great noise, and the elements shall be filled with fervent heat. (See 2 Peter 3:10, Inspired Translation.) Then shall the sea be rolled back to the north country, and all the continents and islands be joined together as it was in the beginning. (See Genesis 1:9; Doctrine and Covenants 108:5.)

Two prophets are to prophesy in the streets of Jerusalem three and a half years. When they have finished their prophecy, the beast shall kill them, and after three and a half days the Spirit of life from God shall enter them, and they shall ascend up to heaven. (See Revelation 11:3-13.)

The Saints shall gather to Zion. (See Doctrine and Covenants 83:2; 98:4, 5.) The Lord will come

to his temple. (See Malachi 3:1; Doctrine and Covenants 108:1.)

The Lord in vision showed one of the apostles that when the continents and islands are all joined together in one land, Zion and Jerusalem will not be far apart. (See HERALD, October 15, 1876, pages 619-621.) Jesus is to be revealed in flaming fire. (See 2 Thessalonians 11:7, 8.) There will be earthquakes, thunderings, lightnings, tempests, and all things in commotion. Angels shall fly, declaring the judgments of God, then a great sign shall appear in heaven, and then shall there be silence for the space of a half hour. Then shall the curtain of heaven be unfolded and rolled up as a scroll, showing the face of the Lord. (See Doctrine and Covenants 85:25-27.) His brightness is so great that the sun will cease to shine. (See Doctrine and Covenants 85:24; Hebrews 12:29; 2 Peter 3:12; 2 Thessalonians 1:7, 8.)

In view of all these marvelous events to take place in our day, what manner of men and women should we be, walking in all holiness before the Lord. That we might be accounted worthy to be caught up to meet our Savior in the clouds, when he shall come, and ever after be with him, is my prayer.

W. N. DAWSON.

SACRAMENTO, California, May 23, 1905.



THE INTERMEDIATE STATE.

I deem it safe to say that all who possess real human sympathy, have a desire to know what becomes of their loved ones at death, or whether death ends all. It is a fact, "The living know that they shall die"; but is it a fact in the full sense of the word that, "The dead know not any thing, neither have they any more a reward; for the memory of them is forgotten"?—Ecclesiastes 9:5. Does this relate to man entire, spirit and body, or to the body? To the mind of the writer, and I believe to the most of professed followers of the lowly Nazarene, such statements as the above only relate to the body, the part of man that goes to the grave, and not to the spirit that at death "Shall return unto God who gave it."—Ecclesiastes 12:7. The spirit does not die, but goes to God, so when the psalmist said, "in death there is no remembrance of thee" (Psalm 6:5) and, "the dead praise not the Lord, neither any that go down into silence" (Psalm 115:17), he had no reference to the spirit or "inward man" that Paul speaks of.

How cheerless is the thought that this poor, miserable life is all there is for man to enjoy? But on the other hand, how soul-inspiring is the thought that the spirit is never-dying; and when freed from the prison-walls of this weak and sinful body, it may mount the height of glory and stand before God and hear that welcome plaudit, "Well done, thou good and faithful servant: thou hast been faithful over a

few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."—Matthew 25:21.

But we are asked, When will this be? After thousands of years of forgetfulness or sleep, or immediately after death? This is the question about which I wish to cluster a few thoughts, for my own benefit and others who may wish to know what light God has cast upon the subject. I have no desire to delve into mysteries beyond God's revealed will, but believe we have a right to know all that God has revealed to us on all subjects.

To answer the question, then, I will cite a few passages of scripture. The "preacher" has said, when the "golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern, then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it." (Ecclesiastes 12:6, 7.) The word *then* shows that at the same time the body goes to the ground, or at death, when the "golden bowl is broken," the "spirit shall return unto God." Paul says, "We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord."—2 Corinthians 5:8. He evidently believed that the spirit left the body at death and went to the Lord, and then he expected to be at rest and enjoy happiness; for he said, "I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better; nevertheless to abide in the flesh is more needful for you."—Philippians 1:23, 24. Paul believed that if he should die, he would at once experience that state of happiness wherein it would be "far better" for him than all the joy this world could bring. He, truly, had to suffer much for the gospel; but he also must have had great joy and comfort through the Spirit; yet there were "far better" things awaiting him in the presence of Christ; and at the same time his presence on earth would be "more needful" for those living in the flesh.

Stephen had the same view of the matter, for while in the agonies of death, he called on God, and said, "Lord Jesus, receive my spirit."—Acts 7:59. Paul again testifies, "Whether we wake or sleep, we shall live together with him."—1 Thessalonians 5:10. Whether our bodies "wake" or live, or lie in the grave, or "sleep," "we shall [always] live together with" Christ.

Since the righteous enter at once into their rest with Christ, "Where will the ungodly and sinners appear"? Shall the spirits of the wicked "dead know not anything," while God receives the spirits of the righteous in his glorious presence? Let God's word answer. When the beggar died, he "was carried by the angels into Abraham's bosom: the rich man also died, and was buried; and in hell he lifted up his eyes, being in torment."—Luke 16:22, 23. The death of the two occurred about the same time;

the beggar was conscious in paradise, and the rich man was severely conscious that he was in hell. He was also conscious of the fact that his brethren were still alive on earth, and if they followed the same course they were then following they, too, would eventually lift up their eyes in hell "being in torment." It was not their bodies that were in these respective places. They surely had not been resurrected before the rich man's brethren had died. But the objector says, "This is only an allegory; the beggar could not have been in Abraham's bosom, nor could the rich man have lifted up his eyes in hell without his body being there." The Hebrew language abounded in figures of speech. "Abraham's bosom" was used synonymously with "paradise"; Jerusalem was in like manner used for heaven, as "Jerusalem which is above is free, which is the mother of us all." Does this argue there was no heaven but Jerusalem? and that Jerusalem is the only mother we have? Such expressions, though figurative, were just as expressive of meaning as though they had used the common names, and perhaps more so. To say that the rich man could not lift up his eyes in hell without his body being there, would be equivalent to saying that the spirit has no eyes. God is a spirit, and, "The eye of their God was upon the elders of the Jews."—Ezra 5:5. God made "his angels spirits" (Hebrews 1:7), and who would argue that angels have no eyes? To my mind, Christ's narrative of the beggar and the rich man is a plain statement of the facts as they occurred. "There was a certain rich man," and "a certain beggar named Lazarus." Yes, so "certain" and definite that one had a "certain" name,—that of "Lazarus." They both died, and immediately after death, while the "five brethren" were still living, these two went to their rewards; and of the one it was said, "Now he is comforted"; and of the other, "Thou art tormented."

If we turn to the revealed word of our own day, we will find it harmonizes completely with this thought. God said to Enoch:

Behold, these, which your eyes are upon, shall perish in the floods; and, behold, I will shut them up; a prison have I prepared for them. And that which I have chosen has plead before my face. Wherefore he suffers for their sins, inasmuch as they will repent in the day that my chosen shall return unto me; and until that day they shall be in torment.—Doctrine and Covenants 36:7.

Those that were "disobedient" in the days of Noah were shut up in prison, and were to remain there "in torment" till Christ's resurrection. Then if they received the gospel in the prison when Christ went to preach to them and repented in "that day," they were set free from their imprisonment and were permitted to "stand on the right hand of God"; for it was revealed to Enoch, that when the Son of Man should be lifted upon the cross,

the saints arose and were crowned at the right hand of the Son of Man, with crowns of glory; and as many of the spirits as were in prison, came forth and stood on the right hand of God; and the remainder were reserved in chains of darkness until the judgment of the great day.—Verse 11.

And again:

They who remain [after those worthy had entered into their respective glories] shall also be quickened (resurrected): nevertheless, they shall return again to their own place, to enjoy that which they are willing to receive, because they were not willing to enjoy that which they might have received.—Doctrine and Covenants 85: 6.

These passages show quite plainly that the wicked are conscious and “in torment” before the resurrection, and those who are not worthy of any glory, whose sins can not be forgiven, “neither in this world, neither in the world to come” (Matthew 12:32), must “return again to their own place” of torment, “return” to where they went before their resurrection. The place of punishment is the same after the resurrection as it was before, but the effects may be greater. I believe that greater joy and greater misery will be experienced in the body than out of it. The prison is evidently a place of “torment,” and the “prisoners [that] are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited” (Isaiah 24: 22), and the “spirits in prison” that Christ preached to (1 Peter 3: 19) must have suffered their penalty and “paid the uttermost farthing” (Matthew 5: 26), while in the prison and before their resurrection; for when they come out, they are to “stand on the right hand of God.”

We have observed that the righteous as well as the prisoners that “will repent in the day that my chosen shall return unto me,” the time of Christ’s ascension, will have passed their judgment, and be resurrected, and, so far as we know, enter fully into their immortal glory at that time; and God must also have passed judgment on the wicked at that time, for “the remainder were reserved in chains of darkness [in torment] until the judgment of the great day.” The same will be true at Christ’s second coming. At the sound of the first trumpet the Saints “who are alive shall be quickened, and be caught up to meet him,” and the righteous dead shall come forth.

And after this, another angel shall sound, which is the second trump; and then cometh the redemption of those who are Christ’s at his coming; who have received their part in that prison which is prepared for them, that they might receive the gospel, and be judged according to men in the flesh.—Doctrine and Covenants 85: 28.

These surely enter into their reward then, but “the spirits of men who are to be judged, and are found under condemnation: and these are the rest of the dead,” “live not again until the thousand years are ended, neither again, until the end of the earth.”—Verse 29. The judgment must be passed on these at that time to determine whether they should remain “under condemnation” or not.

With this agrees the judgment spoken of by Christ in Matthew 25. He says:

When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats.

The righteous are to be resurrected then and receive their rewards, but the wicked “shall go away into everlasting punishment: but the righteous into life eternal.” (Verse 46.) The wicked are not then resurrected, for “the rest of the dead lived not again until the thousand years were finished.” (Revelation 20: 5.) After the “little season,” then comes the resurrected of all who “receive not the gospel, neither the testimony of Jesus, neither the prophets; neither the everlasting covenant; . . . these are they who are liars, and sorcerers, and adulterers, and whoremongers, and whosoever loves and makes a lie; . . . these are they who are cast down to hell and suffer the wrath of almighty God until the fullness of times.” (Doctrine and Covenants 76: 7.)

They have been suffering in hell “until” the time comes for their resurrection, and then they “shall be judged according to their works”; not that they are to be punished any more. They have paid the “uttermost farthing,” now they are to receive their rewards. These are to receive the glory of the stars. At the same time comes the resurrection of those who “must abide a kingdom which is not a kingdom of glory” (Doctrine and Covenants 85: 5), and these are to return again to their own place. These are the “sons of perdition”: these are they that are “filthy,” and they shall “be filthy still.”

When are men judged and consigned to happiness or misery? The passages already noted, to my mind, prove that, “then [at death] shall the dust return to the earth as it was, and the spirit shall return to God who gave it,” and then be judged.

To further prove this, turn to Alma 19: 5-7. Here we find positive statements in regard to the matter:

Behold, it has been made known unto me, by an angel, [pretty good authority] that the spirits of all men, as soon as they are departed from this mortal body; yea, the spirits of all men, whether they be good or evil, are taken home to that God who gave them life. And then shall it come to pass the spirits of those who are righteous, are received into a state of happiness, which is called paradise; a state of rest; a state of peace, where they shall rest from all their troubles, and from all care, and sorrow, etc. And then [at the same time] shall it come to pass, that the spirits of the wicked, yea, who are evil, . . . shall be cast out into outer darkness; there shall be weeping, and wailing, and gnashing of teeth; and this because of their iniquity; being led captive by the will of the devil. Now this is the state of the souls of the wicked; yea, in darkness, and a state of awful, fearful, looking for of the fiery indignation of the wrath of God upon them; thus they remain in this state, as well as the righteous in paradise, until the time of their resurrection.

Comment is needless. See also 2 Nephi 6: 4-9.

J. M. STUBBART.

FONTANELLE, Iowa, January 14, 1905.

Mothers' Home Column

EDITED BY FRANCES.

How can I teach your children gentleness,
 And mercy to the weak, and reverence
 For life, which, in its weakness or excess,
 Is still a gleam of God's omnipotence,
 When by your laws, your actions, and your speech
 You contradict the very things I teach?
 —Longfellow.

Little Kindnesses.

You gave on the way a pleasant smile,
 And thought no more about it;
 It cheered a life that was sad the while,
 That might have been wrecked without it.
 And so for the smile and fruitage fair
 You'll reap a crown sometime—somewhere.

You spoke one day a cheering word,
 And passed to other duties;
 It warmed a heart, new promise stirred,
 And painted a life with beauties.
 And so for the word and its silent prayer
 You'll reap a palm sometime—somewhere.

You lent a hand to a fallen one,
 A life in kindness given;
 It saved a soul when help was none,
 And won a heart for heaven.
 And so for the help you proffered there
 You'll reap a joy sometime—somewhere.
 —The Monitor Magazine.

Judge Not.

I believe more mistakes have been made, more hearts saddened, more lives spoiled, more tears shed, yes, and more sin has been committed by misjudging or misunderstanding others than any other one way. Why will we pass hasty judgment before knowing what we say? Why will we not look down deep "through the windows of the soul," and there read what we can not tell by appearance?

Why will we judge one as being light-minded and giddy, who tries to hide the weary heartache that has nearly paralyzed the brain and the life? For "there are lives that bear the pain and carry the hidden memories of such grief through long years, making them sad at heart, even when walking in the sunshine." Will we then make their burden so much harder to bear by our misjudging?

And again, if one does not hide the heartache from the world, how soon they are censured as cowardly, weak, and babyish. "Others, too, have their troubles, and must bear them. Why not they?" Are we "Doing unto others as we would have them do unto us"? Are we following in the footsteps of the meek and lowly Jesus? Are we "judging not that we be not judged"? If we knew the inner lives of many we meet we would be very gentle with them and would see much more good in them. Why keep all the cheery, encouraging words for the cold day? Why tell of all their virtues after death and in life misunderstand them?

Not long since I heard a minister at a funeral of a poor, delicate, childish woman, who had given all her life till the last few years, to the folly and pleasure of the world, say what a noble life had been hers, and vividly he told all her grandness and purity, and the same day, refer to another, whom he had not met more than a dozen times, as "weak and frivolous," whose life from childhood had been devoted to her Master, home, and country, and who had been made to drink as it were the very dregs of suffering.

God forgive such blunders, careless blunders, and help each one to be more careful of his remarks and judgments, for little we know what sorrow, heartache, and bitter pain our unjust criticisms may cause the heart that, already is overflowing with secret grief and pain, or it may blot the whole life of some weak one, who has not the strength of character to rise above the unjust suspicions of the world. God help us all to help "bear one another's burdens," instead of being a burden on others.
 PRISCILLA.

AMBOY, Illinois.

Look Pleasant.

An elderly woman, the widow of a soldier who had been killed many years before, went into a photographer's to have her picture taken. She was seated before the camera wearing the same stern, hard, forbidding look that had made her an object of fear to the children living in the neighborhood, when the photographer, thrusting his head out of the black cloth, said, suddenly, "Just brighten your eyes a little."

She tried, but the dull and heavy look still lingered.

"Look a little pleasanter," said the photographer, in an unimpassioned but confident and commanding voice.

"See here," the woman retorted sharply, "if you think that an old woman who is dull can look bright, that one who feels cross can become pleasant every time she is told to, you don't know anything about human nature. It takes something from the outside to brighten the eye and illuminate the face."

"Oh, no, it doesn't! It's something to be worked from the inside. Try it again," said the photographer, good-naturedly.

Something in his manner inspired faith, and she tried again, this time with better success.

"That's good! That's fine! You look twenty years younger," exclaimed the artist, as he caught the transient glow that illumined the faded face.

She went home with a queer feeling in her heart. It was the first compliment she had received since her husband had passed away, and it left a pleasant memory behind. When she reached her little cottage she looked long in the glass, and said: "There may be something in it, but I'll wait and see the picture."

When the picture came, it was like a resurrection. The face seemed alive with the fire of youth. She gazed long and earnestly, then said in a clear, firm voice: "If I could do it once, I can do it again." Approaching the little mirror above her bureau, she said: "Brighten up, Catherine," and the old light flashed up once more.

"Look a little pleasanter!" she commanded, and a calm and radiant smile diffused itself over her face.

Her neighbors, as the writer of this story has said, soon remarked the change that had come over her face.

"Why, Mrs. A, you are getting young. How do you manage it?"

"It is almost all done from the inside. You must brighten up inside and feel pleasant."—E. P. Hammond in *Word and Way*.

The Secret of a Happy Day.

Just to let the Father do what he will:
 Just to know that he is true and be still:
 Just to follow hour by hour as he leadeth,
 Just to draw the moment's power as it needeth:
 Just to trust him, this is all. Then the day will surely be
 Peaceful, whatso'er befall, bright and blessed, calm and free.

Just to ask him what to do all the day,
 And to make you quick and true to obey.
 Just to know the needed grace he bestoweth
 Every bar of time and space overfloweth.
 Just to take thy orders straight from the Master's own command.

Blessed day, when thus we wait, always at our Sovereign's hand.

Just to recollect his love, always true;
 Always shining from above, always new.
 Just to recognize its light, all-enfolding;
 Just to claim its present might, all-upholding;
 Just to know it as thine own, that no power can take away.
 Is not this enough alone for the gladness of the day?

—Frances Ridley Havergal.

Select Reading for August Meeting of Daughters of Zion.

TWO PICTURES.—NO. 1.

Sketched from Life.

Mr. and Mrs. Hale had settled themselves on the veranda, she in hammock and he in easy chair, for a comfortable Sunday afternoon. Their first interruption came in the person of little Elizabeth, who presented to her father a pencil with the request that he should sharpen it for her. Meeting with no response she repeated the request with the addition of a very pretty "please." It was evident from the expression of Mr. Hale's countenance that he heard the request, but did not heed it, though the pleading was repeated with every variety of coaxing intonation. Mrs. Hale grew irritated. "Why don't you do what she wants you to do," she said petulantly, "or else send her away?"

"Perhaps you don't like to hear her say 'please' as well as I do," said Mr. Hale, as he took the pencil and sharpened it. Then, as the little girl, taking the pencil, left the piazza, he remarked, "She certainly can say 'please' in the greatest number of sweet ways of any child I ever heard."

"Papa," shouted little Robbie from under the apple-tree, "may I have an apple?"

"No, you can not," asserted Mr. Hale positively. "Those apples are not fit to eat: they're too green."

"But papa, they're not green: they're red," asserted Robbie, holding one up to view. "And they're good, too," he said, taking a bite.

"Well, if you're going to eat the apples, bring them here and let me pick you out a good one," commanded Mr. Hale.

Robbie obeyed, and his father, forgetting his prohibition of a few minutes previous, selected two or three, peeled them, gave them to the child and ordered him to go and play and not bother him any more.

A few minutes later he observed the little fellow attempting to climb one of the apple-trees.

"Get down from that tree immediately. You'll tear your clothes."

"No, I won't, papa. I just want to get into that nice little seat for a while. I'll keep real still."

"Well, you keep down out of that tree, I tell you," said Mr. Hale resuming his book.

A few minutes later, looking up, he observed that Master Robbie was still endeavoring, with the aid of a box, to reach the coveted seat among the limbs.

"That child will spoil his clothes," he said, rising from his seat and laying down his book, and, again oblivious of the child's persistent disobedience, went to his assistance, and lifted him up into the tree, remarking, "If you're bound and determined to get up there, I shall have to see at least that you don't ruin your Sunday clothes. Now you sit still and don't bother me any more."

At this moment little eight-year-old Helen appeared upon the piazza. Approaching her mother, she said, "Mamma, can I have some candy?"

"No, you can't," cried Mrs. Hale, quickly. "You'll get it all over your dress. Now, you put that candy away. You shouldn't have taken it out of the box."

"But, mamma, I won't get my dress dirty. I'll just keep it in

my mouth all the time," putting it into her mouth as she spoke. "Well, now, don't touch it with your fingers. Keep it in your mouth all the time," she called after the little girl, and again essayed to read her book; but an older daughter appeared upon the scene.

"Mamma, can I go over to Olive Bailey's?"

"Of course not," said the mother promptly. "You know we don't like you to go visiting Sunday. And besides, you'll get your dress all soiled."

"Oh, I wouldn't get my dress dirty, mamma; and Mrs. Bailey wants me to come."

"I guess Mrs. Bailey can get along without you," replied Mrs. Hale, somewhat sarcastically. "You take your book and sit down quietly in the parlor and read."

"But, mamma, Mrs. Bailey did ask me to come. You see, Olive has sore eyes and can't read, and her mother has been reading to her all the morning, and she is tired; and she wants me to come and read to Olive, so she can have a little rest. We'll sit in the hammock real still, and Olive is so lonesome. Do let me go, mamma."

"Oh, well, go along; but don't muss your dress."

After the disappearance of Helen, there was quiet for at least fifteen minutes, and then a boy of fourteen came running around the corner of the house.

"Oh, papa, Tom Aldrich wants me to go home with him, and see his new gun that his father has bought him."

"Well, you can't go," decided Mr. Hale, at once.

"Indeed you can't," echoed Mrs. Hale. "I don't want you fooling around any guns."

"But, papa," persisted the boy, ignoring his mother's asseveration, "Mr. Aldrich is with him, and he'll take care of us. Can't I go, papa? I won't stay more than ten minutes."

"Well, I don't want you to go away from home Sunday afternoons, and I don't think Tom is a very good boy for you to associate with."

"But I'm not going to associate with him, papa; I'm just going with him and his father to look at his gun. I'll be back in just a few minutes." And by this time he was already at the corner of the house.

As he disappeared from view, his father called out, "Well, don't stay more than fifteen minutes."

"I won't, papa," came back the eager rejoinder.

"I declare," said Mr. Hale, as he resumed his reading, "I never did see such persistent teasers as our children are."

Mrs. Hale responded, "You may be sure that if they make up their minds that they want a thing, they're going to get it. You might just as well give up first as last."

NO. 2.

Mr. and Mrs. Wright had settled themselves on the veranda, she in the hammock and he in the easy chair, for a comfortable Sunday afternoon. Their first interruption came in the person of little Alice, who presented to her father a pencil with the request that he sharpen it for her. It was evident from the expression of Mr. Wright's countenance that he did not hear the request until it was repeated with the addition of a pretty "please," which evidently penetrated the father's consciousness.

"Oh, I beg your pardon, little daughter. I did not hear you at first," he said, laying down his book. "What is it you want me to do?"

"Sharpen my pencil, papa."

"And shall I get a kiss for my pains, and a pretty picture?" he asked, as he complied with the child's request.

"I'll draw you a pretty kitty," replied the little girl, taking the sharpened pencil and giving the kiss.

"Dear little one," said Mr. Wright, smilingly, to his wife. "It is such a pleasure to do things for her: she asks so prettily."

"Papa, may I have an apple?" called little Paul from under the apple-tree.

"I'm not sure that those apples are eatable," replied Mr. Wright, "I'm afraid they're too green."

"But, papa, they're red," said Paul, showing one to his father.

"Sometimes that means that they are wormy," replied Mr. Wright. "Bring some to me; and if they are eatable, I will peel them for you."

The little fellow complied, and the father, deciding that they were eatable, peeled two or three and gave them to the child.

A few minutes later he looked up, and observed Paul attempting to climb one of the apple-trees.

"Come here, Paul," he commanded gently.

The child promptly obeyed.

"You'd like to get up into that apple-tree, I see," said the father; "but it seems to me not the best thing for you to do with your Sunday clothes on. You might tear them, you know; and that would make mamma extra work and the clothes would never seem as nice again. I'll tell you what we'll do. If you will remind me to-morrow, I will help you to climb up into the tree."

"All right, papa," replied Paul, as he went happily to his play.

A few moments of quiet followed, broken in upon by eight-year-old Clara, who came and whispered in her mother's ear, "Mamma, may I have some candy?"

Mrs. Wright looked up, and smiled. "What do we think about candy between meals?" she asked gently.

"Well, mamma, it's only a little while since dinner-time, and I didn't eat any dessert, you remember."

"Paul has just been eating apples, dear, you know," interpolated Mr. Wright.

Mrs. Wright glanced at her husband with a smile, and then said to the little girl, "Do you think you could keep from soiling your dress?"

"Why, yes, mamma, I'll just put it in my mouth, and I won't take it out again."

"All right, dear; you may have two pieces."

"Thank you, mamma," said Clara.

Just at this juncture appeared the older daughter, Fannie.

"Mother, may I go over to Margaret Hunt's?"

Mrs. Wright looked up in surprise at this request, saying: "Why, daughter, I didn't suppose you would ask to go anywhere Sunday afternoon. What reason have you for wanting to visit Margaret to-day? You see her every day in the week, you know."

"Why, mamma, Margaret has sore eyes and can not read for herself. Mrs. Hunt has been reading to her all the morning and is tired. She said she would like to have me come over and read to Margaret for an hour, so she could rest." Then, somewhat shyly, the girl added, "I thought you'd consider that a visit of mercy, mamma."

"And so you wanted to be a missionary," Mrs. Wright said, smiling.

"Well, you may go and stay till four o'clock. I think it will be very nice for you to relieve Mrs. Hunt. Of course, I can trust you to be quiet and ladylike."

Stillness once more reigned, shortly broken in upon by the rapid approach of fourteen-year-old Alfred, who began somewhat abruptly, "Oh, papa, can I go home with Bert Thompson to see his new gun?"

"Gently, gently, my son," said Mr. Wright. "Come here to me and tell me quietly what it is that you desire."

Obediently, the boy approached, and again proffered his request.

The father put out his hand, and drew his son gently to a seat upon his knee, saying: "Now let's be comfortable, and

we'll talk this matter over. What are the reasons for your going?"

Hesitatingly, the boy replied, "Why, I want to go."

"That's a very good reason," replied the father. "An excellent reason, if there's nothing to offset it. What other reason have you in favor of your going?"

"Bert wants me to go."

"That may be a good reason, or it may be a very bad one. What kind of a boy is Bert?"

Alfred's eyes fell, as he replied, "I don't think he's a very good boy."

"Well, have you any other reason why you should go with him?"

"I'd learn lots about a gun by examining one."

"Yes. What other reason?"

"I don't think of any more."

"Well, now, what reasons are there against your going?"

Alfred grew a little restive and said, "I wish, papa, you'd decide for me, and tell me whether I can go or not."

"That is just what I don't want to do, my son, I want you to decide the question, though I can not promise to abide by your decision. Still, I want you to reason it out for yourself; for you will have many such questions to decide in the future, and I want you to be able to meet them understandingly. What are the reasons why you should not go?"

"Well, it's Sunday," replied Alfred, "and you don't like to have me go away on Sunday; and mamma doesn't like to have me handle guns, and—Bert isn't a very good boy."

"Well, now you have given three reasons for and three against going: which reasons do you think are the strongest?"

After a moment's hesitation, Alfred replied, "Why, I suppose the reasons against."

"Well," said the father, "if you decide this question, then, according to the merits of the case, you would decide"—he waited questioningly.

"Not to go," faltered Alfred, as he rose from his father's knee.

"One moment more, my son," said Mr. Wright, detaining him. "What reasons are you going to give Bert for your not going?"

"Why, I'll tell him that you won't let me."

"Is that quite true?"

Again the boy hesitated. It was evident there was a struggle in his mind. It would be so much easier to put the responsibility onto his father than to take it upon himself. He couldn't truthfully say that he didn't want to go, and he felt quite sure his father wouldn't let him go. Why might he not, say so, then?

Reading the struggle that was going on, the father asked gently: "Don't you think you are old enough to begin to take a man's responsibility for your own acts and decisions? Don't you think it would be better to tell Bert that you have decided it would be best for you not to go with him?"

The boy's unfolding manhood responded to this appeal; and lifting his head with decision, he said, "Yes, father, I will tell him so."

The eyes of the father and mother followed him with pride as with a new dignity in his bearing he accepted the responsibility placed upon him, and walked away to decline the proffered invitation.

Mr. Wright turned to his wife, saying, "It would be so much easier to say 'yes' to every request of the children; but I feel it so important that Alfred should begin to realize now his own individual responsibility that it seems to me better to help him to make his own decisions than to decide for him. So far I have had no reason to change this opinion. I think next Saturday I can take him to the gunsmith's and let him learn the mechanism of guns, and thus prove to him my interest in all that interests him."—Doctor Mary Wood Allen in *American Motherhood*.

Questions on Reading for August.

Define the sort of pleasure Mr. Hale took in hearing Elizabeth say "please." What effect would his compelling her to repeat her request so often have upon her? What mistake did Mr. Hale make in regard to Robbie's eating the apples and climbing the tree? What effect would this have upon the boy? What lessons did Mrs. Hale teach her daughter in first forbidding and then allowing her to have the candy? What feeling seemed to be uppermost in the mother's mind in forbidding the candy? Was it a justifiable anxiety? If this obstacle was removed, what removed it? and was its removal sufficient reason for Mrs. Hale's changing her mind and permitting the candy? What mistake did Mrs. Hale first make in replying to her older daughter's request to visit a neighbor? What was her next mistake? What effect will Mr. and Mrs. Hale's method have upon their children?

NO. 2.

Define the sort of pleasure Mr. Wright took in hearing Alice say "please." In what way was Mr. Wright's method of dealing with Paul better than Mr. Hale's with Robbie? What effect would such treatment have on the character of the child? In what way could you improve on Mrs. Wright's method of dealing with the request for candy? What relation is there between Paul's eating apples and Clara's eating candy, as implied by Mr. Wright's remark. Was Mrs. Wright justified in allowing her daughter to visit a neighbor on Sunday? Why? What traits of character did Mrs. Wright manifest in her dealing with this question? What traits would probably be developed in the daughter in consequence? Give your opinion of Mr. Wright's plan of dealing with the older boy, and reasons for the same.—*American Motherhood.*

Program for August Meetings of Daughters of Zion.

Hymn No. 188, Saints' Hymnal. Prayer. Reading from Home Column and discussion with aid of questions. Paper, "Sunday visiting," followed by discussion. Roll-call. Business. Hymn No. 223. Closing prayer.

Sunday-School Department

ELDER T. A. HOGAS, EDITOR.

Henderson, Mills County, Iowa.

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

BRO. E. B. HULL, secretary of the New York and Philadelphia District, sends us a copy of the program of their convention held in Brooklyn Saturday and Sunday, June 10 and 11. He also sends very copious minutes of the convention. We regret that we have not the space to give it in full, for as he suggests it would be a very good "means of informing them what transpired at the several meetings of the convention." The program was a good one, well thought out, and must have been both interesting and instructive. During the convention, Saturday evening session, and all day Sunday were the following parts: "Business, Sunday-school, prayer-service, two preaching-services, Religio session, convention-day exercises, and baptismal service," enough to make a busy day. Of the convention, Bro. Ogden T. Christy says, "A spirit of peace, unity, and love prevailed throughout the convention; and much good, we feel, will result therefrom."

What Constitutes a Sunday-School?—No. 1.

In a series of short, pointed articles we shall take up "what makes a Sunday-school," or the several items in the daily program, taking them in about the order they should come in the daily exercises. The first is

THE PREPARATION.

Without giving all the reasons why it is so we would say that the officers and teachers who do not make at least a reasonable preparation for their work in the school or class are coming far short of their duty, their "reasonable service." For it is within the power of every one to make a fair preparation if not a very complete or extensive one. The excuse, "I have not the time," is a weak one. Much in the way of a preparation for the class or school could be done in one hour. Is there any one who could not find one hour during the week, a half-hour twice, or a quarter-hour four times during the week? I think not. See if you have not passed several times that amount in some idle or unnecessary way. Did not you read several minutes just now from that book, or that paper? Did not you sit and chat in an idle or aimless way for a half hour just to pass the time away? And did these really need to be done? If you were as earnestly devoted to your Sunday-school work as to your papers, books, or friends, home work, fun, and frolic, or to your business, it is quite certain the time for preparation would come easily. We decline to make appointments when business interferes. We excuse ourselves from friends or visitors to do that which we choose to do. Then would it be impossible to find the hour or two, or even more, sometime during the week to prepare for our work on the Sabbath, if we really wanted to?

Yes, be prepared either at home, or at the teachers' meeting, or both. Come to the place of worship with heart full of willingness, love, cheerfulness, and determination. Show an interest in and an appreciation of the work of your fellow officer or teacher. Sympathize with them, if their task is hard. Help them if you can, and in turn they will help you. "Bear one another's burdens" if burdens there be. But where all work together as we have suggested the burdens are very light if, indeed, they actually exist at all.

BE PUNCTUAL.

One of the several elements that go to make up a successful school is punctuality. If officers and teachers are habitually tardy, it will not be long till the whole school is. It may be a little sluggish at best, but punctual officers and teachers will in time largely remove this difficulty. You are needed at the school-room a few minutes ahead of the time set to begin. An officer is needed to arrange the school as the scholars come in. Teachers should be there to arrange their own classes. New scholars will come, and many other irregularities will be noticed every session. These must be provided for promptly if good results are to be expected. The stranger must be welcomed and assigned a place and made to feel that you are really glad he came, and would be really glad to have him come again or remain at the church service. All this you can not do unless you are there on time. "The teacher should be with her class from before the start till after the finish" as a prominent Sunday-school organizer chose to put it. Any true interest or kindness shown your scholar, whether in or out of the class, will never be lost. Any pleasant greeting will bring its generous return of good. Be at your place before the session begins and welcome each scholar as he drops in. Make it a pleasant hour, and make him feel that he really wanted to return.

With officers and teachers reasonably well prepared for their work, and at their post of duty promptly and regularly, you have the foundation of a very successful school. You have a work started that needs only to be properly followed up to assure abundant success. We are now ready to begin the work of the day.

The time is short—

If thou would'st work for God, it must be now;

If thou would'st win the garlands for thy brow,

Redeem the time!

I sometimes feel the thread of life is slender,

And soon with me the labor will be wrought;

Then grows my heart to other hearts more tender—
The time is short.

—*Zion's Herald.*

The Greater Love.

The bee that sips her sweets from flowers fair,
Flying on careless wing now here, now there,
With azure skies above, green sward below,
And soft south wind to bear her to and fro,
Might seem the soul of self-devoted ease,
Her life a draught of nectar without lees.
Not so! Her prime is full of strenuous deed
That shames our own in generous meed
Of work for others' good. Long summer days
She builds her golden house, with guerdons stays
Her Queen, uprears her young, and stores her food—
Then sudden shuns her wealth, her home, her brood,
And seeks new haven on an unknown sea,
Leaving her life-work to posterity.

—Selected from Henry Hoyt Moore.

Business.

Business! There is an old axiom that "business is business." Of course it is, and can be naught else.

"Anything worth the doing, is worth doing well," is another trite saying. A thorough man, or woman, in his or her employment or occupation is a business man or business woman. In 1 Samuel 21:8, David says: "The King's business required haste." First, because of its responsibility; second, because of necessity for taking advantage of time, the present, now; as cited in Proverbs 22:29: "Seest thou a man diligent in his business? he shall stand before kings, he shall not stand before mean men;" evidently intending to illustrate that men to do business of large affairs, as in kingdoms, empires, republics, or national matters, must be diligent. The mean men, no doubt, means slothful and negligent ones. Whatever may be said of millionaires, and leading financiers of the world to-day, it is evident they are thorough in details, watchful of affairs, prompt and methodical. Russell Sage at eighty-nine years of age is an example of systematic work.

We read, not long ago, of one of our leading financiers being so prompt in his arrival at his desk at ten o'clock in the forenoon and leaving it at four o'clock in the afternoon that the office attaches knew the exact time of his movements without a watch. Carnegie, Rockefeller, Frick, Hill, Harriman, all hard workers, careful builders, from humble beginnings; diligence the keynote of business success.

"NECESSITY FOR BUSINESS-TRAINING."

The advanced methods of to-day, the demand for rapid, accurate, productive work in the competitive lines of commerce, professional lines, literary and all other departments, call for training, the rivalry of nations is calling for best and most improved methods. The victory of the Japanese thus far is largely due to training of their chief naval and military leaders. In our naval and military schools, they have trained the body as well, dietetic and hygienic laws, to meet the rigors of war. The only skilled nurse is the trained nurse. The successful railroad president is the man trained from the lowest rung of their department of transportation, thereby gaining a practical experience. So in editorial work; a man trained on the reportorial staff, coming in touch with life in every phase, alone can express public opinion. The surgeon must be trained in the anatomical, the physician in the physiological, the minister in the mental, sociological, and spiritual nature of humankind. The oculist who deals with the sensitive sight must be trained, though such training call up a pertinent truth. As a leading oculist was about to operate on a friend of ours, for cataract of the eye, when asked his charges, he said, "three

hundred and fifty dollars." Our friend complained that it was "exorbitant." "Yes," replied the oculist, "but you forget that I spoiled a bushel of eyes in becoming proficient." So, while we are sorrowful for the failures, it paved the way to successes.

FINANCIAL.

We have in part covered this subject in the digest of business, yet, will add that the house of the Rothchilds now have one of their younger members in a bank in New York to learn details in the banking business. Our government offers a fine illustration of financial training, in which every stamp, every penny, even the pulp of currency, must be accounted for. Training in the small things, the details of finance, are recognized as the elements of which large corporations and financial institutions are safely builded. The housewife, the laborer, the man of small means, through keeping account of receipts and expenditures, by study, may lay the foundation for future success, and provide for the "rainy day."

RELIGIOUS.

Here let us quote the words of Jesus, Luke 2:49: "Wist ye not that I must be about my Father's business?" No time to waste, energy demanded; even God's work among mankind, in the care of the creature, man, is business, occupation, employment. Jesus was trained with God in the beginning. He enters man's estate, "becomes in all things like unto his brethren," excepting sin. He communes with the Father, he declared that the commission, the authority, the message were given him of his Father in heaven. So he thought to train his disciples, so the written word is intended by the aid of the Holy Spirit to lead, and to develop us; so we need a business-training (in its true sense) to meet the financial, spiritual growth and demands of the religious department of Sunday-school and church of to-day.

As a church we have much to learn, not of theory, but of practice; not of what is the gospel message (for that is perfect), but of extending religious business; not in looking for easy places, and traveling old and beaten paths, but of being awakened to the necessities of the hour; not of praying alone, but working, occupying, until "he comes." The "children of this world" are in many ways wiser than we, and in some ways more devoted to diligent service, considering our "greater light." As an instance, we have in Magnolia a husband and wife, who returned last year from an eight years' missionary service in China. They passed through the perils of the "Boxer uprising"; they suffered in health; they each left aged parents; they have labored here during their vacation, and are soon expecting to leave for the "Far East" again and are anxious to do so, saying the enjoyment to them, of seeing the heathen Chinese destroy their idols and turn to Christianity is joy indeed; not only this, but they have sold sufficient bamboo paper-knives, at ten cents each, to build one church, and have quite enough money to build another. This is religious business, and yet they do not call it "sacrifice."

SOCIAL.

Sociability should be an agreeable and important factor in all our social and business relations. If you would win the child, be sociable. If you would have home and neighborhood pleasant, study the social side. If you would build up the Sunday-school, Religio, or church, come out of your shell of reserve, with a cheery: "Good morning, how are you?" The minister can win souls to Christ by the pure, yet cosmopolitan example of the Master, who "Sat at meat with the publican and sinner," that the Pharisee with his "I am holier than thou" might be rebuked. The world to-day is too much inclined to exhibit that homely saying, "Every man for himself and the devil for us all."

NEGLECT.

Business neglected! Who has not observed it? How oft we say "I forgot this," or "I should have done that," incriminating ourself of neglectfulness, which is akin to slothfulness. The tramp neglected. The criminal neglected. The bankrupt and the suicide neglected (generally speaking), sometime, somewhere. Rust, corrosion, decay, are reminders of neglect. Weeds overgrowing farm and garden bespeak neglect. "Zion might have been redeemed even now." Does that indicate neglect? We oft stumble because we neglect to use our optics. Perhaps we have not the scholars, the interest we should have, and golden opportunities past, because we neglect. When the Irishman was told "that fortune knocked once at every man's door," he replied, "Shure and I must have been out."

OVERDONE.

Did you ever see business overdone? Trusts, grafts, gambings, speculations rife, is business overdone? Frank G. Bigelow, the Milwaukee banker who defaulted in bank and estate funds nearly three millions of dollars, was an example of business overdone.

In society where the poodle takes the place of the child, the "monkey dinners" of Newport, are evidences of overdoing. The lavish expenditures in senseless gratification is business overdone. The dress of pride, the seeking for worldly pleasure, the creation and cravings of abnormal appetites, "the oppression of the hireling in his wages," the newspaper in seeking sensational news, the attorney in making lunacy the defense for murder, the surgeon in wanting to remove the vermiform appendix to obviate future dangers of appendicitis, the adulteration of our foods, the minister who preaches, but not from "holy writ," and who deals only with sensations, the general trend, the demand and supply for worldly gain and pleasure are all forms of overdoing.

I am myself convinced that physically I have overdone; and you will no doubt be assured that this paper is both underdone and overdone as well. But let us be earnestly engaged in a good cause, make a business of it, safeguarding by using the advice of 1 Thessalonians 4:11: "That ye study to be quiet, and to do your own business, and to work with your own hands"; and, to say as did our savior, "Wist ye not that I must be about my Father's business?"

ALMA M. FYRANDO.

For Little Sioux, Iowa, District convention.

Letter Department

CHEROKEE, Iowa, July 10, 1905.

Editors Herald: "Six and one make seven," was the statement of A. R. Crippen, president of the Cherokee Branch, after I had baptized Earl, son of Bro. and Sr. Leonard. The above number have been added by baptism to this little band of Saints within the last eight months.

Elders C. E. Butterworth and Eli Hayer did acceptable work here last spring.

During the past three months I have visited several branches, and many Saints in rural districts, in the interest of church finances as well as missionary work. I have been kindly treated, and cheered by the unshaken faith expressed by the lovers of the great latter-day work.

Our newly elected district president, J. C. Crabb, and the writer, contemplate making a tour of the district together before the conference year closes. We hope to visit all the branches.

Did you ever present some of the glorious truths of the Book of Mormon to the devoted religious people but what you had similar words to these flung at you, "The world has no need of, or use for the Book of Mormon"? Latter Day Saints know there is a great need for that sacred record, and that it fills a long-

felt want in this Christian and literary age; and in order to add one more proof to the fast-growing and never-ending line of evidences, I have called upon more than fifty prominent ministers of the Jewish, Catholic, and Protestant churches, by letter, with an urgent request for answer to the following question:

"Please favor me with the name of a book, if you can, that will give an authentic account of the peopling of America, the builders of the great cities, temples, etc., centuries before the coming of Columbus, or occupancy by the Indians, as proven by archaeologists."

If replies are considered to be of sufficient interest for publication I will compile them for publication in the *HERALD*.

What next? Just this. Let every member of the Gallands Grove District make the greatest effort of their lives to pay tithes and offerings this year.

Sincerely yours,

DELOTT, Iowa.

C. J. HUNT.

SAN JACINTO, California, July 6, 1905.

Editors Herald: On the 4th I visited Bro. T. S. Brown in Hemet, and in conversation Secretary Hay's name was mentioned, and I was informed of his death which occurred in the early morning hours of July 1. I felt very sad for I believe him to have been among the best rulers of the world, and possibly the best Secretary of State the Government ever had. He has made the office honorable among many nations by a succession of diplomatic actions, requests, statements or ultimatums as in the affair of the robbers in Morocco. "Pardicaris alive or Raisuli dead." He also received great honor from the government of France, and it was mainly through his good offices with that government that the persecutions of the island government ceased and our church was made free to meet in conferences or in worship in all the French possessions in the South Sea Islands. During all the correspondence with William Doty, Esq., the American consul in Papeete, he often assured me that I need not fear but what we would obtain our rights if our appeal could only reach the attention of Secretary Hay; and for that reason he urged me to request President Joseph Smith and other leading authorities of the church to present their appeal to him which was done, Brn. Fred M. Smith and F. M. Sheehy presenting the protest to Secretary Hay in person—who presented the matter to the ambassador of France, and the result is that the *HERALD* was able to inform its readers that the "Questions with the French Government were amicably arranged, and our folks were to be accorded similar rights as other religious bodies."

And thus the church in the South Sea Islands mission is free to meet in conferences and in worship in all the islands.

No doubt wisdom has not died with John Hay, but his successor must act prudently for some time before he gains the confidence of peoples and rulers of nations as Secretary Hay had. If he made mistakes, as doubtless he did—for he was a worker—we may notice them but to avoid them. A good man has passed away.

The contrast between the quiet, peaceable—not to say indolent—life in the tropics, and the rush, hurry and bustle of life in America is very great indeed. Every thirty-six days, almost as regular as the sun's rising, the steamer *Mariposa* arrives in Papeete from San Francisco. Then all about the wharf where she lies is bustle and hurry for four days, when she leaves, and all is quiet again until her return.

But the new governor has made a passing ripple on the quiet waters of Tahiti. He lately took a trip around the island with his musicians, and some of the Tumotuans, and had them perform the old heathen dances—marches and songs—some of these most obscene, and all of them would be gladly forgotten by the best portion of the natives.

Many of the people sent there by France act as silly as the

natives ever acted, and I think more so, and in many cases are more beastly and autocratical than those of any other civilized country on earth; while some of the French people are very honorable, and delight in true republicanism or democracy.

We received several letters from the islands this mail in all of which the brethren wished to say *Ia ora na oe* (Peace be with you) to all the Saints of America; and Metuaore especially to Brn. Joseph and Alexander as well. Haua wished me to say *Ia ora na oe* to Wilmer and Laura, Hubert and Alice, John and Lillie, Luther and Ella, and to all their children, and to all the Saints; for when she goes to an island she meets all the Saints there, and she may have thought that we would meet them all in America when we arrived in San Francisco. Nevertheless we may meet or greet them all through the HERALD, therefore in this way we deliver their message.

Since our arrival we have met many of our former acquaintances among the Saints, and relatives, children, and grandchildren; while our minds were saddened as we again were made sensible that many of our former friends had passed on to their rest—peaceful, calm, and quiet rest.

Next week we hope to meet that noble, faithful band of Saints in Garden Grove, the old Newport Branch in which we have the honor of having had membership for a long time. We are now at my son Frank's place, and yesterday we passed the house which was Bro. Schade's, where "once upon a time" Brn. Joseph Smith, N. W. Best, and I were kindly entertained by Bro. Schade and his good wife in San Jacinto. It is nice and warm here now. It was one hundred and nine degrees in the shade yesterday and one hundred and twelve degrees to-day, but is cold about sundown or a little after, and I have no little difficulty in keeping my throat in proper order until I get acclimated again to this country. Otherwise we are well and are enjoying ourselves all we are able to contain. It is good to get home again and enjoy the meetings and social gatherings of the Saints, and the communion of kindred souls, Saints and friends; and yet I sometimes feel like a truant boy, neglecting school. May God bless the Island Mission, and all the rest of the Israel of God—now and evermore.

In faith and hope,
J. F. BURTON.

MARLIN, Texas, July 6, 1905.

Editors Herald: I will say that I feel the Spirit of God, this morning, that renews my strength. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."—Matthew 7:7. This scripture takes my mind back to childhood days, when mother and I lived alone. I, as other children, would be sitting around and get lonesome in an hour or so in the afternoon. I would say, "Mamma, I want something to eat." But she would say, "No, we ate dinner awhile ago." Well, that would do me for a while, but later on I would ask more earnestly, and she would say, "Dear child, you would waste it; you are not very hungry, yet." Well, I would get to studying about something else, and soon forget it; but after a while I would say, "Mother, you really don't know how hungry I am; just give me a piece of bread alone." Then I got it. So it is with our heavenly Father. I can say, Saints, that I have begged for spiritual food in like manner. I can say that I am a special witness to the Book of Mormon, and also the Book of Doctrine and Covenants. I have had them shown to me in a vision; and had the Spirit of God in abundance to testify to it. I tell you, we can not truthfully say that Jesus is the Christ, nor that these two books are true, but by the Holy Ghost.

Saints, remember Matthew 7:7, and press forward to the mark of the high calling.

May God bless the people, and prosper the work everywhere as he is doing.

Yours in the one faith,

ALBERT VAN CLEAVE.

IONE, California, July 5, 1905.

Editors Herald: I have been bedfast over ten months with paralysis, and suffer considerable pain. I was administered to at first and received some benefit. I and my son pray constantly for my relief and restoration to health; but I do not have faith that I will ever get well, because of my old age. I do not think old people can live always. My son Edwin has been nursing me and does well, doing all the housework and cooking, and doing what ranch work he can. I and my doctor want him to continue to nurse me, and he is willing to do so; and all my wants are cared for, and I have kind and careful attention; but help is needed in the house, and we would like to hear from a sister that could come. She will please write to him or to me.

Your sister in the faith,
MRS. DORINDA DAWSON.

RUMSEY, Minnesota, July 8, 1905.

Dear Herald: Brn. H. A. McCoy and J. R. Sutton came here on the 25th of June and begun a series of meetings in the schoolhouse. In response to privilege given by Bro. Sutton to ask questions, this one was handed to them: "On what evidence is it assumed that Joseph Smith, Jr., is a prophet of God, and the rightful leader of the church." This was ably discussed by Bro. Sutton, and we trust resulted in good. Many did not avail themselves of the opportunity to come and listen to what we believe. One man tried to persuade those who did come to stay away by telling them that no lady or any one thinking anything of himself would go to such meetings. Thus we ask the question with the psalmist David, "Why do the heathen rage and the people imagine a vain thing?" as it is all imagination with him for he never comes to investigate our claim, although he has ample opportunity for doing so. We do not know what the outcome will be, but hope and trust that the good seed sown will fall on good ground; for there are some honest-hearted souls whom we would like to see adorning the kingdom of God. One especial feature of the meetings, which interests me, is the spiritual revival of some of our members who have seemingly been in the background. I hope to see them awake to a sense of duty, and realize there is to be no sleeping soldiers in the army of the Lord. While here they baptized three of my children. The three eldest were baptized by Bro. I. N. Roberts four years ago. One, a child of four, is yet to be properly instructed that when she arrives at the age of accountability she may also demand baptism; and I pray God may give me wisdom that I may so instruct her, and enable me to so live that my work as a mother in Israel may be accepted of him, and that each of my children may ever be ready to receive the counsel of the all-wise Creator.

Our visit with the brethren while here was very pleasant, and we hope they will come again. We took them to Fergus Falls (our nearest railroad station) Thursday, July 6, where they left for Fargo, and will hold services there.

I am looking forward with much pleasure to our fall conference, which is to convene here October 7, with our Sunday-school convention on the day previous.

I ask an interest in the prayers of the brothers and sisters that God will give me strength to do all necessary labor required of me in the preparation for this gathering. Bro. D. F. Nicholson, one of the Lamoni Sunday-school teachers, visited us at our reunion on June 11, and was present at the Sunday-school session. Being called upon to address the Sunday-school workers, he responded with some interesting and pleasing remarks.

Among other visitors, whom we gladly welcomed, were Bro. William Oaks and wife of Dunseith, North Dakota, staunch workers of the Latter Day Saint faith, and former members of our branch.

I pray God that I may be numbered among those who will

never bring reproach upon this blessed gospel of Jesus Christ, but may ever be found faithful to the cause I so dearly love.

Your sister in gospel bonds,

EVA B. ELLIOTT.

CHILLICOTHE, Missouri, July 8, 1905.

Editors Herald: Having moved from among the Saints we find it very lonesome, but with the HERALD we are cheered as it comes to us each week. We are blessed when we read the letters from our dear brothers and sisters, and are so glad to read the sermons that are preached in different places. We would be glad to have some of our brothers come this way, as we think it would be a good place to make an opening. We will be glad to have any of the elders stay with us, should they come. We live on Broadway Street, north of depot. We know of no other Saints here. Just came here in April, and hope that we can help in some way to plant the true gospel here.

Your brother and sister in Christ,

MR. AND MRS. J. F. MCINTIRE.

LEXINGTON, Nebraska, July 9, 1905.

Editors Herald: I could not get along without the HERALD. I have believed in God for fifty years, and this latter-day work twenty-eight years, and I believe that Joseph Smith was called of God to bring this work forth.

I feel that I have been very much blessed, as I have been so deaf for many years that I could not hear, and it seemed to me that most of the people would laugh at me, and it was the greatest trial that I could have had. But now things have changed. If they do not say anything to me, I can feel that I can not help it. I feel that an evil spirit tried to draw me from the work, and I am glad that I have had the grace to help me to stand for the work. I have put away enmity for any one by the help of the Master, and if I have wronged any one I am willing to make it right according to the law. Where any one has wronged me, I say, God judge between thee and me.

I want to be like good old Joshua, let others do as they may I will serve the Lord. May God help all.

F. T. DOBIE.

Elder W. P. Pickering Sick.

Editors Herald: I came to Judsonia, Arkansas, on the 6th to engage in a meeting in the tabernacle with Elder Pickering, who was taken sick on the 7th and is at this writing, July 13, lying very low with fever, at the home of Mr. Will Martin, one mile south of town. I am giving him my closest attention. We have also had two doctors with him. The case appears very doubtful.

In bonds,

D. R. BALDWIN.

Extracts from Letters.

I. W. Whittey, Corden, Washington: "Have been looking for an elder but none have come. If one should come I would do all I could to help start. I have been very sick and ask the fervent prayers of the brethren in my behalf."

In a letter to Bro. H. A. Stebbins, written June 28, 1905, from Goteborg, Sweden, Bro. J. H. Hansen says: "I am still trying to struggle along and do the best I can, but it seems hard for one man to endure alone a long foreign mission. I favor the Lord's plan of sending the ministry two and two. Yet I will not murmur but continue to do what I can, God being my helper; will also keep in line with my instructions, if I get any. Though I saw that I was continued in this field, yet I have not heard from Bro. Peter Anderson nor received a certificate of appointment for this year. This lonely one may be forgotten, but the Lord has not left me. It is impossible to get many people out to hear the gospel, because the labor unions and socialism are taking all the time of the working men it

seems, and the higher classes have no interest in gospel news. Still we hope that the Lord will move upon the people so they will yet listen to the message from heaven. We see many signs of the coming end, as foretold by the Savior. We have very warm weather here now, and also a great deal of lightning by which life and property have been destroyed. One lady was killed here yesterday morning and the house burned, and around us barns, stock, and other things have been struck and destroyed."

Miscellaneous Department

Conference Minutes.

Spring River.—Conference was held at Weir City, Kansas, June 16 to 18, 1905. Thursday and Friday were occupied by the choral, Sunday-school, and literary departments, and were very interesting. Business-session began 9:30 a. m., Saturday, with I. N. White and W. S. Taylor presiding, W. W. Christensen and Earl D. Bailey clerks pro tem. Ministers reporting: Elders F. C. Keck, F. M. Slover, T. J. Chatburn, J. T. Riley, Lee Quick, W. H. Smart, F. G. Christie, S. A. Briggs, W. S. Taylor, J. L. Lancaster, W. S. Hawkins, T. S. Hayton, H. J. Thurman, W. E. Haden; Priests R. E. Martin; J. H. Davis, J. M. Robinson, A. P. Free, A. B. Warren, M. A. Love, M. T. Beck; Teacher George Rhonemus. Bishop E. Short gave oral report. Branches reporting: Webb City, Pleasant View, Miami, Traverse, Columbus, Fairland, Pittsburg, Galena, Joplin, Angola. It was decided to hold our reunion at Joplin, Missouri, in the Cunningham Park, beginning August 18, 1905. District treasury or incidental fund showed amount on hand, \$6.82. Committee report in case of Elder E. E. Davis was adopted, advising that elder's license be returned to him. F. C. Keck was authorized to draw on the treasurer for money to buy new ropes for the tent. Elder Lee Quick advised the organization of a branch at Shaw, Kansas. This was referred to missionary in charge and district president. Petition of Weir City Branch for ordination of J. M. Robinson to office of elder, and George Lee to office of teacher, was referred to missionary in charge and district president. Petition from Fairland Branch requesting conference to appoint a court of elders to investigate charges, was referred to district president. At the Sunday sacrament-service, Bro. J. M. Robinson was ordained elder by I. N. White and E. Short, and Bro. George Lee was ordained teacher, by E. Short and I. N. White. Collection, \$15.66. Adjourned to meet at Sherwin, Kansas, October 6, 1905.

Northern Michigan.—Conference met June 17; J. W. Wight was chosen to preside, with Brn. Cornish and Grant as his associates. Bro. Goodwin was chosen secretary pro tem., with power to choose associate. H. A. Doty was chosen to assist. Bishop's agent's report: Total amount received, \$2,383.89; total amount expended, \$2,499.78; due agent, \$110.89. Resignation of treasurer, Alice Joslyn, was accepted. Sr. Ruth Walworth was chosen to fill vacancy. The following important resolution was passed. "Resolved that this body reaffirm the action of the Coleman conference, relative to the non-sustaining of ministers in branch or district office, who are addicted to the personal use of tobacco; and be it further resolved that the district presiding elder be and is hereby authorized to procure the license of, and place under silence, any local minister within this district who is addicted to the personal use of tobacco; and that such local minister remain silent and inoperative as touching the performance of any official labor until he has overcome the tobacco-habit, and so attest." A resolution looking with favor toward the division of the Northern Michigan District and appointing a committee of three to consider the question of division and boundary was carried. Committee chosen are J. J. Cornish, J. A. Grant, and C. G. Lewis. A measure was passed that provided for the silencing of certain officers who persistently declined to labor in their callings. The district tents were ordered sent to Gaylord and Rose City. Matter of two-day meeting was left to J. J. Cornish and district presidency. Bro. J. A. Grant was chosen district president, E. A. Goodwin and C. G. Lewis his associates. Whittemore was selected as the place for the October conference.

Northern Wisconsin.—Convened with Reed Branch, Twin Lakes, June 10, 1905, 10.30 a. m., C. H. Burr presiding, W. P. Robinson assisting, Sr. Edith Barnes secretary pro tem. Ministry reporting: Elders C. H. Burr, W. P. Robinson, Lester Wilder-

muth, P. L. Richardson; Priests E. L. Mason, Albert Locy, J. H. Thompson; Teachers L. L. Cook, John River, Austin Johnson; Deacons George Rose, William Mair, Fred Dreyer. Branches reporting: Reed, Searles Prairie, Fox River, and Frankfort. Bishop's agent, Lester Wildermuth, reported: On hand last report, \$2.50; receipts, \$89; expenses, \$88.90. Resolved the bishop hereafter send voucher and stubs to be audited when he can not attend conferences. Resolved that district treasurer use oblation money to purchase book for his own use. Motion carried that each branch be invited to assist in helping pay expenses of district secretary and treasurer to the conferences. Election of district officers: W. P. Robinson, president; P. L. Richardson, assistant; J. McGinnis, treasurer; Rillie Moore, secretary. Conference adjourned to meet with Fox River Branch, Appleton; time to be set by district president.

Eastern Maine.—Conference convened at Beals, June 24 and 25, F. M. Sheehy chosen to preside, assisted by U. M. Kelley, E. M. Walker secretary. Branches reporting: Olive 149, Indian River 80. Ministerial reports: Elders U. M. Kelley, S. O. Foss, E. C. Foss, C. H. Rich; Priest F. M. Smith. Bishop's agent's report: Received, \$140.19; expended, \$118; due church, \$27.19. Adjourned to meet at Jonesport; date left with the district president. Dedicatory sermon delivered by F. M. Sheehy.

Minnesota.—Conference convened at Clitherall, Minnesota, June 10, 1905. Bro. Heman C. Smith was chosen to preside, P. W. Martin secretary. Branches reporting: Bemidji 45, Audubon 78, Union 105, First Minneapolis 44, Second Minneapolis 20. Elders reporting: H. A. McCoy, J. R. Sutton, T. J. Martin. Officers elected: H. A. McCoy, president; Hallie M. Gould, secretary; T. J. Martin, sustained as district historian. W. C. Griffin, Bishop's agent, asked to be released, and the matter was referred to the Bishop, and he requested to take action.

Florida.—Conference convened at Coldwater Branch, June 17, at 10.30 a. m. W. A. West chosen to preside, Mae McArthur secretary. Branches reporting: Calhoun and Santa Rosa. Bishop's agent reported: On hand last report, \$16; received since, \$4; nothing paid out. Elders reporting: B. L. Jernigan, W. A. West, and J. N. Hawkins; Priest W. M. Hawkins; Teacher Joseph Dixon. The question of consolidating two or more of the scattered branches was discussed; action deferred pending the consent of the branches. Adjourned to meet with the Santa Rosa Branch, Saturday, September 9 and 10, 1905.

London, Canada.—At 10 o'clock, June 17, 1905, conference was called to order by J. H. Taylor, vice-president. R. C. Evans was chosen to preside, assisted by the presidency of the district, H. Leader secretary, John L. Burger assistant secretary. It was resolved that "it is the sense of this body that the resolution made at St. Mary's conference in October, 1902, be, that all statistical and ministerial reports be excluded from the June conference, but that all other necessary business be transacted including financial reports." A motion that the ministry make a tabulated report was lost. President Evans presented to the consideration of conference, blank forms for the use of officials in branches. It was resolved that London District indorse the blank forms, and that Elder Evans be authorized to have printed (at the expense of the district) a sufficient number, and place them in the hands of the secretary of the district for distribution to the priesthood. Bishop's agent's report: Balance due church last report, \$1,887.44; received, \$3,501.04; expended, \$3,552.64. Report from R. C. Evans, business manager of *Canadian Messenger*, was received, from October, 1904, to May 31, 1905: Cash receipts, \$225.76; expended, 203.08; balance due church, \$22.67. "Resolved that a collection be taken at the close of this meeting to-night to liquidate the debt on *Canadian Messenger*. Resolved that we indorse the committee appointed by the Sunday-school convention for the purpose of seeing if *Canadian Messenger* can be printed at a cheaper rate. Resolved that in future we each pay eight cents a meal while we are at conference. Resolved that the time and place of next conference be left in the hands of the presidencies of district and mission." W. R. Smith and David Pycock were called to the eldership; and Frank Mesle, Thomas Jordan, Ernest Rowett, John Buschlen, Joseph Thompson to the office of priests. These brethren were duly ordained, and Elder R. C. Russell was ordained to the office of a seventy. Ernest Ailex was also

ordained a priest. A resolution was passed that the brethren ordained be furnished with licenses.

Convention Minutes.

Northern Wisconsin.—Association met at Twin Lake, June 12, 1905, Bro. W. P. Robinson presiding, Sr. Carrie McGinnis chosen secretary pro tem. Reports of school superintendents showed an increase in interest. Those who have taken up the parents' day programs have enjoyed them. The Searles Prairie School has taken up home class work and found good results. Twin Lakes School will take it up this quarter. Report of secretary and treasurer read. Convention adjourned to meet Monday after next district conference at Appleton, Wisconsin.

Northern Michigan.—Sunday-school met Friday afternoon, June 16, E. A. Goodwin presiding. After the regular work was over institute work was taken up. Bro. B. Lambkin resigned his office as association superintendent, and Bro. L. Stover was chosen to fill vacancy. Treasurer, Alice Joslyn, resigned. Sr. Katie Bennett was the choice of the convention to fill vacancy. Number schools reporting, 23; total membership, 888; amount in treasury, \$22.08.

The Religio convention was held Friday, June 16, at nine o'clock, Bro. J. A. Grant presiding. The convention was quite largely attended. No business of importance was done. Amount in treasury, \$5.23. Number locals reporting, 10; present membership, 294.

Pastoral.

To the Saints of Des Moines District: It is because of the fact that I have been confined to the bed and house for more than thirty days, and unable to visit the Saints in person that I make this public appeal. We are out of funds to supply the missionaries' families and carry on the work of the district. I am sure that the faithful Saints of this district will only need to be apprised of the fact of our needs, and a liberal response will be made.

We are compelled to raise about one hundred and twenty dollars per month to carry on the work. May I not hear from a considerable number of those who have not been accustomed to paying tithing? I hope every wage-earner in the district will feel the burden of responsibility that should rest upon every one of God's children to assist as much as is within his power, in a financial way, to help in the spread of the gospel message. It has been fully demonstrated that the months of July and August are the two in which it is most difficult to raise funds.

In sending money, please send bank drafts as much as possible, instead of post-office money-orders. The latter are very inconvenient when away from home, as they are only payable at the office on which they are drawn.

I want to encourage, and urge as much as will be consistent with righteousness, upon those who have been careless in regard to the keeping of a strict and honest account of your temporal affairs, that you may know that which justly belongs to the Lord. Sooner or later we must give an account of our stewardship, and I hope none will be compelled to hang their heads in shame when we are permitted to view the sacrifices we have made.

I hope to be sufficiently strong in ten days to be able to return to my field, and meet in person the kind Saints of the district. I note in Bro. Roth's letter of recent date, a very unfavorable report of the new (old) district tent, as he calls it. It is true the tent is second-hand, and it is so because we were unable to raise sufficient funds to purchase a new one, as one hundred and five dollars was the best price we could get on a tent of sufficient size; and we purchased this one which had been in use five weeks for \$72.50. The company shipped out a piece of old wall, not according to contract, and because of my being down with typhoid fever I was unable to take up correspondence with them until the last few days. They immediately informed me that they would ship us new wall. I kept out twenty-two dollars and fifty cents, to see that all was as ordered, so the Saints need not be alarmed. I think you will find that the tent has been hastily condemned, and that the money you have contributed has not been foolishly spent. I am sure the tent will speak for itself when the new wall arrives.

Hoping to hear from many of the Saints of the district, during the months of July and August, with liberal contributions, I subscribe myself,

Your humble servant in the Master's vineyard.

W. CHRISTY, Bishop's Agent.

Box 144, LAMONI, IOWA.

Reunion Notices.

The reunion of the Southern Pennsylvania and West Virginia Districts will convene at Wellston, Ohio, in Electric Park, August 18 to 27. This is a beautiful place, plenty of good shade and water, well lighted up with electricity, and street-cars running near. There will be a boarding-tent on the grounds, run on the cooperative plan. Meals will be about twelve cents for those who stay a week or more. Single meals twenty cents. New tents for the ten days, \$1.50; cots, 25 cents. All those who wish them, notify me, and they will be on the ground when you come. The district tent will sleep fifteen or twenty; first come first served. Those who want to rent rooms, notify the undersigned. A number of the leading ministry will be there. For further information write to F. J. Ebeling, Creola, Ohio, or J. L. Goodrich, Wellston, Ohio, R. F. D. No. 1. All those coming through Columbus, take Hocking, Valley Railroad; by way of Ironton, C. H. & D.; by way of Portsmouth, B. & O. To secure the best accommodation notify committee before coming. F. J. Ebeling, chairman of committee.

The reunion for Southern California will be held at San Bernardino, beginning August 4, and continuing over the 13th. Will be held on grounds belonging to Srs. D. L. Harris and E. Rowan, situated on First Street between F and G Streets, two blocks southwest of S. P. & S. P. L. A. S. L. depot. Those coming by the Santa Fe route get off at E street station, go north to First Street, thence west to the grounds; those coming on the electric cars get off at F and Third, go south on F to First, then west to grounds. It is expected that meals will be supplied on the grounds to all who desire at reasonable rates. Those who desire camping equipment should notify the chairman. Application has been made to the railway companies for one and a third fare. All should get certificates from agent where ticket is purchased. We will need fifty certificates. Those having tents better bring them; tents are scarce this time of year. A. E. Jones, chairman, 1720 West Walnut Street, San Bernardino, California.

Two-Day Meetings.

A two-day meeting will be held at Shabbona, Sanilac County, Michigan, July 29 and 30, 1905. Parties coming by train will be met at Deford, if they will notify Bro. William Cargill, Shabbona, Michigan.

A two-day meeting will be held at Cash, Sanilac County, Michigan, also dedication of Saints' chapel, August 12 and 13, 1905. J. W. Wight will be in attendance. Those coming by train will be met at Applegate, if they will notify Herman Deim, Sanilac Center, Michigan.

A two-day meeting will be held at Berville, St. Clair County, Michigan, August 26 and 27, 1905. Berville is located on the Almont division of the P. M. R. R. Those coming please notify Bro. W. O. Harrison, Capac, Michigan.

WM. DAVIS, District President.

A two-day meeting will be held in the Prescott Branch, Michigan, July 29 and 30, at which time their neat little chapel will be dedicated. J. A. Grant, president.

Protracted Meeting.

A protracted meeting will begin August 5, ten miles east of Marlin, Texas, on the Marlin and Thortin road. Some of the ministry come to help us. W. R. STANDEPER.

Addresses.

Isaac M. Smith, field address, 98 Oakland Avenue, Sharon, Pennsylvania.

Conference Notices.

The conference of the Western Maine District will convene at Little Deer Isle, August 19 and 20, 1905. Mary Leland Carter secretary, Stonington, Maine.

The Northeastern Missouri District conference, will convene with the Greenleaf Branch, on the reunion grounds, Saturday, September 2. Branch and ministry reports should be sent, at least ten days before, to Elder William C. Chapman, R. F. D. 4, Moberly, Missouri. Please be sure to address as above, for there is another William Chapman on the same route. All visitors to the reunion will be met at Huntsville, Missouri, by teams. The committee will wear blue ribbon on coat-lapels. Do not forget to order your tents in time, of me, or William B. Richards, Box 457, Bevier, Missouri. Do not go thinking to get private accommodation from Saints living near the grounds, for this is prohibited, except to the ministry, the aged, and

infirm. Let me know one week before you start when you expect to arrive, and I will see that you are met at depot. My address for seven days before reunion will be, Care William Walker, R. F. D. 1, Huntsville, Missouri. Keep this notice handy and heed the instruction. It will save you time and annoyance. Reunion will start August 25. Have your mail sent care of reunion and we will have it delivered. J. A. Tanner, president.

Died.

MACDONALD.—Sr. Dulcena MacDonald was born September 19, 1835; died at Denver, Colorado, May 27, 1905. She joined the Utah church, and with hundreds of others started for the Mormon Zion. She and her daughter got as far as Mannassas, Colorado. The treatment they received at the hands of the church was not such as to create reverence. They were reported as dead, and it was a long time before the husband and father found out that they were still alive. He started to Denver to meet them but died on the way. Sr. MacDonald was baptized by James Caffall, August 31, 1890.

BRANNAN.—At Denver, Colorado, June 8, 1905, Abbie M., daughter of Mr. John and Sr. Ella Brannan, aged 10 years, 4 months, and 8 days. She was baptized by Elder E. F. Shupe, June 23, 1903. About a year ago she inhaled a piece of a peanut-shell into the lung, which caused decay and death. Through all her sickness she was not heard to complain to any extent, and was a model of patience. She will be sadly missed in the home, and Sunday-school. "Of such is the kingdom."

BUTTERY.—Sr. Sarah J. Buttery, a member of the Broad River Branch, passed away July 2, 1905, aged 67 years, 4 months, and 16 days. Funeral-services conducted by Elder Joseph Squires, of Brooklyn, New York.

TAYLOR.—Eleanor Burkett Taylor, wife of Elder John Taylor, deceased, died at the family residence near Plain City, Utah, June 11, 1905. She was born at Ross, Butler County, Ohio, July 2, 1815. She was baptized into the church in 1832. In 1834 was married to John Taylor. They moved to Utah in a very early day, and in 1863 left the Brighamites to affiliate with the Reorganized Church. She was the mother of twelve children, eleven of whom survive her. Funeral-services were held at the Harrisville Church, Utah, near Ogden, on June 14, 1905, sermon by Frederick M. Smith.

EATON.—Angeline Eaton passed away at her home in Little Deer Isle, Maine, June 10, 1905, at the age of 83 years, 1 month, 26 days. She was the mother of ten children; three daughters and six sons now living. Sr. Eaton was indeed a "mother in Israel," and her religion was, as that spoken of by James, "pure religion and undefiled before God and the Father," for she "visited the fatherless and widows in their affliction." And so the local papers have testified of her life. Funeral from chapel, in charge of J. J. Billings, sermon by C. H. Lake.

DUTCHER.—Sr. Ellen Dutcher was born November 12, 1861, in Oakland County, Michigan; united in marriage to Pearl Dutcher in 1881, to whom were born ten children, of whom seven survive. Sr. Dutcher's maiden name was Terry. She was baptized March 7, 1887, and lived a consistent life. Died March 28, 1905. Sr. Dutcher was one of the best of women. She was a very great sufferer for six weeks, and then passed to her rest in the paradise of God. Funeral-sermon by William Dowker, assisted by C. E. Grant.

REW.—At Lamoni, Iowa, July 6, 1905, Bro. Sylvester Rew, aged 68 years, 9 months, and 14 days. He united with the Reorganized Church at Malad, Idaho, in 1869, was ordained a teacher in Binghamton, Wisconsin, in 1873, and moved to Decatur County, Iowa, in 1878. He loved the gospel and for years labored in his office. After nearly fifty years of companionship Sr. Rew is left to mourn. Of twelve sons and daughters born to them, ten survive, and seven attended the funeral. Sermon by Bro. H. A. Stebbins.

ROSS.—Near Beggs, Indian Territory, Bro. Isaac Ross. Was born October 31, 1850, at Mound City, Missouri, and died September 27, 1904, after a short illness of four days. Baptized May 28, 1877, by Thomas Nutt. He was a kind and loving husband and father, loved by all of God's people, and lived faithful to the end. He leaves a wife and six children, four boys and two girls, to mourn. Was laid to rest in the Beggs cemetery. Prayer at the grave by Bro. T. C. Deberry.

HARGER.—George Ambrose Harger was born November 23, 1852, in Branch County, Michigan; married Sr. Mary Bogue, August 17, 1874; moved to Decatur County, Iowa, in May, 1876, and to near Pawnee, Missouri, in March, 1900, where he died June 4, 1905. Bro. Harger was baptized at Lamoni, June 21, 1891, by R. M. Elvin. He leaves to mourn, a wife, three daughters, a son, three grandchildren, a brother, and sister. Funeral-sermon by C. H. Jones at Evergreen Church; interment in Rose Hill beside his two sons who preceded him.

Extension of Municipal Ownership.

The voting population in the United States is the most intelligent in the world. The time is past when men go to the polls like dumb, driven animals. They are reasoning and figuring, and, as might be expected, they take a very selfish and practical view. The sentimentality of party devotion has almost entirely disappeared. The presidential election of 1896 was a triumph of material interests. Thousands upon thousands then drifted away from ancient ties of party fealty and obeyed the instincts of self-preservation, fearful lest their accumulation, large or small, might be adversely affected. The same feeling was paramount in 1900 and 1904. The municipal election in Chicago was a logical result of those campaigns. Elections in the future will be determined by the same cause. The voters will consider, first of all, their own interests. They will give little heed to platforms and candidates, except as these appeal to personal and practical considerations.

There is truth in Judge Dunne's statement that the movement in favor of municipal ownership of all public utilities has taken deep root among the intelligent people of this country. "It is no passing sentiment," he says. "It is here to stay. Municipal ownership and operation of these utilities and governmental ownership of railroads, telegraphs, and express transportation are practical questions, upon which the people must pass within a very short time; and the politicians and parties who ignore these questions must be prepared for a short-lived career before the people." The movement is based upon the popular belief that municipal ownership of public utilities means that the people, and not a few fortunate stockholders, will share the profits. Curiously enough, the United States Government has done more than any other single agency in instilling this belief into the population. During the past two or three years, the United States consuls abroad have contributed an interesting and valuable series of reports upon the various phases of municipal ownership in Great Britain; and, almost without exception, these reports have been arguments in favor of the system. These documents have been widely circulated throughout this country, and they have stimulated the idea of municipal ownership to an extraordinary degree.—Henry Litchfield West in the July-September *Forum*.

Trained Foresters in Great Demand.

The demand for foresters is increasing rapidly both for State work and with private owners. Many States now have forest commissions, and several of them have State foresters. A trained forester at \$2,400 a year and two assistant foresters at \$1,200 each are wanted by California. Wisconsin wants an assistant forester at \$1,500, Indiana a forester to take charge of its State reserve, and Washington offers \$1,800 a year for a trained forester. In many other States the advisability of creating the office of State forester has been under discussion this year, and it is only a matter of a few years when such an official will be considered a regular part of an efficient State government.

The demand for foresters by private timber owners is growing at a still more rapid rate. During the last twelve months seven of the Bureau of Forestry force have left to take up work with such owners, and four have accepted public positions—two with Massachusetts, one with Connecticut, and the fourth with Ontario, Canada. A number of other requests from private owners can not be met because men are not available. The year before there were less than half as many applications for trained men. But the demand for trained specialists in this line has only begun.

Large lumber companies, great wood-manufacturing concerns, owners of extensive forests, railroad companies, and others are taking a hitherto unknown practical interest in conservative forestry. They must have expert men to control their holdings. The result is that forestry is very rapidly taking its place as a recognized profession. A number of forest schools are training young men for this work, but the demand has outrun the supply.

The July "Arena."

The July *Arena* opens the thirty-fourth volume of this standard review with a very notable table of contents. Among the features that will appeal with special interest to persons interested in civic life and duty are the following: "The economic struggle in Colorado," by Honorable J. Warner Mills; "Municipal black plague," a story of the period of utter darkness which immediately preceded the recent revolt of the people of Philadelphia, by Rudolph Blankenburg; "How the people should acquire public utilities," by Professor E. W. Bemis and F. F. Ingram; and a criticism of Andrew D. White's position on the railway question, by the editor of the *Arena*. There is also an admirable paper entitled "The charm of Emerson," by Pro-

fessor J. R. Mosley, Ph. D., one of the most fascinating papers that has been written in years on the Concord philosopher; "Homer Davenport: A cartoonist dominated by moral ideals," illustrated with a number of Mr. Davenport's best drawings; "The struggle of autocracy with democracy in the mid-era," by E. P. Powell; "Our diplomatic policy in relation to the Republic of Panama," by Professor Edwin Maxey; and "The identity of Socialism and Christianity," by James T. Van Rensselaer. There are two original full-page cartoons in this issue: one drawn by Dan. Bear, the other by Ryan Walker, besides four full-page half-tones printed in sepia on India tint paper. These with the "Mirror of the present," the book studies, current cartoons, and book reviews make up one of the strongest and most readable numbers of the *Arena* that has appeared.

The Patience of Luther Burbank.

In the *Country Calendar* for July, W. S. Harwood writes as follows of Luther Burbank, the marvelous Californian plant worker: "Mr. Burbank's work has followed two main lines,—breeding and selection. By breeding is meant, primarily, the creation of a new plant life by placing the pollen of one flower upon the stigma of another. This is the prime, basic act;—ten thousand circumstances before and after the birth of the flower must be taken into account when the work is of the magnitude of that we are considering.

"Selection is the unflinching choosing of the best, out of a million plants, if needs be, taking the best one of all for future work and, from the progeny of this one plant, selecting the best on and on until the standard set is reached. Sometimes Mr. Burbank uses a thousand plants in the process of creating one new one, sometimes ten thousand, sometimes, indeed, a million plants before the end is reached. While making the white blackberry and the phenomenal berry, he used sixty-five thousand bushes in the tests. At last, after long study and selection, all of the many thousands were rejected and burned, excepting a few of each new berry; and, when it came to the final selection, one bush of each was chosen."

Can Street-Car Fares be Reduced?

It is only necessary to investigate the peculiar conditions of operation which exist in different cities to be convinced that the haphazardism of averages is an unsafe basis of fare reduction. Lowering of fares on urban systems can not be undertaken under present-day conditions without gross injustice to both the public and the street railways. To the street railways the pinch would come in unreasonably low returns upon the investment, while the public would be forced to endure inferior service because the companies could not afford to continue their business on the present liberal scale. The writer believes that any considerable reduction in fares from those at present in force would ultimately lead to the demand for the restoration of the old rates, on the ground that the American people,—at least those living in the great cities,—prefer good service at five cents to poor accommodations at any lower rate.—From "Street-railway fares in large cities," by Howard S. Knowlton, in the *American Monthly Review of Reviews* for July.

The most interesting event in the magazine world for the coming month is the appearance of the *Cosmopolitan* under new auspices and in new garb. The famous old magazine, which was one of the pioneers of ten-cent periodicals, has taken on a new lease of life. The August number is interesting from cover to cover. Richard Le Gallienne has a charming essay on "The poetry of a woman's smile," illustrated with photographs of New York society women taken in their merriest mood. Alfred Henry Lewis begins a serial life of Paul Jones which promises to be the most important piece of biography of the present year. Probably the best and most thrilling mountain-climbing pictures ever taken accompany an article by George D. Abraham entitled "Most daring of all mountain-climbers." Garrett P. Serviss tells of the work of the Carnegie Institution's new solar observatory on Mount Wilson, California. Ada Patterson describes the adoption of children in New York City. Ambrose Bierce works his satiric vein to great advantage in a timely essay, "The jury system in ancient America"—a supposedly historical document of the year 3687. Herbert D. Ward contributes an article that is bound to create wide attention throughout the country. It describes in vivid manner the peonage system which is working such injustice in the South. The fiction in this midsummer issue is by Francis Lynde, Tom Masson, Max Nordau, Anna Wharton Morris, Herbert Quick, and Ambrose Bierce. Other contributors are Elbert Hubbard, Edwin Markham, Cyrus Townsend Brady, John B. Tabb and Alan Dale. The number is beautifully and abundantly illustrated. In fact, the new *Cosmopolitan* bids fair to step at once into the front ranks of the magazines.

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The Saints' Herald

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

O. Hayer 15305

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Number 30

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

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THE business department is in receipt of a letter signed, "Brother from Pittsburg," inclosing ten dollars; five for Graceland College, and three for tracts and two for HERALD to be sent to Llanelly Branch in Wales.

THE late discussion between Elder C. E. Irwin of the Reorganized Church, and Mr. J. E. Potts, held at Sawyer, Indian Territory, is reported to have been a victory on the side of Bro. Irwin, and much good done for the truth.

THE publishing department will be represented at the Tabor reunion by Elder F. B. Blair, who will have a full line of books from both the HERALD and Ensign Offices. Come prepared to pay your subscriptions to the HERALD, Ensign, Leaves, Hope, and Quarterlies.

ELDER D. A. ANDERSON will represent the HERALD and Ensign Offices at the Akron reunion. He will have a sample line of books to sell. Saints should go prepared to settle for their subscriptions for all of the church papers and supply themselves with the church books.

Editorial

RUSSIAN ZEMSTVO MEETS.

MOSCOW, July 19.—Defying General Trepoff and the autocracy, two hundred and twenty-five delegates to the zemstvos congress met to-day at the palace of Prince Dolgorouki to take the preliminary steps to secure a constitution and a parliament from the Czar. . . .

General Trepoff will stop the discussions of the zemstvos congress if it becomes too radical. The fact is so well known that the delegates already admit that the congress will be able to accomplish little. . . . Five police officers appeared. Their chief demanded that the assembly be closed in accordance with the prefect's order forbidding such meetings, on the ground they were calculated to produce disorder.

This statement was greeted with laughter. Count Heyden pointed out that the meeting was acting with the Czar's authority, as personally expressed by his majesty on June 19, and he therefore refused to obey the order. . . . Count Heyden protested against the proceedings, but the chief of police began taking the names of the delegates. Then cries were raised of "Write down the whole of Russia."

Many persons present who were not delegates to the congress requested that their names also be taken. The police then departed in order to draw up summonses and the business was resumed.

The scheme of a national assembly on the basis outlined by the committee presided over by M. Bouligin, minister of the interior, was minutely and critically discussed and denounced as totally inadequate to remove Russia's internal grievances, because, including a property qualification and an electoral system by classes, it prevented the assembly from truly interpreting the will of the nation, while the exclusion of numerous categories of citizens from the franchise was a contradiction of the principles of equity and reasonable state policy.

At the same time it was recognized that the proposed assembly would comprise a considerable portion of the social forces of the empire and serve as the center of a social movement, which would tend to secure political liberty and regular national representation. Therefore it was considered desirable that in the event of the carrying out of the Bouligin or a similar project the delegates of the zemstvos and municipalities should participate in the assembly to the greatest possible extent, with the object of forming a compact group and to obtain a guarantee of individual and public liberties.

Numerous resolutions embodying the foregoing criticisms were adopted unanimously, as were also resolutions complaining of excessive administrative and police control of elections and insisting that publicity be given to the proceedings of the proposed assembly which should be in direct relations with the emperor without interference from the council of the empire.

MOSCOW, July 20.—By a vote of two hundred and twenty to seven the zemstvo congress to-day accepted the first reading of the proposed constitution for Russia.

The congress rejected a proposal that the constitution be made the subject of a fresh petition to the Czar, and instead adopted a resolution referring it to the zemstvos and doumas for the approval of the people.

This decision was reached after a debate attended by sensational incidents.

M. Petrunkevitch, president of the Moscow Agricultural Society, declared that all hope regarding the government's scheme which hitherto had been nourished had proved vain. Everything was going on in the same old way and it was difficult to say whether the zemstvoists really intended to work in the national interest.

M. Petrunkevitch condemned the Czar and the government. He said promised reforms had not been executed and that everything remained unaltered.

"We counted," he declared, "on reforms from above. We appealed to the emperor vainly. We now appeal to the people."

Prince Rosthovski was so shocked by this declaration, which he said was a direct incitement to revolution, that he left the meeting.

Prince Dolgoroukoff and others, however, defended M. Petrunkevitch. A report was submitted detailing the shortcomings of the administration since January. The discussion was outspoken in condemnation of the government, it being declared that not one of the reforms promised by the Czar had been effected.

A resolution was offered protesting against the violation of private rights and the general arbitrariness of the authorities. A delegate from Tver, central Russia, maintained that the resolution was not strong enough, and it finally was referred to a committee to be redrafted.

Later an amended resolution was presented and passed. It likewise protests against the constant violation of the private and social rights of Russian citizens by administrative officialdom, and calls upon all local officials to protect the sufferers from the present state of affairs, and to assist in preserving the troops from illegal and arbitrary acts carried out by the authorities.

The foregoing press dispatches from the *Chicago Tribune* of July 20 and 21, doubtless will be of interest to our readers who, with all the people of the civilized world—and some said not to be civilized—are deeply interested in the struggle for liberty now going on in Russia. The meeting of the zemstvos, long refused by the Czar, but finally agreed to, from apparent necessity—the compelling power of recent events—indicates the beginning of the end of autocratic government in that vast realm and the establishment of a constitutional system in which the voice of the people is to rule.

Two years ago the empire of Russia with its iron rule of the Czar and his family, compacted by joint rule of the state church, was apparently secure for years to come. Dissenters against the government were imprisoned at will or sent to Siberia, and the majority of the people, including the "wooden-faced peasants" and the persecuted Jews, were held under the strict surveillance and bondage of its autocratic system, a relic of barbarism and the Middle Ages. Russia, apparently secure from successful upheavals at home, was greatly feared abroad, and her vast army and great resources, her bold and unscrupulous diplomacy, enforced by a harsh and cruel military system, enabled her to terrify and subjugate weaker nations and to compel strong ones to acquiesce in her demands or feebly but ineffectually to protest against her encroachments. The Czar's government, auto-

cratic and crushing in spirit, true to that spirit, was unprincipled in action, and with it the end justified the means. Like a huge glacier it moved steadily and irresistibly and ground opposing forces to powder.

Literature teaches us that there is a power in history "that makes for righteousness"; that however great the wrongs and sufferings heaped upon humanity, out of them, or superior to them, right asserts itself and the power of truth is made manifest to the emancipation of the world and the race. Japan, an empire, but enjoying a large degree of liberty under the rule of an enlightened and progressive emperor, with a representative government, was endangered by the encroachments in the far East of the modern colossus. Perceiving her national existence to be at stake she carefully prepared herself for the impending conflict. Her patriotic people were welded together as one for the struggle, and when diplomatic efforts failed she declared war against Russia, with results already known.

Whenever a nation strikes a blow for its own liberty it strikes a blow for universal liberty. When Japan broke the military and naval power of Russia and rendered it powerless to subjugate her own people, she also struck a blow for the liberation of the Russian people and other peoples. She struck down the iron rule of military power by which the rule of the Czar, the grand dukes, and the bureaucracy were made possible and perpetuated—a power which holding the Russian people in subjection has also ruled millions of other nationalities held under its bondage. That power broken to a large degree, the Russian people are demanding: first, a representative system of government; second, freedom of speech and of the press; third, separation of church and state. In connection with the item last named, press dispatches of the same date as the foregoing, report the attempted assassination of M. Pobiedonostseff, chief procurator of the holy synod and leader of the reactionary party in Russia. "He probably is more cordially hated by the liberals than any other man in the empire. He has opposed persistently all reform movements, and is one of the most outspoken and consistent advocates of arbitrary rule in all Russia." Other attempts and assassinations recent and remote are fresh in the public mind.

Russia, as a government, is a combination of military force and religious superstition, amalgamated for the purpose of controlling the physical and mental forces of her subjects—a tyranny complete in rigorousness and absolute in power.

Two forces have been at work in the world from the beginning; namely, good and evil. The good—divinity—has asserted truth and right and has opposed and has been opposed by evil. Good reduced to all other forms or names—justice, liberty, equality, etc., is one and the same; and its opposites

—injustice, inequality, oppression, tyranny, etc., are reducible to one concrete thing or term; namely, selfishness. These forces have been at work from the beginning, and the end is not yet. Evil, strong in its power to delude and mislead and enslave, conscienceless in its methods, shrinks from nothing, however cruel and merciless, to accomplish its purposes; hence the long periods of night and oppression and ignorance and suffering in human history. Good—truth, conscious of its power, conscious also of the temporary character of evil and of the permanency of righteousness, always strong and enduring as an eternal principle, with God behind it as a propelling force, continues the struggle unceasingly, and humanity moves upward to a higher level and a brighter day. Man, pressed to the lowest level of bondage, ignorance, and superstition, has rebounded from such degraded conditions. Periods of progress have been followed by periods of retrogression; but such backward steps have been but temporary. Divinity in the race has asserted itself and advanced progress has followed the periods of recession. So general have been such epochs in human history that they justify the claim for overruling providence in human affairs. The period of the Dark Ages in Europe was followed by a period of revival in arts, sciences, and learning, accompanied by a demand for religious and civil emancipation. These forces were at work in all the nations of modern Europe, evidencing the inspiration of a general spirit breathed upon humanity and carrying forward the race upward toward universal liberty. Millions of people in Europe, crowded as a population, hampered politically and economically, and to whom necessary freedom of action was impossible under repressive rule; were liberated therefrom by Providence by the discovery and settlement of the Western continent, where in America with her ample territory and freedom of opportunity, liberty was established as a prevailing and extending force in the world.

The American people, and all people who love liberty, have manifested an absorbing interest in the conflict between Russia and Japan, now largely transferred to internal Russia. Apparently pro-Japanese in sentiment, they have but manifested an interest in the liberation of the Russian people themselves. Every success won by Japan has been to them a success against oppression. Japan, herself, —modern Japan,—is a product of Western civilization. America, free by divine appointment and herself a missionary force with liberty enlightening the world, opened the empire of Japan to the trade and commerce and civilization of the world; and the empire of Japan has proceeded according to the processes and principles she has learned.

The progress already made by the Russian people since the war began is remarkable. Their spirit and temper, with the open criticism of the Czar and his

government, and the direct appeal to "the people" manifest their growing independence. Now that the weakness of the autocracy has been revealed the people are demanding correction of the evils of the present system of government. A short time ago an assembly of working men attempting to petition the Czar was shot down and dispersed by the military force; now representatives of the people assemble in defiance of threats by the police and proceed to formulate demands and to agree upon a plan of action. What the result will be past history teaches us; no monarch nor group of monarchs, no ruling classes will be able to stem the tide of public opinion, and history will repeat itself and a constitutional government finally be established.

As workers together for good we can not but be deeply interested in the struggles of other peoples for truth and liberty. They with their efforts form the great drama in which largely is revealed the reconciling forces of truth at war with evil. On one side are arrayed the forces and agencies that align themselves with justice, on the other those of injustice.

Liberty is a comprehensive term, embodying forces that work for complete results. When the American patriots laid the foundations of political liberty in establishing a constitutional government they built better and more comprehensively than they knew; they laid a foundation which, built upon, was designed to make the nation free politically, morally, and religiously. The work they did was fundamental; future generations were to develop to the highest degree possible the system to establish which they pledged their all, and in the face of opposing, menacing principles. Through human selfishness wrongs became incorporated into the body politic and slavery and other evils flourished, hence our system of government, adopting a series of compromises, finally reached the period when principle and policy were to be tested, and a new generation contended for the preservation of the government in harmony with its foundation principles, and slavery was abolished. Time has healed the nation's earlier wounds, but inevitable to progress, other evils have arisen or more strongly developed, demanding again that the people assert themselves to rebuke the spirit of privilege, ambition, commercialism, and graft which is rampant, and which seriously endangers the liberties of our own people.

It is unfortunate that evils flourish in the world; it is fortunate, however, that men and women have opportunity to assert themselves for right. They become strong in proportion as they see and as they act in the interests of liberty and truth; but such course of action often implies sacrifice and demands devotion of a kind that requires an eye single to the glory of God and the good of the race, which means a great deal. God has not limited the agency of man

to religious questions, but to all things pertaining to life. The struggle for power, for wealth, for social position, whether in Russia or in America, is the same, and is maintained on the same principles and by the same general methods. It reveals the same characteristics in men and women. Grand dukes and bureaucracies abroad have their counterparts in nominally free America where the general struggle for better conditions prevails. He who ordained religious liberty is also the author of civil and economic liberty, and we understand that he is interested in the development thereof to the fullest measure. He has declared himself plainly upon the public questions now agitating our own nation and other nations, hence in such declarations we have reason to hope that the outcome will be for good, by the final accomplishment of his purpose.

The Declaration of Independence and the establishment of constitutional government was, undoubtedly, for the benefit of the world entire, with a view to the preparation of the world for the coming of Christ and his universal reign of peace and freedom to all men. Whenever commotion appears among men politically, socially, economically, religiously, it is but a manifestation of disorder, requiring application of the prescribed remedy. Such are conditions at home and abroad; such are conditions which, with their remedies, we should study and comprehend. Modern revelation has specifically admonished us as a people to study and to comprehend the general and specific trend of human events, including all questions in which the welfare of the race is concerned. In proportion as we do comprehend conditions in the world, in the various phases of its activities, at home and abroad, we are prepared, if devoted to truth, to be "workers together with God" in the religious, political, economic, and social salvation of the race; in proportion as we neglect or fail to comprehend and to act, we are incompetent and disqualified. It is by an awakened conscience, coupled with an enlightened public spirit and sentiment, that good is fostered in the world—in church and in state; it is by ignorance, indifference, carelessness, perversity that misdirection or evil is permitted to hold sway.

Every generation has its lessons and its duties. "New occasions teach new duties." "Other men have labored, and we have entered into their labors." It is as essential that present conditions in the world be met by intelligent and courageous men and women as it was for past generations to measure up to the requirements of any public and private duties. Human life is a warfare in which no soldier honorably may retreat or seek discharge.

THE central portion of the state of Maine was shaken by an earthquake on the morning of July 15. No damage was done.

PRESIDENT JOSEPH SMITH EN ROUTE.

The HERALD readers will be pleased to hear from President Joseph Smith, who, accompanied by Sr. Smith and three children, left Lamoni, July 6, for an extended trip into the Northwest. Writing from Spokane, Washington, July 8, President Smith says:

We reached Bozeman on Saturday, the 8th. I spoke to the Saints in their hall on Sunday, the 9th, and at three and eight o'clock in a hall secured for the occasion. We stopped at Butte over night the 13th and came on to Deer Lodge on the 14th; spoke at night and the 15th the same; thence here by night train for Sunday, 16th. I also spoke at Bozeman Monday and Tuesday evenings, 10th and 11th. Have spoken here Sunday twice, morning and evening, and again last evening, and will speak again to-night.

The Spokane Review, of the 17th inst., contains a column and a quarter account of President Smith's Sunday sermons, including the epitome of faith, and an interview, in all of which a clear-cut distinction is made between the doctrines, practices, and public policies of the Reorganized Church and those of the Utah church. President Smith spoke plainly and clearly and we believe the cause will be considerably benefited both by his labors and this excellent report. His work will greatly help the cause in the Northwest and generally. The best wishes of Saints and friends accompany him and his family that the tour may be successful and pleasant.

NEWS FROM THE FIELD.

Bro. I. N. White, reporting for himself and Bro. Luff, writes encouragingly of conditions and prospects in the Missouri, Kansas, and Central and Southern Illinois Missions. He says: "I report eighty-nine baptisms for the quarter, by the missionaries, as we have not yet been able to get out our blanks for the districts for this quarter. I am encouraged over the prospect of having the greatest gathering into the church by baptism this year since I have been in charge of this field. We have made twenty-three new openings, and some of them are very promising; have organized one new branch at Shaw, Kansas, of nineteen members, mostly new baptisms. Bro. Lee Quick has been the principal worker in that region. They are asking for an organization in the Southern Missouri District, also in Ripley County, Missouri, in the extreme southeast part of the State, not in an organized district. I go to these points this month: both have a gathering of new members, late baptisms by Brn. J. T. Davis and A. M. Baker."

Bro. O. J. Hawn writes July 14: "I am holding tent-meetings at Richmondville, splendid interest, six have been baptized and there will be more Sunday. I never saw such a demand for the Book of Mormon; I am feeling good spiritually."

Bro. J. W. Wight reports eighty-five baptisms and ninety-eight confirmations for the past quarter in his field; this with not all reports in from the missionaries.

Bro. F. B. Farr wishes us to note that the newspaper clipping in his letter in *HERALD* for June 21, page 619, should be credited to the *Milwaukee Free Press*, September 5, 1903.

Recent advices concerning the proceedings of the late meeting of the Zionist movement state that the organization has concluded that Palestine is the proper locating point for the Jews and that the Zionists will work with the object of settling their brethren in the ancient home of their fathers. This is significant in connection with the offer of the British government to permit the Zionists to form organizations in Africa, and other movements looking toward the colonizing of Jews in other localities. There is a manifest destiny for the children of Israel; they are being led by Him who has promised to gather and to deliver Israel.

We have received copies of a pamphlet published at the Standard Publishing House, Richmond, Australia, called *Revival or Restoration: Which?* The subject, the Welsh revival, is indeed "treated from a unique standpoint" by Brn. Walter Haworth and Gomer Wells. Nothing is dogmatically asserted as to the divinity of the Welsh revival, but the aim has been to lead the reader in such a way that he will be able to answer for himself as to whether the revival is authorized of God or not. The latter-day work is introduced as one that is "time-tried," and evidence presented that God is in it. Six thousand copies were printed the first edition, and but for lack of means other thousands would be printed.

"ST. PETERSBURG, July 5.—During the last few weeks there has been a revival of Jew-baiting in various parts of Russia, and particularly in the western provinces bordering on Germany and Austria—that is, in those parts of the Russian empire which ought to be most accessible to Western culture and civilization.

"These anti-Semitic outbreaks have not received adequate attention in the newspaper press of Russia or of other countries. Laconic official reports issued in St. Petersburg and communicated by cable to other parts of the world have supplied merely the barest hint of ghastly horrors which would shock the conscience of the civilized world if they were fully known and understood.

"Since the Russian Easter—that is, the end of April, according to our calendar—there have been anti-Semitic riots in a score of Russian towns and in about fifty Russian villages. In the course of these riots more than five hundred Jews were killed and approximately ten thousand wounded. In addition to these casualties it has been ascertained that more than one thousand Jewish women were outraged.

"Several hundred houses belonging to Jews were

demolished and razed. Five hundred shops belonging to Jews were sacked, and one thousand dwellings inhabited by Jews were looted. These figures, however, terrible as is the tale they tell, do not convey an adequate impression of the horrors which were enacted by the bloodthirsty mobs of fanatical Jew-baiters."

The *Chicago Tribune* for July 10 has nearly four columns filled with items concerning the prevalence of graft in the United States. According to reports so far only six States stand clear: Georgia, Iowa, Maine, Massachusetts, Michigan, and North Carolina.

Six members of the Arkansas legislature have been indicted by a grand jury for giving and taking bribes. Four California legislators have been expelled from the senate for accepting bribes, one having been tried and sentenced to five years imprisonment, and others soon to be tried. One tax collector was sent to the penitentiary for ten years for stealing two hundred and fifty thousand dollars of the people's money. Connecticut is having trouble with officers of loan and realty companies. Indiana charges graft against bank officials. Kansas is investigating the work of her State treasurer. New Orleans police are charged with receiving large sums for protection of certain houses. In Maryland, so far as discovered, graft is confined to county officials. Minnesota has had no graft scandal since the conviction of Mayor Ames and the chief of police in Minneapolis. Missouri is troubled with grafters of various kinds, and some of Nebraska's postmasters are under charges, as well as a member of the legislature. New Jersey bridge-builders are charged with fraud; Ohio has but one case under investigation at present; and in New York the Equitable Society holds the center of the stage. Land frauds are being unearthed in Oregon; Pennsylvania is investigating county and municipal officials; and South Carolina has a committee at work on a number of charges. Tennessee convicted an undertaker of defrauding the county; Texas is investigating private car-lines and refrigerating concerns; Utah has lost about one hundred thousand dollars in bounty frauds, and two prominent officials are under arrest. Vermont finds a laxity of method and mismanagement on the part of two officials of the State asylum, but no evidence of graft; Virginia is investigating election frauds; and West Virginia's chief officials are involved. Twenty-one alleged grafters are indicted by a Wisconsin grand jury, and one ex-city inspector was sentenced, July 8, to eighteen months imprisonment for accepting fifteen hundred dollars to permit the erection of a building by a brewing company contrary to city law. So the covert wickedness of man is being exposed. Let the good work go on.

Original Articles

KNOWLEDGE THE KEY TO EVERY DOOR.

Marvelous events are on the very verge of these present times, as is fully attested in the Holy Scriptures, both ancient and modern. Great events in the world's history have always been forecast by the spirit of prophecy; but alas! the worldly-wise have failed to discern these wonderful things, to believe or understand the forecasts of divine light sent to men for their own good, and without which spiritual or temporal safety is impossible. In ignorance and blindness have men been overtaken, surprised, and snared, when a knowledge of the true meaning of scriptural forecasts and passing events would have meant to them safety, liberty, salvation, and happiness. Whereas a lack of proper understanding and sufficient knowledge has been the direct means of bondage, misery, and woe.

How oft in the footprints of the past has the story been repeated! How much shall we gain by their sad experience?

Few people would willingly bring upon themselves suffering and woe, which justice inflicts upon transgressors, if they really knew the sure results of a careless life. A sane man will not thrust his hand into a furnace, for he knows the consequences. A realizing knowledge of the dire results of a careless and sinful life is withheld from the disobedient, though they be told of it plainly. Not that God designed to withhold any good thing from his creatures, but ignorance and spiritual blindness are the natural and inevitable results of sin. Just as impossible for God himself to change that fact as to alter the truth that one and one are two.

The capacity for spiritual knowledge, (for knowledge of any truth,) develops with righteous, or even moral living, (for all good tends toward good,) and diminishes with an evil and degraded life. It can not be otherwise. Hence the key to knowledge and power—power to be saved, power to do good, power to live right, to die right, and power to take up an immortal body at the glorious resurrection morn—is to purify the life from every evil and labor to keep it pure, which is the whole duty of man.

Knowledge of the meaning of the events of this our present time, and the marvelous things which the very near future will reveal, is not in the possession of the world's people to-day; though they are as plainly written in the Holy Scriptures as the plain prophecies which the Jews misunderstood to their destruction. They lacked knowledge, which is the safeguard against every harm. "But we speak the wisdom of God in a mystery, even the hidden wisdom, . . . which none of the princes of this world knew; for had they known it, they would not have crucified the Lord of glory."—1 Corinthians 2:7, 8.

Paul spoke the hidden wisdom, hidden from evil-doers, and because they knew not they "crucified the Lord of glory." "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."—Saint John 17:3.

To know the Lord is to know his attributes, his purpose concerning us, the chief and important events which he has decreed upon the earth and what he wills we should do.

To know this will be to love him; to love him is to keep his commandments; which is life everlasting, the chief desire of every soul. By sober thought convinced of this truth, the hungry soul thirsting for righteousness will feel to say: Secure to me this knowledge though it be at the expense of every other possession.

But no one is able to impart this knowledge; even God himself will not do it independent of coöperation with the individual. Neither can a sufficient degree of understanding be obtained, even by the best of effort, in a day, nor in years. But as long as we find ourselves below the mark of perfection, some field of valuable knowledge lies unexplored before us; and "to him that continues to receive, more shall be given." And from whosoever continueth not to receive "shall be taken away even that which he hath."

None have any time to waste from a careful, consecrated life engaged in putting to practical use all the knowledge which we are in possession of, that more may be received. "Line upon line, precept upon precept, here a little and there a little," on toward perfection and happiness!

One of the most wonderful events recorded in sacred history was the sweeping of earth's multitudes from her face by the angry waters of the great flood. True, they were told, plainly, of the calamity to come, but because of corrupt lives could not believe or know the truth of Noah's warning. Had they known, they would have been prepared. The only possible way for that marvelous prophecy to enter their minds as truth would have been first to correct their evil lives. This they would not do, hence suffered temporally and spiritually. Repentance and purity of life would have led to a knowledge of the truth. No power could then hinder development of wisdom and understanding; which would lead to a complete salvation. The same is true of men in the glorious now. From the giving of Noah's warning, night followed day in the usual round, weeks crept to months, months rounded into years; yet all things appeared to men the same. How long must have been that one hundred and twenty years during which the simple faith of that ancient stalwart was subject to the scorn and jeers of mocking ignorance. But according to our faithful record, in the due time of the master mind, the mocking ceased, while vengeance spoke in mountain

billows, pressing the wicked and the scorner to the heights and peaks of wretched despair. As earth emerged from her typical baptism, the weeping boughs of forest-trees beheld a land cleansed from wickedness; and rejoiced to see all nature begin again to "walk in newness of life." But the awful forgetfulness and unbelief natural to humanity, is sadly again demonstrated, when at the coming of the Son of the Highest in humility, the very people who made loudest profession to know the will of God; who with pious exactness worshiped in their synagogues wearing a cloak of righteousness, were the very people proven to be most destitute of knowledge. They recognized not their Savior, and when they had succeeded in putting him to an open shame, he cried out before expiring; "Father, forgive them; for they know not what they do." And this awful crime committed by reason of what? Lack of knowledge.

Reader, if you are among the number who because of a desire for a better life, have repented, been led to the kingdom of God on earth, and have entered therein without guile, you know that similar conditions are upon us, conditions similar to those above named in which knowledge holds the key to the royal highway of safety, to salvation, while ignorance is the seal to a doom of fearful punishment, before its slumbering victims are aroused to the fact that it takes labor and sacrifice to procure anything of value.

Reader, if you are still out of the kingdom, have not yet joined the number who can be happy through adversity, who see glorious victory through the mists of every defeat, who are counted small among men, but who will gather all the power of vindicated truth in eternity, even God's elect; if you have not entered, and that through the door, permit us to testify to you in words of soberness, that the last dispensation of the gospel is being sounded to-day; and however much we would desire to the contrary, earth's days of peace and tranquility are numbered. The woe which is pronounced upon the wicked in the Holy Scriptures is soon to find its fulfillment. (See Jeremiah 46:28.) The present message and warning to the world is: The great climax of the ages is about to be enacted. But the willfully ignorant reject the message for lack of knowledge. Thus they bring the just indignation of God upon them, in the severe storm of calamities which are decreed upon the wicked in this generation; saith the warning voice which sounded to the world some seventy years since, and which is just as sure of its fulfillment, as other forecasts given at the same time have been fulfilled.

Just as sure as the hundred and twenty years' warning of Noah's time, or the word of God in any age, "As the days of Noe were, so shall also the coming of the Son of man be."—Matthew 24:37.

It is to be a parallel case. Christ's coming and the "days of Noe." Let us see; Noah had a special message: one of warning. There would then be a special message of warning through some one prior to the coming of the Son of man in his glory. That warning has been given—it is yet being sounded, and its voice is to-day penetrating many of the most remote places of earth, calling out with no uncertain sound the honest in heart, from Babylon. The nations as a whole are rejecting this message, as in Noe's day. "They were eating and drinking, marrying, and giving in marriage. . . . And knew not until the flood came and took them all away; so shall also the coming of the Son of man be."—Matthew 24:38, 39.

Formerly the steady march of Father Time continued for the space of one hundred and twenty years before the pent-up indignation of God burst upon them in its fury. At the giving to earth of the latter warning we need not expect the long-suffering of God to fill that length of time to its fullest measure; for the facilities for spreading the warning is many times increased above the ancient time. And the Lord has said, "I will hasten my work in its time." And again, "I will cut short my work in righteousness." A careful comparison of these and other prophetic statements, with passing events, should, it seems, convince the most skeptical that the great climax in the world's events is about to be enacted; and those who are found without knowledge of these things will be overtaken as by a thief in the night. (See Matthew 24:43.) With the light of spiritual understanding added to our natural intellect, by the magic but potent power of the Holy Spirit, the inspired writings of ancient worthies give as accurate knowledge of the future important events as the written programs to a prepared entertainment tell the audience what feature of the performance comes next. But should any possess the program slip who could not read, the plainness of the printed slip could give no understanding, be the natural power of intellect ever so great. In Time's great drama, none can possess the valued knowledge of the next act who have not learned to read the sentences formed from a spiritual alphabet. The program for this vast performance is plainly written to the world; but the keenest minds are unable to read its wonderful page, independent of the holy, silent, unseen Teacher, who comes only to the sincerely obedient to the requirements of right and truth. In haste will this holy Teacher forsake the temple defiled with willful sin, nor return again short of lowly repentance and earnest prayer.

The apostle to the Gentiles gives expression to the truth, that worldly wisdom avails but little when considering the things of God, when in his letter to the saints at Corinth he writes: "For ye see your calling, brethren, how that not many wise men after

the flesh, not many mighty, not many noble, are called: . . . And God hath chosen the weak things of the world to confound the things which are mighty."—1 Corinthians 1:26, 27. Also 1 Corinthians 2:7, 8: "But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory; which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory." Again, in the fourteenth verse we have the following: "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." Jesus adds testimony to this truth, that it is to the obedient and humble that God reveals himself, in Matthew 11:25. Thus the key of knowledge is given, which will open the door to every real blessing. When gospel teaching by the servants of God prevails upon man to lay aside his self-sufficiency and accept the truth "that the world by wisdom knew not God," he is then, and not till then, in a position to add to his store of learning such knowledge as will be the means of final salvation in the kingdom of our Lord, with free access to the fount of perpetual life. May we all strive to keep in possession the spirit of meekness and humility, coupled with purity of thought and action, without which our faulty understanding will lead us in perilous paths; but with which we shall be thoroughly equipped with a knowledge of things as they are; to do battle with every contest with evil. And righteousness and truth, with all her faithful supporters, can not fail of ultimate victory: At this closing epoch of the world's history, all who are thus fortified with an accurate knowledge of the perilous times which are so surely to soon transpire will feel no dismay, while the marvelous events in the bud of the present shall nourish our faith till the bloom of to-morrow.

JAMES YATES.

SEILING, Oklahoma, March 4, 1905.

WHO WILL ABIDE THE DAY?

When we look around us, and see the conditions that exist among the people of the world, and hear their sentiments expressed, how that the skeptical side of life seems to be growing, and the way the majority of men treat that which is presented them of a divine nature, it brings to mind the prophetic declarations of long ago; and we repeat the question asked by the Savior while on earth nineteen hundred years ago: "Nevertheless when the Son of man cometh, shall he find faith on the earth?"—Luke 18:8.

The inference that we draw from this is, that he will not find faith on the earth, at least among the greater number of its inhabitants. Worldly pleasure seems to be the spirit of the age; that which is of a light, giddy nature seems to be indulged in so freely

that people lose sight of futurity altogether, and they seem to voice the thought uttered by the prophet Nephi: "Yea, and there shall be many which shall say, eat, drink, and be merry, for to-morrow we die: and it shall be well with us."—Book of Mormon, p. 103. The thought here so long ago foretold seems to have its fulfillment in our day, as so many people seem to think that to gratify the lusts of the flesh is all that is required. The writer has often heard the expression, "Let's have a good time while we can, for when we die we'll be a long time dead"; and the hereafter does not seem to concern them in the least; they are "laboring for that which perisheth," "and shall receive the reward of unrighteousness, as they that count it pleasure to riot in the daytime." (2 Peter 2:13.)

Conditions are lamentable, but it has been so predicted, and we should begin to profit by the fulfillment of those prophetic utterances. Paul declares "that in the last days perilous times shall come." (2 Timothy 3:1.) So we might understand from his declaration that the last days were at hand when we see those things existing that he predicts.

Peter also declares "that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." (2 Peter 3:3, 4.) And when we find just such scoffers raising the objections that were so long ago foretold by the inspired apostle, it causes us to conclude that should the Son of man come at this time to earth, he would find "a faithless and perverse generation," those who have grown cold through the cares of this world, and many, it seems, "who are lovers of pleasure more than lovers of God."

The saloon or the ballroom seems to be the center of gravity, which draws from all directions; and even those who, under favorable conditions, would enjoy the communion of Saints are overpowered by their surroundings, fall in line with the larger crowds, and attend the ballroom, where all manner of evil is harbored; and in fine they imbibe of the same spirit until they lose sight of the gospel entirely. Well did the Master say in speaking of the signs of his second coming, "And because iniquity shall abound, the love of many shall wax cold."—Matthew 24:12.

Should we not begin to realize the fact that we are required to account to the great Judge? But it seems that blindness in part is happened unto the inhabitants of the earth, that they do not see or understand these things that are made so apparent that "every one of us shall give account of himself to God." (Romans 14:12.) But the objecter says, "You fellows have been preaching this doctrine now for some time, and we see no change. The sun rises every morning and sets at eventide, and the seasons of the year come and go in their order." "For this

they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water."—2 Peter 3:5.

Just think of Noah, a man of God, preaching repentance unto the world for a hundred and twenty years, telling them of the destruction that was coming upon the earth, and was only able to save his own household, after such a continued effort. The people no doubt were inclined to scoff at him and to have no faith in his message, yet it did not change the matter; for when the time was fulfilled the floods came and the inhabitants of the earth were destroyed. And the Lord likens his second coming unto those days: "But as the days of Noe were, so shall also the coming of the Son of man be. . . . they were eating and drinking, marrying and giving in marriage, . . . And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be."—Matthew 24: 37-39.

He will come in an hour that he is least expected: "Nevertheless when the Son of man cometh, shall he find faith on the earth?"

Paul says, "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ."—2 Thessalonians 1: 7, 8.

Who will abide the day?

J. E. VANDERWOOD.

PLEASANT GROVE, Utah, January 25, 1905.



IMMORTALITY.—WHAT IS IT?—WHEN ATTAINED?

Christ . . . hath abolished death, and hath brought life and immortality to light through the gospel.—2 Timothy 1:10.

The teachings of Christ and his inspired apostles, as recorded in the sacred Scriptures, will doubtless give us the nature and character of the life and immortality in store for those who will obtain the same by obedience to the gospel.

The following quotation, as found in the HERALD for April 13, 1904, page 352, is the expression of a quite prevalent idea entertained by many in regard to the hope of the Christian:

I do not understand that the dead are immovable—that annihilation comes to the dead—but rather that it is the change that ushers in the more glorious perspective; that ushers in the more glorious possibilities; that begins the new life, the greater grandeur, the greater beauty, the greater usefulness; death is the hope and the consolation of him who believes in the doctrine of the lowly Nazarene.—William P. Hepburn.

The writer of this communication does not accept the sentiments expressed by Mr. Hepburn. And further, we believe that some, even among Latter Day Saints, have brought with them into the church traditional ideas and theories on that subject, not in harmony with the word of God as given unto us, both in ancient and modern times, for our instruction.

We believe with Bishop Hilliard, that "every one should be willing to receive light and truth (even if

it is not in harmony with the traditions of the elders), until we receive a fullness of all truth, and are glorified in light and truth." (HERALD, June 18, 1902, page 601.)

We are expected to "grow in grace, and in the knowledge of our Lord and Savior Jesus Christ." Hence imperfection in that respect, while not desirable, does not necessarily bring condemnation. Until our understanding is enlightened, we may even sing with the mistaken poet:

"Beyond the bounds of time and space,
Look forward to the heavenly place,—
The saint's secure abode."

And yet we may not lose our salvation by so doing. Even so, we may have erroneous ideas as to the nature of the immortality revealed through the gospel, and as to when we will obtain it, and not lose our chances of obtaining it because of our erroneous views concerning it.

While the written word is accessible to all, and all should study it, yet it is probable that not any of us, with our present opportunities, will become perfect in knowledge and understanding on many subjects connected with the gospel and the work of God upon the earth, in this dispensation. But we should strive to apply our time and improve our opportunities to learn all the truth that we can, and unlearn as much as possible the errors we may have been taught through the traditions of our teachers, in the past, who may not have had the light and opportunities we now have, of learning of God and his word and work upon the earth.

God has means by which he intends to bring about a more perfect condition of knowledge and understanding than at present exists among his children in their scattered condition. In Doctrine and Covenants 92, God declared to the church:

Ye have sinned against me a very grievous sin, in that ye have not considered the great commandment in all things, that I have given you, concerning the building of mine house, for the preparation wherewith I design to prepare mine apostles to prune my vineyard for the last time, that I may bring to pass my strange act, that I may pour out my spirit upon all flesh. . . . Yea, verily I say unto you, I gave unto you a commandment, that ye should build an house, in the which house I design to endow those whom I have chosen with power from on high. (See also Doctrine and Covenants 87:3-5.)

In Doctrine and Covenants 85:36 God said:

Call your solemn assembly, as I have commanded you; . . . organize yourselves; prepare every needful thing, and establish a house, even a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of God.

In paragraph 21, same section, God commanded:

You shall teach one another the doctrine of the kingdom; teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that is expedient for you to understand.

Paragraph 39 to end of same section gives us in

detail the proceedings that shall be followed in the school of the prophets, and how members shall be received into the same, and that all the officers of the church, from high priest down to deacon, will be entitled to the privileges and benefits of the school of the prophets.

Evidently, then, from the foregoing we need not expect perfection in understanding and knowledge until the means provided of God for bringing about that condition are placed within our reach and we avail ourselves of the opportunity to obtain the benefits thereby intended. We therefore see the necessity of a temple being built in order that we may make progress along the lines indicated. (Malachi 3:1-4 and Doctrine and Covenants 83:1-6 will be interesting reading in this connection.)

Likely, then, under existing conditions, we will more or less err in judgment in regard to the subject of immortality, what it is, and when attained.

The lips of loved and dying ones may utter beautiful words, expressing a hope concerning their expectations of immediately after death entering into the full fruition of the immortal condition, or we may sing:

"The flowers bloom in paradise
Beyond that golden strand,
Where angels sing and saints rejoice,
A sacred, holy band. . . .

"The tears are wiped from every eye
And all their troubles gone;
No one shall weep, or mourn, or cry,
For now their victory's won,"

yet upon investigating the sacred records (Bible, Book of Mormon, and Doctrine and Covenants) we may not find a word to sustain the idea that at death we will enter that condition of immortality which is taught in the gospel of Christ.

The writer does not believe that death is the time we shall enter the condition of immortality, brought about by Christ through the gospel plan of redemption; but that the resurrection—the very opposite of death—is the event that will usher the Saints into the fair fields of immortal glory, in the celestial kingdom of God.

It is true that Paul said, that to depart and be with Christ would be better than to remain in this present condition surrounded with sin, sorrow, and troubles on every hand. (See Philippians 1:23.) But Paul did not expect his crown of righteousness, eternal life, and immortality until the time of the appearing of our Savior, at which time the resurrection of the Saints will take place:

Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day, and not me only, but unto all them also that love his appearing. —2 Timothy 4:8.

•For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then they who are alive,

shall be caught up together into the clouds with them who remain, to meet the Lord in the air; so shall we be ever with the Lord. —1 Thessalonians 4:16, 17, Inspired Translation.

That Paul's hope was not in death but in the resurrection, is clearly taught in 2 Corinthians 5:1-4, which we quote:

For we know that, if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is in heaven; if so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan being burdened; not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.

Doctrine and Covenants 90:5 teaches that "man is spirit"; also that "the elements are eternal, and spirit and element, inseparably connected, receiveth a fullness of joy; and when separated, man can not receive a fullness of joy." Our understanding of this declaration is that the spirit of man must have a body, a tabernacle composed of the elements—a physical body—and that the two must be inseparably connected; therefore man's body must be made immortal so that it can not die and again be separated from the spirit by death, in order that man may receive a fullness of joy.

The promise of God is, that if we will obey the commands of God, we will through the resurrection again receive our bodies made immortal, and then and only then, will we be in possession of the immortality promised, and which has been brought to light through the gospel. And only then will man be capable of receiving a fullness of joy in the celestial kingdom of God. Accepting this idea to be correct, it will give us the key to a proper understanding as to the absolute necessity of man being resurrected from the dead—redeemed from the grave—in order to obtain and enjoy the immortality taught in the word of God, as being the result of the redemption brought to pass through Christ's atonement.

Let us now see if the sacred records will bear us out in our position. Job taught the resurrection of the body, and that in his flesh he would see God:

For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me.—Job 19:25-27.

I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes.—Hosea 13:14.

Now, verily I say unto you, that through the redemption which is made for you, is brought to pass the resurrection from the dead. And the spirit and the body is the soul of man. And the resurrection from the dead is the redemption of the soul; and the redemption of the soul is through him who quickeneth all things, in whose bosom it is decreed, that the poor and the meek of the earth shall inherit it.—Doctrine and Covenants 85:4.

For, notwithstanding they [the righteous] die, they also shall

rise again a spiritual body; they who are of a celestial spirit shall receive the same body, which was a natural body: even ye shall receive your bodies, and your glory shall be that glory by which your bodies are quickened. Ye who are quickened by a portion of the celestial glory, shall then receive of the same, even a fullness.—Doctrine and Covenants 84:6.

After Adam and Eve were driven out of Eden because of transgression, God made known to them the plan of redemption, which caused them to rejoice in the hope that even though condemned to die they would again "see God in the flesh." (Genesis 4:1-12, Inspired Translation.)

For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures. . . . Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is Christ not raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. . . . Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. —1 Corinthians 15:3, 4, 12-26, 51-55.

Paul teaches that death is an enemy and shall be destroyed. Man will be redeemed from the power of death through the resurrection. Then this mortal shall have put on immortality, and death will have been swallowed up in victory. The victory will then have been won, and not when we die and go to paradise, as described by the poet above quoted:

It behoveth the great Creator that he suffereth himself to become subject unto man in the flesh that all men might become subject unto him. For as death has passed upon all men, to fulfill the merciful plan of the great creator, there must needs be a power of resurrection, and the resurrection must needs come unto man by reason of the fall; and the fall came by reason of transgression; and because man became fallen, they were cut off from the presence of the Lord; wherefore, it must needs be an infinite atonement; save it should be an infinite

atonement, this corruption could not put on incorruption. Wherefore, the first judgement which came upon man, must needs have remained to an endless duration. And if so, this flesh must have laid down to rot and crumble to its Mother Earth, to rise no more. O the wisdom of God! his mercy and grace! For behold, if this flesh should rise no more, our spirits must become subject to that angel who fell from before the presence of the eternal God, and became the devil, to rise no more. And our spirits must have become like unto him, and we became devils, angels to a devil, to be shut out from the presence of our God, and to remain with the father of lies, in misery, like unto himself. . . . O how great the goodness of our God, who prepareth a way for our escape from the grasp of this awful monster; yea, that monster, death and hell, which I call the death of the body, and also the death of the spirit. And because of the way of deliverance of our God, the Holy One of Israel, this death, of which I have spoken, which is the temporal, shall deliver up its dead: which death is the grave. And this death of which I have spoken, which is the spiritual death, shall deliver up its dead; which spiritual death is hell; wherefore, death and hell must deliver up their dead, and hell must deliver up its captive spirits, and the grave must deliver up its captive bodies, and the bodies and the spirits of men will be restored, one to the other; and it is by the power of the resurrection of the Holy One of Israel.—2 Nephi 6:2-4.

Now we see that Adam did fall by the partaking of the forbidden fruit, according to the word of God; and thus we see, that by his fall, all mankind became a lost and a fallen people. And now behold, I say unto you, that if it had been possible for Adam to have partaken of the fruit of the tree of life at that time, there would have been no death, and the world would have been void, making God a liar: for he said, If thou eat, thou shalt surely die. And we see that death comes upon mankind, yea, the death which has been spoken of by Amulek, which is the temporal death; nevertheless there was a space granted unto man, in which he might repent; therefore this life became a probationary state; a time to prepare to meet God; a time to prepare for that endless state, which has been spoken of by us, which is after the resurrection of the dead. Now if it had not been for the plan of redemption, which was laid from the foundation of the world, there could have been no resurrection of the dead; but there was a plan of redemption laid, which shall bring to pass the resurrection of the dead, of which has been spoken.—Alma 9:4, 5.

For O how beautiful upon the mountains are the feet of him that bringeth good tidings, that is the founder of peace; yea, even the Lord, who has redeemed his people; for were it not for the redemption which he hath made for his people, which was prepared from the foundation of the world; I say unto you, were it not for this, all mankind must have perished. But behold, the bands of death shall be broken, and the Son reigneth, and hath power over the dead; therefore, he bringeth to pass the resurrection of the dead. . . . And now if Christ had not come into the world, speaking of things to come, as though they had already come, there could have been no redemption. And if Christ had not risen from the dead, or have broken the bands of death, that the grave should have no victory, and that death should have no sting, there could have been no resurrection. But there is a resurrection, therefore the grave hath no victory, and the sting of death is swallowed up in Christ.—Mosiah 3:6-9.

Thus we find the testimony of the books are united in their teachings that a resurrection of the body is absolutely necessary that man may obtain immortality—the inseparable condition of spirit and element (the physical body)—in order to receive a

fullness of joy. In Doctrine and Covenants 45:2, the Lord in speaking to the elders says:

Wherefore hearken, and I will reason with you, and I will speak unto you and prophesy; as unto men in days of old; and I will show it plainly, as I showed it unto my disciples, as I stood before them in the flesh, and spake unto them, saying, as ye have asked me concerning the signs of my coming, in the day when I shall come in my glory in the clouds of heaven, to fulfill the promises that I have made unto your fathers; for as ye have looked upon the long absence of your spirits from your bodies to be a bondage, I will show unto you how the day of redemption shall come.

Here we learn that the apostles who were with Christ when he was on the earth looked upon the long absence of their spirits from their bodies—the condition caused by death—as a bondage; evidently then they considered it an undesirable condition to be in, and did not think that death was the entrance into the immortal condition that was brought to light through the gospel, and that at death the victory would be won.

In paragraphs 3, 4, 5, and 6, of section 45, Christ enumerates to his disciples the signs of the times down until the second coming of Christ, and then in paragraph 7 tells them:

Before the arm of the Lord shall fall, an angel shall sound his trumpet, and the saints that have slept, shall come forth to meet me in the cloud; wherefore if ye have slept in peace, blessed are you, for as you now behold me and know that I am, even so shall ye come unto me and your souls shall live, and your redemption shall be perfected.

This shows conclusively that by and through the resurrection their souls should live and their redemption be perfected.

The full import of the declaration, that their "souls shall live and their redemption be perfected," will be understood when we remember that the "spirit and the body is the soul of man," and that "the resurrection from the dead is the redemption of the soul; and the redemption of the soul is through him who quickeneth all things." (Doctrine and Covenants '85:4.) Thus we see that the resurrection, the reunion of spirit and body—the very opposite of death—is the entrance into the regions of immortal glory.

As a closing thought to this article we will give some extracts from the poems of David H. Smith wherein he, in most beautiful and truthful language, describes the parting of body and spirit at death, and their meeting again at the resurrection and entering into their immortal reunion to inherit the fullness of the celestial glory in the kingdom of God:

THE PARTING.

The day hath passed,—the fleeting day of life,—

In the dim, tranquil twilight at its close,
I stand upon the shore of a wide sea;
Whose unknown depths profound I soon must cross.

O thou frail envelope enfolding me,
Warm, palpitating wave of life, that soon

Shall break and be at rest, I give to thee
A fond farewell. . . .

 Soon shall I come
Again, to hail the rising from the tomb
In thine immortal beauty, youth, and bloom;
From sin, pain, death, for evermore set free.
And blessed shall our joyful meeting be,
When we again receive our unity.

THE MEETING.

Beneath the alter, where
The just are waiting for the Lord,
Long I have waited; . . .

In expectation of our coming forth,

The Lord has come; and we have seen his form
More glorious than a lightning-winged storm,—
As peaceful as a silent, sleeping lake,—
More full of power than the strong earthquake;
Holding this power in a soft repose.
Like depths of fragrance folded in a rose.
With him we have descended to the earth,
To join our bodies from the grave brought forth.

Never to drink the cup of death again.

Filled with the Spirit of the living God,
Made glorious and incorruptible,
Thus meet we once again my beautiful.
Awake, companion! I have come once more,
Even as I gave promise long before.

United now again! embrace most sweet,
When with inflowing of life's bounding wave
The waking body and its spirit meet,
To praise the Lord triumphant o'er the grave.
Fullness of joy the spirit can not reap,—
Matter alone can not be glorified,—
Holy communion these must therefore keep
E'er in celestial fullness they abide.

JOSEPH FLORY.

HANFORD, California.

THE JEWS.

It was Shylock who said: "Hath not a Jew eyes? hath not a Jew hands, organs, dimensions, senses, affections, passions? fed with the same food, hurt with the same weapons, subject to the same diseases, healed by the same means, warmed and cooled by the same winter and summer, as a Christian is?" The query is three hundred years old, and the answer, till recently, has been in the negative; but I intend to show that a brighter day has dawned for this unfortunate and despised race. That they were responsible for the tragedy of Calvary, none should deny; and, as the result of their rejection of Jesus Christ, they were scattered and, it seems, cursed. Surely, had they received their Messiah, some of the blackest, cruelest pages of history would not be written. They hated and persecuted the early Christians,

and when the tables were turned, the Christians (be it said to their shame) hated and persecuted them. The black hand of bigotry strangled the voice, "Thou shalt love thy neighbor as thyself." We must no longer lay the deed of his ancestors against the Jew and his descendants down to the sixtieth generation.

That the Jewish race has been "a hiss and by-word" among all nations, is the result of their own folly; it is simply cause and effect. The peculiar phases of this epoch in their history we can not examine here: it is the present and future that concern us most. Suffice to say—wherever they went, in Europe, Asia, or Africa, they were treated worse than dogs. History contains a bloody page. Every land of boasted freedom (except the United States) must blush when it thinks of the Jews. England would fain draw the curtain of forgetfulness over the reign of King Edward I, who was unmercifully severe upon this afflicted people; for after confiscating their property, he expelled them from his kingdom,—about sixteen thousand, five hundred and eleven—in the year 1290.

Nor can France boast, for under the reign of her bold, fair, and tall kings, and also Louis IX, the blood of the descendants of Abraham flowed like water. The sufferings of the Jews in Spain from the crusaders were probably greater than in any other part of Europe. Here they were accused of poisoning the rivers and wells, and fifteen thousand were in consequence put to death. Under a similar charge twelve thousand were killed at Mentz, Germany. Holland, the home of the persecuted, held out her hand only to withdraw it in their hour of need. In Poland they enjoyed greater privileges than was ever allotted them in any of the European states.

Pagan and Pope, Mohammedans and Christians, though disagreeing in everything else, have clasped hands in their vain attempt to crush out this fugitive and wretched race. They are a living and perpetual miracle; a standing rebuke to the infidel, and a powerful vindication of prophetic language, and in the great drama that has been before the minds of the world these six thousand years, the Jew is to play another part, mightier than the exodus from Egypt, sublimer than the scene at Sinai. "Israel shall be saved."

The following from Zechariah 2:1-4:

I lifted up mine eyes again, and looked, and behold a man with a measuring line in his hand. Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof. And, behold, the angel that talked with me went forth, and another angel went out to meet him, and said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein.

Joseph Smith wrote in his history (*Times and Seasons*, vol. 3, p. 729), that the angel Moroni

appeared to him, September 21, 1823, and among other quotations he gave the eleventh chapter of Isaiah, saying it was about to be fulfilled. Verse 12 reads that the Lord "shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth."

In the Book of Mormon (first published in 1830, copies of first edition found in large public libraries), 2 Nephi, chapter 12, is found the following statement:

After the book [Book of Mormon] of which I have spoken shall come forth, . . . the Jews which are scattered, also shall begin to believe in Christ: and they shall begin to gather in upon the face of the land.

Paul refers to Israel in Romans 11:25:

For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fullness of the Gentiles be come in.

While Luke 21:24 most emphatically states that the Jews "shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."

And to the foregoing I wish to add the following, from a revelation to Joseph Smith, March, 1831, Doctrine and Covenants, 45:4:

When the time of the Gentiles is come in, a light shall break forth among them that sit in darkness, and it shall be the fullness of my gospel; . . . in that generation shall the times of the Gentiles be fulfilled.

We must remember: 1. That it would be an outrage on simplicity, and a wresting of the Scriptures to our own destruction, to spiritualize these plain teachings. 2. That the Jews and Jerusalem are meant. 3. That they are to be scattered to "the four corners of the earth." 4. That when "the times of the Gentiles be fulfilled," they are to be gathered to their own land, Jerusalem. 5. That in 1823 Joseph Smith announced that the time was near at hand, reiterated it in 1830, and in 1831 stated that the times of the Gentiles had come in. 6. That the following extracts prove that Mr. Smith prophesied the truth concerning the Jews; that they are fulfilling the prophecies and vindicating the angel's message in the latter days:

At Andover, in 1843, M. A. Beck published a History of the Jews. Preface, page 7:

The following pages will show, in a succinct and popular epitome of their history, what God has done to them in his vindicating justice, and what he is beginning to do to them, in turning the hearts of foes and friends toward them, to do them good IN THE LATTER DAYS.

This book being published in 1843, twenty years after the angel quoted Isaiah, the following, page 285, is significant:

Of late years, there has been a very remarkable confluence of the Jews towards Palestine. . . . But ever since 1832, when Mehemet Ali took possession of Syria, there has been a remarkable flocking of the Jews to Palestine. The precise

number of them at present [1842] in the Holy Land is estimated to amount to about forty thousand. . . . In Jerusalem, which contains six synagogues, there are said to be about ten thousand.

On page 288, the author says:

As many contradictory accounts have been published of the number of Jews resident in Jerusalem, I have used every means of procuring correct information on this subject . . . at the lowest calculation it amounted to the number I have stated. The period is not very distant when the Turkish law permitted no more than three hundred Jews to reside within the walls.

Comments on such emphatic statements would be superfluous.

In the late forties, Hollis Read, A. M., wrote a book, *The Hand of God in History*, which was published by Robins & Company, Hartford, 1855. Chapter 19 is devoted to the Jews, and from it I quote:

But a brighter day is dawning. The page of Providence is at this moment sublimely interesting in reference to the seed of Abraham. Every year brightens the signs that the time to favor Zion is near. The Spirit of God is moving on the face of her dark waters. An angel of mercy is seen walking on the troubled sea of Israel's afflictions, saying, "Peace, be still." . . . There is much at present in their civil condition, that indicates the returning favor of Heaven. Nothing decisive or permanent was done to remove the disabilities of the Jews till the beginning of the present century. . . . In England, a single ray of light darted above their horizon, but was soon extinguished. An act passed in Parliament, (1753,) in favor of Jewish emancipation, but was repealed the next year; and not till the year 1830, was the question renewed, and then only to be lost. Yet in the same year a bill in their favor was carried in France. . . . The late Prussian ambassador at the court of Rome, declared that, "throughout the vast dominions of Germany and Poland, there is a general movement of inquiry, and a longing expectation abroad, that something will take place to restore them to the land of their fathers." Reverend Mr. Grimshawe says, "A vast number of Jews are preparing to emigrate from Germany and Poland to settle in Palestine; while throughout the whole of Europe and Asia, a general expectation is rising among them that the time of their deliverance is drawing near." . . . The very valuable testimony of the Reverend Mr. Bellson . . . "I am more than ever," says he, "impressed, that the Jews are hastening to a great crisis. It must be evident to any common observer, there is a great movement among them. This wonderful people, who for eighteen hundred years remained unaltered, have undergone a marvelous revolution within the last forty years, especially within the last twenty. They are in a transition state. Thousands convicted of the hollowness and rottenness of Rabbinism, and, therefore, thrown it off, feel a vacuum in their souls, which Christian truth alone can fill." . . . We can not but regard the Jews as on the eve—yea, in the midst of some mighty movement. There is, on their part, a singular preparedness for some great change. They are in a transition state—now being schooled in every nation on the face of the earth, and in every branch of practical, profound, and useful learning, and in the various functions of office—prepared in lessons of rich and varied wisdom and experience, to construct a more perfect civil and church polity than the world has yet seen.

But we must not lose sight of the fact that the heart of modern Pharaoh is still hard, and to-day, nearly everywhere, the foot of tyranny is on the neck of the Jew; and notwithstanding the nations permit them to live, they are a despised race, and

the only solution to this mighty problem is, Palestine for the Jews!

It is true that a wave of sentiment in favor of this people swept over the civilized earth in the latter half of the nineteenth century, and the Jews were elevated above the level of the horse; but even now they are brutally treated in certain countries, and life in Eastern Europe is becoming more unbearable for them. Of the eleven million Jews in the world, two thirds of this number live in Russia, Austria, and Roumania, and here they are treated like dogs. It was only fourteen years ago that imperial edicts were issued throughout Russia, forbidding them to hold lands, and excluding them from certain cities, and, in 1891, persecutions were received to the extent that valuable property was destroyed, many Jews imprisoned, and famine stared them in the face. It was Baron Hirsche who, at this time, offered fifteen million dollars toward a fund for establishing in Syria and other places colonies for the Jews expelled from Russia.

It is because of this brutal treatment that they flee to the land of the West, or as Isaiah puts it, "The land shadowing with wings." (Isaiah 18.) And, though they are honest, peaceable, and industrious, they are not wanted here. The cities of the United States are overcrowded with this people. They are seldom found in poorhouses, yet they constitute a large population of the slum districts. The United States has over a million of this race, but they are peculiar. Not affiliating with the Gentiles, they are and will remain—Jews. An unsuccessful attempt to establish colonies in Canada and South America was made. England is crying out, "England for the English!" and the poor Jew receives the weight of the blow.

The restoration of Palestine to the Jews is born of a living need. The leaven was working in the day of Napoleon, for he tried to form colonies in the Holy Land. And even one of England's clever writers, Marian Evans, advances this thought in her last work, *Daniel Deronda*. I am of the opinion, however, that the Book of Mormon furnished her the inspiration, as she refers to this book.

Surely the Lord is moving upon his elect people. In recent years, societies called "Lovers of Zion" have been formed, and their main object is, "To promote and encourage the colonization of Palestine and the acquisition of a legally secured home for Jewish people in Palestine."—*The American Jewish Year Book*, 1901, page 181. The Z. B. T. Fraternity was founded December 29, 1898, for like purpose. Its members are men of affluence, nearly all graduates of colleges.

Zionism is the essence of Judaism. As is to be expected, thousands of Jews (mostly of this country) oppose this scheme. Opposition has been felt in every great good, and this opposing factor is but an

impetus to the other class, who are in the majority. The real Jew prays three times a day for the building of the temple, and his heart yearns to behold the land of his fathers. Within ten years, a powerful movement, called the Zionistic Congress, has been inaugurated by such well-known men as Herzl, Nordau, Zangwill, Montefiore, Gottheil, and a score of like repute. These men are earnest; they mean business.

It is true that the nations are jealously watching Palestine, fearing that the golden apple may fall into the hand of some one power; but this apprehension may be effectively swept away by allowing so inoffensive a people as the Jews to establish a neutral power of arbitration and preserve the open door in Palestine. The opening of Asia is gradually bringing Palestine to the attention of the world. Already the puff of the engine is heard in her land; and where steam enters, rapid advancement is assured.

The following from the New York *Evening Post*, May 22, 1901, is quite to the point:

In Jerusalem there are now electric lights, telephones, phonographs, sanitary plumbing, modern stores, houses built with "a. m. i." and in short, most of the comforts of civilized life.

This gathering of the Jews to their native home is not the dream of the idealist, but an absolute fact. Intelligent men can not afford to close their eyes to that which is transpiring right under their noses. If individuals will not read the signs of the time, no one is to blame but themselves.

The *Christian Herald* of September 8, 1897, has this:

The restoration of the Jews to their own land was one of the signs by which we were to recognize the days of the closing dispensation.

And the same paper, September 1, 1897, records the following statement of Reverend Selah Merrill, D. D., LL. D., long United States consul in Jerusalem:

Travelers estimated that there is at the present time a larger Jewish population in Jerusalem than at any period since the Moslem conquest, and their number is constantly increasing by immigration.

To the reader I submit this sketch. The subject is worthy the study of any man, treating as it does on the fulfillment of prophetic words. We know "Israel shall be saved" "for the mouth of the Lord hath spoken it."

RALPH W. FARRELL.

WEST SULLIVAN, Maine.

Selected Articles

CITIZENS TO BLAME FOR BAD GOVERNMENT.

The people of any land can overthrow civil evils whenever they want to, and can have a government as good as they themselves make it or as bad as they suffer it to become. There is hardly a community in the United States where the law-abiding people are

not in the majority. They are usually quiet, however, while the other side are so vociferous as to deceive some into the idea they are stronger than they are, but they do not count for much against the united efforts of the law-abiding. They are always active, though, and the average citizen becomes active only occasionally.

The power of corruptionists is obtained through the indifference of good citizens. Bad citizens are united; good citizens are divided—that is the trouble. If good citizens could be induced to join hands in patriotic endeavor the bad would be shorn of their strength and be powerless to accomplish anything. Lawbreakers are always organized, and work while good people sleep; but once the latter are aroused they are invincible.

The government of the nation, state, and city rests upon the active morality of the average individual. In proportion as that morality is strong the government is good; when the average morality is low the government must be inferior. When good citizens attend to their civic duties their civic energy is represented in good officials; when they are careless their slothfulness is represented by corrupt officials. The character of the government depends entirely upon the will of the majority, and no government is better than a majority of its voters. If each individual were to attend to public affairs every good official would have behind him the aggressive morality of his constituents, which would confront every bad official and say to him, "No farther shalt thou go." Lawbreakers do not care for laws so long as they control officials and politics. They do not know good from bad; all they know is politics. When they are taught everywhere that lawlessness is bad politics the question of good government will be near solution. The people can teach them that.

To arouse the people and make them exercise their civil duties is a matter of supreme importance. In a monarchical form of government all authority is in the crown and delegated to those beneath. Civic indifference there is not fraught with such grave consequences. In a republic like ours each individual is a constituent part of sovereignty; each man is one seventy-five millionth of a sovereign on the throne of American manhood. This may seem small, but it marks the distinction between the citizen and the subject. Some may think if the government were left entirely to you public evils could not exist. But you have a portion of the responsibility now. If you are unfaithful with part would you be more faithful with all? He that is unfaithful with a portion can not be trusted with the whole. If each citizen were to leave the remedying of public wrongs to some one else nothing would be accomplished.

The state protects the citizen and the citizen must protect the state politically as well as financially, and his civic duties are as morally binding as his taxes.

If each man were to think that he is only one among many and that it is unnecessary for him to pay taxes because there will be plenty without him, the state would be bankrupt if it could not enforce payment. If every man were to reason that among so many his influence for good is not needed, then the state would be bankrupt politically and we would have a government of the few rich enough to buy official favors.

There is sometimes too much of a disposition on the part of some to allow others to do the face-sweating in civic affairs while they do the bread-eating. Our government in theory gives more rights than any other, but some think so little of their obligations to the general welfare that they are often indifferent to being robbed as long as they do not feel the effects directly and are among the many.

There is a constant conflict between law and lawlessness, right and wrong, evil and good, in every sphere of life. The wrong must always be fought against; the ideal of good must be fought for. The bad thrives of its own accord and feeds on its own wickedness. The useful grain must be sown and cared for else the weeds will choke it out, while the thistle, scattered by chance and cared for by accident, will flourish anywhere. So the good in government does not exist by accident, but must be nurtured by good citizens, who must likewise contend actively against the vices that creep into government. It is one thing to be against wrong; it is quite another thing to fight wrong. One is a non-combatant that never won a cause, the other a soldier in the fight. Good citizens need to become more aggressive. The man that is afraid to show his colors and stand in the open against evils is of little benefit to good government.

The country needs soldiers of peace as well as soldiers of war. Monroe doctrine proclaimed the doctrine of America for Americans. The Missouri doctrine inverts that phrase and applies it both ways. Americans for America is the slogan that needs to be sounded now. Our ascendancy upon this hemisphere is assured. No nation would dare seriously to dispute it. America for Americans is an accomplished fact. Here between the two great oceans, on the soil consecrated to the principles of liberty and self-government, we are the dominant power. Among the nations none are so great that we need fear them and none so mighty that we need cower at their feet.

America is for Americans; now let Americans be for America. The greatness of a nation is not in mere acreage of territory nor in the strength of its battleships alone, but in the purity of its ideals, the strength of its ideas, and in the intensity of its devotion to those principles which make for justice and liberty throughout the world. In vain do we build ships of war, fortify our coasts, and man our guns if

we bring not into every rampart and turret the ideas and ideals that make the men behind the guns.—Joseph W. Folk, in *Chicago Tribune*, Sunday, July 9, 1905.

Mothers' Home Column

EDITED BY FRANCES.

The Gospel of Brotherhood.

I come to preach on the text of love
From the gospel of brotherhood,
To help if I may in finding a way
That leads to the higher good;
To picture the light that is shining bright
On the future's upturned face;
And to whisper a hope whose breadth and scope
Is as wide as the human race.

It is this: the hour is almost here
When the races shall rise as one,
And shall all join hands from the thousand lands
That are kissed by a common sun;
When the cannon's roar shall be heard no more
And the war-flags shall be furled;
When the lily-white banner of peace shall float
O'er a union of all the world.

There are glimpses of glory in paradise,
But they all are not so bright
As our own dear earth will be, if we
Can open the reign of right;
If we, as brothers, will love each other,
And work as best we can
In the glorious labor of lifting our neighbor
And helping our fellow man.

—J. A. Edgerton, in *Practical Ideals*.

The Day is Done.

The day is done! the day is done!
The echo answers to the sunset gun!
Good night, dear Sun! Good night, dear Sun!
The fleeting glory fades from out the sky:
Old day, good-bye; sweet day, good-bye.
The stars come out and greet us one by one!

The day is done, the day is done!
Another weary tale of work is spun:
The day is done, the day is done,
Its cares and labors may be laid away:
Good-bye, old day; good-bye, fond day;
The stars come out, and rest at last is won!

—Nathan Haskell Dole.

Our Blessed Old People.

There is nothing so beautiful or charming in the world as an old lady who has passed through the cleansing fires of sorrow and suffering and the furnace of a wide experience safely into a serene and peaceful existence, whereon she sits a queen, crowned with the dawn of immortality and the sunset hues of a fading earth still wrapped around her feet!

"All life is but a step towards peace; sometimes when men and women live to be very old, peace begins for them before they have crossed the threshold. To others it comes later, but to all good women and men it comes at last."

Some one once wrote a treatise on "Growing old gracefully," and rightly remarked that the whole secret of such growth lay in the cultivation of the sweet, unselfish spirit which makes living for others the great principle of life. And "others"

comprise not only the members of her own family and immediate relatives, but the outside world and her neighbors.

True love does not narrow but widens one's sympathies, and the woman who knows how to love one well, will know also how to love others.

The graceful old age will not be for ever occupied with its own weaknesses and ailments, but will rather strive to forget them in the feelings and happiness of those around her; she will have—

“A heart at leisure from itself,
To soothe and sympathize.”

That graceful old age will not be for ever lamenting the times which have passed away, but will find something good, something to be praised in both past, present, and future.

There is something unutterably sweet and ennobling in the very presence of an old lady that inspires hope and courage in the young, and veneration and respect in the middle-aged, and no house seems to be completely a home without the refining presence and cherished companionship of an old lady within its walls.

Is she not the nice old lady, whose furrowed face is full of sympathy and whose welcome is as cheery as a spring morning, the very embodiment of all that is sacred, pure and good in Nature? The young delight to minister to her simple wants and to open out their inmost hearts to her, to look up to her as the most precious thing Heaven has made. “Blessing she is; God made her so.” Is she not a true queen whose crown is in her heart? Who so helpful and comforting as an old lady in the house of sickness? Whose hand so ready and willing to aid, whose voice so full of love and tenderness, whose prayers so deep and earnest for those who mourn? Is it not the dear, loving old lady's, who knows no self, who has outlived all selfishness, who has bravely battled through seas of sorrow of her own and gained that beautiful peace of mind which passeth the world's understanding?

“Unspoken homilies of peace
Her daily life is preaching,
The still refreshment of the dew
Is her unconscious teaching.

“And never tenderer hand than hers
Unknits the brow of ailing,
Her garments in the sick man's ear
Have music in their trailing.”

Cicero says in his essay on “Old age” that those indeed who have no internal resource of happiness will find themselves uneasy in every stage of human life, but that a long life marked with an uninterrupted series of laudable and beneficent actions affords a perpetual source of the sweetest and most exquisite satisfaction.

The learned leisure of a good old age is a state of mind to be envied. He also remarks: “I am equally pleased when I observe the phlegm of age somewhat enlivened with the vivacity of youth, and whoever unites these two qualities in his character may bear, indeed, the marks of years in his body, but will never discover the same traces in his mind.” The “graceful” old lady will always have, more or less, this useful vivacity, blended with the gravity of age.

Her sick-bed will be all sunshine and watchful love. To the very end she will be the center of active benevolence and kind thought for those around her. She will sing, as she has sung all her life, “songs without words,” which God and the good angels have loved to teach her, and such as the deeper instincts of humanity can understand, and choral anthems of Christ's redeemed can harmonize with. Death will not come to her as a king of terrors but as a beautiful sleep. “For so He giveth his beloved sleep!”

The voice of her life, which ever seemed to say in joy or sorrow, “Thy will, not mine, be done,” will still speak to us “down

the ringing grooves of change.” And we, “her children, shall rise up and call her blessed.”

She leans from out our clinging arms
To rest herself in thine,
Alone to thee, dear Lord, can we
Our best beloved resign.

Oh, less for her than for ourselves
We bow our heads and pray
Her setting star like Bethlehem's
To Thee shall point the way.

—Great Thoughts.

June 8, 1905.

Dear Sister Frances: Once more I will try to write a few words to our long-loved little Column.

I have been thinking this morning about the way a great many people make what I feel sure is a mistake by contending that they are so tender-hearted, and love their children so much that they can not punish them even when they know it would be best for the child. I do not believe it is love they feel; it is weakness in my opinion, and I will try to give some reasons for so believing.

No one will say they love their children more than God loves his children yet God has fixed laws, within the comprehension of our minds, and the least overstepping of those laws brings its punishment sooner or later according to his just and all-wise plan.

For instance: If you deliberately and knowingly step into the fire, the law of Nature follows with a swift and sure punishment; you will be burned for violation of a law which you knew was an unailing one, for God has made no provision for your escape in such a case; yet no one thinks it is any sign that he does not love you. He made the law and gave you intelligence so you understood that law. His plan was just and wise. Now is it not plain that if, when he saw you defying the law he had made, and knew you understood, he had caused the fire to lose its power to burn, would it not have shown weakness and a going back on his law, rather than great love for you? But such things do not happen, for God with wisdom and foresight knows that he would be under the continual necessity of laying aside his law or else that we must eventually learn obedience by the things we suffer, and that the lesson is harder the longer put off.

Now mothers, and fathers too, why can not we pull the thick scales from our eyes and see that the same is true of ourselves and our children? Do not make a law for your children till you have considered it well, then make sure they understand exactly what you mean so there may be no excuse for disobedience; and then if you would be just and hold the respect of your children, keep your word.

And, parents, we must make laws for our little kingdoms. The future citizens of a great republic must commence in the home to learn to be subject to the powers that be, else we will have anarchists and the like instead of the happy people we love to look forward to.

By subjects, I do not mean abject slaves. Our children are reasonable little beings and will be much more cheerful in the performance of their tasks if they are given a reasonable “why.” They like to feel that they are a necessary part of the home and are partly responsible for its being a pleasant, happy place. And I do not mean by “keeping our word,” that we should be harsh, and tyrannical, and overbearing. These things make enemies of parents and children; for a harsh, overbearing parent loves himself instead of the welfare of his children and is not so anxious that his children learn their place and keep it as he is that his will be gratified; and a child is not slow to find this out and loses his respect for parental authority through the parent's selfishness and lack of self-control.

As I said before, we must make laws though and stand by them that we may help the child and save ourselves and him anguish in later years.

When a child understands what you say well enough to disobey, he can be taught to obey, and it is our business to do it. Do not imagine that he is "too little" and so let him go, thinking when he is older you can easily teach him. Now is the time to train his will, for the child who is allowed his own sweet will for a few years grows to consider himself first and last in everything and has little regard for the rights and feelings of others or of his own duties and responsibilities in the great world in which he is placed.

To illustrate I will tell you a short story and then close this already long letter. An only child was puny and sickly and his parents, fearful lest they lose him, allowed him his own way in everything. As the years passed he continued to be the only child. Gradually health and strength became his and his parents commenced to feel the strength of the will he had been allowed to humor in childhood days. What they could have trained in right avenues then was past their power now. He took the horses and went whither and when he listed regardless of the fact that both he and they were sorely needed in the field, and did whatever pleased his fancy regardless of any one; spent his father's money recklessly; married and trampled on his wife's rights till she rebelled and left him to tread the broad path to destruction down which he is going with the wine-bottle, cigars, and kindred evils as companions. He was intelligent, had good parents, and many other advantages which others lack, but the failure of his parents to restrain ruined him.

Let us work with a will and ask God for wisdom that none of these evil things come upon our little ones. MIGNON.

Sunday-School Department

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

"Sometimes a light surprises

The Christian while he sings;

It is the Lord, who rises

With healing in his wings:

When comforts are declining,

He grants the soul again

A season of clear shining,

To cheer it after rain."

—William Cowper.

"MORE and more, each day, each year, I see the necessity of labor in behalf of the young and feel that the most effectual means to that end is the labor with the parents."—M. Walker.

OUR first assistant superintendent, Bro. J. A. Gunsolley, will attend the reunions in Ohio in August, in interest of the Sunday-school and religio work. We bespeak for him and the work abundant opportunity and success. We hope the reunions may be well attended that the work may be far reaching in its results.

The Jubilee Fund.

There is an effort being made this year to bring our jubilee fund, as Sr. Walker has been pleased to call the Christmas offering for this year, the seventy-fifth anniversary of the organization of the church, up to the splendid sum of seven thousand dollars. This can be done quite easily if all the Sunday-school officers or teachers will aid in the work. It seems almost

unnecessary to say that this sum is needed by the Bishop for the missionary-work of the church and can be well used by him therein.

Further than the necessity for the money, there is a greater and better object in view, viz: to teach the children to do and to love to do for the good of the church-work. Do not you know that if many of us older ones had had such opportunity or training in our childhood it would not be so hard for us to do our duties now in such matters? This habit of giving to a worthy cause is one we should early form. And we know of no better way to instill the principle into the mind and soul of the child than to teach and encourage him to save his little mite and give it to the jubilee offering for the use of God's church.

Seven thousand dollars may seem like a very high mark to aim at, but when we consider that nearly three thousand dollars was raised last year and no especial effort made, and I think much less than half the schools heard from at all, it would seem quite within our reach. This year we should be pleased to have every local superintendent in the church take the matter up and try to encourage each scholar to make a start and earn or save some money for his offering. And when we say, "every superintendent in the church," we mean that each one, whether in a large or a small school, take the work in hand and push it. There are many who can and would gladly respond if they were only told about it and given a way to get the money to the Bishop. Yes, and kept reminded of it at times from now till the close of the year. It is a fact that much money never finds its way to the Bishop that would be sent were it not for the item of sending it. Each little amount seems so very little to the one giving it that they think it not worth sending. To overcome this let each school or teacher adopt some system of collecting the money, keeping accurate record of givers and amounts, and send it in at the proper time. Teachers and officers can occasionally mention the matter and encourage the children to love to do well in that line. They can gather in many a dime or dollar that might otherwise be spent uselessly. And many of these littles soon count up into a large sum.

Various plans are given in the *Hope* from time to time by which children may earn their offerings. Parents or others can teach the children to save and properly use all that they earn, not to waste it. If we had one half of what is wasted by the children of the church and schools in the year, I am very certain it would far exceed the amount for which we are aiming this year. Will not you help us to turn this money into the proper channel? You can do it. We can not see the children, and they will not think of it unless you remind them or tell them. Your help, however small, will be appreciated. You will be helping in a very worthy cause and blessing the child at the same time. Let us work together to make this jubilee offering what we have set out to make it,—a complete success, a material help to the church, a certain blessing to the givers.

THE GENERAL SUPERINTENDENT.

What Constitutes a Sunday-School.—No. 2.

THE SONG-SERVICE.

There is nothing that will serve a better purpose in quieting a congregation and fitting their minds for the service to follow than a good song-service. Three or four or more hymns or songs just before the opening proper of the school will have a very desirable influence upon the school.

WHAT WILL IT DO?

It will assure order and attention instead of turmoil. It will draw the minds of the scholars away from things of life to the service of the hour. It will often make you forget your aches and pains if you have them. It removes the cares and troubles for the time being. It focuses all the minds of the school to the one thing,—the service. It puts us in a more spiritual frame of mind, and we are all better fitted for our work.

KIND OF MUSIC.

Much depends upon the class of music you select. Not all good church hymns are fit for the Sunday-school. They are too heavy, too solemn, or otherwise inappropriate to the occasion. There is such a thing as the fitness of music. A national air is all right at a Fourth of July celebration, a funeral-dirge at a funeral, or a comic song at some entertainment; but all would be manifestly out of place at the Sunday-school or the regular church service. Why? You can readily see that they would be entirely inappropriate to the occasion. And as one of the main objects of singing is to fit the mind for what is to follow, anything that would not properly fit the mind for the occasion would be out of order.

We are always singing in the presence of and for the benefit of children. The song should be within their comprehension. It must produce the feeling of love, happiness, and buoyancy so necessary to good class-work and school-work in general. The prevailing atmosphere of any schoolroom should be cheerful and bright. Much more and better work can be done under such circumstances. And to produce such condition the music must be light, bright, and cheerful. The ordinary church hymn will not suffice for the Sunday-school. It is too heavy, too deep, and often too solemn. Our collection, *Zion's Praises*, is admirably adapted to the needs of the Sabbath-school. Some hymns are adapted to use in both church and Sunday-school, but they are the exception and not the rule.

A GOOD LIVE LEADER.

To make your music a success you must have some one appointed to have the matter in charge, who is a practical choir-leader; and still better if he fortunately possesses the qualities that give the people confidence in him and his musical ability. By his tact, cheerfulness, and promptness, he can become a power for good in the Sunday-school.

HOW LONG?

How long shall we sing before opening the school? Be at your place long enough to sing a half-dozen pieces or about that number before the hour arrives for the school proper to open. Fifteen minutes is too much under most circumstances. Three to six songs will be much better. Have your songs selected previously so that when the time comes to sing, you may announce the number instantly. Sing some songs for the little children especially, once in a while. They will enjoy it much, and it will do them good. Encourage all to sing whether they are professional singers or not. The more general your singing, the more good it will do. I would not have a choir for Sunday-school except in very rare cases. Get everybody to sing every time, and let them make "music in their souls."

Three M's for the Sunday-School Teacher.

The first M stands for Material. This is furnished. The book itself is the first source. Helps, manifold and multiplied, are afforded to supplement this supreme material by added knowledge of the geography, history, customs of Bible lands, and such needed acquisitions and stores. A Sunday-school teacher who is not well furnished with material can not complain of poverty on account of scant supply.

We ought to recognize clearly, in the midst of the embarrassment of riches in the way of helps and additions, that the truth of God, the word of life, is the substance and fabric of our lessons. Let us not seek after material from outside sources, when the life-giving word is what we are meant to teach, if we are in the teacher's place at all. There is neither doubt nor question about what we are to teach. The material is provided. The urgent inquiry is, How?

This suggests the second M, which stands for Method. It is written of the birds, "That thou givest them, they gather." It is as true of the teacher who would prepare for his class.

There is a right way and there is a wrong way even to gather the material to present to scholars. Some snatch it in hasty handfuls, and offer it just as they snatch it. There is no system in securing, no preparation for presentation. There is no lack of suggestion as to methods of study and of teaching. We ought to avail ourselves of these invaluable helps. But let it be to the end that a method of our own be developed. Saul's armor is good for Saul, but not for David. He has not "proved" it. Let us select, try, and prove the best means for our own use. We need not only to consider the scholars we teach, but our own selves—our limitations, our possibilities, our mental characteristics, our aptitudes and natural inclinations. Sanctified common sense is in great demand here.

The third M stands for Manner. Whether it is absolutely true or not that "manners make the man," according to the old saying, it is certain that manner makes a deal of difference with others. The key of manner should always be, "B natural," but if there is a natural abruptness or carelessness, it ought to be overcome by grace. All affectation is to be for ever shunned. There is no teacher and guide to manner like love. The love-taught heart, with "the mind of the Master," will have a winsome manner—cordial, kindly, sympathetic, simple, self-forgetful and persuasive.—*New Century Teachers' Monthly*.

Something to Think Of.

Not long ago a canvass was made of one thousand of the convicts in the Michigan state prison at Jackson. The result brought to light the significant fact that but thirty of the entire one thousand convicts had ever attended Sunday-school, and only ten of the thousand had ever been regular attendants at the Sunday-school. The other twenty had attended occasionally. It is probable that a canvass of any state prison would show a corresponding result. No one can estimate the power for good exerted by the Sunday-school, and it is certain that there would be a far greater number of criminals in the world were it not for the influence of this part of the work of the church. The implanting of religious conceptions in the minds and hearts of children by Sunday-school teachers has saved thousands from destruction.—Selected.

Letter Department

CENTERVILLE, Iowa, July 10, 1905.

Editors Herald: I commenced my third year's missionary work in the Lamoni Stake, on the 27th of April, near the homes of Brn. Joseph Bogue and Hidey, seven miles north of Lamoni. The farmers were so busy, however, that I thought it would be to the best interest of the work to close for the present and go to the cities until fall.

Elder D. C. White and I then went to Centerville, where we were well received by all the active Saints.

We went from here to Buxton, where I opened the work two years ago, and were well received by the Saints, although they are scattered. Elder Nathan Miller was encouraging them and keeping the camp-fires burning.

My heart was made very sad when I learned of the death of a good old man who gave me his name one year ago, when I baptized five there, but, as his wife was not ready to go with him, he put it off to wait for her. Although he was a member of another church, he sent for Bro. Miller, before he died, and requested him to preach his funeral-sermon, for our people to do the singing and take the full charge of the services. He died strong in the faith of the restored gospel.

At the same time, I received word from Bro. Hammer, of Creston, that a man there, who gave me his name for baptism when I was there one year ago, had sickened and died. He put it off to wait for his wife, saying they would both obey on my

return. Alas, procrastination is the thief of time. Oh, how dangerous it is to put off for to-morrow what God requires at our hands to-day.

We returned to Lamoni and I took charge of the stake tent, assisted by A. C. Anderson. We took it to Humeston, where we received valuable assistance from Elders D. C. White, Joseph Snively, and R. C. Willey. We remained there until the Friday before the Fourth.

We were much hindered in our work by the rain. The land is so level that we could not drain the water from the tent, but had to soak it up with cloths. Many times we stood in water while preaching and the people sat in the tent when it was in this condition.

But in spite of all this, our congregation ranged from thirteen to one hundred and forty, with a good many outside of the tent. Among these was the Methodist Episcopal preacher, who warned his congregation—especially the young—not to come near the tent, or they would be disgraced for ever, for there was something wrong, back of the gospel we were preaching.

Elder Willey and I returned to Humeston on Friday after the Fourth, expecting to continue the work for a time. But those with whom we stopped thought we had better close the meetings for the present, although we did not think so.

Bro. Willey said he never saw such an awakening among outsiders in so short a time in his life. Men and women came when we were packing the tent and expressed their regrets to have the tent taken away, and even went so far as to secure what they thought to be a better location.

When I went to pay Mr. Humeston, one of the leading citizens of the town, for the use of the ground where the tent sat, he said there was no charge. He was sorry to see the tent go, and that the ground would be at our disposal any time and as long as we wanted it.

I told him that I hoped the time would come when I might preach on the street. He said if I did so, he would insure me a congregation of two hundred. There are some who are near the water. I know that God has a people there who, I believe, will open the way for God's servants.

We are now at Centerville, where we received a warm reception. We will commence tent services in the southeast part of town, Tuesday evening, July 11.

In gospel bonds,

W. H. KEPHART.

ADELAIDE, South Australia, May 30, 1905.

Editors Herald: Knowing the interest your readers take in news from this far-away country we venture a few lines concerning our work here. Since coming here in 1903 the work has progressed surely and steadily if somewhat slowly. During 1903 only three were added by baptism, though many friends to the work were made. Five were added during 1904; and during the five months of 1905 four have been added and others are ready for the water. This shows a steady and solid growth which increases as the body gets larger. In spirituality they are in a fine condition, the spirit of unity, love, and self-sacrifice being manifested abundantly. There are signs also of the development of the gifts of the gospel, as well as the fruits thereof, and we are hopeful that a fine branch will be raised up in this city. One thing particularly noticeable about the Saints here is their willingness to assist the missionary with money and other needful things for the carrying on of his work. The Doctrine and Covenants 83:16, says, "By this ye may know my disciples." The South Australian Saints have given abundant evidence of discipleship when judged by the above standard.

Saints, and more especially you who have much of this world's goods, are you all in like manner proving yourselves to be his disciples? If not, see to it that you at once and in all future time do so, and you will find that it is more blessed to

give than to receive, especially when such giving is to the Lord.

Bro. Mackie, of Melbourne, and I have for the past four months changed fields; he coming to Adelaide accompanied by wife and child and wife and little one and I going to Melbourne, Victoria. During our absence, which began in January and ended in May, the work here has gained numerically, especially the Sunday-school. While in Melbourne I did quite a bit of preaching upon the streets; and upon one occasion, I think in the month of April, after one of my discourses one brother who attended the meeting declared to me that he had the positive assurance of the Spirit that I was to be called to a higher office. Later on he reiterated his first statement in a most positive manner. Subsequently an aged sister who has the gift of prophecy declared that the Lord would call me higher. I took little notice of it thinking that perhaps it might be so but not troubling myself concerning the matter. About a month later and after my arrival back to Adelaide, I received SAINTS' HERALD with the information that Elder Mackie and myself had been chosen to the Seventy. I mention this matter merely to show that the Spirit, through the brethren in Australia and in America, testified the same thing, at about the same time, which shows that though we are separated by a long distance we belong to the "one body" and are guided by the "one Spirit." It inspires one's confidence in this work when we receive such marvelous evidences of the power of the Spirit.

This mention will also be of interest to the Seven Presidents of Seventy as confirmatory evidence of the divine guidance which directed their selection. My prayer is that we shall keep humble and permit that "one Spirit" to control us in all our affairs so that we as a people may be an example to the world of what is possible of attainment when unity and love prevail. May God abundantly bless Zion and speedily bring about her redemption. Faithfully,

Yours in gospel bonds,

J. H. N. JONES.

SALT LAKE CITY, Utah, July 13, 1905.

Editors Herald: I arrived here July 2, in time to hear President Fred M.'s discourse at the evening meeting on lineal priesthood. Rather an awkward subject for Fred M., being as he is "the son of his father." He did well, however, made his points good and strong. The audience was small but attentive. Sr. Fred M. and Alice were present also. All well.

Last Sunday the laboring oar fell to my lot. There were some strangers present, of the faith, from Missouri and Illinois. The faithful few here are entitled to much credit in keeping things going as well as they do, in the midst of great things doing all around them,—excursion trains, sight-seeing, big Mormon crowds, deaf ears, etc. This leaves the humble, silent worker almost obscured. They are sure to win by and by, however.

It rained every night while on the way here, and the fresh and luxurious growth of crops through Iowa and Nebraska were delightful to see. Away to the extreme west of Nebraska the crops look fine.

As we were passing over the western border, a heavy storm came sweeping down from the northwest, over Wyoming,—thunder, chain-lightning, and rain, away out on the desert. Here in Utah the crops look poor in comparison. There has been no rain for a long time, and things look parched and crisp. Fires were raging along the foot of the mountains. The outlook not so good as last year at this time. Crops may come out all right later. The weather is hot. Fred M.'s name is getting to be "Mud" among the Smith family out here because he sent in that protest against the hierarchy building a monument to his grandfather, but it was the right hit.

We are doing a little and looking forward hopefully.

Fraternally,

WM. H. KELLEY.

WEYBURN, Assiniboia, June 14, 1905.

Dear Herald: We have been enjoying God's Spirit greatly in the past. As Brn. J. L. Mortimer and S. W. Tomlinson have been laboring among us for a short time, it has greatly cheered us. At the reunion July 1, 2, and 3, one brother was ordained a priest in our branch at Weyburn Plains.

Our branch is increasing rapidly in the past eighteen months. It started with four members a year ago this last June, and now there are thirty-five. A few are investigating the gospel, but have not put their shoulders to the wheel yet. Bro. Knisley surely did a good work for the upbuilding of Zion. He labored with patience, and now when he comes he says he is glad to see us all doing what little we can.

Our prayer is that God will hasten the day when Zion will shine.
A. R. TOOVEY.

FALL RIVER, Massachusetts, July 14, 1905.

Editors Herald: I arrived in my new field of labor on the 11th of May, after a pleasant visit of a few days with our children in Independence, Missouri, and Chicago, Illinois, and was happy to leave them each engaged, or interested in the Master's cause. While in Chicago I had an interesting experience. The Saints on the West Side had moved into their new hall. I had the pleasure of speaking on the Sunday evening of their opening. As I entered the hall I noticed a lot of boys, who had evidently come out of curiosity, and by their appearance were intent on having a "good time." Some of the Saints were a little apprehensive as to just how their "good time" might affect the rest of us. They were a bright lot, and just of that age when fun seems to be the principal thought. After shaking hands with each, I concluded to give them a little sermon all to themselves. I assured them they were welcome, appealed as best I could to their better natures, and I soon had their attention, also their good will, so that when I turned to address the other part of the audience, I found the most of the boys were attentive listeners. My theme was mostly on the first principles of the gospel. After telling them what faith was, how many kinds there were, the difference between a dead faith and a living faith, what repentance was, etc., I asked them questions upon what I had told them, and it was remarkable how well they answered me. Well, we had "a good time" indeed, though evidently quite different from what they had anticipated; and it seemed by their answers, that when we were through they had a pretty fair idea of the first principles of the gospel. They were urged to come again, the Sunday-school superintendent promising to form them into a class and furnish them a teacher, if they would attend the school. Some of them promised to come. I often wonder if they did. I felt while speaking as though some seed were falling on good ground.

I stopped off one Sunday at Brooklyn. Took part with the Saints in Sunday-school and sacrament-meeting and preached in the evening. I enjoyed my brief visit, and felt a little loath at parting with these busy workers. Like the rest of us, they have had their trials; may the Lord bless them in their efforts to overcome.

Arriving at Fall River by boat, early in the morning, I was met by one of the Saints, who directed me to his home, where I met a warm welcome. A few minutes after breakfast a sister accompanied us house-hunting, and we were not long in finding one to suit us. The warm welcome we received, together with the advice we had received from the missionary in charge, caused us to decide to locate our home in Fall River.

My first Sunday here, I was invited to preach, and enjoyed good liberty, after which I was requested to meet with the branch officers. The president introduced me to each in a nice little address, in which he assured me that I was welcome, and that they were ready to receive any advice or counsel I might have to offer. To this I replied and assured them that I appreciated the kindly spirit manifested, and would be pleased

to be known as a fellow worker among them. The good Spirit was with us, and I shall long remember this happy meeting. It was a new experience to me. I mention it because it seems such a nice way to make one feel at home and welcome. Try it, some of you who have a new missionary come in your midst, and see how much good can be done.

As may be supposed, therefore, my first impressions were favorable, the meetings being well attended and spiritual. Usually about forty out to prayer-meeting, largely composed of young people. The Fall River Sunday-school I think is about as good for its size as any I have met with. They are a live lot of workers. You should hear them sing. A little encouragement, and they almost raise the roof. What a pleasure it is to be called to work among workers.

Of course the Saints here, as elsewhere, have had their battles to fight. The evil power is always on hand to oppose every advancement. I am told that in the past the conflict here has been fierce. It is the same nearly everywhere; but each branch naturally suppose that they have had the most to endure, just as each regiment in a great battle imagine that most of the enemy's fire was centered on them. But when the dead and wounded are gathered up, then it is found that others too have suffered. Even so, as one goes from branch to branch, the dead and wounded indicate the fierceness of the conflict. Some have lost the power of sight, some have lost their strength and have to be carried by the strong, some have become entirely dependent on their fellows. They may attend meeting and absorb, but impart nothing in return; and some may even be wounded unto death. Here is where the pastor's work is needed. To bind up the wounds, to encourage the faint and care for the dying. There is little accomplished in scolding or finding fault or condemning. Tender nursing, kind treatment, and love is most needed to assist those poor souls who have fallen in the battle. It does seem strange, however, that some who have been so firm in the faith, and have borne such strong testimonies to the truth of the work, should, because the enemy had wounded them, give up so entirely, and refuse to longer assist in God's work. But there are many strange things revealed by this latter-day work. It even looks to some of us at times, as though even our own HERALD were helping the enemy. Over and over again we have asked ourselves the question, What good was served in publishing that old article from the pen of John Hay? Especially that part relating to William Smith, the prophet's brother. If what is said be true, it is humiliating to us all. If it is not true, surely our enemies can publish enough lies without us republishing them. It is best to forget some things.

And now comes an elder, in a late HERALD, and denies that there is a man on earth who can tell what we must do to be saved. This is followed by the startling announcement that "more sermons are preached by the elders without the Spirit than with it." Can it be possible that this is true? I certainly hope it is not. If I believed it I would have little faith that our work would ever accomplish what has been promised it. I think the brother errs in thinking, as he appears to, that because a brother happens to make a mistake in preaching, he is therefore without the Spirit of truth. Otherwise, the brother himself is without the Spirit, for he makes a wrong quotation when he says the Scriptures say that it is life eternal "to know thee the only true God." It is much easier to build up a false theory by thus quoting it, than by quoting the text correctly. If the brother felt bad "at the funny way of the elder" who drank up all the sacrament wine, be assured that some others felt bad at seeing the story published. Why not publish the good things, and in this way encourage one another. The enemy will find plenty of bad things to say about us without us helping him. Such statements as these are food for the enemy, and no doubt he will make good use of them. Yet, we are hopeful.

We are much encouraged at the favorable condition of the work in this district. At least, that part of the district in which I have been permitted to labor,—Boston, Providence, and Fall River. I also assisted Bro. John Rushton one night at New Bedford. I am required to center my efforts,—however, in Fall River and Providence. This gives me plenty to do.

We are looking forward now to what we have reason to believe will be the best reunion we have ever had. It is to be held in a lovely grove on the seashore, at least it is a part of the sea, though it is called a river, I believe. A large number have already spoken for tents; and as it is near both Providence and Fall River, we expect many visitors from both these cities. I am feeling well and hopeful.

In bonds,
F. G. PRY.

76 Goss Avenue.

OTTO, Texas, July 13, 1905.

Editors Herald: Since my adoption into the fold of God, my experience has been wonderful. I can say I have heard the gift of prophecy. My mother while sitting up with the sick told my aunt her little darling would never recover, and that she, her own self, would lose one of her own children. She also asked the Lord to provide means that she might be prepared to meet the burial in her own family, and the Lord heard and answered her prayer, and preparations were made. This prophecy was uttered on Friday night, and on Tuesday my aunt's little darling took her departure to the paradise of God, and two months had not elapsed till my little brother, six years of age, was dragged to death by a mule. How blessed it is that the Lord is so good as to show us things to come. Ten days had not passed until we had the wonderful gift of tongues by one of the sisters who was living very near to the Lord.

I enlisted in the army of the Lord at nine years, and am now seventeen, and have never seen the day when I regretted the step taken, but have seen things that made my soul rejoice in the Holy One of Israel.

Last winter a man told me that this doctrine would do to live by, but would not do to die by; but I told him I was living by it, and I expected to die by it. We have Bro. Harp with us, and he has been holding a series of meetings. We have a very nice little branch called the Philadelphia Branch.

Your sister,
LILLIE MCALISTER.

SIOUX CITY, Iowa, July 20, 1905.

Editors Herald: This leaves me at the above place assisting Bro. J. M. Baker in tent-meetings. Bro. Baker has been here for about two years laboring faithfully, and he has a nice little band of Saints helping him. He seems like a father to them, and they have a nice little church at 610 Center Street. Bro. B. and family live in the basement of the church.

We are having good attendance in our tent-meeting, and good attention. Last Sunday week I baptized ten, and last Sunday ten more. One, Bro. Streeter, that I baptized, stated last night that he felt ten years younger. More have given their names for baptism next Sunday and others are near the door.

According to the directions of Bro. Heman C. Smith, I expect to start to Ainsworth, Nebraska, Monday, to assist Bro. Levi Gamet in tent-meeting there; but I expect Bro. Oscar Case will come here to assist Bro. Baker.

We have some young brethren here who are taking hold nicely.

So the good work is moving along in this city. Sr. Baker has been present nearly every night as organist for over four weeks; and Bro. Baker, with that pleasant smile on his face, they all look upon as their shepherd. He surely is the right man in the right place.

It seems so good to see noble souls accepting the glorious gospel, and rejoicing with us in the love of the Lord.

I hope and pray that we may all be valiant soldiers in the work of the Lord, and that the loving Spirit will abide with us, and that we will be faithful to the end; for Christ has said, He that endures to the end shall be saved. My home address is 204 South Chrysler Street, Independence, Missouri.

Your brother,
W. A. SMITH.

NEOLA, Iowa, July 13, 1905.

Editors Herald: Glad to say that I am trying to keep in the line of duty. Bro. M. H. Cook and myself will start the tent-work first in Walnut, Iowa, July 15, 1905, at fifteen minutes past eight in the evening, in the Pottawattamie District. Bro. Cook will help for a week or more.

I like my field of labor, and find that the Saints know how to look after the servants pretty well. The promises of the Lord are all true, when we do our duty. It seems to me that the statement of Paul is being fulfilled, that men will be lovers of pleasure more than lovers of God; and Saints, some of them, are drifting that way, going with the tide: especially when we have a Sunday-school Fourth of July picnic, and get up a purse, and have a little gambling going on, on a small scale, and see the daughters of Zion running in the race to win the purse,—gambling. Pardon me for speaking so plain. May God speed the time when his faithful children shall be redeemed.

J. R. WIGHT.

BOZEMAN, Montana, July 15, 1905.

Editors Herald: President Joseph Smith and family arrived in Bozeman, Saturday, July 8. I should judge by their very pleasant faces they had had a pleasant journey this far. They met with the Saints on Sunday, and all seemed to enjoy a sermon from the head of the church and especially those that never had the privilege of hearing him. He preached five sermons, and all were thoroughly enjoyed by the writer but one that I failed to hear. He made his home with Thomas Reese and his hospitable wife, and on Thursday, July 13, he and family took the noon train for Butte City, Montana.

CAROLINE SANDIDGE.

Miscellaneous Department

Branch Disorganization.

By the removal of nearly all the members of the Elkhorn Branch, Nebraska, there has taken place the disorganization of that branch, only two members living there and two ten miles away. As some members desire letters of removal and there is no district organization in Northwestern Nebraska, therefore, after having advice from Bro. Heman C. Smith, I hereby declare said branch disorganized, and recommend all members enrolled therein to secure certificates from Bro. H. A. Stebbins, General Church Recorder, and that they unite with branches to which they are most convenient, according to the rule of the church.

Said branch was located at Hay Springs, Sheridan County, Nebraska.

DAVID M. RUDD, in charge of field.

VALENTINE, Nebraska, July 14, 1905.

Financial Report.

To Whom It May Concern: As the secretary of our last reunion held at Minatare, Nebraska, last fall, failed to give the tent financial report that was given at that time, and as it has come to my ears that some of the Saints wanted to know what was done with the money I received, I send this report for publication.

RECEIPTS.

Bro. and Sr. Will Stoddard, \$6; L. Reneau, \$5; John Newberry, 80 cents; Sr. M. Johnson, \$3; Sr. Jessie Morant, \$1.60; Sr. L. Diehl, 25 cents; H. Newberry, \$5; W. M. Stoddard, \$1.45; Sr. A. Rannie, \$1.50; S. Sutton, \$5.15; Mr. Beach, \$1.25; Mrs. Engles, \$1.50; Friends, \$2; Mr. Barrett, 90 cents; Collection, \$4.42; Mr. H. Jensen, \$1; F. Limpus, \$10; D. W. Shirk, \$1.50;

H. B. Hart, 50 cents; P. Knapp, \$1; J. L. Detrick, 15 cents. Total \$53.97.

EXPENDITURES.

Oil and Gasoline, \$7.50; tent and freight, \$10.85; stationery, \$1.34; incidentals, \$6.09; cot, \$2.25; wagon-cover, \$4.25; food, \$18.85; S. D. Payne, \$1.20; R. O. Self and wife, \$2.14. Total \$53.90.

I would say the \$6.09, spent for incidentals was for ropes, bolts, hay, pasture for horses, sweat-pad, frying-pan; also your two missionaries that were with the tent, whose shirts got thin, both got them two shirts each out of the same \$6.09. Trusting this will give satisfaction, I am as ever,
Your brother,

R. O. SELF.

July 17, 1905.

Notice.

The ladies of Valley Branch, Bay City, Michigan, are preparing for a bazaar to be opened on or about December 1. Contributions will be gladly received and highly appreciated by the ladies, as they are much in need of funds. Any one desiring to contribute write Mrs. Leah Robertson, 304 South Linn Street, Bay City, Michigan. Winnie M. Hanscom, secretary Ladies' Aid Society, 611 South Catherine Street, Bay City, Michigan.

Two-Day Meetings.

There will be a two-day meeting at Rose City, Michigan, August 5 and 6. Everybody invited to attend; but as there are but few Saints living there, bring your lunch baskets well filled. Rose City, is located on a branch of the Detroit and Mackinaw Railroad. Those who may come over that line of road will change cars at Emory Junction.

J. A. GRANT.

Wanted.

I am holding tent-meetings and am in need of a portable organ. If any one could loan me one for the summer, please address me at Kidder, Caldwell County, Missouri, and I will pay freight and return.
T. J. SHELDON.

Reunion Notices.

The Saints of the Alabama District will hold a reunion at Pleasant Hill Church two miles west of McKenzie, commencing August 12, 1905. All invited, especially from Mobile and Florida District. Brn. T. C. Kelley, M. M. Turpen, and D. E. Tucker will be present. Any one wishing information, write L. G. Sellers, McKenzie, Alabama. A. A. Weaver, J. S. Wiggins, and L. G. Sellers, committee.

The annual camp-meeting of the Fremont and Pottawattamie Districts will convene in Green's Grove, three miles south of Tabor. Tabor is on the T. & N. K. R. Meetings August 11 to 19 inclusive. Able speakers in attendance. Those wishing to rent tents, write J. F. Greene, Tabor, Iowa, not later than August 5. Give description of tent wanted. 10 by 12, \$1.50; 12 by 14, \$1.75; 12 by 14, six foot wall, two rooms, \$3.50; 10 by 14, six foot wall, two rooms, \$2.50; f. o. b. Kansas City.

The Colorado Mission reunion will be held at Colorado Springs, Colorado, beginning August 25, 1905, at 10 a. m., and lasting ten days, including the district conference, September 2 and 3. Any one wishing small tent at the reunion will please write to J. F. Curtis, 524 North Prospect, Colorado Springs, Colorado. We expect to have several of the missionaries including Bro. W. H. Kelley, of the Twelve, with us. This is the first reunion of the Mission and we hope that as many Saints as can will attend. J. F. Curtis, J. W. Morgan, E. F. Shupe, committee.

Annual reunion of the Des Moines District will be held at Runnels, August 18 to 27, 1905. Those wishing tents can rent them at following prices: 10 by 12, \$2; 12 by 14, \$2.50; 14 by 16, \$3.50. Board furnished on ground at about \$2.50 per week or as cheaply as possible. Those belonging to reunion association will please remit their dollar as subscribed to Elder C. J. Peters, St. Charles, Iowa. Send requests for tents to S. M. Reiste, Nevada, Iowa, on or before August 8.

Conference Notices.

The West Virginia District conference will convene September 9, 1905, at 10 o'clock, with the Mt. Zion Branch. Those coming from the north and south of West Virginia will come over the Ohio River Branch of the Baltimore & Ohio Railroad to Parkersburg, West Virginia, thence over the Baltimore &

Ohio Railroad to Cornwallis, where they will be met by the Saints. Those coming from the east will come over the Baltimore and Ohio to same point. G. H. Godbey, president.

The quarterly conference of the Northwestern Kansas District will convene August 12 and 13 on reunion grounds, four and one half miles southeast of Gaylord, Smith County, Kansas. Branches please forward reports to me at Beloit, Kansas, as soon as possible; and let us try to have all our reports correct. F. E. Taylor, secretary.

Convention Notices.

The Sunday-school convention of the Northwestern Kansas District will convene near Gaylord, Smith County, Kansas, August 11, 1905, at 2.30 p. m. Program in evening. Send all reports early. Myrtle Coop, secretary, Downs, Kansas.

The Northern California District Sunday-school association will convene September 6, 1905, at Oakland in connection with the district reunion. The home class workers of the district should make a special effort to attend this reunion and convention—a special feature of the convention will be the third of a series of programs sent out by the General Association. Theme, "Duty." Lizzie Day, secretary. 913 Twenty-fourth Street, Sacramento, California.

The Seattle and British Columbia District Sunday-school association will meet in convention, Friday, September 1, 1905, at Tacoma, Washington. With a view to unity in song-service Sunday-school workers are requested to become familiar with the following numbers from Zion's Praises: 5, 66, 29, 79, 42, 96, 144, 18, 94, 201, and 70. A special invitation is extended to isolated Saints. We want to make your acquaintance and interest you in the home class work. If you can not attend, send your address to Bertha E. McCulloch, secretary, 3221 Kromer Avenue, Everett, Washington.

Southern Nebraska District Sunday-school convention will convene September 8 and 9, at Fairfield, Nebraska. Please remember to take a part in the program which will be printed, and a copy sent to every one in charge of the respective localities or communities of the Saints. My permanent address will still be Council Bluffs, Iowa, 1616 South Ninth Street, instead of Nebraska City, Nebraska. A. E. Madison, superintendent.

A Proper Business Enterprise.

The Independence Coal Mining Company, duly incorporated at Independence, Missouri, mine located at Napoleon, some twenty miles distant, is in position to greatly benefit the miners and the users of coal.

Of late, in company with others, we took occasion to examine this mine, as also to visit other mines in the Lexington District, and found that the quality of coal, and opportunities offered for a successful business were at least equal to that of the other mines in that district.

Bro. David Crow, a practical miner, and formerly superintendent of the mines of Castle Gate, Utah, is now personally in charge of this mine. He expects to personally manage its interests the present year. Bro. Crow's report to me upon the mine, July 11, 1905, is as follows:

"E. L. KELLEY,

"Dear Brother: After a close investigation for five days at the mine located at Napoleon, Missouri, owned by the Independence Coal Company, I have concluded that it can be made a paying proposition by careful management. There are certain obstacles to be overcome which are subject to be met with in most mines, such as bad roof, water, and faults. These are conditions incident to mining, and are expected to be met in mines. The Independence Coal Company mine has equal opportunities of making money with its competitors located in same district; and, judging from their surroundings, they are evidently making money."

Parties are writing, making inquiries about this mine, and expect me to answer. The only thing which I now know of lacking about this mine or company in order to make a success of the enterprise is sufficient capital to run it. The company needs fifteen thousand dollars more capital. This offers a good opportunity for investment and the mining interests ought to be sustained as well as others. Persons wishing to help this enterprise and benefit themselves will find a good opportunity to get stock in the company by addressing R. May, Independence, Missouri, or David Crow, Napoleon, Missouri, or by applying to the undersigned at Lamoni, Iowa. Any wishing stock in this company please make application within the next twenty days. Very truly,

LAMONI, Iowa, July 24, 1905.

E. L. KELLEY.

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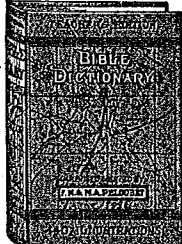
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The Saints' Herald

O'Hayes
 1895
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 ber 31

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

Volume 52

Lamoni, Iowa, August 2, 1905

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

JOSEPH SMITH - - - - - EDITOR
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Editorial

CONSPIRING MEN.

"Behold, verily thus saith the Lord unto you, In consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you, by giving unto you this word of wisdom by revelation."

This is the introduction to the Word of Wisdom. It was because of evils and designs in the hearts of conspiring men that the Lord gave instruction to his Saints concerning their food. Wine and strong drink were condemned, except wine for sacraments, and this was to be pure wine of the grape of our own make. Tobacco and hot drinks were also advised against.

All wholesome herbs are given for the use of man; but they should be kept wholesome. It is the design of evil and conspiring men to-day,—and the Lord recognized the conditions that would exist,—to adulterate nearly every article of food offered for the use of man, and instead of being wholesome, they become absolutely poisonous, resulting in an increase in deaths and insanity.

President Thimme of the National Anti-Adulteration League charges the board of health of New York City with permitting politics to prevent a vigorous prosecution of the pure-food laws. In the *New York World* for June 18 he says:

The people have not the faintest idea of the extent to which adulteration in foods, beverages, and medicines is being practiced. The more you delve into this investigation the worse it appears. The traffic of adulterated foods in the United States amounts to twenty-one billion, three hundred and fifty million dollars annually, and yet all efforts during the last nineteen years to pass an effective pure-food bill through Congress have proved futile. The public health of eighty million people is jeopardized by the Senate refusing to act, which is but another version of the tail wagging the dog. . . . Last year the health department of New York destroyed six million pounds of adulterated and harmful foods, which, however, ought to have been multiplied by ten, if the department had meant business.

The *New York American and Journal*, Sunday, July 2, 1905, enumerates some of the things that are poisoned by food-adulterators. Children drink milk poisoned with formaldehyde or other drugs nine times out of ten in all the big cities. Arsenic in beer causes more deaths than any big war; wine, cigars, cigarettes, tea, and coffee, are doctored with poisonous drugs. Latter Day Saints are to be congratulated that their religion teaches them to avoid

To love is to live;
 To love one's self is to live in hell;
 To love another is to live on earth;
 To love all others is to live in heaven.
 —Unknown.

"To DO your work and not be anxious about results is wisdom of the highest order."

these things. All spices—especially ground spices—are adulterated with absolutely indigestible matter. Bran is mixed with corncobs and sawdust. Bread is poisoned with wretched baking-powder; and “powdered sugar is adulterated so much that a wise man never thinks of using it.”

The beautiful bright green of some brands of pickles and canned peas is due to the use of sulphate of copper as a coloring-matter. Cheap brands of jam have been found to consist of gelatine, timothy-seed and aniline dye. The chemist who analyzes spices and peppers for the state of Connecticut found in peppers: sandalwood, wheat, corn, linseed meal, red sawdust, sand, rice, bean shells, buckwheat, dyes, olive-stones, mustard-hulls, cornmeal, sago, cocoonut-shells, pepper-shells, and plain dirt; in spices he found the same, and in addition, charcoal, gypsum, crackers, and bark. Doctor Leon S. Waters, a food expert, has declared that a certain kind of “coffee” that is cheap and purchased in large quantities, is composed mainly of bits of hog’s liver mixed with chicory.

The *American and Journal* says:

A child on the street holds out a penny for one of the big chocolate candies ranged in dusty rows—but he gets no chocolate. The stuff given him to eat is made of burnt umber, flavored with chocolate—a mineral substance, consisting of clay, etc., absolutely indigestible. The hungry child craving the carbon of pure sugar hands his penny to the pedler representing “business honor,” and he gets for his stomach a lump of clay flavored with some artificial chocolate flavor. Do you wonder that the street-children of big cities have white faces? Their milk is poisoned. They buy a sandwich made of poisonous sausage, smeared over with horribly adulterated mustard—no real mustard in it. For dessert they get a lump of clay called chocolate—then they play in filthy streets, and sleep in close rooms, breathing foul air. Many die—which is no wonder. The wonder is that they do not all die. No animal save man could survive the treatment to which modern business methods subject modern human beings.

To remedy these evils this writer recommends the following drastic measures:

Put honest men in office—honest men do exist. Establish national and municipal laboratories to test—free of charge—all food and drink brought by a citizen in the original package. Destroy at once the business of any man caught swindling through adulteration. Close his store, . . . Make of him a convict, for ever debarred from voting and from future opportunities of swindling the public. Treat the man who steals millions through poisoned food as you now treat the man that steals ten dollars.

It is certainly a duty of Latter Day Saints to seek to sustain good men in office, men who will work for the interests of the people by favoring pure-food laws as well as all other laws that are right and good. The word of the Lord is:

I, the Lord God, maketh you free; therefore, ye are free indeed: and the law also maketh you free; nevertheless when the wicked rule the people mourn; wherefore honest men and wise men should be sought for, diligently, and good men and wise men, ye should observe to uphold; otherwise whatsoever is less than these, cometh of evil.—Doctrine and Covenants 95:2.

We may be able to accomplish but little in bringing about a better condition of things, and frustrating the designs of evil men; but by heeding the Word of Wisdom, we may avoid much of the harm that will inevitably result from their conspiracies. We should avoid the use of hot drinks, often made from articles adulterated by the addition of poisonous and indigestible matter. We may, to a large extent, avoid the use of ground spices, canned goods, and prepared foods, unless we are assured of their purity.

Canned goods and cooked foods offered at greatly reduced prices are especially to be avoided, as they are almost invariably adulterated. The higher grades offered by firms of established reputation are less liable to be unwholesome. Much of the butter offered in the market is unfit for use, being artificially colored with poisonous matter a spoonful of which will kill a cat. Unfortunately much of the home-made butter is colored, the housewife entertaining the notion that she can not eat white butter. Before using the butter color, better try a spoonful on the cat. If you are too tender-hearted to do that, for pity’s sake do not put it in the butter to feed to your children.

The Lord has warned us against the designs of evil-minded men. Let us heed his warning, the truth of which we see verified daily, and avoid the use of all harmful foods.

L. A. G.

INFLUENCE.

What is our influence upon others? How far does it go towards leading them to live a godly life? We would doubtless be astonished, and disappointed often, if we realized exactly how we influence those with whom we come in contact. Our smallest, most insignificant acts are often more far reaching than we think. And sometimes when we design to exert a powerful influence, our effort seems futile.

Whether intentional or not every act and word, if not every thought, will to some extent influence somebody, sometime, whether we will that it should or not. The influence may be for infinite good; it may be for untold evil. It is not necessary, however, that we perform every act, speak every word, or harbor every thought with the purpose in view to have a good effect on this one or that one; if we do it will quite frequently occur that the result will be the reverse of that which we wish. The surest way to make our example effectual is to just be good, do good, and think good thoughts, without being too much concerned as to the effect it is going to have upon others. While neglecting to do this, an attempt to exert a mere outward influence for good will not bring satisfactory results.

Influence is described as “the gradual or unseen operation of some cause; the property or the process

of producing modifications, especially when slow or permanent." All shades of influence are not of that character, however, that is, slow and permanent in their operation. We may say that there are at least three phases of influence; namely, official influence, personal influence, and the influence of the gospel reflected through us. The operation of the latter is permanent in its character and the world needs more of it. The operation of either of the first two may be, and too often is, superficial and temporary, and of these the world could get along with less.

An elder in his missionary labors has a certain influence because of his official position, which if properly used will lead to permanent good. The Saints to whom he is sent, even though he be a stranger, place in him a certain degree of confidence as the servant of God because of the influence of his position; and thus the opportunity of doing great good is placed within his reach; and we see how vastly important it is that the influence of a life of righteousness reflected through him shall confirm the confidence of the Saints.

While a man's official influence may be used as a power for good to God's work and his people, there is also an element of danger in it,—danger to himself, and grave danger to the people of God. As an example we see how Brigham Young by reason of his official influence (and personal, too, no doubt) was able to lead thousands of honest-hearted ones from the right path, to do his will, to depart from the laws of God given to the church, and engage in that which was absolutely forbidden, and could but lead to degradation and ruin. And so it is, sometimes, that men, realizing the power of their official influence, are willing to exert it for the culmination of measures which they desire to see carried out to gratify their ambition or pride. They even enter upon the task knowing that the measure would fail except they should throw their personal and official influence in its favor, and they rely upon this (rather than the influence of right) to carry out their designs in the face of all opposition. And thus while official and personal influence may be, if rightly used, a power for good, yet when the influence of right and truth is lost sight of in a desire to exercise the other to gain our ends, the result is always failure, even though temporary success may seem to attend our efforts. How much better it would be to seek to lay aside the operation of personal magnetism and official influence, and simply let the influence of the gospel of peace, the truth of God, and the righteousness of the cause we plead have its work.

Again, we know of instances where an elder has, largely through his personal influence, though unintentional on his part, perhaps, brought members to the church who were unprepared by an examination of the truths of the gospel to be received into the fold. They yielded to the influence of his presence

and joined the church because the elder was such a "jolly good fellow." Unfortunately, or it may be fortunately, the elder was subsequently transferred to another field, and with the power of his official and personal influence gone, their religious fervor has taken a relapse. The elder's influence is gone, the influence of the gospel truth apparently has no place in their hearts and lives, their actions are a hindrance to the work in that field, and consequently the branch officers who have not the same official and personal influence, in their estimation, have a problem to solve.

A winning disposition, an agreeable manner, and a pleasant countenance are to be commended; but would it not be better for the minister to seek to use these as a means to lead to an investigation of the principles of truth, rather than to use them, unintentionally or otherwise, as principal means to make converts?

Sometimes we may exhibit an undue anxiety in regard to our influence. We seem to fear that somebody is going to say or do something to injure it, forgetful of the fact that the actions or words of others can result in no lasting hurt to us, being at the most but temporary; while it is by our own actions and words that our influence is enhanced or destroyed, and the results are permanent.

Christ never seemed to exhibit any great concern as to whether a Caiaphas or a Judas would mar his influence. Although he knew that the time would come when even his disciples would be ashamed because of him, yet he also knew that the power of his example, of his life of love, the power of the truth represented in and by him would hold them through this hour of trial, and when the darkness was passed and the greater light dawned upon their minds, they would be drawn to him by an allegiance that the opposing forces could not shake.

Some from time to time have gone out from us, and have sought to wield an influence against the work which they once espoused. They were received by enemies of the work with open arms, and the more timid among us almost held our breath at the appalling prospect of harm that might come to the cause of truth. But as time passed it revealed the fact that personal influence separated from truth counted for little; and those who so gladly welcomed what they considered a strong weapon in their warfare against the latter-day "delusion" would now be glad to lay the weapon down if they knew how.

And so an attempt to exert personal or official influence, separated from or in opposition to the principles of truth and right revealed in the gospel, will in the end prove disastrous to ourselves. For as soon as the people discover that a man will condescend to use the former to gain ends that he could not hope to reach by the use of the latter, his power to influence them is lost, and justly so.

Sometimes personal influence is manifested in the ability to sway the will of another, or in the exercise of moral or secret control over the actions of others. Sometimes it is manifested in the exercise of a directing or controlling power, based not on authority, but on social, moral, or other tendency. Sometimes it is manifested by the exercise of power in "privately controlling the acts of those in authority." All of these, especially the latter, tend to evil. For any influence aside from the influence of truth and righteousness can be of benefit only as it leads to truth.

We need not be overanxious in regard to our influence. We need not entertain disquieting fears that somebody is going to say or do something to hurt or destroy it. All we need is to do our duty with a pure motive before God, making a daily effort to reach the Christ ideal. If we do this God will look after our influence and make it all that he, in his wisdom, sees that it should be.

L. A. G.

EDITORIAL ITEMS.

Bro. J. W. Wight reports that ten were baptized at Gaylord, Michigan, on Sunday, July 16. It will be remembered by many who were present at the late General Conference that it was predicted that the present year would be a prosperous one for the church. The ministry are blessed in preaching the word and there are not wanting indications that their hearers are responsive to the message.

Bro. G. J. Waller, of Honolulu, Hawaii, reports, July 12, that he has baptized one. Bro. A. B. Purfurst, late of California, "is now priest of the Honolulu Branch and is doing good work." The many friends of Bro. Purfurst will be pleased to hear of his continued labor for the cause.

Bro. Heman C. Smith reports from his field for the past four months: "The rainy season has hindered much, but we are enabled to report one hundred nine baptisms, and doubtless more have been performed by local authorities which have not been reported to me."

From the Honolulu *Sunday Advertiser* we learn that Miss Ruth Waller, daughter of Bro. Gilbert J. Waller, was a successful contestant for the Damon Rhetoric Prize in the recent declamation contest. She won first prize.

"Moscow, July 22.—At the final meeting of the zemstvo congress to-day resolutions were adopted in favor of calling to the next congress representatives from the outskirts of the empire, in places where zemstvos are not held, and imposing contributions from all the zemstvos toward the expenses of the con-

gress. A resolution also was adopted advocating the organization throughout the country of numerous assemblies, which will be submitted in regard to Bouligin's scheme, in order to discover the attitude of the public toward the propositions of the late minister of the interior."—*Chicago Tribune*, July 23, 1905.

"SALT LAKE CITY, Utah, July 23.—Governor John C. Cutler, a Mormon, has refused to issue a requisition for John Q. Cannon, a member of the old Cannon family which has taken a prominent part in the history of the Church of Jesus Christ of Latter Day Saints.

"Cannon is under arrest at Lethbridge, North West Territory, charged with being a fugitive from justice. He was secretary of the Utah Louisiana Purchase exposition commission, and during his term of office forged the signature of his brother-in-law, then Governor Heber M. Wells, to vouchers, securing twenty-one hundred dollars, which was afterwards returned to the State by his family.

"The application of County Attorney Christensen was returned unhonored, with the indorsement, 'The interests of the State do not demand that the requisition be issued.'

"This action by Cutler caused little surprise among those familiar with his position and the circumstances of the case. Cannon is the son of a former Mormon leader, and at one time was editor of the *Deseret News*, the church paper.

"His 'church pull,' undoubtedly, did most to help him in the present case. Since the news of Cannon's arrest the sentiment against bringing him back for trial has been nurtured carefully by leading Mormons, particularly the more active Mormon politicians. Senator Smoot has been pronounced in declarations to the effect that 'it would be better all around' to let Cannon alone. Cannon's friends have threatened to expose alleged peculations by Gentile officials in Utah if the case against Cannon is pushed.

"Cutler, although he belongs to a faction that has been fought by Cannon and his friends, is a devout Mormon, and those familiar with his brief political career do not need to be told that he would attach great weight to anything Apostle Smoot might say.

"Cannon confessed his guilt to members of the Louisiana Purchase commission, and then fled during the investigation by the legislature."—*Chicago Tribune*, July 24, 1905.

"If there shall come a time when the retention of their surplus earnings shall be guaranteed to the people who produce them in the sweat of their faces, I shall be content. It will be monument enough for one man that he for ever stopped the unrighteous absorption by the few of the earnings of the many."—Thomas W. Lawson, in the *Register and Leader*, July 14, 1905.

Original Articles

TRACTS.

NECESSITY FOR MORE CARE IN THEIR COMPOSITION.

My attention has recently been called to a difference of statement made by two of our writers, and which difference was grave enough to be noted and adversely commented upon and to cause serious doubts by one who was investigating, with the possibility that the investigation will cease. This certainly ought to call attention to and emphasize the necessity of greater care in the publication of our tracts. In fact no tract ought to go out until fully examined and, if necessary, revised as to its historical, doctrinal, and other important statements.

The tracts in question are Visions of Joseph Smith the Seer, etc., and No. 301, The Apostasy and Restoration.

The first, page 21, states:

In the meantime a few of the original characters were accurately transcribed and translated by Mr. Smith, which, with the translation, were taken by a gentleman by the name of Martin Harris, to the city of New York, where they were presented to a learned gentleman by the name of Anthon, who professed to be extensively acquainted with many languages, both ancient and modern. *He examined them but was unable to decipher them correctly.*

On page 19 of No. 301 we have this statement:

He certified that the characters were genuine and the translation of them correct.

The emphasis is mine and used so as to call attention to the difference in statement.

Turning to volume 1, page 19, of the Church History, this account is found:

Sometime in this month of February the aforementioned Mr. Martin Harris came to our place, got the characters which I had drawn off the plates, and started with them to the city of New York. For what took place relative to him and the characters, I refer to his own account of the circumstances as he related them to me after his return, which was as follows: "I went to the city of New York and presented the characters which had been translated, with the translation thereof, to Professor Anthon, a gentleman celebrated for his literary attainments. Professor Anthon stated that the translation was correct, more so than any he had before seen translated from the Egyptian. I then showed him those which were not yet translated, and he said that they were Egyptian, Chaldaic, Assyriac, and Arabic, and he said that they were the true characters. He gave me a certificate certifying to the people of Palmyra that they were true characters, and that the translation of such of them as had been translated was also correct."

From this account we learn: 1. From the testimony of both Smith and Harris that the latter took some "characters" to Professor Anthon. 2. That some of these Egyptian characters had been correctly translated. 3. That some of the characters taken were translated; others not. 4. That those not translated were pronounced by Professor Anthon to be Egyptian, Chaldaic, Assyriac, and Arabic.

The author of The Apostasy and Restoration is substantially correct so far as he goes, but stops short enough to convey the idea that all the characters

taken to Professor Anthon had been previously translated; while the history shows that but a portion of the Egyptian characters were translated, the rest of these, with the Chaldaic, Assyriac, and Arabic, not having been translated, or at least no translation of them having been taken to Professor Anthon.

The author of Visions, etc., is almost wholly at variance with the history.

We certainly need, then, to have this tract revised, all others carefully examined, and none hereafter published without first being thoroughly examined by a painstaking and competent committee with power to revise where necessary.

J. W. WIGHT.

CROSWELL, Michigan, July 22, 1905.

THE CHURCH OF JESUS CHRIST RESTORED.

Dear reader, what church do you belong to, if any? How, when, by whom, and where was it organized? These are legitimate questions which all men should propound to all churches in their search for the kingdom of God.

Many have gathered the thought by tradition that it matters not which church we are identified with. But the historian Luke strikes a death-blow to this theory, when he says there was "added to the church daily such as should be saved." (Acts 2:47.)

The church of Christ does not spring up spontaneously, regardless of law and order, but by a "thus saith the Lord," by divine appointment. Did the reformers that broke off from Roman Catholicism organize such a church? Evidently not. They deny present-day revelation, hence close up the avenue by which they might have been duly authorized. All of these churches can not be right, because they teach conflicting theories and the Scriptures teach that a house divided against itself can not stand. (See Matthew 12:25.) Now we propose to show which church is right. As we proceed with our investigation remember this is a

PROPHETIC AGE.

Many of the most gigantic prophecies of the Old and New Testaments are to be fulfilled in these latter days. Now if God's work is on the earth to-day, it is here in consequence of its coming forth in the fulfillment of Bible prophecy, and the true servant of God will be willing to take the Bible and locate himself from a Bible standpoint, showing that the church which he represents came forth in the right way, at the proper time, by the right person, and was established in the right place. In primitive times this was the way they proved Jesus to be the Christ, by taking the prophecies and showing that Jesus fulfilled these prophecies. Hence he must be the Christ. This is the method we shall pursue. "Beware, therefore, lest that come upon you, which is spoken of in the prophets."—Acts 13:40.

THE APOSTASY.

The first thing to be considered is the apostasy of the primitive church. There are some people who verily believe they are members of the same identical church that Jesus organized nearly nineteen hundred years ago, because Christ said to Peter, "Upon this rock I will build my church; and the gates of hell shall not prevail against it."—Matthew 16:18. The gates of hell did not prevail against the church, nevertheless the church finally apostatized. What are the gates of hell? The entrance into hell. Christ's mission was not only to the living and unborn generations, but to the dead of the misty past, therefore in harmony with Isaiah 61:12. He went down to the prison-house (hell) and proclaimed the gospel to the captives and opened the prison (the gates) to those that were bound. Jesus afterwards appeared to John on Patmos Isle and said, "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death."—Revelation 1:18.

"And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force."—Matthew 11:12. The violent did take it by force. They killed Christ and the apostles, and put many of the saints to death. In Rome the race-tracks were illuminated with the burning bodies of saints.

I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.—Galatians 1:6-9.

Plainer language indicating the apostasy can not be found. Some had been removed from the gospel; others were troubling by perverting. But Paul says if an angel, or any man preach any other gospel let him be accursed. Dear reader, does the reformed Protestant world preach the same message of salvation as did Christ and the apostles? There is as much difference as there is between light and darkness.

And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: and she being with child cried, travailing in birth, and pained to be delivered. And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God and to his throne. And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand, two hundred and three score days.—Revelation 12:1-6.

The woman clothed with the sun evidently refers to the church of Christ, as it existed in its purity in the commencement. The stars upon her head symbolize the twelve apostolic seats, and the moon beneath her feet refers to the Mosaic law, that was fulfilled when Christ was crucified. The dragon, which stood before the woman to devour her child as soon as it was born, represents the Roman power. This is the same power that Daniel describes. (See Daniel 7:24.) The man child represents "the kingdom of our God and of his Christ"; or in other words the power and authority of the gospel. Jesus said, "But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you."—Luke 11:20. This shows clearly that the kingdom of God must be associated with God's power. The man child could not represent Christ, as many would have us believe. Christ is the one who brought forth the church, but the woman brought forth the man child. After the child had been delivered, the woman (church) fled into the wilderness and the man child (power and authority) was caught up unto God and to his throne. So the main part of the church went to heaven, and the church went into the wilderness, shorn of her beauty and power. *Wilderness*, according to Webster, means a desert. Or in other words it means, so far as this "wilderness" is concerned, a place where certain principles are lacking to make it a desirable place. When the church went into this undesirable condition, the body existed but the Spirit had fled. But she did not retain an organized form-long. For the dragon power persecuted the church, until the saints were "worn out" and overcome. (See Daniel 7:25; Revelation 13:7.) This persecuting power is also represented by another symbol in Revelation 17:4, 5:

And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication. And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

This shows that the prevailing religion was Roman Catholicism. Church and state had become united. They had made merchandise of the gospel, were seeking pleasures and abominations. This woman finally became a mother. Therefore she surely must have some children somewhere. These children are found in the Protestant world among all the churches.

Paul speaks of this great apostasy in the following language:

Let no man deceive you by any means: for that day shall not come [the second coming of Christ], except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God.—2 Thessalonians 2:3, 4.

The Emphatic Diaglot renders "falling away" to

mean apostasy. Does not Roman Catholicism fulfill this prediction? The Pope did sit in the temple as God; claiming to forgive sin, if the stipulated sum of money was always in sight. The sale of indulgences was inaugurated, the Bible chained to the desk and none but the clergy allowed to read it. "Darkness" covered "the earth, and gross darkness the people." (Isaiah 60: 2.)

This was the condition prevailing when Martin Luther commenced his tirade against the Pope for "selling indulgences." Luther was a monk in the Catholic Church. The Pope conferred all the authority he possessed. So it was with Calvin, Knox, and Henry VIII. John Wesley, Roger Williams, A. Campbell, and Barton W. Stone received their authority from Rome indirectly.

We do not want to rob these men of any of their glory. They accomplished a work that was necessary. They drew back the curtains of superstition and darkness and paved the way for the establishment of religious liberty, and made it possible for the gospel to be restored. The only way the gospel could be brought back to the earth again was by restoration. This is the main difference between Latter Day Saints and the Protestant world. We believe in the restoration of the church, while they only have the Roman Catholic Church improved or reformed. We believe that part of the church which went to heaven—the man child—must be restored to the earth again. In fact the reformers entertained the thought that there was yet a greater work ahead of them to be accomplished by their successors. John Wesley says:

How is it that men who can now discern the face of the sky . . . do not discern the signs of the glorious times, which if not begun are nigh, even at the door. . . . They see no signs at all of God's arising to maintain his own cause and set up his kingdom over all the earth. What could God have done which he hath not done to convince you that the day is coming, that the time is at hand, when he will fulfill this glorious promise, and will arise to maintain his own cause and set up his kingdom?—Seventy-first Sermon.

Reverend A. Campbell says:

At evening time there shall be light. The primitive gospel in its effulgence and power is yet to shine out in its original splendor to regenerate the world.—Christian System.

Sir Isaac Newton said:

About the time of the end, in all probability, a body of men will be raised up who will turn their attention to the prophecy; and insist upon their literal fulfillment in the midst of much clamor and opposition.

Thus the expectations of these men were confirmed when the gospel was

RESTORED TO THE EARTH.

John the Revelator saw in vision how this would be brought about. The things which he saw on the Isle of Patmos were to be after his time. The angel which talked with him said, "I will show thee things which must be hereafter."—Revelation 4: 1.

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of water.—Revelation 14: 6, 7.

We must admit this angel must come. Inspiration says so. But when? In the hour of God's judgment and when people are worshiping some other God than the one authorized in the Scriptures. Some of the church creeds declare that God is a being without body, parts, or passions; that he fills the immensity of space and is everywhere. Can you conceive of such a being? Such a God is beyond my comprehension. He would be something like the Irishman's owl—"a great big nothing." This is the God that thousands of honest souls worship to-day in this enlightened land. No wonder John said that the angel who brought the gospel back to the earth after his time would say, "Worship him that made . . . earth and the sea." The God of the Bible is a personal being; for man was made in his image. And Christ was made in the express image of the Father. (See Hebrews 1:3.) So this angel was to come in these latter times, this side of the dark night of apostasy, when the people would be worshiping an imaginary God. The reformers did not claim to receive this angel. There was only one who made this claim, and that was the poor, weak, unlearned, untutored lad from the backwoods of New York—

JOSEPH SMITH.

He claimed an angel visited him while a mere boy about fourteen years old. A big revival meeting was being conducted in the neighborhood where he and his father's family then resided. It was a union meeting in which three or four churches were represented. Some of this boy's near relatives united with one church and some with another. Along towards the close of the meeting there arose a strife among the ministers as to who would get the greater percentage of the converts in the respective churches. This puzzled the young man, who at this time was earnestly seeking the way of life. So when he saw this confusion, he did not know which one to join. But one day while reading his Bible, he noticed this scripture: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."—James 1:5.

Would any one condemn this young man for asking? Certainly not. The boy took God at his word and did not come back with murmurs of disappointment upon his lips. His heart was full of rejoicing, because he had seen a heavenly vision and conversed with angels. He propounded the question to these angelic messengers: Which church shall I join? And the angel said, Join none of them, for they are

ALL WRONG.

No wonder when the boy told this experience to the minister that he replied, "It's all of the Devil." It was a thrust at all the religions of Christendom. While Joseph Smith was persecuted for testifying so frankly, yet all the churches in the land testify to the fact that Joseph Smith was a true prophet, because all the creeds have been changed since the above startling statement was made. If the creeds were right then, they surely should remain the same throughout succeeding ages. But at present the creeds are under revision, and further change is contemplated.

How must the church be established? We answer, By divine appointment; by angelic ministrations. Paul declares, "And no man taketh this honor unto himself, but he that is called of God, as was Aaron."—Hebrews 5:4. Aaron was called by revelation through the prophet Moses. So the claim made by this young man, Joseph Smith, is more in harmony with the written word of God, than the claim of any other church-builder. He also organized

ACCORDING TO THE PATTERN.

"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."—Isaiah 8:20. The Bible is the pattern, the constitution. It provides that the church of Christ must be established with living apostles, prophets, bishops, evangelists, elders, teachers, and deacons (see 1 Corinthians 12:28); and they are to remain in the church for the purpose of perfecting the saints, for the work of the ministry, and the edifying of the body—Christ. They were to remain until we all come unto the unity of the faith, and unto the measure of the stature of the fullness of Christ. (See Ephesians 4:11–13.) Did any of the reformers organize this way? No. But Joseph Smith did. "Ye shall know them by their fruits."—Matthew 7:16.

Why is it that these college-bred men failed to come up to the law as close as did this poor, unlearned boy? Simply because inspiration stood behind his work. He built upon the solid rock, the revelations of God. (See Matthew 16:15–18.) How must the church be organized? is an important question; and the honest seeker for God's kingdom can not afford to overlook it.

BY WHOM?

The church should be established by whom? is another phase of the question we must consider. We find nothing in the Bible, where any one in these modern times has been authorized, by any specific revelation, designating him by name. In fact we find nothing in the Old Testament where the term Jesus Christ was ever used. However, he fulfilled the prophecies relating to himself in a general way.

Some men in these times go back to the great commission (see Mark 16:15–18) to prove that they are authorized. Certainly men are in hard circumstances when they have to steal the commission of dead men before they have anything to make people believe they are divinely authorized.

The Bible teaches plainly that whoever engages in God's work must be a prophet of God. (See Amos 2:7.) Which of the reformers made such claims? Not one. Now turn to Zechariah 2:2–4:

Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof. And, behold, the angel that talked with me went forth, and another angel went out to meet him, and said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein.

Here two angels are talking to each other, and one says to the other, "Run, speak to this young man." By reading the context we understand that this language refers to Jerusalem in the last days. Joseph Smith was a young man at the time the angel visited him and told him that Jerusalem was to be built up again. The world did not believe this would ever be. But to-day that prophecy has been fulfilled to a great extent. The city is rapidly increasing in population, with the modern improvements of electricity. It looks reasonable that the proper time for this "warning" to be made would be in the time when the implements of warfare are so much improved that the "walled city" would be of little consequence. If Smith did not fulfill this scripture, who did? The angel must come, and he must come to "this young man."

JOHN THE BAPTIST.

According to prophecy, the noted John the Baptist must appear to some one in these last days—the eleventh hour. Read Malachi 3:1–4:

Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in; behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire and like fullers' soap: and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years.

John the Baptist evidently is the personage referred to—the messenger. Many believe this scripture was fulfilled in New Testament times. John's work is to go before the Savior and prepare the way. This was his work nineteen hundred years ago. The historian Mark refers to him as the messenger preparing the way for the Savior. (See Mark 1:2, 3.) But one can see at a glance, that the language of Malachi refers to the work of John the Baptist just previous to the second advent of Christ.

The question is propounded: "Who may abide the day of his coming?" Every one abided his coming when he appeared in the manger at Bethlehem. But when he appears the second time, it will be in power and glory (see Matthew 24:30); none but those who are prepared will be permitted to stand. When this preparatory work has been accomplished then Christ will come and purify the sons of Levi. Was this work done when Christ was here before? Certainly not. The offering of Judah was not in righteousness then. They crucified the Lord and sold him for thirty pieces of silver. But when Christ comes the second time his messenger will have prepared the way before him, so that the offering of Judah and Jerusalem will be pleasant unto the Lord. This prophecy is a latter-day consideration. When John comes to perform this work, he will come as a restorer, in the spirit of Elias. Elijah is the true Elias (see James 5:17); but John the Baptist is called Elias also, in one sense of the term. We read in Matthew 17:10-13:

And his disciples asked him, saying, Why then say the scribes that Elias must first come? And Jesus answered and said unto them, Elias truly shall first come, and restore all things. But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. Then the disciples understood that he spake unto them of John the Baptist.

When Jesus declared that Elias must first come and restore all things he had reference to the same things referred to by Peter in Acts 3:19-22:

Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

Restitution means restoration. But the dispensation of the restoration of all things must be introduced after the glorious ascension of Christ, just about the time that Jesus makes his second advent. In connection with this, the preparatory work must be introduced, and God will send his messenger before his face to prepare the way. John the Baptist performs the part of a "restorer." Even the Jews were looking for a restoration in the time of Christ and the apostles. (See Matthew 17:10.) They were looking for the Elias, but did not know him when he did appear.

When Christ appeared on the mount with Peter, James, and John, and was transfigured before them, when Moses and Elias appeared upon the scene, evidently there was a restoration of the Melchisedec priesthood upon this occasion. Undoubtedly here is where Christ received the higher priesthood. Jesus was not a natural heir to the Melchisedec priesthood, but to the Aaronic. (See Luke 1:36.) Mary was from the same progenitors as Elizabeth. Ephraim

is considered the first-born of Israel. Therefore Christ had to be baptized into the family of Ephraim before he was entitled to the higher priesthood. Baptism puts us into the family of Ephraim. (See Galatians 3:27.) When Moses ordained Joshua, he placed some of his honor upon him. (See Numbers 27:18-20.) Now please note the following account given by Peter concerning the transfiguration:

For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount. —2 Peter 1:16-18.

Christ received in this experience honor and glory. If Joshua received authority when Moses placed some of his honor upon him, why did not the Savior, when he received honor and glory from the Father?

Moses was the last man that held the Melchisedec priesthood until New Testament times, when it was restored. No wonder then that John the Baptist, or Elias, appeared in that holy scene upon the mount. There was something to be restored.

Some claim that Jesus did not need any ordination. Christ never exalted himself above the law. He said to John, "Suffer it to be so now: for thus it becometh us to fulfill all righteousness."—Matthew 3:15. So John baptized him. All righteousness is revealed in the gospel. (See Romans 1:16, 17.) "But," says one, "the Inspired Translation declares that in the beginning the holy priesthood was called after the order of the Son of God, and in order to avoid the too frequent use of that name, it was called after Melchisedec." Now if Christ did not need any ordination then we could with the same degree of consistency claim that Melchisedec required no ordination. It stands to reason inasmuch as John the Baptist, according to Malachi, is to appear in these latter times, that the Aaronic priesthood would be reestablished in the church of Christ again. It is the claim of Latter Day Saints, that Joseph Smith and Oliver Cowdery were ordained to the Aaronic priesthood under the hands of John the Baptist. (See Doctrine and Covenants, page 62.) These men also received the authority of the higher priesthood under the hands of Peter, James, and John. (See Doctrine and Covenants, page 62.)

Jesus told Peter that he gave unto him the "keys of the kingdom of heaven." (Matthew 16:19.) Therefore inasmuch as the church had apostatized, it would be necessary for that priesthood to be restored through their command or ordination in these last days. The man child, or authority, which went into heaven, must be restored to the church when she comes out of the wilderness. Now the restoration of the church and the setting up of the kingdom must be in the day of

GOD'S PREPARATION.

This time of preparation will be in the age when we have fast locomotion:

The shield of his mighty men is made red, the valiant men are in scarlet: the chariots shall be with flaming torches in the day of his preparation, and the fir-trees shall be terribly shaken. The chariots shall rage in the streets, they shall jostle one against another in the broad ways; they shall seem like torches, they shall run like the lightnings. He shall recount his worthies: they shall stumble in their walk; they shall make haste to the wall thereof, and the defense shall be prepared.—Nahum 2: 3-5.

This prophecy relates to the modern passenger-train. Some may wonder how we are going to connect the church of Christ with a train of cars. Just in this way. We have already shown that there is to be a preparatory work—the coming of the angel and Elias just before the second coming of the Lord. Now Nahum refers to the time of God's preparation and shows clearly that it is going to be when we have swift transportation. Does not the prophet describe very vividly the modern passenger-train?

The chariots refers to the palace-car. The prophet says they shall be with flaming torches. When we look up the railroad track at night and see the train coming at rapid speed, does it not look like a flaming torch? Does not the conductor recount his worthies as he passes to and fro through the cars? Do they not stumble in their walk? Now the prophecy declares that the valiant are in scarlet. The men who run the first passenger-train in England in 1830, (the very year in which this church of Christ was restored,) were arrayed in scarlet, being the Queen's body-guard. Yes, this preparatory work was to be in the time of wonderful invention. Whenever the Spirit of God is striving with the people, men make more rapid progress. Daniel says that in the last days knowledge shall increase. (See Daniel 12: 4.) Truly that time is here now. The reap-hook and scythe have given place to the reaper; hand-sewing to the improved Singer machine. Mr. Howe, the man who invented the sewing-machine, was puzzled to know where to put the eye in the needle. But he finally dreamed where to put the eye. God surely has a hand to some degree in this inventive work.

In the large wheat-fields of California, they have machines that cut the grain, thrash it, and sack it. This is a wonderful age—the day of God's preparation! This great work must have its commencement before the

RESTORATION OF PALESTINE.

"Stay yourselves, and wonder; cry ye out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink."—Isaiah 29: 9.

Something is wrong with these people. The next verse explains the cause: "For the Lord hath poured out upon you the spirit of deep sleep, and

hath closed your eyes: the prophets and your rulers, the seers hath he covered."—Isaiah 29: 10.

The prophet describes clearly the condition of the Gentile world to-day. They say there is no more revelation from God. The prophets and seers are all dead. No wonder they are in a sleepy condition! Read the thirteenth verse: "Wherefore the Lord said, Forasmuch as this people draw near me with their mouth and with their lips do honor me, . . . and their fear toward me is taught by the precept of men."

This shows what condition they are in—they have a form of godliness. And in many instances the minister teaches that God is a monster, unmerciful and cruel; so their fear toward God is taught by the precept of men. I think it is better to worship God because he is a loving Father and worthy of our worship and adoration.

Fourteenth verse: "Therefore [for the above reasons], behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."

This is indeed counted a strange work, (see Isaiah 28: 21,) a marvelous and wonderful work. I have had aged men and women, whose locks are whitened with the frosts of many winters, declare in words of soberness: "If it were not for the marvelous we could believe it more readily." But God's work has always been wonderful. It is wonderful to-day. This work has been carried on for, lo, these many years by an unpolished ministry, so far as education is concerned. Boys from the plow and workshop have been called to minister the word. They have met upon the open fields the brainiest men and the wisest sages of the land; but their worldly wisdom was nothing when compared with the inspiration of God.

When is this marvelous work going to commence? The prophet does not leave us to wonder. Read the seventeenth verse. "Is it not yet a very little while, and Lebanon shall be turned into a fruitful field." For ages Palestine had been fruitful and productive, supporting millions of people; but now because of the disobedience of Israel, the judgments of God rested not only on the people but on the land. Jesus said, "Behold, your house is left unto you desolate."—Luke 13: 35. For nearly fifteen hundred years Palestine lay in a desolate condition, inhabited only by a few of the roaming Arabs; but now, through the favor of Heaven, it is a delightful land, and the Jews have turned their faces homeward. Now this marvelous work was to commence just a little while before the restoration of Palestine, which was in 1853. Twenty-three years before this the church of Jesus Christ was organized, in 1830, in the state of New York, through the authority conferred by an

angel of God. Here is a prophecy fulfilled literally in our time. It is too late now for the marvelous work to come forth.

One more prophecy we will consider relative to the time of the church of Christ coming forth in these the last days. Nebuchadnezzar had a dream (see Daniel 2:28-45) in which he saw a great image, whose head was of fine gold. Daniel interprets the head to represent the Babylonish kingdom. Now remember it took many years for this image to become fully developed from the head to the feet. The next part of the image, which appears, is the breast and arms, which are of silver. It was inferior to the preceding kingdom. This part of the image evidently refers to the Medes-Persian empire. Then after this part of the image comes the other, the belly and thighs, which are of brass. This certainly refers to the Grecian kingdom, which did bear rule over all the earth.

But now comes the other division of this image, the legs and feet, which refers to the Roman Empire, which had sway over all the world in the time of our Savior. It finally became divided into the eastern and western empire, as represented by the legs, 97 to 117 A. D. Finally it became subdivided into ten different political kingdoms, as represented by the toes, after 476 A. D.

Now the king, Nebuchadnezzar, saw, as Daniel declared: "In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."

Dear reader, pause one moment. Do you not know that this image had no feet in the time of the Savior? The image then was only developed down to the hips. Now did the Babylonish king see the stone cut out of the mountains without hands, smite the image upon his hip and knock his hip off? No, the image was smote upon his feet. The kingdom referred to here was not the setting up of the kingdom in the days of Christ, because this is a latter-day consideration. (See Daniel 2:28.) The kingdom in the days of Christ was prevailed against. It was given to another people, the Gentiles. (See Matthew 21:43.) It apostatized. But this kingdom is to be established, after the fall of the Roman empire, when the feet have ten toes typical of the ten political divisions of Europe even to-day. This kingdom was established in 1830, through divine authority. It has never been thrown down thus far. The seeds of decay are not in it, and the kingdom is on a firmer footing than ever before. But this kingdom is to be established at a certain

PLACE.

Concerning the place where this kingdom is to be established, we will barely mention. The birthplace

for this mighty kingdom is not on the land of the Eastern Hemisphere, but on the land shadowing with wings, which is beyond the rivers of Ethiopia. (See Isaiah 18:1.)

Does not North and South America answer to this description? These two continents look like two large wings. What is the Lord going to do on this land? Read the third verse: "All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye." Yes, the gospel is going to be preached as a witness just before the Lord comes. (See Matthew 24:14.) Hence the trumpet will be blown when the angel comes from heaven with the everlasting gospel, and the ensign is lifted up.

God is going to do this wonderful work. The God of heaven is going to establish his kingdom in these latter days. Therefore, we may expect the angels and the Holy Spirit to perform an important part.

"And he [God] will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth: and, behold, they shall come with speed swiftly."—Isaiah 5:26. When the prophet wrote this language he stood in Jerusalem. God is going to lift up an ensign from far. This means a long way. Yes, he will hiss unto them from the end of the earth. The end of the earth means to the extreme limit. Stand in Jerusalem and go to the extreme limit east or west, and you would land on the Americas. Remember this is to be done in the time of swift travel.

Many more evidences might be presented; but we close, hoping that all may find the glorious kingdom of Christ.

In bonds,

A. M. BAKER.

SPRINGFIELD, Missouri, January 11, 1905.

Mothers' Home Column

EDITED BY FRANCES.

"Is thy path lonely? Fear it not, for he
Who marks the sparrow's fall is guarding thee;
And not a star shines o'er thy head by night,
But he hath known that it will reach thy sight;
And not a joy can beautify thy lot,
But tells thee still that thou art unforget;
Nay, not a grief can darken or surprise,
Swell in thy heart, or dim with tears thine eyes,
But it is sent in mercy and in love,
To bid thy helplessness seek strength above."

JOPLIN, Missouri, July 12, 1905.

Dear Mothers of the Home Column: Much has been said about training children. I thought I would try to tell my experience in training mine. My ideas are like the sister's who wrote March 1. The sister says, some children can be managed without being whipped and some can not. I believe that is true, but there are very few but what need sometimes to be punished. In the HERALD, June 28, a sister said it grieved her heart "to think any true Latter Day Saint had such ideas about child-

training." I beg to differ from her. The sister goes on to say, "If it takes a wise, cool-headed mother to punish children with the rod, then please erase my name from the list and call me the opposite if you choose."

I now tell my experience with my boy. I sent him to school and he played truant. His papa and I talked with him, and took him back to school. He still played truant, and got so he would not love us or look at us. He got so bad I knew that I had to conquer him or he would grow worse. I said to him: "If you won't do right by talking, I shall be very severe on you till you do mind me." So, dear sisters, I took good Solomon's advice. (See Proverbs 19:13, 19; 13:24; 23:13, 14; 22:15; 27:15.)

Some may think I was hard-hearted, and did not love my child; but I conquered the child with the rod and he now shows his love for us.

Sometimes I think I would like to see one family who are obedient to their parents; who do not believe in whipping. I have not found one yet. I believe all true Latter Day Saints will punish their children when they need it.

I know one mother who asked her boy which he would rather have, a whipping or go up to his room. He said he would rather go to his room; a whipping would not do him any good. And he had his own way. Is he growing up a bright and shining light? No, far from it. If he goes on in the way in which he now is he will be ruined.

Does the Lord ask us what kind of punishment we would like when he chastises us? I find in the word of God that the Lord chastises and afflicts people.

Much could be said on this subject. I close by saying I know this latter-day gospel is true, and thank my heavenly Father for the knowledge that he gives me. Love to all Saints and malice towards none.

SISTER E. WILSON.

Take Heart and Go On.

Sometimes we are almost discouraged

The way is so cumbered and steep;

Sometimes, though we're spent with the sowing,

There cometh no harvest to reap.

And we faint on the road and we falter,

As our faith and our courage are gone,

Till a voice, as we kneel at the altar,

Commands us: "Take heart and go on."

"Take heart!" 'Tis the word of our Leader,

And e'en when our vision is dim,

What else can we do but, arising,

Uplift weary eyes unto Him?

"Take heart!" Why, 'tis Christ who hath spoken;

And what can we do but obey?

Though He gives us no tangible token,

Himself is the Sun of our day.

And in His own time He will show us

Why trial and sorrow were sent—

Why we toiled and saw naught for our toiling,

And home empty-handed we went.

Though He gives us no tangible token,

Still we must arise and go on,

As sure, as His body was broken

For us, that our fight shall be won.

Then fain for a touch of His garment

When crowds hem us in and 'tis dark;

We'll cling to the thought of His goodness,

Press on, with the Cross for our mark.

Take heart! Yes, our own blessed Master;

Till the last of our heart-beats is gone,

Amid conflict and loss and disaster,

We'll just take heart and go on.

—Selected by Mrs. Mary Finkle, Greenwood, Wisconsin.

Walking With God.

O Master, let me walk with thee

In lowly paths of service free;

Tell me thy secret; help me bear

The strain of toil, the fret of care.

Help me the slow of heart to move

By some clear, winning word of love;

Teach me the wayward feet to stay

And guide them in the homeward way.

Teach me thy patience! still with thee

In closer, dearer company:

In work that keeps faith sweet and strong;

In trust that triumphs over wrong;

In hope that sends a shining ray

Far down the future's broadening way;

In peace that only thou canst give,

With thee, O Master, let me live.

—Washington Gladden.

Be Consistent.

You will not join a church because of inconsistent church-members! Consistency, then, is the word you wish to emphasize. Very well. Here is the world of trade and commerce. To-morrow, merchants will adulterate their goods, traders will tamper with their weights, milkmen will water their milk, drapers will sell cotton for silk, clerks will steal money from the bank, and the whole kingdom of trade stands for hypocrisies and lies. Since you do not care to associate with hypocrites, withdraw from business, and pledge yourself never again to enter the kingdom of commerce. If inconsistent members keep you out of the church, why do not inconsistent members keep you out of business? Here is the kingdom of law. To-morrow lawyers will be tricksters. They will suborn witnesses. They will conceal evidence. They will deal in subterfuges. But because some lawyers are unprofessional, will that compel you to stand aloof from the study of jurisprudence? Here is the kingdom of love and marriage. To-morrow some man will play false to his marriage vow, and some woman will profane the holiest sanctities, and those who have solemnly pledged themselves to the law of love will stand forth clothed with hypocrisy as with a garment. But does their inconsistency mean that you can never find your home, and that you can never stand at a marriage altar, and never swear fealty in the name of an eternal friendship? Why, there are spots on the sun, but we need the sun for harvest. To be consistent, you must give up the Venus de Milo, because there is a flaw in the marble. We must pull down the Parthenon, because there are black stains on the columns. Now, something is wrong in the man who refuses allegiance to the church because of inconsistency, but turns around and gives allegiance to a hundred other institutions, in the very face of greater inconsistencies.

The time has gone for ever for men to plead the bigotry and bad lives of the unworthy disciples of a Master who confessedly is worthy. Peter and Judas were not Christian and misrepresented their Master. But in that hour of misrepresentation they ceased to be disciples and became hypocrites. Let all those who dislike hypocrisy leave immediately the company of Judas and Peter with his denial and join the ranks of the other ten. We grant that there are men outside of the church who are better than some in the church. Now and then a youth appears in the realm of art who is blessed with such native genius that instinctively he understands the laws of drawing and perspective and the laws of harmonious color. And side by side with him is another youth who for years has been in the school under a great artist-master and after long drill can scarcely equal his brother who is self-taught. But shall this

gifted youth who has received so much from his parents and his God declaim against his father, or despise the school of art?

There are many poor pupils in schools and colleges, but when you find some youth who is far from being the ideal scholar, do not rail against the college and the university. The poorer the scholar the more necessary the maintenance of the school in which he studies. Not otherwise, if men in the church are sinful and weak and full of error, it is the more necessary to strengthen the church, that manhood-later may be strengthened. Unconsciously, he who urges the inconsistency of Christians and rails against their errors, has forged a weapon that turns against himself.

How ungenerous are all these excuses, as well as how wicked! We live in God's world. He hath fitted up this world-house as no prince hath ever fitted up the halls of a palace. We breathe his air, are warmed by his summers, we feed upon his harvests, we are pilgrims who stoop and drink at his fountains. The angel of his providence goes before us to prepare life's way; the angel of his mercy follows after us to recover us from our transgressions. And how shall men meet such overflowing generosity save with instant obedience? What mark across the page of memory so black as the mark of ingratitude?—Newell Dwight Hillis.

Letter Department

DENVER, Colorado, July 20, 1905.

Editors Herald: We are busy at work telling the gospel story. Two weeks ago to-day I commenced street-preaching on the corner of Sixteenth and Champa and have been holding forth every evening with the exception of Sunday evening. My brother, J. D. Curtis, is now assisting me and we are having good crowds, and several seem interested. We have a Bill-horn organ to assist us in the singing, and then we have a chart on stakes so we can use it in preaching. Several of the Saints here have rendered valuable assistance in our work.

The Utah elders hold forth part of the time just a block away, but it seems very hard for them to get any one to listen, while we have good crowds every night. This is the most successful way to reach the people in these large cities. People will stand for an hour and listen to a sermon on the street. We also reach people that would never come to the church at all. We have been abundantly blessed in our work and hope and pray that many souls may be brought to see the light of truth.

J. F. CURTIS.

FARGO, North Dakota, July 18, 1905.

Editors Herald: Elder H. A. McCoy and myself came to this place one week ago last Thursday, July 6, from Rumsey, Minnesota. We labored at Rumsey nearly a week and a half, and while there made our home at Bro. Joseph Elliott's, having the pleasure while there of baptizing three of his children. Sr. Elliott is a very energetic church-worker, and is superintendent of a Latter Day Saint Sunday-school, which they hold in a schoolhouse not far from the Elliott home. How good it makes a missionary feel when he can hear words of commendation, from the world's people, about our people, and such we were permitted to hear of Bro. and Sr. Elliott and family. What weight a good character has, and how forcibly it testifies of the religion of Jesus the Christ, to the honest-hearted of the children of men.

How important Paul's testimony to Titus, chapter 3, verse 8, wherein he says, "This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men."

At this place there are only about a half dozen Saints but they are truly trying to let their light shine, and I feel sure

that ere long it will have the desired effect of leading some of the honest-hearted to a knowledge of the truth, by obedience.

Bro. McCoy, upon last Friday, went to a place called Wolverton, Minnesota, to do some preaching, and by word from there since we learn that there is quite an interest manifested by the people, and that they by vote requested Bro. McCoy to preach there this week. We are not having many to hear us here, but what do come seem interested, and we of course have hope of doing a little good, and have had excellent liberty in presenting the truth.

From here we go to Audubon, Minnesota. My health is the best it has been for over two years, and my throat does not give me much trouble.

Always praying for the welfare of Zion,
In the bonds of eternal truth,

J. R. SUTTON.

LEICESTER, England, July 1, 1905.

Editors Herald: Permit me to say that I am still rejoicing in the great latter-day work, doing what I can for its advancement. There is a brighter outlook for the work here and in other parts of the Birmingham District, over which I have been called to preside. We had pleasure in baptizing two precious souls in the town of Derby, where once a branch existed. I was also called upon to baptize one of my sisters while visiting home at Stafford.

WM. ECCLESTONE.

WHITEHALL, Montana, July 19, 1905.

Editors Herald: It has been quite a while since we have written you but we have not been idle. From September until May 16 we put in the time in Lamoni Stake, where we found many hungering and thirsting for the word. We felt that the Master blessed us in our efforts to advance the cause of truth, and we found many friends both in and out of the fold, who cared for us and helped us on our way. And while we did no baptizing, we feel that seed was sown that will some time bear fruit for the Master.

From May 18 until June 11 we visited friends and relatives and preached in Woods County, Oklahoma, having the pleasure of baptizing five into the kingdom. This pleasure was greatly enhanced by the fact that one of this number is an old school-mate of ours, who is almost like a brother in the flesh. To have the pleasure of helping him and his good wife to better comprehend the way of salvation, and to induct them into the kingdom of God's dear Son, was a pleasure indeed.

On our way to our field, Montana, we made a short stop in Utah, visiting and preaching as opportunity permitted, and finally we joined Bro. J. D. Stead at Deer Lodge, Montana, where we have established our field address. We reached that place in time for our district conference, which, with Sunday-school convention, occurred June 23 to 25. A very rainy time kept our attendance down to a very small number. After our conference Bro. Stead and the writer commenced a series of meetings near Race Track, among the "Morrisites," where there was a good interest manifested by the younger generation, and three baptisms have already resulted (not all from that work but from that and work done previously among them by Bro. J. D. Stead). We feel that there are more there near the kingdom.

The 10th of July we closed our services there, and returning to Deer Lodge carried on a week's meetings there, which were but indifferently attended. While here we had the pleasure of greeting Bro. Joseph Smith and wife, also their three children, who made a stop for a day and an evening with us, Bro. Joseph preaching for us the 13th and 14th, evenings, and then taking train for Spokane. Their visit was enjoyed by Saints and friends. We feel that strength was given and good done for the cause thereby. Our meetings closed in Deer Lodge the 16th, and we intended to take the evening train for Butte, but

our train did not come until two o'clock the 17th. My, what a rainy night! And in Butte hail and sleet, until when we stepped off the train at fifteen minutes to four in the morning we found the sidewalks wearing a coat of frost, and the hackmen (some of them at least) coats of fur. Well, we almost wished we had our fur coat out of our trunk, too. However, it is warm enough again for the festive mosquito to be out once more with his song and bill.

We put our gospel tent up and commenced services here last night, and while our audience was numbered at about thirty, our singers must have numbered legion. And they insisted on presenting their bills to the audience—yes, and to the preachers also. Some collected while some lost their bills. There was comfort in the latter thought. Before commencing our services here we "billed the town" so that it is known that we are here as well as the mosquitoes. However, we expect cooler evenings with more breeze the most of the time here. If this does not obtain we fear our crowds will not be large. However, we are trying to do our part. Our health is good and we feel hopeful in the work.

As ever laboring and praying for the advancement of the cause we are,
Your coworker,

A. M. CHASE.

FARWELL, Michigan, July 14, 1905.

Editors Herald: Not long ago I wrote you, telling you that I was what the Saints call a "dry-lander"; but thanks be to the Father for the blessed privilege granted, I am not a "dry-lander" now. Realizing as I do, that we are now living in the last days, I felt that delay was dangerous; therefore I obeyed as soon as possible. For several years past I have been a thorough student of God's word. It was not a mere "reading of the word," but to me it is a deep study. I have a thirst for a full knowledge of the word, and a full understanding of the meaning of every word and sentence contained in that word. I fully believe that through my great desire to understand that word, and my sincere prayers for knowledge, and constantly asking God to come nearer, ever nearer to me, that he has come very near. I have known for years that to merely read and understand God's word, would not "save" any one. We must be "doers" of the word. We must live up to the commandments given us by our Savior. We must love our neighbor as ourselves; and love worketh no ill to its object. There is a work for each and every one of us to do, no matter what may be our station in life. We must strive in word and deed to be unto others just what we would wish them to be to us. We must strive to do God's will. And "blessed is that servant, whom his Lord when he cometh shall find so doing." (Luke 12:48.) I feel so glad to think that I belong to a church that I know is built on the rock. And whatever work God wishes me to do, I hope will be shown me in his own good time, and that I shall be ready to do his will.

Mrs. R. C. H.

WATERLOO, Iowa, July 19, 1905.

Editors Herald: We are still striving to get the angel message before the people here in the Eastern Iowa District.

At Oran Center, in Fayette County, during the past two weeks, seven precious souls have entered the kingdom, and a pretty good feeling is prevailing throughout the branch, though of course there are some who are not in such good condition. Elder Turner was there two or three weeks, preaching most of the time, and his efforts, together with faithful local and Sunday-school work, resulted in the baptism of seven precious souls and they have begun the race heavenward.

At Chattanooga schoolhouse, three miles northwest of Nashville, is located the district tent, in charge of Elders Wildermuth and Farr. I visited them a week ago, and found that they had the best of interest, and that, too, among the outsiders.

I had a letter from Bro. Farr yesterday, and he stated that

they baptized three on Sunday last, the 16th. He also states that they organized a Sunday-school, and more baptisms are to follow. This is doing quite well for a sojourn of three weeks among strangers. The outlook for the district is very bright, and we expect to have an interesting time at our next conference and Sunday-school convention to be held the first of September.

As Saints of the Most High God, let us strive with all our might to live as becometh citizens of his kingdom, for the hastening time is not far distant.

Your brother in Christ,

ROBERT SMITH.

FIELDBROOK, California, July 14, 1905.

Editors Herald: We have all felt very much encouraged of late. Elder Charles E. Crumley has been with us the past few weeks and we have been strengthened a great deal by his coming. It is indeed a blessing to isolated Saints to be visited by God's servants. And then it is with sadness that we see them go again. But we are looking forward to the blessed and glorious time, when Christ shall come to claim his own, when there will be no more parting, but all will be peace and happiness.

While Elder Charles E. Crumley was with us he and Elder S. B. Robinson, through the divine Spirit, reorganized our branch, having headquarters at Fieldbrook. God has set officers in the branch such as were needed to more fully organize. We also have a nice little Sunday-school which we enjoy very much. We have thought of starting a Religio society but have not done so yet.

Bro. Crumley presented some splendid sermons while here. Bro. Robinson presented some precious truths also. We have had some good meetings, and the Spirit was among us, and we all felt cheerful and encouraged.

Last Sunday Elder Crumley led one sister into the waters of baptism, and at the sacrament-meeting Elders Crumley and Robinson confirmed the sister, and ordained the officers of the branch.

We expect Bro. Terry with us some time this fall; we are anxiously waiting for that time to come.

May the Lord help us in all our efforts, that we may so live as to be worthy to be called the children of God, and that we may be among the righteous and pure in heart; and may God's spirit dwell within his children everywhere, is my prayer.

Your sister in the faith,

MRS. CORAL J. SMITH.

THURSTON, Nebraska.

Editors Herald: Inclosed find a letter written to me from Doctor John Gilbert of Fall River, Massachusetts. He has taken exception to my statement in regard to the Indian that I stated was turning white, and has advised me to send it to you in order that you may make such a change as you may deem right. I wish it understood that I did not make a statement that I was presenting positive evidence in support of the Book of Mormon; but I presented just what he told me, and that was just as I stated. Bro. Gilbert states that the more intelligent will read it with regret that it was ever printed. I do not see how any person of the more intelligent class can regret reading such a letter, as there was the statement plainly made, that it was submitted to all to judge of its value.

Your brother,

S. F. BUTTS.

FALL RIVER, Massachusetts, July 15, 1905.

S. F. BUTTS, Thurston, Nebraska:

In the SAINTS' HERALD received to-day I find a letter from you in which you tell of a "full-blood Indian," who you think is turning white. You say, "He has white spots all over his

body," etc. Now this statement would be innocent enough if made alone but is absurd when its connection is considered: "Looking for evidence in support of the Book of Mormon."

The condition of the Indian's skin, i. e., white patches, is a skin-disease, not a blessing. The name of the disease is leucoderma. One variety from which the Indian is suffering consists of "an irregular distribution of the pigment matter of the skin," "whereby smooth, rounded, white patches of varying size and extent are produced." This disease affects people of all ages, sex, or races. White people are affected by it, some people erroneously calling it white leprosy. I have seen it also in negroes where apparently they are covered by white patches, just the same as the Indian you speak of. Some varieties of this disease affect the hair and the skin complete; when both skin and hair become entirely white, a condition called "albino" exists. Sometimes such people are put on exhibition as curiosities.

I hope you will not be offended at what is written. Your letter will be read by people in many parts of the world. Many humble though honest ones may read it and quote it as evidence in proof of the Book of Mormon. Others of the more intelligent will regret such a statement was ever published.

I think it would be well, after you have read this, to forward it to the editors of the SAINTS' HERALD; and if they think proper they could make a little correction, and thus set matters right before the HERALD readers, as I do not think you believe the skin disease the Indian has is any proof whatever or evidence in support of Book of Mormon.

With kind regards, I remain,

Your brother in gospel bonds,

JOHN GILBERT, M. D.

BALDKNOB, Arkansas, July 24, 1905.

Editors Herald: I have just learned for the first time of the notice of my sickness in HERALD of July 19. For the sake of my friends, I am very sorry that it was given such prominence. True, I was quite sick for a few days, so I hasten to let my friends know that I am all right except a little weak, and have the harness on again. To God be the praise. While Bro. Baldwin was caring for me like a true brother, he was also preaching every night to small but interested audiences. We closed there last night, and begin near this place to-night. We have six names for baptism next Sunday, and expect two or three more.

Prejudice and indifference are rife here, but the work is slowly but surely gaining. There is a noble little band of Saints at this place, and while they have no shepherd, they keep up the Sunday-school and weekly prayer-meeting.

As ever in the faith,

W. P. PICKERING.

MONMOUTH, Iowa, July 17, 1905.

Editors Herald: Bro. J. B. Wildermuth and the writer started work in the Eastern Iowa District tent at Canton, June 5. Although we had good attendance and interest no one obeyed at that place. On June 22 we moved to Chattanooga where we are at present. We have had large crowds and fine interest here, in spite of haying, harvest, etc. Are getting the whole country stirred up; yesterday there were at least five hundred people in attendance, and at half past one in the afternoon the writer had the pleasure of leading three precious souls through the door of baptism into the kingdom of God. More are to follow; we have the names of several. We have made many friends, and it is counted a strange thing by some of the professing Christians here to see men whom they could not reach, and whom they counted infidels, passing the hat in the crowd to help the "boys" as they call us; and standing up for the latter-day work. We have many calls for the tent from outsiders who are representative men of their respective com-

munities. We organized a Sunday-school yesterday and hope to get the work firmly planted here before we leave. The people say there is no one in this part of the country who would dare try to meet the "boys" on a biblical proposition. The Lord has truly been with us, and may his Spirit be with and aid all his people.

Your brother,

FRED B. FARR.

KING'S MILL, Arkansas, July 18, 1905.

Editors Herald: As I have just returned from a visit to Franklin, Arkansas, where I met a couple of Utah elders, I thought possibly a bit of my experience would be interesting to others. While stopping with my brother-in-law, on Saturday evening last, two Utah elders came and remained with us over night. They argued in favor of polygamy and of course I was on the other side. They said the principle of polygamy was a righteous one, but that its practice in Utah was dying out as it was contrary to the law of the land. The following day I preached in Franklin to some forty persons, including the two elders. In my remarks I spoke of the difference of the two churches, reading from their own Doctrine and Covenants. My remarks were not abusive but plain and to the point. I gave them an opportunity to reply. A very few remarks were made by one of them. All present except the elders appeared to be pleased with the discourse. They claim twelve missionaries, and a membership of some three hundred persons in this State. Some of our elders may think it an easy thing to meet the Utah elders. True, it may be to meet them, but to change their minds from their own faith to that of the Reorganization is not so easy. If you do not believe it try it once. There is but one way to do it and that is by sound argument presented in the Spirit of Christ. Hoping, waiting, and working for the redemption of Zion, I am,

Yours truly,

C. J. SPURLOCK.

LAMONT, Iowa, July 8, 1905.

Editors Herald: I went to Strawberry Point July 8; stayed over night with the Saints there; on Sunday at eleven o'clock we had sacrament-meeting, then I talked to the Saints on the gospel.

July 23 I go to meet with the Saints near Arlington, to speak to the Saints on the gospel, to encourage them to stand firm in this latter-day work. Two weeks from that I will go to Strawberry Point to hold meeting again. We hold our meetings in private houses at the two places named. Our attendance is small, but I feel repaid just the same by God's Holy Spirit.

The Saints of the Eastern Iowa District will meet September 2 and 3 at Green Valley. Hope they will have a good time.

In the one faith,

W. B. WESTON.

NEVADA, Iowa, July 20, 1905.

Editors Herald: Bro. Reiste and the writer set up the gospel-tent here on June 29; began meetings the same night. The attendance was fair from the start and several interested. On the 16th we were all made to rejoice when the writer led Mrs. H. H. Davis Matingly and Mrs. Edward Shalley into the waters of baptism, and my man "Friday" baptized Mrs. B. Wood (a twin sister of Mrs. Shalley). Others are very near the kingdom, and we hope by next Sunday we can trouble the waters again.

But while in the midst of rejoicing because of those noble members we took into the fold, on the 17th a terrible blow and shock came upon us, and on the whole town. Sr. Charles Wilson sent her nine-year-old boy up town to get some things. His little sister, nearly eight years old, went with him. Both were bright, intelligent, lively children, and always together.

They took their little express wagon with them to bring back the things. When they got to the depot-crossing, a long freight was pulling by. They waited till the way-car had passed, then the boy pulling at the tongue, and little Mae with her hands on the rear end of the wagon, started on, and just as the little girl and wagon got between the rails of the second track the fast mail, going west, struck the little wagon and girl with such force that her head was hurled fifty feet south of the track, and the body scattered in pieces on the north side. It is too horrible to describe. The boy had just got over the rail and was missed by a hand's length. This is the second one killed at that place in a short time. Three men were almost caught when the girl was. The whole town is in an uproar, for Sr. Wilson and all the relatives are highly esteemed by the people, and an offer was made to raise five hundred dollars if called for to prosecute the railroad company for damages, and compel them to place a watchman at that dangerous crossing. The funeral was held in the gospel-tent by the writer. A very large concourse of sympathizing friends were present; some came seven miles. There was hardly a dry eye to be seen in the vast congregation. May our Father bless and comfort the grief-stricken.

We will close the meetings here about the first of August.

Yours in the front,

J. S. ROTH.

DENVER, Colorado, July 24, 1905.

Dear Herald: It is not often that your pages are illumined with anything from this part of the Lord's vineyard: this is not because we have denied the faith, or gone to sleep. Sometimes we are considerably discouraged because of the lack of time and talent to carry on the work in this city as we think it ought to be done, but the work is not of man, and when we have done all that time and physical strength will permit, we find that we have to be content, though it is anything but satisfactory. As the years roll on we find that we can not spend from sixteen to twenty hours of the twenty-four in providing the bread that perisheth, and assisting in things pertaining to the church. Nature calls for more rest to the body as we grow older, and younger men must take up a part of the work at least, or it must be left undone. We are glad there are younger men coming to the front to assist in bearing the burden of the work. There is plenty of room for them, especially in a city of this size.

Seven have been added to the branch this year by baptism, and two deaths have occurred. Elders J. F. and J. D. Curtis are preaching on the streets every night except Sunday night, and we believe with a prospect of good being done. Many attend the services regularly and stand for the hour, seemingly very much interested. At the close of the services many questions are asked, and such expressions as, "That is good enough for me," and, "I have heard more gospel in these few nights than in fifteen years in attending the Denver churches," are heard.

We met a man at one of the street-meetings by the name of Shultz, who claims to be a brother-in-law to Frederick Smith, brother of the present president of the church. He seems to be fairly well posted in Smith history.

E. F. S.

SAVANNA, Illinois, July 26, 1905.

Editors Herald: On July 8 Bro. Berve and myself came to Carbon Cliff to hold a series of meetings. By previous arrangements Brn. Willis, Adams, and Johnston put up the district tent at the Cliff so all we had to do was to enter in and occupy, and those brethren did nobly in trying to make the meetings a success. At different times the Saints came out from Davenport and Moline and gave much valuable help by their presence and singing.

We held eighteen meetings in all with a fair interest. The last Sunday night our tent was full, and Bro. Berve gave us a

rousing sermon on the final inheritance of the Saints. Two were baptized.

Bro. Berve and I came to this place yesterday, and we are visiting every Saint personally, trying to encourage and strengthen them. They have no organization here, but we think they will have soon.

I can say that my labors this year so far have been pleasant, the good Lord blessing and aiding with his Spirit, for which I praise his great name. My love for God and his great latter-day movement continues to grow.

I find a noble band of Saints in the Kewanee District ready to help in any way they can to push the work.

In gospel bonds,

GEORGE W. THORBURN.

CANTON, Ohio, July 16, 1905.

Editors Herald: Bro. V. M. Goodrich was up to Canton a few days and preached once in my house, and then started out to preach from house to house, and soon had two ready for baptism. At the confirmation at the house the Spirit was poured out upon us all to the comforting and edifying of each. Bro. Goodrich administered to four while at Canton, three were instantly healed, and the fourth I have not seen since. I was one that was healed from deafness. While Bro. Goodrich had his hands on my head I heard a click in my ear, as something moving in my ear. I then had my hearing immediately, to the comforting of myself, and I am preaching in my house every two weeks, and have two names for baptism.

My prayer is that we may all stand firm at our post and put our shoulders to the gospel wheel and keep it rolling Zionward till God calls us all home to Zion to dwell with Christ, to be never separated again. Are we all preparing ourselves to meet Christ when he comes? If not, why not? In a dream a few nights ago, I saw in a vision in large red letters: "Prepare, for the end of time is nigh at hand." Brothers and sisters, let us all get ready that we may meet Christ with joy and not with grief.

Your brother in gospel bonds,

ISAAC TRUE.

SCRANTON, Pennsylvania, July 14, 1905.

Editors Herald: "A young girl who had recently graduated in the Welsh university told a number of friends who had called upon her that she had now completed her education. 'No, you haven't, my dear,' her mother chimed in. 'I am going to teach you the principles of roastology, boiology, stichology, darnology, patchology, dustology, scrubology, and washology.' What a pity we have not more Welsh mothers who hold such sensible views as to a girl's education."

The above is from a Cardiff, South Wales, weekly newspaper, and the lesson taught by the words of the good mother should be impressed upon the minds of every father and mother. While it is our duty as parents to send our sons and daughters to the public schools and colleges if we can, to let them go into the world with no knowledge of domestic duties is a sad mistake. If I had the wealth of a Rockefeller or a Rothschild, I certainly would recommend that my daughters be educated in all that goes to make a good housekeeper. If they should be so fortunate after leaving my home that they could hire the housework done in their own, they would understand how it ought to be done and could not be imposed upon. And if in time circumstances became such that they could not afford to employ, the knowledge they had received would be a valuable blessing.

Well do I remember a young lady who had spent her young days in school, and became highly educated in music. Her parents were engaged in business and were well-to-do. She was their only daughter and they took special pride in giving her an education. Soon after she left school she married a young man and accompanied him to the home he had prepared

several hundred miles from her parents' home. She was a bright young lady, and her musical ability was very entertaining to her new and numerous friends, and the young man was highly complimented in the choice of a wife, and was considered very fortunate. They went to housekeeping and it was then she discovered that one very important study had been overlooked; and she wondered why her father and mother, who were such practical business people, had done by her as they had. "Why," she said, "I can not understand how they overlooked such an essential part of my education." What a pity that so many mothers overlook the lessons their daughters should learn in order that they may become competent housekeepers. Let me impress upon the minds of all parents that it is just as much your duty to teach your sons and daughters those respective duties as it is to say their prayers, or go to school.

Mothers, teach your daughters to wash, iron, cook, bake good home bread (so much ahead of bakers' bread to the man who toils), to put up fruit and a hundred other things that your daughters do not learn in the institutions of learning.

Brother Editor, this may be a departure from what your pages usually present to the readers, but I am like the good mother referred to in the clipping. There are many who have completed their education in the schools who need some lessons in dustology, scrubology, washology, and cookology.

Yours for all that is good,

WM. LEWIS.

WILBURTON, Indian Territory, July 19, 1905.

Editors Herald: We are still trying to hold aloft the banner of King Immanuel, and cry repentance to this generation. I threw down my coal-miner's tools in the month of March, and opened up the work in South McAlester, amongst the colored people. I had good meetings west of town at a place called Thurston, also labored some in Fayetteville, Arkansas. I asked the officers of the district if they would allow me the district tent to travel with, my wife agreeing to accompany me and help in singing. We first put it up in Wilburton for ten days. Then we moved to Sulphur Springs, about twelve miles east of Wilburton. It was in the midst of a Baptist settlement. We commenced with small crowds, but every night we had larger crowds until the tent was full. We held forth twelve nights. Toward the close of our meetings I could see the Devil begin to rage. The Baptist preacher told the boys to rotten-egg me. At the last, on Sunday evening, (the tent was pretty full of people,) a mob of men came up and commenced to throw eggs. They threw five or six eggs at me, but by good luck they all missed me. After the eggs-came a volley of rocks, one just missing my boy's head. Then they began to fire off their pistols, five or six shots all told. When they got through I turned to them and said, "Thank you, gentlemen, that is just what they said to Jesus Christ nineteen hundred years ago." Then they fled to the woods. I told the people that was just what Jesus said they would do. I continued by preaching after the mob left for an hour and fifteen minutes. At the close of my meetings several came up to me and said, "Bro. Adamson, I can see we have in this Baptist Church been taught lies all our days. We are no more Baptists, but we are with you."

Now what helped to stir up the people was this: The editor of our town paper has given me a column of his paper every week to write up the history of the church of Jesus Christ of Latter Day Saints and the Devil got mad and inspired that mob to kill me.

Well, thank God, we are all well. I must not forget to say that Bro. Andrew Shores and family stood by me faithfully during the egging. May the Lord reward him for his faithfulness.

I am glad to inform the Saints that I am at this time stronger in body than at any time since I got hurt in the coal-mines, six

years ago, and my faith grows stronger day by day in this great latter-day work. I have more calls for preaching than I can fill.

Ever praying for the welfare of Zion,

PETER ANDERSON, SR.

ESMOND, North Dakota, July 25, 1905.

Editors Herald: I commenced missionary work on the 14th of May, and labored around Westhope in a new locality, having fair success. On the 24th of June I attended the North Dakota reunion, which was held at the Richburg Branch. Quite a number were present considering the rainy weather and bad roads. The Lord was with his children, and we all truly enjoyed ourselves. The preaching was instructive as well as spiritual.

There were present of the missionary force, Heman C. Smith and Eli Hayer, besides the home missionaries. Alvin Knisley, our able brother from over the border, preached twice for us. The gifts of prophecy and tongues were manifested, to the joy of the Saints. Ten were baptized at the close of the reunion. This was on July 2.

I visited my family on the 4th and baptized my two daughters. July 10, in company with Bro. Hayer, we went to Leeds and held several meetings in a schoolhouse in the country, and twice in town in the opera-house. We have some fine Saints living there.

July 18 we commenced meetings in Bro. Perchie's neighborhood, eight miles northwest of Esmond. We have had good, interesting crowds evenings; and Sunday afternoon nearly one hundred were present to hear Bro. Hayer preach on the resurrection of the dead, and a good spirit prevailed among the people. All seemed pleased with the sermon. We intend to stay as long as the work demands it. We are working our way down into South Dakota.

I am rejoicing in this latter-day work, and love to tell the people of the good of God in these last days in restoring the ancient gospel; and I want to live pure in this life, and do the Master's will as long as I am permitted to remain in the flesh, so that I may see his smiling face and hear that glad plaudit, "Well done." Praying and hoping God may bless all his people, and that his kingdom may soon come,

Your brother in gospel bonds,

GEO. DAY.

INDEPENDENCE, Missouri, July 28, 1905.

Editors Herald: I drop you a line to let your readers know that I am still living and in the faith. I have been kept at home ever since General Conference on account of the serious affliction of my wife. Her condition is such that the doctors give us no encouragement. If she is restored the Lord must do it, and as yet he has not seen proper to heal her. We can not tell what the result will be. We are doing all we can for her, and trusting the Lord for the final result, believing him too wise to err, and too good to be unkind. All must work for the best.

While I realize that my work in the church does not amount to much, yet I would like to be out doing what I could; I do a little local work, and try to aid in every way I can, when I can leave my wife; but her condition is such that I can hardly leave her at all. I trust the good Lord will soon relieve us from this condition.

I agree with the idea expressed in Bro. Pitt's letter of this week with regard to the John Hay article, and the elder that says no man can tell what we must do to be saved. I think the space occupied by those articles would have been as profitable left blank. I am glad I can believe all are trying to do good. I think the majority of the elders have the Spirit when they preach; but until we are fully inspired, or reach a much higher plane in knowledge, we will differ in our ideas. Let us

patiently work on together as instructed in Doctrine and Covenants 122:16.

I love the work of the Lord, and all his people. I am glad I can see some of my own defects, and hope to make some improvements in my own life and work. I thank God for blessing my brethren in their work, as well as myself. All we have we have received, and all the good we can do, God has enabled us to do it; so let us be patient, diligent, and faithful in our labor of love for the salvation of the world, as well as our own salvation. In the third chapter of Jacob, twenty-seventh paragraph (small edition of the Book of Mormon) I find the following: "And it came to pass that the servants did go, and labor with their might; and the Lord of the vineyard labored also with them; and they did obey the commandments of the Lord of the vineyard, in all things. And there began to be the natural fruit again in the vineyard; and the natural branches began to grow and thrive exceedingly; and the wild branches began to be plucked off, and to be cast away; . . . And thus they labored, with all diligence." This gives me courage and hope. While I can believe myself honest, I can believe others to be honest and faithful, and I am satisfied God will raise up a lot of faithful workers that will labor with the Lord, and finally the work will be accomplished. We hope to be released from this condition soon, and if so, we will be out again doing our part as best we can.

Please do not forget the wants of the work, and send in your tithes, offerings, and consecrations to the Bishop and his helpers, that the poor, and elders' families, may be provided for, and Zion built up.

Hoping to be able to work on several years yet, and abide in the faith, I am still trying to be able from my heart to say, Lord, thy will be done in all things.

G. H. HILLIARD.

MENA, Arkansas, July 27, 1905.

Saints' Herald: After holding meetings in Hartshorne, Wilburton, and Fanshaw, I started for Arkansas the fore part of June. I held a series of meetings about three miles from Mena, in the country, and baptized two. Leaving others investigating the gospel I went on to Grannis, Arkansas. I had been directed to hold a debate at Sawyer, Indian Territory, and while preparing for the same I tried to interest the Saints and friends of Grannis by preaching to them from my dispensation chart. Several seemed interested, and the following Sunday I led one more into the waters of baptism, leaving two or three more thinking seriously, but not able to make up their minds to obey the gospel just then.

July 4 I boarded the train for Sawyer, to attend the debate, which commenced July 6 between Reverend J. E. Potts, of the Missionary Baptist Church, and the writer. I entered the debate feeling the responsibility then resting upon me, but with a perfect confidence in the God of heaven to lead his weak, humble servant. I had seen the outcome of the debate before, in a dream which strengthened me much.

Before the debate commenced I realized my mind was being quickened; for the Spirit revealed to me points that before had not been plain to me, and points I had never seen before in the gospel.

The debate was on church propositions, and covered eight sessions of two hours each. The Lord was with me from first to last. All ran smoothly with two exceptions when my opponent was called to a point of order. During the debate I had a dream which showed to me my opponent's foundation was not solid, and I saw myself ripping it up and exposing it to my opponent. Saints and outsiders said that was fulfilled next to the last night of the debate.

I am truly thankful to my heavenly Father for the victory won. As a result several are investigating the work, and are wanting me to come back there to hold a series of meetings.

While I gained the victory over Satan in the gospel work, he has been trying to overthrow me with sickness, and prevent me from preaching the gospel. I have been quite sick with billious attack, la grippe, and a gathering in both of my ears, causing me to lose about twenty pounds of flesh; but still I am up and was called here to bury some more precious souls in the waters of baptism. I have been here for a week enjoying the mountain air and trying to gain a little strength. I expect to preach twice next Sunday and lead four into the water, and then go home Monday for a while until I get a little stronger. This field is white for the harvest, and I like the gospel work here better than in the North, but there are other things here very hard for me to become accustomed to. However, I try to apply myself to the existing conditions and do the best I can, that I may win precious souls for Christ.

This gospel work becomes more endeared to me day by day; and seeing the hand of God moving and directing in the work gives to me great strength.

CHAS. E. ERWIN.

WILBURTON, Indian Territory, July 29, 1905.

Editors Herald: The long-expected debate with J. A. Currie, once a representative of the restored gospel, but now of the Millennial Dawn movement, has passed into history. Arrangements were made by Bro. Heman C. Smith last October that the debate should begin July 10. All arrangements of rules, etc., were left in my hands. Accordingly, on my arrival in San Antonio this spring, I proceeded to make final arrangements, and we signed up for eight sessions on each proposition, there being two, each affirming that his respective church was in harmony with the Bible in all its teachings.

The debate began at ten o'clock in the forenoon, July 10, at Bandera, Texas, our proposition being first, and the proposed plan was carried out, except that Elder Currie cut his part of the debate short one session, making eight sessions on our affirmative and seven on his.

The discussion was lightly attended except by the members of the contending churches, and even they did not make much sacrifice to attend. I shall not give the argument in detail as it would be too voluminous. I never felt better in the defense of the work in my life, and have never held a discussion with the outcome of which I was better pleased; and I think I am safe in saying that much good was done, not only in checking the progress of error, but in making clear the truth. One brother in writing from there since says "all the leading men say that Currie did not make a point," and, so far as I can learn, that was the general verdict. One most excellent woman was baptized, at the close of our proposition, by Bro. Bullard, who acted as my moderator; and I baptized two later, one of whom, a well-educated young man, a school-teacher by profession, attended every session of the discussion.

We had numerous calls for preaching in the surrounding country at the close, and gave out hundreds of tracts. The discussion was the cleanest one I ever held, as I did not have to meet the attacks on the character of Joseph Smith. That is the usual stock in trade of the opposer of the faith. There were a few things, however, that I did not expect from one who had been once a member of the church, and one who ought to have known what our doctrines and teachings were. Elder Currie had written to Utah for evidence along some lines, and introduced an interpretation of Doctrine and Covenants 107:10-12, made by the Utah people, and wanted to defend it or admit that we did not have a fullness of the priesthood. His interpretation of the command to build temples in paragraph 12 was that it was a perpetual command, etc. He left the proposition entirely in much of his effort, and tried to show that we were out of harmony with the Doctrine and Covenants instead of the Bible. Also one of his strong efforts was to make it appear that the Book of Mormon and Doctrine and

Covenants contradicted each other on the punishments of the wicked. In his first speech he admitted that, so far as teaching the first principles of the gospel were concerned, we were teaching them as Christ and the apostles taught them; that we were organized like the ancient pattern, and that the gifts and blessings of the ancient church accompanied our preaching; but it was the power of the Devil, and we would be met with the statement, "Depart from me, ye that work iniquity. I never knew you." I asked him to show one iniquitous doctrine or practice in the church, but he could not do it.

I shall not attempt to give my argument to show that his church was not in harmony with the Bible in its teaching, as I contemplate writing an examination of the Millennial Dawn theory and movement soon.

C. T. Russell, of Allegheny, Pennsylvania, is the originator and promoter of the movement; and I took his books called the Millennial Dawn Series, and showed that they were built on false premises, and taught absurd and false doctrine, until it was generally conceded that I had removed its foundation completely.

The debate was held in the courthouse; and most of the county officers heard it; and one of the officers came to me at the close of the last session and said that Russellism was completely overthrown. I am, as I said in the beginning, quite satisfied with the outcome; and the success and benefits I shall ascribe to God who graciously helped in my time of need, and who can make even the wrath of his enemies to praise him.

H. O. SMITH.

British Gospel Plan.

Editors Herald: We wish the Saints in America to help us in our effort to secure a "gospel van," the object of which will be to enable the missionaries to travel from place to place in preaching the gospel. We have to pay heavy railway fares here in England for traveling; we do not have the half-fare rates here, as you have them in the States. With the gospel van we could visit both city and village all along the line. The van we propose to build would furnish lodgings, etc., for the missionaries. We also propose to sell tracts and church works to Saints and friends wherever we may travel.

Bro. Simon Holmes of Clay Cross has opened the subscription with one pound. He has also undertaken the building of the van. Bro. Holmes is in a position to accomplish the work in the cheapest way possible, and we are assured that the van will be good, strong, and handsome when complete. We hope to secure the van for about twenty pounds, or one hundred dollars. We firmly believe that a gospel van itself would be well worth the money expended, for the advertisement alone. We should also be able to reach places that under present conditions it is not possible to reach. Armed with a bell we could announce our meeting as we went along from village to village. We believe that in a very short time we should want another gospel van, when we began to realize the good accomplished by the first. We therefore appeal to the Saints in America, who can help us, to come to our aid, and pay all donations through Bishop E. L. Kelley on behalf of said fund.

Now, Saints, kindly help us with your dollars, dimes, and cents; and pray God to bless the undertaking and give it great success.

Your brother for truth and the gospel van,

W. H. GREENWOOD.

Independence Items.

Less than the usual number attended last Wednesday night's prayer-meeting; but the weather had been extremely warm all day, the mercury reaching ninety-two degrees.

On last Sunday Brn. Hilliard and I. N. White discoursed to the Saints, the morning's effort being on the necessity of knowing the law and keeping it; to look after the interests of the church being the first thing to do.

Bro. Kemp, as he spoke to the Saints in prophecy at the prayer-service, reminded us of the scriptural passage, "Out of heaven he made them to hear his voice that he might instruct thee," because of the words of comfort and instruction he gave to the ministry and those having charge of the work here.

At an earlier date, on the morning of the 9th, Elder Joseph Luff's presence in the pulpit was greeted with pleasure after his long season of affliction and distress, and with his usual forcefulness he presented the claim of the gospel concerning the unchangeability of God, still being able as in the past to say that, to him, no honor was so great as that of presenting to the people Jesus the Christ.

In March seven were baptized, and during the last quarter ending July 1, forty-one were received by letter, forty-one were baptized, four had died, and two letters of removal had been granted. Since July 1 there have been sixteen more received into membership and one baptized.

The Daughters of Zion are pressing on in the good work. On last Wednesday as an item of business the financial committee recommended the soliciting by the sisters of "a regular monthly collection for the purpose of increasing the fund started by the general organization towards the building of a children's home, when the church shall decide upon starting such an institution." Also "that the society at any time lead out in other ways as may be deemed advisable and decided upon by the society, and that we also receive aid from other societies as may be offered." The Willing Helpers continue steadily on, as their cares permit, with their fine quilting and comfort-tacking, apron- and shirt-making, and are doing this in such a manner as to merit the patronage of the most careful and precise ones anywhere.

This evening the sad news came that Father George Hawley, who lived near Holden, passed away on Thursday, and the funeral Friday was in charge of Brn. Hulmes and May. He was faithful to the end and bore a true and humble testimony to the purity of character of Joseph and Emma Smith. He was in his eighty-first year.

Two of our number have lately passed away, Sr. Harriet Crum, wife of Bro. Frank Crum, who died of a distressing illness on the 30th ult., and Sr. Belle Blatt wife of Bro. W. H. Blatt who expired on the 6th inst., having lingered long with a serious affliction. These sisters have been for many years burdened with the care of large families, and they will be greatly missed by many loved ones who are left to mourn their sad demise.

Father Clemenson has been for years tenderly cared for by his daughter, Sr. Blatt, and in his enfeebled condition and advanced age, being about ninety, has lost, in her death, a friend indeed.

There are many Saints here who have passed long since the three score years of their probation.

May the words of counsel spoken recently concerning the aged ones by our stake president be heeded by us all, for we sometimes fail to show the love and respect that are their due. Speaking of the difference in people some one has said, "On account of our intense individualism the heroisms of the past fail to move us"; but of the little-brown men they say, "They deem it the greatest glory to venerate the heritage of the fathers."

Bro. Hulmes admonished us all to be thoughtful, tender, and considerate toward the aged ones of whom it is written

"A little more halting of the gait,
And a dullness of the ear,
A growing weariness of the frame,
With each swift-passing year:
A fading of hopes and ambitions too,
A faltering in life's quest,
And a little nearer every day
To a sweet and peaceful rest."

July 21.

ABBIE A. HORTON.

Extracts from Letters.

T. W. Chatburn, Spokane, Washington: "Joseph and wife with the 'small portion' of his family have come and gone. To say the Saints enjoyed the visit with President Smith and wife is putting it mildly. On Sunday, the 16th, the Saints lunched together at the church so a general visit could be had with the visitors. Joseph gave us four sermons which were well received indeed. Many of the city folk were out to see and hear, evincing the fact that our church is not too large. The traveling parties are in good health and enjoying their trip nicely. May our Father protect and guard, and return them safely to Zion's land."

L. L. Gott, Central City, Illinois: "We have the promise of Bro. D. S. Gosstree and Bro. John Henson coming to this place to hold meetings a week, and we ask the prayers of all that much good may be done. I am sorry to find that the Saints are so cold. We all truly need our spiritual forces revived. I am afraid some of the Saints will be like the five foolish virgins; out of twelve families of Saints here only two are taking the church papers. I have distributed the most of my literature, and the people to whom I gave the papers liked them very much, and are willing to come out to hear our elders preach."

W. R. Standefer, Marlin, Texas: "Bro. John Harp preached some for us not long since. He has interested the people, and they say they are going to attend our meeting and hear some more about it. I think we will have a good attendance at our protracted meeting, beginning August 5. Bro. Renfro, come and help us."

Prayer Union.

Dear Sisters: Sr. J. F. Morris, now at The Dalles, Oregon, with her husband, who is undergoing a very severe operation for tuberculosis, requested me to write the Prayer Union in behalf of her husband, who at present is very low. She also asks for the prayers of the Saints in prayer-meeting.

MONTAVILLA, Oregon.

HENRY SPARLING.

Miscellaneous Department

Conference Minutes.

Portland.—The fourth conference of the Portland District was held in the district tent in Montavilla, Oregon, July 15 and 16, 1905, Elder Henry Sparling presiding. Branches reporting: Condon 116, Portland 54. Ministry reporting: Elders Henry Sparling, N. V. Sheldon, W. A. Goodwin, H. C. Snively; Priest William Smith. A motion carried that a committee of three, consisting of Brn. Sparling, Sheldon, and Simpson be appointed to make all arrangements for the entertainment of President Smith while here. Moved and carried that hereafter the ex officio members shall consist of elders, priests, teachers and deacons. Moved and carried that hereafter in all our business transactions we observe the improved book of rules. The election of officers resulted as follows: Henry Sparling, president; Amos Lasley, clerk. Adjourned to meet at call of district president.

Central Texas.—Conference convened with Central Texas Branch July 15, 1905, with E. W. Nunley in the chair. Branch reports: Elkhart 43, Central Texas 78, Philadelphia 39. Ministerial reports: Elders E. W. Nunley, S. R. Hay, Johnnie Hay, John Harp, W. R. Standefer, J. M. Nunley, W. W. Squires; Priest D. B. Higginbotham; Teachers Walter Herron, Albert Vanleave; Deacon J. T. Hobbs. Election of officers: John Harp, president; Johnnie Hay, clerk; John M. Nunley, assistant secretary. Philadelphia Branch was chosen as place for holding next conference. E. W. Nunley made report in behalf of the delegates appointed by district to General Conference. By motion the president was granted privilege of choosing vice-president. Johnnie Hay was chosen. Bishop's agent's report was read and by motion was referred back for a full report since the time he was made agent. Conference adjourned to meet with the Philadelphia Branch, on Saturday, 10 a. m., before first full moon in February.

Leeds.—The semiannual conference convened at the Leeds Branch, Wortley, July 8, 1905, T. Taylor in the chair. Ministry reporting: Elders T. Taylor, J. T. Gordham, J. Moir, T. Paxton; Priests H. Booker, W. Rudd, J. W. Meadowcroft, W. Williamson, H. Harper, S. Horton. Report of the treasurer showed a balance in hand of £6, 6s., 6d.; missionary fund, 11s. Bishop's agent's report from March 26 to June 26: £1, 19s., 7½d. paid over to the Bishop. Bro. Rudd then stated to the conference that he had sent his resignation to the Bishop as he should shortly be leaving for America. A vote of thanks was given to Bro. Rudd for his past services as Bishop's agent for the district. The secretary's resignation was tendered and by vote of conference was laid on the table until next conference, pending inquiries. The authorities of the church, general, missionary, and local, were sustained. G. W. Bosonworth, secretary pro tem.

Spokane.—The semiannual conference of the Spokane District convened at the Saints' chapel, Spokane, June 24, 1905. T. W. Chatburn chosen to preside, M. Fordham secretary pro tem. The following branches reported: Spokane 65, Sagle 25. Deep Creek Branch by a vote asked for disorganization, which was granted, and the secretary authorized to give letters of removal to other branches, to which the few remaining members wished to unite. The following resolutions were then adopted: "Whereas Bro. J. M. Puckett, Bishop's agent for the Spokane District, will soon remove out of said district into other fields, and whereas it will not be convenient for him to collect tithes and offerings, and work among the Saints as much as the necessity of the work demands, therefore be it resolved that we request Bro. Puckett to offer Bro. Kelley his resignation as Bishop's agent of this district; and be it further resolved that we request Bro. Kelley to appoint Bro. W. W. Fordham to fill the vacancy thus occasioned; and be it further resolved that we tender Bro. Puckett a vote of thanks for his faithful services performed, with a prayer for the blessings of God to attend his every effort in the new fields he has chosen." Election of officers: T. W. Chatburn president; M. Fordham, secretary. Adjourned to meet the first Saturday before the first Sunday in January, 1906.

Southern Missouri.—Conference convened with the Springfield Branch July 22, 1905, at 10 a. m. I. N. White was chosen to preside, with A. M. Baker as his assistant. Ministry reports: Elders J. T. Davis, A. M. Baker, J. W. Quinley, J. C. Chrestensen, G. W. Anderson, H. J. Bootman, William Taylor, and W. H. Hutchinson; Priests W. P. Bootman, W. A. Brooner, T. J. Simpson, P. T. Plumb, Grant Burgin, W. P. Buckley, and S. N. Gray, Jr.; Teachers J. F. Cunningham, S. N. Gray, Sr., O. E. Ensley, Joseph Kirby, and M. A. Shedd; Deacon C. E. Gray. Branch reports: Springfield 168, Beaver 49, Ava 118, Grove Springs 40, Pomona 75, West Plains 50, Thayer 20. Bishop's agent, A. W. Duemler, reported: On hand June 1, \$1.68; collected, \$94.49; paid out, \$94. Treasurer's report: On hand last conference, 7c.; collected, \$7.50; expenditures, \$7.58. District tent committee reported that they had bought and paid \$31 for the Springfield gospel tent. A petition from the Saints living near Denlow, Douglas County, Missouri, was read, asking the conference for the organization of a branch at that place. On motion the petition was granted and the matter left to the missionary in charge and district president for action. A petition from the Ava Branch asking for the ordination of Bro. Oscar E. Ensley to the office of elder was read, and on motion left to a committee for investigation, who reported favorably, and Bro. Ensley was ordained at the Sunday afternoon services. John F. Cunningham was also ordained to the office of priest, and five children blessed. Elder O. E. Ensley was elected assistant district president. Conference adjourned to meet with the Ava Branch, Saturday and Sunday, October 14 and 15, 1905. J. C. Chrestensen, secretary and treasurer.

Idaho.—Conference convened with the Hagerman Branch July 22. William H. Kelley and S. D. Condit were chosen to preside, and A. J. Layland secretary, assisted by Millie Condit. Branches reporting: Grove City 31, Malad 69, Dingledd 24, Hagerman 31, Teton 15. Ministry reporting: Elder W. H. Kelley, S. D. Condit baptized 2, A. J. Layland baptized 5, John H. Condit, Charles Albertson, W. L. John, Adolphus Hendrickson, Hyrum Grimmer, and John F. Allen; Priests L. P. Larsen, Myron J. Durfee, and A. A. Fausett; Teachers J. E. Condit, and J. O. McKnight. Bishop's agent, Elias E. Richards, reported: Received, \$309.60; paid out, \$292.35; on hand, \$17.25. James Jennings, bishop's agent for the northern part of the district, reported, \$161; received, \$5; expended, \$60. On motion, the resignation of James Jennings, Bishop's agent, was accepted

and Myron J. Durfee, was recommended for Bishop's agent for the northern part of the district. S. D. Condit reported for the committee appointed at the March conference, 1905, to inquire into and settle all claims connected with the horse and buggy bought and used in the district by W. S. Pender. On motion the report was accepted, and the district authorized to pay to S. D. Condit \$110, being the amount of indebtedness assumed by him in settling up the business. S. D. Condit was sustained president of the district, and A. J. Layland vice-president. A. J. Layland was chosen secretary. Adjourned to meet at the call of the district president. A. J. Layland, secretary.

Montana.—Conference convened with Deer Lodge Branch at 10 a. m., June 24, 1905, Frank Christofferson in the chair. J. D. Stead was chosen secretary; A. M. Chase assistant. Report of Deer Lodge Branch read and received. Ministers reporting: Elders J. D. Stead, A. M. Chase, Frank Christofferson, and Andrew Christofferson; Priest John Eliason. Election of officers: J. D. Stead, president; Frank Christofferson was elected vice-president; Jerome Wyckoff, secretary. On motion the president of the district was instructed to confer with Bishop E. L. Kelley relative to Bishop's agent, and report to next conference.

Convention Minutes.

Montana.—Sunday-school association met in convention at Deer Lodge, June 23, 1905, at 7 p. m., Jerome Wyckoff in the chair, J. D. Stead secretary pro tem, and A. M. Chase assistant. Resignation of Amy D. Wells was read and accepted. Treasurer's report read and received. Reports from the following schools read: Bozeman, Bridger, and Deer Lodge. The latter was referred back to secretary for correction. Report of district secretary found incomplete. On motion J. D. Stead was instructed to complete same, after which it was read and approved. Anna Wyckoff was elected secretary. Convention adjourned to meet one day previous to district conference, and at the same place as the conference, at 10 a. m.

Idaho.—Sunday-school association convened at Hagerman, July 21, 1905. District officers were chosen to preside at convention, M. J. Condit chosen secretary pro tem. District treasurer's report read; referred to a committee for correction. Report of Bro. S. D. Condit, superintendent of home department classes, showed two hundred and nine members in twenty-three localities, only twelve places heard from so far for past quarter; they giving a total of seven hundred and seventy-four lessons studied, and \$8.31 contributed. Report of committee for correction of district treasurer's report read, also report of treasurer as revised, read, and accepted. Report of Badger, Hagerman, and Malad Sunday-schools read. S. D. Condit reported for Cedrine Sunday-school. Adjourned to meet the day previous to next quarterly conference, at the same place.

Notice of Dedicatory Services.

The new chapel at Wheeling is nearing completion, and August 20 is the date for the opening and consecration services. Bishop E. L. Kelley, R. M. Elvin, and perhaps others of the ministry are expected here on that occasion. Preaching on Saturday evening, and three preaching-services on Sunday. A cordial invitation to Saints outside of our branch is extended. WHEELING, West Virginia. O. J. TARY.

The Bishopric.

NOTICE OF CHANGE OF BISHOP'S AGENT.

The Saints and friends of the Spokane District, Washington, will please take notice that in accordance with recommendations of the district conference at its late session, and the resignation of Bro. J. M. Puckett as Bishop's agent, owing to his arrangement to remove from the said district of Spokane, Bro. W. W. Fordham of Spokane has been duly appointed Bishop's agent in and for said district.

We take pleasure in commending Bro. Fordham to the Saints of the district, and ask for him a helping hand from each and everyone whose desire is to serve the interest of the work of the Master within said territory. If the Saints will all do their respective parts, leaving not an idler nor a laggard to impede the progress of the work, great good will be accomplished in a financial as well as a spiritual way for the truth in the district.

The Bishopric tender to Bro. J. M. Puckett sincere thanks for his labors in the interest of the work of the finances in the past, and trust the Lord will bless him in his new field of labor.

As ever hopeful of accomplishing the work intrusted, I am,
In behalf of the Bishopric,
E. L. KELLEY,
Presiding Bishop.

LAMONI, Iowa, July 29, 1905.

Fourth Quorum of Elders.

All members of this quorum will please at once send present permanent address to the undersigned, Lock Box 345, Lamoni, Decatur County, Iowa. A circular letter will be issued soon and we want your correct addresses.

F. E. COCHRAN, Secretary.

Reunion Notices.

Please announce the change of place of Northeastern Kansas reunion from Whiting, Kansas, to Vermillion, August 26 to September 3. Circumstances were such that the committee believed Vermillion a better place of meeting. Frank G. Hedrick, secretary.

The Southern Wisconsin reunion as previously announced will convene at Madison, August 25 to September 4. Tents will be furnished for the ten days as follows: 10 by 12 and 12 by 12, \$2; 12 by 14 and 14 by 14, \$2.25; four-room cottage tents, six-foot walls, 10 by 15, \$3.50; 12 by 19, \$4; 14 by 16, \$4.50. Cots, 25c. each. Two placed side by side make a double bed. Bring straw-ticks to fill with marsh hay. Meals will be furnished at the dining-tent at 15c. Children under eight years, half price. Any desiring to tent and board themselves, feel perfectly at liberty to do so. We desire that all coming order their tents as early as August 20, so as not to burden the committee just at the last moment; also write at least two days before you start, stating time you will arrive in Madison, and over which railroad, and you will be promptly met. We expect all the missionaries in the State, missionary in charge, J. W. Wight, and W. A. McDowell of Chicago, and hope to have with us one of the patriarchs. District conference will convene the 2d and 3d of September: Send reports to J. O. Dutton, 1209 Chandler Street, Madison, Wisconsin. The above address will reach any of the committee after August 20. Jasper O. Dutton, Milton Junction, Wisconsin, George J. Brookover, Excelsior, Wisconsin, H. D. Stevens, 1209 Chandler Street, Madison, Wisconsin, committee.

To the Saints of Spring River District who contemplate attending the reunion which will convene at Joplin, Missouri, August 18, 1905: All who desire tents notify the committee not later than August 7, stating the size tent you want. 10 by 12 tents are \$1.25; 12 by 14, \$1.50. Those coming by rail notify the committee what road they will come over, and the time they will arrive, and they will be met at the depot, and their baggage transferred to the camp-ground. We have secured plenty of pasture for those who come with teams, at five cents per head, per day. H. J. Thurman, chairman committee, 2201 Empire Street, Joplin, Missouri, W. W. Christensen, secretary, 2225 Empire Street, Joplin, Missouri.

Conference Notices.

Eastern Iowa District conference will convene at Onslow, Iowa, with the Green Valley Branch September 2 and 3, 1905. First session 10 a. m., September 2. Saints will be met at Onslow, and at Center Junction. Address all communications and reports to Warren Turner, in care of Bro. O. E. Green, Onslow, Iowa. Robert Smith, secretary.

Conference of the Ohio District will be held at Electric Park, Wellston, Ohio, August 26, 1905, at 10 a. m. The instructions given in the reunion notice by Bro. F. J. Ebeling are applicable. Wellston is on the Hocking Valley, B. & O. S-W., Detroit Southern, and C. H. & D. roads, and has half-hour service on traction line out to the park. Send branch reports to D. E. Fri, Creola, Ohio, in sufficient time. A. B. Kirkendall, president, Creola, Ohio.

The conference of the Central Nebraska District will meet at Inman, Saturday, September 30, at 10 a. m. We hope for a large representation of Saints and friends who will also remain to attend the reunion which begins October 1. Branch clerks are requested to furnish reports in due time. Levi Gamet, president.

Convention Notices.

The Northern California District Religio association will convene at Oakland, September 5, 1905, at 2 p. m., in connection with the Oakland reunion. Election of officers will take place. Secretaries of locals please send reports and credentials at once. District officers please do not overlook that a report is required of them. Pauline O. Napier, secretary, 2130 J Street, Sacramento, California.

Sunday-school convention of the Eastern Colorado District will convene at Colorado Springs, Colorado, Thursday, August 31, at 9 a. m. An interesting program will be rendered. Bring pencil and notebook. Mrs. L. Fishburn, secretary, 2242 Emerson Street, Denver, Colorado.

The convention of the Central Nebraska Sunday-school association will meet at Inman, Friday, September 29, at 2 p. m. Let us have full reports from all local organizations. Levi Gamet, superintendent.

Addresses.

N. V. Sheldon changed to 4 Cason Street, Montavilla, Oregon.

Henry Sparling changed to 4 Cason Street, Montavilla, Oregon.

Died.

WILSON.—On July 17, 1905, at Nevada, Iowa, sweet little seven-year-old Mae, daughter of Sr. Charles Wilson, while she and her nine-year-old brother were crossing the railroad was killed by the engine of the fast mail, running at sixty miles an hour. The funeral was held on the 18th in the gospel tent; prayer by Bro. Reiste; sermon by J. S. Roth, to a large, attentive congregation.

HOTZE.—Mr. Theodore Hotze, husband of Sr. Sarah Fenn Hotze, was born in Maysville, Kentucky, May 22, 1852, and died at his home near Carson, Iowa, July 4, 1905, the result of being struck on the head by a falling ladder. A wife, four sons, three brothers, and two sisters remain to mourn their loss. Funeral-services were held in the Saints' church, July 7, conducted by Elder John Lentz, assisted by the pastors of the Methodist Episcopal and Presbyterian churches, sermon by Elder D. Hougas. The body was interred in Carson cemetery.

MORGAN.—David Elvin, infant son of David L. and Vida E. Morgan, on July 12, 1905, aged eleven months, four days. Funeral from the home, July 14; President John Smith of Lamoni Stake in charge; sermon by E. L. Kelley.

WILSON.—At Denver, Colorado, July 16, 1905, of pneumonia, Verna Leola, infant daughter of Mr. Alexander and Sr. Myrtle M. Wilson, aged 10 months and 17 days. Funeral from the Saints' church Tuesday the 18th, in charge of Elder E. F. Shupe. Sermon by Elder J. F. Curtis. Interment in Fairmont.

BERRY.—July 14, 1905, at Engleville, Colorado, Loreane Berrey, daughter of Hobart and Della Berrey; born June 16, 1904.

TEAL.—Sr. Susan (Puster) Teal died at the home of her daughter, Mrs. Elias Hayer, in Miller, March 25, 1905, of complication of diseases and old age. Deceased was born in Columbia County, New York, September 23, 1819. She was married to Bro. Edward Teal January 1, 1839. Five children, twenty-one grandchildren, and a number of great grandchildren remain to mourn, her husband having passed away January 22, 1896. Funeral-services held at Latter Day Saints' church, conducted by Bro. F. M. Cooper.

Lincoln's Home at Portland.

Any one who is interested in the life of Abraham Lincoln may find much to engage his attention in the Illinois building at the Lewis and Clark Exposition. The building itself is an exact reproduction of the Lincoln homestead at Springfield, Illinois, the only home ever owned by the martyred President. Every room is reproduced in its exact size, and in the front parlor the visitor is told just where Lincoln stood on that day in the fall of 1860 when he was notified that he had been elected president of the United States.

In the rear parlor, which connects with the front one by a wide archway, is a collection of pictures and documents of vivid interest to those who like to study things of historic value. The life of Lincoln is represented by pictures and letters, the latter either in the original or in facsimile, from his birth to his assassination. The rude little log cabin in Kentucky, where he was born, is shown, with portraits of his parents; pictures of Lincoln at various times in his career, most of them showing him without beard, for it was not until after he became resident that Lincoln let his whiskers grow; letters written by Lincoln in his youth, his earlier public life, and during his presidency; and also pictures of his intimate friends and associates, and of other noted men whose public lives were interwoven with his own.

Entertaining Newspaper Features.

Probably no other newspaper in the United States can show so brilliant an array of special features as is found in the columns of the Chicago *Record-Herald*.

The daily and Sunday news and special features of the Chicago

Record-Herald include the letters of William E. Curtis and Walter Wellman. The *Record-Herald's* special New York dispatches, its unparalleled foreign news service, embracing its own special cables with those of the New York *Herald*, the New York *World* and the Associated Press; its pages devoted to the markets and financial and commercial intelligence—exhaustive to the most satisfactory degree—its popular sporting page, its extended editorial department, Kiser's numerous "Alternating currents," "Stories of the day," the departments of railroad and insurance news, music and drama, society and clubs, the column of book reviews, the continued story, the "Woman beautiful" department, the daily fashion article, "Meals for a day," news of the great lakes, etc.—all uniting to furnish to the people of Chicago and the Northwest a newspaper which commends itself to discriminating readers as only a newspaper can which combines the world-wide facilities of the greatest metropolitan newspapers of modern times.

The history of the studies upon which the mutation theory is chiefly based forms one of the most inspiring chapters in the history of natural science. Twenty years ago Professor DeVries began bringing under observation successive generations of several species of plants in order to determine whether all of the thousands of individuals included in the progeny of the parent-plant would inherit all of the parental characters. Over a hundred species were examined in this way. Finally one was found which showed seed-spots among its progeny—individuals which in some types lacked some of the parental qualities and hence constituted retrogressive forms, and others which bore characteristics not manifested by the parent. In this momentous discovery he had happened upon one species which was in its mutative period, which might occur in the history of a species once in a century, or once in a thousand centuries, and which might extend over one season or over a hundred. With this clue he set to work to ascertain the principles governing such forms of inheritance. Greenhouses and experimental grounds were prepared and cultures tended for two decades with the most painstaking and microscopic care. Every precaution was taken to exclude the interference of the wind, insects, birds, and other agencies in pollination and fertilization. Exact pedigree-cultures were carried through two decades with a degree of care not hitherto used in any culture of plants. It is impossible to set forth the enormous amount of detail to be kept in mind and organized in such experimental observations. It may only be cited as an illustration that in some seasons the packet of seeds, each representing a separate experiment, and requiring separate notes, reached into the thousands. Furthermore, the striking character of the results to be tested made it necessary that the experimenter himself should perform the commonest operations of gardening, in the way of weeding, watering, etc., in order that a line of descent might be traced through an unbroken series of years without a trace of doubt as to the purity of its lineage. The splendid results derived from a collation of these observations well justify the work spent in obtaining them, constituting as they do the most important contribution to organic evolution since the appearance of Darwin's Origin of Species.—"Hugo DeVries," by D. T. MacDougal in August *Open Court*.

The greatest cattle show ever seen in America will be a feature of the Iowa State Fair which will be held during the last week of August in Des Moines.

Barely had the announcement been made that a new class had been included in the cattle department than breeders interested in that class at once notified the Fair management that they would have the chief herds of that breed at the Fair in competition with the herds of the other breeds. It indicates the intense interest that is felt in the Fair cattle show this year, a continuance of the interest manifested at former expositions.

Last year more than seven hundred head of cattle were exhibited at the State Fair. All of the breeds for which premiums were offered were represented by their most conspicuous herds and there was the most intense rivalry among the exhibitors. This year, the addition of the Polled Durham class and the increase of premiums to more than fifty-three hundred dollars will result in a large increase in the number of cattle which will be shown and Superintendent Packard of the department expects the exhibit to exceed anything in the line of a cattle show ever seen in this country.

The cattle and horse entries for the Fair close August 1, but already Secretary Simpson of the Fair management has received information relative to the number of exhibitors who will show their herds of cattle and their fine horses.

Instructions to Branch and District Recorders.

As there continues to be quite a demand for special instructions about keeping branch and district records and making out reports properly, the following advice is given on various points that seem most essential to guide in the work, that it may be more properly:

1. The first necessity is that you carefully study the rules printed on the back of the present branch report-forms, and that you be governed thereby in your care and use of all records and reports. For in those rules is expressed the will of God and the church, therefore should they be heeded by all who are chosen to have charge of branch or district records, or to keep minutes, or to make out branch reports.

2. The presidents of branches and districts should both encourage and assist the clerks and recorders in conforming to the rules mentioned, not only as to the making of branch reports, but also in carefulness to report all baptisms, confirmations, ordinations, and marriages whether performed by themselves or by other ministers, in the branches and throughout the district, with full names and items for the record, and also in all other ways give aid where the clerks need information about those added to or lost from the local record. Blessings of children should also be put on the branch book, but there is no command to place them on district or general record.

3. If branch officers will always have with them paper and pencil they can easily attain the habit of making a memorandum of the facts whenever they witness the ordinances of baptism, confirmation, ordination, and blessing, or when they learn about them from those who were present. And close inquiry will usually bring out the complete facts as to names, dates, etc. But do not depend entirely on others, nor trust your own memory to retain exactly in your mind perfectly, but see members about their dates and places of birth and as to their complete given names, and the correct spelling of all names. Then write these items down immediately and with care.

4. In recording we advise that the surname be written first, then the first name and initial, excepting where members have always been called by their second name. In that case give the initial of first name and write the second in full. But be sure and always ask for the complete name, because some are always called by a nickname, and many among us have been so baptized, reported, and recorded, not even from the true name not known for years. - Such as Lon for Alonzo; Neil for Cornelius; Bert for Albert; Barton; and Elbert on Middle for Edward, Edwin, and Edmund. Likewise Nellie who has the first and legal name is Ellen, Heler, or Helena, and Nettie for Annettie, Jennettie, Lunettie, or Mariette. Ettie is also used in place of those names as well as being a name by itself. Milly or Millie is a pet name for Amelia, Pernelia, etc., and Bertie is used for Alberta, Roberta, and other names, whereas the real legal name should be recorded and reported instead of the pet names. Hence the need of care by those who baptize persons and by branch officers in obtaining complete name and items in every instance. (See paragraph 13).

5. In entering births, baptisms, and ordinations it is well to write the day of the month first, and the full date figures with those of the year. Next write the months. **DO NOT GIVE MONTHS IN FIGURES**, for many errors have been made that way, especially by July being designed as the 6th month, October as the 9th, and April as the 3d, etc. Also some write figures for months first and others write days first, and sometimes both ways have been on the same report, as afterwards discovered. If a figure beyond 12 is on we know it means the day, but if both are below 12 we can not tell which is the day and which means the month. It is important to know whether the 4th day of the 10th month is intended or the 10th day of the 4th month.

6. If a member was not born in a village, or near one, we advise writing the name of the township, or else say "near" such a place. Same way about baptisms. Be careful and get the correct county, if the village is not written. One sister was reported as born in Lamoni, Ringgold County, Iowa, whereas Lamoni is in Decatur County, and is six miles from the house she was born in, though it was very near the Decatur County line. Had Lamoni also been near the line we would have written "Near Lamoni but in Ringgold County."

7. In every instance all who lay on hands to confirm and ordain should be named on records and reports, also on letters of removal, and the speaker in each case should be designated by drawing a line under his name. Where a number are confirmed at the same time it is sufficient to put ditto marks after the first name and then underscore these to show each speaker. Failure to record the names of all the elders has resulted in members later asking that all be recorded. Thus to make money through we have to make new entries wherever a member has been enrolled. Also if a speaker is not designated at first it may be forgotten who he was, and then inquiry is made by the member, or by the official who was ordained, as a matter of interest.

8. In recording and reporting those received by letter kindly give dates when they were voted into the branch and names of branches from which they came. It is not necessary to say on books or reports that they were "received by letter," for that is understood by writing it "From (name branch and give date)." Or when letters are voted, record and report in last column, "To (name branch and give date)." Date should be of voting member in or out, not date when clerk issued letter.

Put on record **WITHOUT DELAY** all names added, and especially enter the losses that occur by death and otherwise, and the changes of name by marriage. For many times these are neglected and soon forgotten, sometimes being years before found out, not till a book is thoroughly examined in the effort to bring an agreement with the general record.

Also make a memorandum of all these changes immediately, so when you need to report to a district conference the facts will be at hand from which to make your report, without having to guess at things and then go wrong.

9. In reporting losses it is not needful to give on the report all the items of birth and baptism, but it is best to insert the dates of birth and baptism, as well as the date of loss and how lost. For there are so many of the same name, often two or more in the same branch. Many fathers and sons have the same names, also mothers and daughters, likewise cousins. And if the words senior and junior are left out, or the initial, or the nickname only is given, then it is at times impossible to tell who is meant.

10. Record and report all changes of names of sisters by marriage, stating date and by whom married, with full names of bride and groom. Often removals and deaths are reported and we have not the names because changes by marriage have not been reported.

If the bride's name is on record as Mary J., or Mabel A., do not report that Jennie or Annie So-and-So married, but give the record name, so we will know who is meant. In recording marriages draw a straight line through the bride's former surname and interline above it her new name. Then on her line, in the bottom half of the branch and district record, in the same columns that are given to the ordination of brethren, there write like this, "married (give groom's name, date when and by whom married)," giving place, too, if you think best. Thus the sister's line will give all her items. The ruling is so wide that there is space to record items of two marriages, if care is used in writing the first.

11. Certificates of baptism should be issued by the ministry to all whom they baptize. When the one baptized is thus a member of a branch then either the clerk or the minister who officiated should so state on the certificate before giving it to the member. This will prevent its being received in another branch and the member being enrolled in two places at the same time, the member and the second branch not knowing of the first enrollment.

12. By General Conference action it has been ordered that the cause of excommunication should be recorded and reported, but it is seldom done. Branch and district officers should attend to this in each case and report same.

13. In making out branch reports we advise that first on the report be placed the names of all baptized since last report, with dates of baptism in their order, the number agreeing with the number stated on the statistical fold no back of report. After these write names and items of those added by certificate of baptism and by letter. Be sure to obtain the correct spelling of members' names, and place of birth and baptism. And write them very plainly, because sometimes it is uncertain whether an m or n or a was intended by the writer, or whether a letter is i or l or a or o or u. When may be a well-known name locally may be a puzzle to district clerk or General Recorder. (See paragraph 4 of this paper.)

14. When you copy on the branch book from letters of removal and certificates of baptism use great care as to all names and dates, also whenever you copy from the record in filling out letters of removal and reports. Often are mistaken 1 and 7, 3 and 5, 8 and 3, 4 and 9. Sometimes in looking back and forth in the wrong line is seen and the wrong items are copied in part. Experience proves that it takes tenfold more labor (correspondence and all) to correct errors than it does to copy names and items already correct.

15. If possible make reports to every conference. At least do not fail to report to the last session prior to the holding of the General Conference. For from those reports the annual balance sheet and report is made to the whole Church, and it is good to know the latest facts of value. Therefore detailed reports should be made; branches not in districts should send their reports direct to this office in February of each year.

16. Each clerk should keep in the minute-book a copy of all that is written on the statistical fold of the next session, giving date when adopted, the net membership at previous report, how many now reported as new baptisms, how many received, died, expelled, taken letter, ordained, married, and the present membership. On the record put a small mark to designate the last name you copied as added to the branch. Failure to mark where report closed, or to keep a memorandum, has caused many reports to begin with the wrong number. Often, too, reliance has been placed on what the last report stated without counting up. If a record is properly kept it is quick work to count out all losses from the total at any time. The last name on record should be the total that have been members from the start, including re-entries of those before you by letter or restorer's vote. Count up and take out all losses found in last columns to find net membership. Sort in by giving a returned member a new entry but keep them as the old number, and when the fact of removal and return and fall to get the right result. Should enter again and give date when received and where from, same as if never in that branch before.

17. When the actual number in a branch has been changed between conferences by correspondence with district clerk or General Recorder, whether there be found more or less than at previous report, always begin your next report with number your last closed with, and on the statistical fold state that so many have been gained or lost by previous error, whichever it was, instead of beginning report with number the last did not close with. The former way before you at next session you can see whether the new reports begin with same number that last closed with, also can tell how your own record agrees.

18. When written to by the district or General Recorder be so kind AS TO ANSWER AS PROMPTLY AS POSSIBLE, not put it off or the work off until it is forgotten or lost sight of, as a disagreeable task. The Lord requires our stewardship over this matter to be as faithful as over any other trust committed to his people, even if others are more notable or have greater honor. Therefore kindly attend to these calls and it will aid our work very much.

19. District recorders, as receivers and transmitters of the original branch reports, are, by their situation, better able to obtain corrections than are the General Recorders, although some errors can not be found until the latter compare each item with the previous record of members. Hence when at conference errors or omissions are seen, do not let reports pass without calling attention to them, and when accepted it should be with proviso that the district clerk correspond with the branch clerks after conference. Do not return reports, lest they come not back, and thus the good on them be lost to you and to this office.

20. One good help in keeping the number straight is to have a tabular form in district minute-book, or on sheets, one for each conference session. In columns show what each branch reported last time as net, how many baptized since, how many received, taken letter, died, and expelled. With such form before you at next session you can see whether the new reports begin with same number that last closed with, also can tell how your own record agrees. By keeping these forms you can tell any time how each stood, also what branches failed to report at any conference, thus can correspond intelligently with branch clerks and General Recorder, and thus help to bring about the necessary agreement between branch, district, and general records.

21. Sometimes reports begin right, but in giving gain and loss the wrong balance is added and they close with wrong numbers. Again, reports do not contain all the names that are counted as baptized, received, removed, or died. Or the full items are not given of those added, or dates of death and of voting are not given, or sometimes do not on. All these things should be done, and the number of officials claimed on reports should be compared with district book.

22. If you can visit the branches occasionally and compare your book with the branch books it will be helpful. Check names, also look to record of marriages and ordinations. See that all past omissions are given on next branch report in order that these corrections may come to the general office.

23. Forward to General Recorder the whole reports without cutting, excepting where no changes have taken place. In that case cut off six of the eight folds, sending us only the statistical fold and next one to it. Then there will be two thicknesses to file away, easier to find than one. Though no changes are shown on such reports, yet it shows that they reported.

24. Do not try to mail reports and other written matter at one cent for four ounces. In the United States it is unlawful. Pay two cents for each ounce or fraction. District conferences should provide means for stationery and postage. By a little thought these expenses can be met, thus saving the general office a payment of much deficient postage each year.

25. Do not make reports into a hard roll. When you have no large envelopes wrap the folded reports in strong paper and put string about the package. Even envelopes are sometimes too good for the break open in transit. Address all reports to H. A. Stobbins, Lamoni, Decatur County, Iowa. In note with them name reports enclosed, and say if you retained any for correction, and state what existing branches did not report. We can then check up with our lists. We prefer to have all come together, after you have noted the deficiencies and have written the branch clerks about the errors, if NOT TOO LONG DELAY.

26. We advise that a district record be kept, in which shall be enrolled every member of each branch, and all items from birth to death, thus being an exact copy of each branch record, and with these two corrected the general record should be brought to agree.

27. Whenever branches become disorganized by act of district conference please so report, with date of action. Districts should take such action where removals and other causes leave no room to doubt the fact.

Finally, it will save much labor and trouble if all engaged in this department will accept the above advice and labor in harmony with it.

Therefore will be pleased if all will kindly consider and act accordingly, doing the work as unto the Lord and in his service.

Also we are glad to acknowledge that many branch and district clerks have been both faithful and diligent. Their reports of correct reports produces confidence and hope, and we congratulate all the helpers who are trying to perform duty to God and his church.

H. A. STREBBINS, General Recorder.

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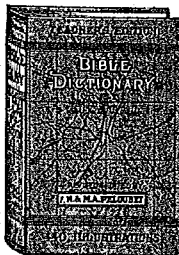
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The Saints' Herald

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

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Editorial

INTERESTING ADMISSIONS BY "DESERET NEWS."

The *Deseret News* for July 10, 1905, the official paper of the dominant church of Utah, contains an editorial under the caption "A common blunder," which contains some statements which are of interest to the readers of the *HERALD*. In the editorial referred to the editor of the *News* takes to task a woman writer to the *Christian Herald* because she inferred that Mormonism and polygamy are synonymous. Says the *News*:

That is a very common blunder, and it is one that enters into the entire anti-"Mormon" crusade outside of Utah. The Church of Jesus Christ of Latter-day Saints, commonly called the "Mormon" church, is composed of many thousands of men and women who have never entered into the system of plural marriage, vulgarly called polygamy. The very large majority of them never practiced it and have no intention of doing so. Yet they are fervent believers in the system of religion revealed in the latter days through the prophet Joseph Smith, and dubbed "Mormonism" because it includes belief in the Book of Mormon, as well as in the Bible.

Then the *News* editor defines "Mormonism" as meaning the "doctrines of Mormon" who was an ancient prophet, and adds:

Now if the ladies of this country who continually commit the blunder made by the lady writer to the *Christian Herald* would take the trouble to investigate and read the Book of Mormon, instead of repeating the falsehoods circulated concerning it, they would find that neither polygamy nor plural marriage nor anything like it is taught in that book, and that therefore it is not the doctrine of Mormon, who compiled it.

We are glad to see the *News* editor so emphatically tell the ladies of the country that "neither polygamy nor plural marriage nor anything like it is taught" in the Book of Mormon, but we should have been glad to see him go a step farther in the matter and say, what he knows full well, that the Book of Mormon strongly condemns the practice of polygamy. In this connection we remember the labored efforts of Joseph F. Smith, president of the Mormon church, not long ago, through the *Arena*, to destroy the effectiveness of the denouncement of polygamy which appears in the Book of Mormon, and we are glad to see the official paper of the church so plainly state that the Book of Mormon does in no way teach polygamy or anything like it. So in teaching that doctrine, the Mormon church has always gone outside the teachings of at least one of their own books.

Visitors to the Iowa State Fair this fall, especially those who have attended before, will notice many pleasing improvements to the grounds and buildings. A new fence has been erected about a considerable portion of the grounds, and a handsome iron gateway is to be placed at the Grand Avenue entrance. Twenty-one registering turnstiles from the St. Louis exposition are to be installed at the admission gates for the accurate and rapid handling of the big crowds. Considerable landscape gardening is to be done this summer, and when the fair opens on August 25 it is hoped to have numerous beds of beautiful flowers located about the grounds for the visitors to enjoy. New walks are being put in many places and the streets are being much improved. The Art Building has been removed to give a better view from the portico of the Women's Building, and a liberal supply of new settees and porch chairs have been purchased for the latter.

The *News* further says:

The principle of celestial marriage, that is, marriage for eternity as well as time, was revealed to the prophet Joseph Smith and embraces the ordinance of plural marriage under certain conditions therein described. But it is no longer taught or practiced in the church, except that the comparatively few individuals who entered into that relation many years ago declined to sever it, because they regard it as a sacred and eternal relationship, and prefer to take such consequences as may follow their continuance rather than repudiate it in any way or form.

Owing to the fact that according to the statement referred to above it is admitted even by the *News* that the Book of Mormon does not teach polygamy or anything like it, and owing to the further fact that the gospel of Christ teaches monogamy and not polygamy, and owing to the additional fact that monogamy only is taught in the Book of Doctrine and Covenants of the church in every edition up to 1876, and owing to the further well-established fact that Joseph Smith the Seer taught and established only the one system of marriage—monogamy—taught in the Book of Doctrine and Covenants, and is on record in a most emphatic denunciation of polygamy or celestial marriage, we think the *News* should have continued in its strain of truthfulness and admitted a truth it can not but be well aware of, namely, that polygamy or the doctrine of celestial marriage as taught and practiced by the Mormon church is a creature of Brigham Young, and that if it was "revealed" to any one it was to him,—though that it was revealed to him from sources which are in any way divine can not but be doubted by any one who will make a careful analysis of the document which sets forth the doctrine.

The statement of the *News* that the doctrine is no longer taught or practiced by the church we take with a grain of allowance, owing to the fact that we have heard representatives of the church defend the doctrine, and because we have also heard a prominent official of the church of Utah quoted as saying that there has not been a year since the manifesto was issued in which there have not been plural marriages solemnized by Mormon church authorities. Of course in the face of the testimony which was given at Washington the *News* could not well deny that there have been many instances in which polygamy has been practiced by those who had entered the polygamous relation before the issuing of the Manifesto. This they do, according to the *News*, because they prefer to take such consequences as may follow their continuance rather than sever a relation which they regard as sacred and eternal, though continuing in such relation is contrary to the laws of the land and contrary to the laws of God as they have acknowledged in accepting the Manifesto as being from God. An unenviable position indeed are such men placed in by their fanatic allegiance to a lustful system.

Again the *News* says:

The claim that there have been new plural marriages since 1890 when the so-called "manifesto" by President Wilford Woodruff was promulgated, is not founded on such evidence as would convict the accused before a competent court. If there have been any such violations of the law, they have not been committed with the consent, authority, permission, or connivance of the church or of its president. If all the instances that have been named were actual cases, the total is very small, and would amount simply to a few infractions of the law during the past fifteen years. The *Deseret News* is frequently charged with denying that there have been any such marriages. That charge is not true. This paper maintains, as it has held all along, that there have been no such marriages by the authority of the church. That is all.

It is generally believed by those in Utah who have been closely watching the situation that such plural marriages have repeatedly been contracted among the membership of the Mormon church, though it is a fact that the evidences have been so closely guarded that in most instances conviction is difficult. In the latter part of the paragraph just quoted is found what is tantamount to an admission that the *News* knows that such plural marriages have been entered into since 1890; but the statement is made that such marriages have not been "committed with the consent, authority, permission, or connivance of the church or of its president." This places the *News* in an embarrassing position. In the document found in the Utah edition of the Doctrine and Covenants, section 132, is the so-called revelation on the "Eternity of the marriage covenant," and is the basis of the system of plural marriage which the *News* says is vulgarly called polygamy (an evidence of the hypersensitiveness of the *News*) and celestial marriage, the statement is unequivocally made that there shall be but one upon the earth at a time who shall hold the keys or power to perform this mystical sealing for eternity and time, and it is stated that this power is held by the president of the church in the first instance, and presumably thereafter it would be held by those supposed to be his successors in office. This known concerning the one to whom is to be given this magic power, the question naturally arises, That being true, how is it possible for any plural marriages or marriages for eternity to be performed for contracting members of the Mormon church without the one who holds this peculiar sealing power having a knowledge of it? It must certainly be done with the "knowledge, consent, permission, or connivance" of this person,—he would either have to perform the ceremony himself or delegate this power (if this be possible under the provisions of the celestial (?) document) to some one else. In either instance it would be done with his "knowledge, consent, permission, or connivance." How will the *News* explain?

PRESIDENT F. M. SMITH SOUNDS A NOTE OF WARNING.

In the Salt Lake *Tribune* for July 28, 1905, appears an open letter signed by Frederick M. Smith, of the First Presidency of the Reorganized Church, addressed "To the people of the Church of Jesus Christ of Latter-day Saints," commonly known as the Utah or Mormon church. The *Tribune* supplied the article with rather flaring headlines, we think, which we omit. We reprint the letter below, believing it to be of interest to all who are anxious to add to their knowledge concerning the efforts put forth by representatives of the Reorganized Church for the redemption of the people in the West:

TO THE PEOPLE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS:

As one of the seed of Joseph Smith, upon whose posterity was placed by the voice of prophecy a peculiar work, and as one of those who have been called to the mission of crying repentance to the world, I have been appointed to labor among you for a time; to call upon you to heed the prophecies and to warn you that the eventful day is at hand. The spirit of controversy is not upon me, and I feel moved to state in plainness and simplicity the word of warning which it has been given me to utter, leaving dispute to those who would bicker rather than believe, and leaving the responsibility with all men to choose for themselves whether they will be true to the covenants which God has made with his people in this dispensation, and which the people have made with God. In 1841 the Lord said concerning Joseph Smith:

"For this anointing have I put upon his head, that his blessings shall also be put upon the head of his posterity after him, and as I said unto Abraham concerning the kindreds of the earth, even so I say unto my servant, Joseph, in thee and in thy seed shall the kindred of the earth be blessed."—Doctrine and Covenants 124:57, 58; Utah edition.

And Joseph Smith himself uttered this prophetic language, as recorded in *Times and Seasons*, volume 5, page 395:

"While water runs and grass grows; while virtue is lovely and vice hateful; and while a stone points out a sacred spot where a fragment of American liberty once was, I or my posterity will plead the cause of injured innocence."

As one of the posterity of Joseph Smith, thus and by subsequent events consecrated to the furtherance of the work instituted by the prophet, Joseph Smith, I must cry out in warning to this people against the dangers into which they have been led by those who have professed to be the successors of Joseph Smith in the prophetic office.

The Lord has ordained a method of succession in his church. Upon Joseph Smith the prophet and his seed the Lord, by repeated revelation, fixed the responsibility and the succession, and the prophet himself before his death blessed to become his successor his eldest son, Joseph Smith, who to-day holds the keys, and through whom alone, by the voice of inspiration, will the keys be handed down.

The remnant of the church which remained in and around Nauvoo, after the exodus of that body which followed Brigham Young, held fast to the exact letter, believing that God would vivify it with the Spirit in his own due time. After years of waiting, the prophet's son, the present Joseph Smith, went to the church, being called thereto by a revelation commanding him, and as prophet, seer, and revelator of the Reorganized Church of Jesus Christ of Latter Day Saints, he has administered in his office, obeying the revelations, obeying the laws of his country, and seeking in his humble way to fulfill the destiny which was pronounced upon his head by his father, the prophet of the last dispensation, and to follow as nearly as

possible in the footsteps of his divine Master, the Redeemer of mankind.

This succession has been unbroken. The power came direct from heaven, as you know, to the prophet Joseph Smith, Jr. No other man could have or has received the keys of this succession, except as the prophet delivered those keys to his own son, according to the word of God.

No amount of world success and no length of history can sanctify illegal succession, as you well know. Otherwise the ancient churches, which have existed for many centuries, would have been legitimately empowered to administer the ordinances of God, and there would have been no need for a new dispensation.

Ever since the death of Joseph Smith, where is the good Mormon who has been reading the word of God as delivered to the world through his modern prophet, who has not held firmly to the belief that some time, in the Lord's own due time, some of the seed of Joseph Smith would lead the people of God in triumph back to Zion, as designated by the prophet and the holy word, and there redeem the land consecrated for the final gathering of his people? Had Brigham Young and his fellows remained true to their apostolic calling, carefully guarding the interests of the church, and had been free from aspiration and ambition to stand in the place of the seed of Joseph, and had thus awaited in patience the time when the Lord should bring one of the seed of Joseph to the church, to-day Mormonism, so called, would have been one of the leading religious influences of the United States and the world, feared and yet respected because of its power and righteousness.

Never since the time of the tragic death of Joseph Smith has there been greater necessity for his posterity to plead the cause of injured innocence, and that because the injury has come from those who professed to be advocates of the work instituted by the nineteenth century seer. There never was greater necessity for the posterity of Joseph to plead with the people than now when this portion of God's people have been led into the commission of errors which are surely leading them away from God and into trouble and misery, when the spirit which is upon their leaders seems to be one more of commercialism and financial and political power than of spirituality—when spirituality, especially among the leaders, is at a dangerously low ebb.

The Lord has chosen his own time in making plain to you the errors which flow from illegal succession and from the exercise of false priesthood. He has chosen his time to make known to you that the succession appointed by his commandment is presented for your acceptance, and you will be judged, as will all other men, by your acceptance or rejection of the truth when it is offered to you.

When the faith was sanctified by the blood of the martyrs, when the prophet and his brother were slain as a testimony to the truth, the time had come for the proclamation of the gospel of peace and for its acceptance by the world. The men who usurped the authority of the prophet and constituted themselves a body of leaders, and by the voice of men selected a so-called prophet to guide them, led this people away from the first truth—that of lawful succession—and from time to time have added other errors, until to-day the practice of the church of Jesus Christ of Latter-day Saints, or the practice of its leading men, who constitute its government, is opposed in many essential respects to the faith and the revelations as delivered by the appointed prophet of God and as continued to be delivered to his appointed successor. What was to be expected from leaders who selected themselves in defiance of the method which God has appointed, except additional error in their promulgation and their practices?

To-day the chief men of the Church of Jesus Christ of Latter-day Saints stand in antagonism to the Government of this country.

Contrary to the revelations, they disobey its laws; they have broken their covenant to the country; they engage in temporal affairs in behalf of themselves and the church; they take tithes for purposes not appointed; the bishop is not the custodian of the tithes; they make no accounting to the church; the law of common consent has been nullified; and the coordinate jurisdiction of the leading quorums has been distorted until one officer stands alone in his supreme power.

If the leaders will not repent, shall the people remain with them in apostasy?

Obedying the mandates of the Spirit, I call upon the Mormon people, leaders and all, to repent. The posterity of Joseph Smith have consecrated their lives to the work, and have continued to plead the cause of injured innocence, and have always endeavored to show by their lives that they can live the religion as presented to the world by Joseph Smith, and maintain positions of honor and respect—men toward whom the finger of scorn can not be truthfully pointed by an accusing people.

The Mormon people stand in a dangerous place. Unless they shall heed the warning voice calling them to repentance, woe shall come upon them and they shall be scourged. The course of the leaders who have brought them to present conditions, if persisted in, will bring untold misery upon the people.

Ye people of the Church of Jesus Christ of Latter-day Saints, as you revere and honor the name of Joseph F. Smith, and look toward the time when, according to the many revelations, Zion shall be made terrible in the eyes of the world,—terrible because of its righteousness in contrast with the wickedness of the world, terrible because by right-living the people have so won the favor of God that he shall fight their battles for them—heed the warning cry raised by the seed of the man who instituted the great latter-day work.

I present once more to you as the mission which I am appointed to perform, the plain and simple doctrine that the Lord did reveal himself to the prophet Joseph Smith, and did by that instrumentality establish his church in the last dispensation; that he did appoint Joseph Smith to hold the keys and powers; that he did reveal the law of lineal succession to this prophetic office; that this succession was named by the prophet before his death, and was pronounced upon the head of his eldest son, Joseph Smith, now the president of the Reorganized Church of Jesus Christ of Latter Day Saints, who of all men holds these keys and authorities.

The posterity of Joseph Smith have come among you from time to time, and raised the warning voice, pointing you to repentance and calling you to cease to follow false leaders; they have come even to the second generation; and according to the prophecy, their mission is to continue to plead the cause of injured innocence till all have had a chance to hear; and then, whether you heed the cry or not, their responsibility shall have ceased, and it then remains with you whether or not you will turn from a course leading you to more misery or follow one which shall lead you towards that Zion pointed out so many years ago by the prophet Joseph, and to which even now the people of God are returning with songs of joy and fond anticipations of soon beginning the work which shall usher in the great consummation.

Once more I call to you, Arise and repent, and prepare yourselves to enter more fully into the work of redeeming Zion, that glorious consummation made possible only by an intense spiritual development. The work of the end is ushered in. The voice of the Spirit to the seed of Joseph Smith has been and is to hasten the work, for Zion must be redeemed, and great spirituality is essential. The gathering-place is appointed; the Reorganized Church is established there. God Almighty maintained that remnant in that land till they could grow in power, with the prophetic succession to Joseph Smith the prophet, and until the successor could come to an age when he could administer in the ordinances and authorities of the gospel.

The call is unto you to forsake the errors which unauthorized men have introduced and which they still seek to maintain. Arise and repent, throw off the curses and abominations which, according to the word of the Lord, attach to you under false guidance. Arise anew in the strength of the Lord and prepare yourselves by renewed consecrations and spirituality to enter in upon the work of the end. Come out of this wrong, that ye partake not of the sin and that ye share not of the plague.

Will the cry be heeded? FREDERICK M. SMITH.
SALT LAKE CITY, Utah, July 27, 1905.

NEWS FROM THE FIELD.

Bro. O. H. Bailey reports six baptisms at Media, Illinois, where Brn. Bailey and Russell have been engaged in street-preaching.

Brn. Hubert Case and W. M. Aylor, as the result of a series of meetings at Hydro, Oklahoma, report four baptisms. Others are interested and almost persuaded.

Bro. F. A. Smith in his quarterly report of the Southern Mission states that eighty-three have been baptized and forty new openings made. He writes hopefully of future prospects.

Elder Peter Anderson, in charge of the Scandinavian and German mission on July 26, was at Svineballe, Denmark, where he would remain for two weeks looking after the work.

Bro. I. N. White, writing from Thayer, Missouri, July 31, says: "Organized a branch of thirty-two members in the Ozarks yesterday. Five have been baptized on this trip, two men, two women, and one boy. Have felt well both in body and in spirit while climbing the mountains of the Ozarks and laboring for the Master. Have been out for twelve days, and while I have found rocks, hills, and mountains to traverse, yet I have been cheered in finding good hearts and honest people to listen to me while I told them of the angel's message."

EDITORIAL ITEMS.

The following inquiry has been received by Bishop Kelley (who answers it below) from Dow City, Iowa: "Is it proper for an elder's family to draw an allowance for a son who is twenty-two years of age?" Answer: "No. No parent is permitted to draw for a child that is over age. This would be contrary to the law. (See Doctrine and Covenants 82:2.) When children become of age, if they are in necessitous circumstances, they look directly to the church for help, if their parents can not help them, and not through their parents to the church. The church deals directly with them, and makes direct provision. It is not proper for an elder's family to draw for any child who is over age."

The Bishop's report has been printed, except the Graceland College account, which is about ready for the printers. We anticipate being ready to send out the complete published report in a week or two.

Original Articles

"FOR NOW IS OUR SALVATION NEARER THAN WHEN WE BELIEVED."

SERMON BY ELDER T. J. SHELDON, AT ENFIELD, MIDDLESSEX, ENGLAND, MAY 15, 1904.

Reported by D. E. Judd.

Permit me to call your attention to the thirteenth chapter of Romans for your lesson this morning: "For now is our salvation nearer than when we believed." This statement is one that is full of meaning. It is one that opens up a vast field for thought. It is one that we will do well to consider this morning. It conveys upon its very surface the thought that all our duty is not done yet, but that as we faithfully perform the duty, the haven which we have in view is being brought nearer to us.

Sectarianism has spoken of salvation as though it were an assured thing,—the Bible teaches it as a possible thing. Salvation does not mean forgiveness of sins only; it means more than that. It means a triumph over everything that is contrary to God and contrary to God's law. Nothing less than this is salvation. When the angel came to Mary and told her that a son should be born unto her, it was glad tidings, for this son was the Savior of the world. The angel also appeared to Joseph the husband of Mary and told him that his wife should have a son and that his name should be called Jesus "for he shall save his people from their sins."

The apostle John in his first epistle, the third chapter and fourth verse, tells us what sin is: "Who-soever committeth sin transgresseth also the law, for sin is the transgression of the law." I would like especially to impress on your mind the thought that Jesus Christ came to save his people from their sins: that he came to save them from transgressing the law; this is salvation. Salvation, eternal life, and celestial glory do not indicate a person's surroundings, or where a person will be. You may take a beggar and put him in the king's palace, but he is still a beggar. But if you educate him, if you teach him the rules of etiquette and make them a part of his life, and raise the standard of his education, you fit him to associate with his new environment, you put him at ease and make him feel at home in the king's palace. But so long as he remains as he is he will be out of harmony with his surroundings; he will not be at home there. You may take an individual who is wicked, who is immoral, and put him into the company of pure, good, Christian people, and he is not at home there; but if you can teach that individual (I was going to say the principles of the gospel, but I will not advance that this morning), if you can teach that individual the gospel—and the principles of the gospel are only the underlying fundamentals of the gospel—and impress it fully upon his mind and place his life in harmony with law, you

will fit that individual for his superior surroundings; you will make it possible for that individual—or rather he will make it possible for himself—to associate with those beings who are of a higher condition, of a higher order than he is himself. His thoughts are warped, his judgment is perverted, and he has nothing in common with God's people. He has no pleasure in their company; but if you can change the man, why, then he can correspond with his surroundings. But a leopard can not change his spots. An Ethiopian can not change his skin. A leopard is a leopard. You may dye it. You may subject it, perhaps, to some chemical process, but when the hair grows out again it is still a leopard. It has a leopard's nature. It loves a leopard's environments and corresponds with it. Now it is the same with men. Men love their own environments. They do not love foreign environment. Everything loves its own. Everything departs from that which is not its own sooner or later; and, therefore, to put a man who has not obeyed from the heart that form of doctrine which has been delivered to him in the presence of those who from the heart have obeyed that form of doctrine which has been given them, he can not long abide there. Therefore the world is not at home in the presence of the children of God. There may be something about the children of God which attracts the people of the world; but they are not at home in their presence, and do not feel quite comfortable. There is only one thing you can do, and that is to just kill that worldly individual. I do not mean with the dagger, or the bowie-knife, or the bullet of the pistol, I am talking about killing them in the true sense of the term. Just make that individual die—to himself, die to the world and to its sinful pleasures; for unless you can do this you can not make it possible for that individual to correspond with celestial environment.

"If any man loves the world the love of the Father is not in him." That is a true statement made by the apostle John; and it is as true to-day as when John gave utterance to it. If a man is a lover of pleasure more than a lover of God he can not abide in the presence of God's people. He may pretend to be at home in their presence, and to delight in the doings of God's ministers; but it is only a game of bluff he is playing, and sooner or later it will be made manifest. Jesus has taught us that we shall know a man by his fruits, for he says, "By their fruits ye shall know them."

So we see that character is being insisted on wherever the voice of revelation is heard; and, if an individual desires to abide celestial glory, he must have celestial character; and he can not gain a celestial character without keeping celestial law. God has given us a law, and he wants us to keep that law. He realizes the impossibility of man complying with that law from the human standpoint; but from

the divine standpoint there is a grand possibility of complying with it. And Paul, one of Christ's apostles, said he could do all things through Christ that strengthened him. He could comply with a perfect law perfectly, because he was in correspondence with a perfect being, and strength from that perfect being was imparted to Paul from time to time. And because of the strength that was ministered unto him, he was able to do that which was required of him. So it is with all God's children. And because this has been the case, because of the inherent good in man, and because of God's goodness to him there has been effected a union between God and his creature, man. And man has been placed directly in correspondence with God. Man has corresponded with God—with celestial environment—just in the proportion that he has kept celestial law.

Now if we want to obtain celestial environment, we must comply with celestial law. Complying with celestial law eventually will bring us into celestial environment, because it will make us celestial beings; and if we are celestial beings we will comply with those conditions that are profitable, those conditions that are pure; and we will take to ourselves those agencies and powers which will develop within us all that celestial glory offers to us.

Again, we will make celestial environment. I say we will *make* celestial environment. Do you know a home where there are quarrelings going on, and jarring and contention? I am going to ask, Who are responsible for those conditions in that home? Is it somebody outside of that home? No! no! Who is, then? The individuals that are inside that home. Why? Because they are making their own environment. Do you know a home where peace reigns? where love rules? where love and harmony exist in everything? Who is responsible for the environment there? Is it because somebody outside is so good to them that peace, harmony, and love prevail? No! But it is because the inhabitants of that home have learned that perfect law, and they make their own environment. Do you know an individual who through trials and tribulations passes triumphant; that no matter what forces of sin may array against him he performs that which he is appointed to do, and fulfills the mission intrusted to him by the Master? Do you wonder why that individual's faith does not fail in the stress of adverse conditions? Do you ask why it is he succeeds, while others who are less severely tempted, fail? Have you asked yourself those questions? Why does he succeed? Because he complies with the law; because he keeps the commandments of God: because the letter of the law has been written in his heart; and because the spirit of the law always keeps that letter of the law bright and clear, so that he can read it when any emergency arises. The first thought that occupies his mind is,

What does the law demand of me? And when he has found what the law demands of him he complies with its just demands. It may for a time cause him suffering and bring him humiliation, and may for a time cause him to suffer the reproach of sinners; but in the end it will result in his eternal good.

"That which is governed by law is also preserved by law, and is perfected and sanctified by the same." And that is true in the physical sense. It is true in the mental sense. It is true in the social sense. And it is true in the domestic sense. "That which is governed by law is also preserved by law." If our happiness comes to us because we keep the law, there is nothing that can destroy that influence; for the power of that law is almighty. God is behind his law. God's law can not be defeated until God resigns, and he has not sent in his resignation yet. The law of God is so great that all power in heaven and on earth must be marshaled to maintain that law. One of the poets puts it:

"His wrath and justice stand
To guard his holy law."

Then we have nothing to fear, we have not to be afraid; for greater is he that is for us than those that are against us. If we have been keeping his law, if we have been working in harmony with its just demands, we have been creating within us and about us celestial environment, as a result of our compliance with a celestial law.

We are a people believing in the gathering. We believe in gathering to Zion; and we believe this is to come about by law. So the Lord has demanded that individuals shall comply with the temporal part of the law, as well as the spiritual side of it; and he has demanded, as is written, a tenth of that which the earth produces. He says it is his. If we do not comply with this part of the law it is robbing God, for Malachi says: "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings." This is then a duty. We are not conferring any favor upon God by paying our tithing; and, if we have an idea of that kind in our heads, the sooner we get rid of it the better it will be for us. God says a tenth is his. Then it is a debt we owe God and we must discharge it honestly, as we would any other debt.

Then there is the law of consecration. Now the individual who complies with the law of consecration and gets a receipt from the Bishop, and gets a declaration from the Bishop that he has complied with the law of consecration, and that he has paid his tithing, his way will be clear, his title will be clear. But if he can not show all this, it is only right that he should be expected to comply with them when he gets there. So the individuals who are merely paying their tithing here, and not complying with the principle of consecration, have no right to complain

when they are asked for it there. Those who come there have a right to look for an inheritance, and will get it,—when the inheritances are given out, not before. There must be money placed in the hands of the Bishop to provide inheritance, and the individuals who have complied with the law will receive their inheritance, but not until the inheritances are given out. Now you see there can not be a Zion without complying with the temporal things of Zion's law. Again, there can not be a Zion without complying with the spiritual features of Zion's law, for God says "Zion is the pure in heart."

Did it ever occur to you that we are making that environment and creating it, and does it not occur to you that as individuals are complying here with celestial law they are gradually becoming celestial beings, until when they are gathered there will be such accumulation of good influence, such an obedience to the law there that it will compose Zion? What do we understand Zion is, and what Zion will be? It will be more than a mere gathering together. We often hear Zion spoken of as a happy place, as a home of love; but if we can not live in love, peace, and harmony here by small numbers how can we expect to live such good lives when we are gathered together by thousands? If we can not live together in peace and harmony now, and have that love for our brother which we ought to have, how can we expect to have it when we are in Zion? "Love worketh no ill to his neighbor, therefore love is the fulfilling of the law." Now we sing of that home—that Zion:

"Enoch's city seen of old,
Where the righteous, being perfect,
Walked with God in streets of gold;
Love and virtue, faith and wisdom,
Grace and gifts were all combined,
As himself each loved his neighbor,
All were of one heart and mind."

Well, now, do not you think that so far as the spiritual condition is concerned we could have a little Zion right here? Do not you think we could have a little Zion in the branch? Do not you think we could have a little Zion in our homes, if each loved his neighbor as himself? If we loved our brethren and sisters, we would never permit hard and hurtful statements to pass our lips, if we knew it would hurt the feelings of somebody else; but we would spare them all the pain and sorrow that we possibly could because we loved them.

Let me call your attention to Paul's first epistle to the Corinthians, chapter 13: "Though I speak with the tongues of men and angels, and have not charity. I am become as sounding brass, or a tinkling cymbal." The revised version gives the word *love* where the King James Version gives *charity*. "And though I have the gift of prophecy, and understand all mysteries, and all knowledge, and though I have

all faith, so that I could remove mountains, and have not love, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing."

There are some individuals who have such a zeal for the principles of the gospel that they would go to the stake rather than deny these principles; and yet such individuals may not have the love of God in their hearts. "But we know that we have passed from death unto life, because we love the brethren." An individual may give his goods to feed the poor, but it does not indicate that he loves them. Why? There are individuals who know that the very best way of advertising a business is to give their goods to feed the poor. It will bring more than big columns in the newspapers setting out the bargains that they are offering. Now people can advertise themselves in the church this way, too. It does not matter how much money they give, for that does not show they are loving God or their brethren. The gift they make from time to time does not show personal righteousness.

"Charity [love] suffereth long, and is kind [it does not matter how long it has to suffer]; charity envieth not." We can not envy a brother, if we possess this love, no matter how well he may seem to be doing. What do you think of a father or mother who envied their son because he was called to the ministry? Loving parents would be glad of such an occurrence. They could not envy him because it would be contrary and adverse to God's law. "Love vaunteth not itself, is not puffed up." Love may be on the right side; and love always is on the right side as a rule. But people may say that he is wrong, and say his decision is wrong; he is not right. Love is not always finding faults. If it does find out a fault it will help to put the individual that is wrong, right.

A person may have a reputation; but a reputation is not much. It is character that is going to count, not reputation. God is looking at the character.

Love "doth not behave itself unseemly, seeketh not her own." She does not seek her own good to the detriment of some one else. Love "is not easily provoked," People may say hard and unkind things about us; but if we love them our love will eventually win the hearts of those who say all manner of evil against us. We should not get easily provoked; for love covereth a multitude of sins. Love "rejoiceth not in iniquity, but rejoiceth in the truth." Suspicion can not enter the mind of love. Love casts out suspicion, and all fear. It "rejoiceth not in iniquity, but rejoiceth in the truth." Our sectarian friends try to make a point of this. They tell us if we possess charity we would not show other people's doctrine to be false, and so make them uncomfortable in their feelings because their doctrine does not agree with the one we advocate; for love rejoiceth

not in iniquity, but rejoiceth in the truth. If we love a man we are going to tell him his doctrine is false. I do not mean to say we will put it in these words. If we do, it should only be in exceptional cases; for the moment you tell a man that his creed is false you have closed his ears to your teaching. But from time to time, as occasions demand, assist him to come to the right conclusion with a right education. Just give him an opportunity; and if he is intelligent enough he will see that he is wrong. And if he is not intelligent enough to see this, never cast your pearls away,—they will not be appreciated. Charity “rejoiceth in the truth.” Oh, what a grand thing this is! It is a friend to truth, and truth assists it. Love “beareth all things, believeth all things.” If he hears a rumor he will with the assistance of love, put the best construction upon it under the circumstances. He will not magnify or enlarge that which he has heard; for love beareth all things, and it hopes for the best no matter what construction is placed upon it. Love endures all things. “Love never faileth.” Did you ever know it to fail? Love will overcome and conquer; for love is the fulfilling of the law, and that law is strength. God upholds that law. He that loveth is of God; and if a man is of God that man must conquer in the end, for God will eventually subdue all enemies and put them under his feet; and with God in us we will never fail, if we give him a chance and let him work within us as he will. So do not trouble about the outcome of these things; but put more love into it. Put more of God into our lives, and it will work out all right in the end. The very moment we think we are going to succeed, the adversary of our soul comes as a roaring lion, seeking whom he may devour; but in the end the lion is slain, being overcome by the lamb. It is the weaker of the two and in process of time the lion will be overcome by the lamb, who shall be none other than the Lion of Judah, who will put all enemies under his feet. The consequences that result by the lion breaking the law will produce to the lion defeat, while the lamb will triumph. Need we declare that the power of love is infinite?

We can not do better than conclude with the thought of a poet, who, although not popular with the world, wrote:

“Let me love thee—love is mighty,
Swaying realms of deed and thought,
By it I shall walk uprightly,
I shall serve thee as I ought.
Love will soften every sorrow,
Love will lighten every care,
Love unquestionably will follow,
Love will triumph, love will dare.”

May this power of love fill our hearts. May it be a mighty power in our lives; and may we love the Lord our God with all our hearts; with all our minds; and with all our strength; and our neighbors as our-

selves. Now, have we been doing this in the past? If we have, we can truly say the day of salvation is nearer than when we believed. Why? Because we have been keeping the law. Because we have manifested our superiority to sin, because we have been governed by the law, because we have been preserved by law, and by it we shall be perfected and sanctified. Oh, may God help us to do this, to create within us, and about us, celestial environment! If we do this, if we are receiving of the celestial Spirit, it will gradually transform our spirit; that when Jesus looks upon us he may see his likeness, his image reflected there. And if this Spirit shall be the indwelling power, though our bodies shall be put in the ground, at the coming of Christ they shall rise from the dead; for if the Spirit of him that raised Christ from the dead dwells in us, so also shall the same Spirit quicken our mortal bodies by his Spirit that dwells in us. What a grand promise! So sublime and wonderful an offer to the tried and the tempted! Then let us be filled with this love, and hold on to the one hope of our calling through obedience to the law, and through faith in our Lord and Savior, Jesus Christ, is my prayer.

IN REVIEW.

In the HERALD of July 19 appears a second article from my friendly critic entitled, “Answer to ‘A reply.’” In this article the brother signally fails to refute a single argument made in my reply of July 5. Indeed he simply ignores the argument with the exception of a few minor matters, and wishes me to reexamine his former irrelevant quotations of June 14, as he has cited us others, excepting Mark 16:16. We shall examine them, but before doing so let us state plainly the issue: The brother argues that spiritual gifts will be enjoyed in their “fullness,” when “that which is perfect is come”; and that these gifts will continue in their perfected state, and on throughout eternity. See his argument in HERALD of June 14, page 580. My view, as stated in the sermon under criticism, is, that they will cease (see 1 Corinthians 13), but not until after perfection shall have been attained, sometime after the coming of the Savior.

The brother reasons thus:

Will the coming of perfection obliterate all prophecy, tongues, and knowledge? If so, then there will be no knowledge. But when, I ask. Will we know less then than now? I am answered, “No; we will know more then than we do now.” Very good, then. It is our partial or imperfect knowledge that is to vanish away at the coming of perfection, and shall be supplanted by knowledge complete. This being true, why will not the same apply to prophecy and tongues? That which is in part shall be done away, but it will be swallowed up of that which is whole—complete—perfect.

Think of it! The “swallowing” process must go on throughout all eternity. In his answer of July 19, page 704, we read this: “We kindly ask him to

reread 1 Corinthians 13: Nowhere in all of Paul's writings does he say, or even intimate that miracles should cease." And in the original article he says:

Neither is there anything in any of God's revelations to man indicating that miracles should ever cease, either gradually, by reason of our development towards perfection, or abruptly by any means, save it be the *unbelief of the people*.

And in his answer he quotes a part of Mark 16: 17, 18:

And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

Now surely, the brother can not think that in celestial glory there will be devils cast out of the Saints; unknown tongues, prophecy, serpents, poison, healing, etc., and yet, this is the "false position" in which he has placed himself by his arguments above.

The brother has failed to discriminate between knowledge which is to remain after "perfection has come," and knowledge transmitted miraculously, or in spiritual gifts. Knowledge in the abstract is not a miracle; but the method by which it is given may be miraculous.

In the state of perfection, or fullness of glory, God's elect will have acquired all knowledge, and shall know all things, and shall have reached an equality with Christ and the Father. (See Doctrine and Covenants, pp. 236, 237, 238; also Philippians 2:6, and other references.) And yet the brother's logic has devils cast out of those who shall have reached an equality with God; unknown tongues and knowledge conferred upon those who "know all things," for "why will not the same apply to prophecy and tongues?" he asks. It will not apply because it is neither scriptural nor sound reason, but is what the ancient philosophers have called sophistry, that is, sound in appearance, but not in fact.

Now, let us notice some of his quotations.

And it shall come to pass, that there shall be a great work in the land, even among the Gentiles, for their folly and their abominations shall be made manifest in the eyes of all people; for I am God, and mine arm is not shortened, and I will show miracles, signs and wonders, unto all those who believe on my name. And whoso shall ask in my name, in faith, they shall cast out devils; they shall heal the sick; they shall cause the blind to receive their sight, and the deaf to hear, and the dumb to speak, and the lame to walk; and the time speedily cometh that great things are to be shown forth unto the children of men; but without faith shall not anything be shown forth except desolations upon Babylon, the same which has made all nations drink of the wine of the wrath of her fornication.— Doctrine and Covenants 34: 3.

What does the above prove? Simply that these miracles may be found in the church while in an imperfect condition, when they will be needed. Otherwise the halt, the lame, the deaf and dumb, and the blind, will be found in the perfected state, and will at the same time be subject to all these ills and

limitations. As well assert that a man can be growing shorter and taller at the same time. Prophecy and tongues are included in the gifts which Paul says shall be done away when "that which is perfect is come." (1 Corinthians 13: 8-10.)

Second Nephi 11: 18 is cited: "For behold, I am God; and I am a God of miracles; and I will show unto the world that I am the same yesterday, to-day, and for ever; and I work not among the children of men, save it be according to their faith." The brother comments: "This represents God's unchangeability in regard to miracles."

The brother thinks this teaches that miracles will continue throughout eternity. Let us see, Nephi here says that God is a God of miracles, and that he is unchangeable. What is a miracle? "A wonder; a prodigy. That which can not be accounted for by the known laws of nature." So long then as man remains ignorant, God will be a God of miracles, because man can not comprehend, and "mysterious are all his ways." But Nephi does not say that man is unchangeable. Man is changing and evolving toward perfection, wherein he shall receive of the fullness of God's glory, which glory is intelligence (see Doctrine and Covenants, page 238), and when he shall now reach that infinite degree of intelligence which shall place him upon a parity with Christ and the Father, then God will cease to be a prodigy, a mystery, and his works will cease to be miraculous; not because God will have changed. The change will take place in man and not in God. God will remain miraculous to the imperfect only. Is it possible that God will continue the gifts to those who have reached this exalted position of equality? This involves the possibility of God casting the devil out of Christ or of Christ bestowing the gift of unknown tongues, or prophecy upon his Father. Let us worship an unchangeable God and not an unchangeable idea.

Another quotation cited is 3 Nephi 4: 1: "And there was not any man who could do a miracle in the name of Jesus, save he were cleansed, every whit, from his iniquity." Here Nephi simply states a fact as it existed in relation to those of whom he writes. If the brother thinks this means that God never works miracles save through those who are holy, he is mistaken; and I do not see for what other purpose it is quoted. The Lord has performed miracles through wicked men and animals. The ass upon which Balaam rode talked in a human tongue, and Balaam, who was a wicked man, was in vision and conversed with the angel. (See Numbers 22: 27.) Paul's experience is in point while he was persecuting the Saints. Many other instances might be cited.

The brother comments: "The brother stated in this same discourse that the reception of miracles and spiritual gifts are an indication of our ignorance. . . . Just the reverse is true." Let us see. If the

gift of knowledge is bestowed, is it not because of lack of knowledge? Clearly, the lack of knowledge—ignorance—renders the gift necessary. The brother says, "Just the reverse is true." If the blessing of healing is given, is it because perfect health is already enjoyed, or because of imperfect health? Evidently because of imperfect health. Then it is true that these gifts are evidences of "ignorance and imperfection," and "just the reverse" of this is a palpable absurdity.

The brother continues: "If that be true, Paul must have been an ignorant man." Well, suppose we let Paul answer: "For now we see through a glass darkly [now I know in part]." "If any man thinketh he knoweth anything, he knoweth nothing yet as he ought to know."

Now as to the "suggestion" which to my mind naturally follows this subject and logically grows out of it, viz.: As perfection shall be approached, will the necessity for spiritual gifts keep pace or be decreased? We thought at that time and still think that such necessity will be decreased in proportion to advancement made. It seems to me that this is a self-evident proposition. In emerging from the shadow into the blazing sunlight, would not the necessity for miraculous transmission of light be decreased in proportion to the increased brilliancy of the light approximated? As well argue that occasional flashes of candle-light would be necessary to enable one to see sufficiently in an apartment illuminated by electricity. Or the better a child can walk, the more assistance is necessary to enable it to walk. This thought was suggested by the study of Paul's epistle to the Corinthians. It was not dwelt upon or made prominent in the sermon.

Commenting upon this the brother says: "He has placed himself there [false position,—F. J. C.], I fear, by his desire to avoid being a pessimist, and by allowing himself to 'suggest' that which we can not find suggested in the Scriptures and revelations." It was suggested as food for thought and because I believed it true. That which may be suggested by reading a book or examining a flower, depends upon many things; among them the capacity to receive, disposition to receive the truth, no matter what it is, freedom from prejudice, etc. I would not for one moment reflect upon my friend's capacity or honesty, and therefore believe he can find the suggestion, because to my mind it is clearly taught therein. Neither my brother nor myself has found all that is contained in the Scriptures and revelations, therefore his objection is just a little fatherly warning or advice which I shall take—when shown to be in error. If the quotations from Morimon 4: 6 and Doctrine and Covenants 43: 4 are cited to show miracles are to be expected until perfection shall be attained, then they have no place in this discussion, because this has never been questioned. But perhaps they

are given to prove that greater miracles are going to occur in the future than those which have been in the past. This is a mere inference and the citations made do not prove it.

Notice that of Jeremiah 23: 7, 8, which the brother seems to rely on as being proof or strong evidence in support of his influence. There is not a word in this revelation to show greater miracles will attend the gathering of the people from the north, than those incident to the deliverance of the Israelites. Indeed there is nothing in this reference to prove that any miracle of any kind whatever will be necessary to enable these people from the north country to come to Zion. If Perry's "latest dash" to the north pole should prove successful, they may come down very naturally, just as others are coming from other countries. The discovery and immigration to Jackson County, Missouri, would cause greater talk, and would be a greater sensation, than the bringing of the children of Israel out of the land of Egypt; and this is all the prophet says about it—not a single word about any miracle, great or small. The Lord may be working through Perry at this moment, for this very purpose, for ought we know. The idea that greater miracles will be wrought in the future than those of the past, is simply a guess.

The parting of the Red Sea, stopping of the sun and moon, stopping of the Jordan, the great flood, the ark, Jonah, raising of the dead, translations from earth to heaven, the thunders of Sinai, and indeed we might go on and feebly contemplate the infinite miracles and mysteries of the creation of the world and of man who dwells thereon; also the millions of countless spheres and whirling orbs of the universe—and yet all this will be surpassed and forgotten by reason of miracles to come—and one of the proofs given us, does not as much as hint at a miracle.

All will agree that great miracles will evidently occur in the last days, that special endowments will be given to particular persons for special purposes; but that these will surpass everthing which has happened in all the ages of the past requires considerable imagination, and withal rather a practical temperament. The mind must be "in a fine frenzy rolling."

An officer of the Independence Stake, in conversing with the writer upon the question of the gifts continuing after perfection, remarked: "We will no more need these gifts, than I will need these spectacles on my nose." I think he was right.

FRANK J. CHATBURN.

The total Indian population of the United States is about 269,306, of which 89,732 belong to the civilized tribes. The remainder occupy reservations containing 55,127,000 acres besides those in New York and Indian Territory.

TURN ON THE LIGHT.

Having noticed in a late HERALD an article under the caption, "Do the gifts cease as we attain towards perfection," and in a later issue "a reply" to the above-mentioned article, in which the writer seemed to convey the idea that the gifts would cease as we attained to perfection, to which we do not agree; and though we have found an answer to the reply in a still later issue, sufficient light has not been turned on the subject as yet, according to our view of the scriptures regarding those matters. And as we believe in making all matters clear by comparing them with the law and the testimony, we wish to consider the subject carefully, from a scriptural standpoint. And when we do this we will readily see that the gifts do not cease as we reach perfection,—but that they are made more apparent.

The injunction given by the Christ was, "Be ye perfect, even as your Father in heaven is perfect." And he again says, "these signs shall follow them that believe." (Mark 16:17.) And in Acts 2:39, we read, "For the promise is unto you, and to your children, . . . even as many as the Lord our God shall call," the promise being to all who have faith in God, it must undoubtedly abide with us though we attain to perfection.

God and Christ are perfect, and they have not ceased to work wonders nor to perform miracles; and if we are to seek to be perfect as he is, we will undoubtedly retain enough of his Spirit to perform miracles in his name. Therefore let us know that it is not as we attain to perfection that the gifts will cease; but, to the contrary, it is when we dwindle in unbelief that the gifts of the Spirit are done away; and in support of this we cite as a proof-text the language of Moroni:

And that all these gifts of which I have spoken, which are spiritual, never will be done away, even so long as the world shall stand, only according to the unbelief of the children of men. . . . And now I speak unto all the ends of the earth, that if the day cometh that the power and gifts of God shall be done away among you, it shall be because of unbelief.—Moroni 10:1, 2.

By an examination of the scriptures we must conclude that the gifts of God shall continue to exist in the church as long as time shall last, if we have faith in him and live according to his law. Again we read:

For it is by faith that miracles are wrought; . . . wherefore if these things have ceased, woe be unto the children of men, for it is because of unbelief, and all is vain.—Moroni 7:4.

In view of all this, let us conclude that the gifts are to be found wherever the people have faith in God, and that they increase rather than diminish as we attain to perfection through the gospel of Jesus Christ. Let us search the scriptures and do according to that which is written in the perfect law.

J. E. VANDERWOOD.

SANDY, Utah, July 22, 1905.

WHO SHOULD BE BAPTIZED?

In this day it seems to me there is not enough attention given to the qualifications of subjects for baptism. It seems to me some of our elders are too anxious to baptize the people. It shows up on paper; but I would rather baptize one who is prepared for it than a thousand who are not prepared.

Who are proper subjects for baptism, according to the Holy Scriptures? Jesus said to his apostles, "Go ye into all the world, and preach the gospel to every creature."—Mark 16:15. In Matthew Jesus said, "Go ye therefore, teach all nations." We understand that to preach the gospel, and to teach as above referred to, mean the same thing. The question is, What are the essential prerequisites to baptism?

We take the position that people should be taught in the fundamental principles of the gospel, which are, faith in God the Father, his Son, Jesus Christ, and in the Holy Ghost, which is one God; they should be taught repentance and baptism, the laying on of hands for the gift of the Holy Ghost, also resurrection of the dead and eternal judgment. Not only is it essential that the people be taught these principles, but they should comply with the law that precedes baptism, and it should be made manifest that they have complied with the prerequisites to baptism by showing that they have received of the Spirit "unto the remission of their sins." (Doctrine and Covenants 17:7.)

When a person has so complied with the prerequisites to baptism, being baptized by a legal administrator, they without any exception receive the remission of their sins when baptized, and are born of water. If they have not been taught all things concerning the church of Christ to the capacity of their understanding, they should be so taught before receiving the laying on of hands for confirmation. (See Doctrine and Covenants, 17:18.) All persons who are so taught in connection with their baptism surely receive the Holy Ghost through the laying on of hands, being confirmed by a legal administrator. Because such persons are sons and daughters of God, God sends his Spirit into their hearts, crying "Abba Father." Such persons are sealed unto the day of the redemption of their bodies. Such persons have oil in their vessels with their lamps. They are the wise virgins.

Now, let us look at the other side of the subject. An elder goes out and preaches the gospel to the people. They believe it to be true. The elder is anxious to baptize them. He insists upon their being baptized. A lot of them come to him for various causes or reasons, and he baptizes them. They have not repented. The elder did not require the legal evidence that he might know that they had repented; but he was anxious to baptize. It shows

up well on paper, you know. Well, what are the consequences? The people who were unprepared for baptism did not receive the remission of their sins when they were baptized, because they were not prepared, not having complied with the prerequisites to baptism. Then without being taught, as the law requires in Doctrine and Covenants 17:18, the elder lays his hands upon them (they just having been baptized), and prays, and says they are confirmed. But, are they? No, because they have not received the remission of their sins, not having repented; and hence they could not receive the Holy Ghost by the laying on of hands, no matter who did the laying on of hands. As a result they are but nominal members in the church,—sinners in a worse condition than they were before they came into the church. They are a burden, and the church is a prison to them. How hard it is to govern such members! It is because they have not the Spirit of the Lord in their hearts. If they had it would make them love to do right. I am sorry to say, that according to their fruits we have many just such members in the church to-day. And I have decided that I will not do any more baptizing unless I am satisfied that the subjects presenting themselves are scriptural subjects; that is, that they have complied with the prerequisites to baptism.

To baptize those who are unprepared is one way in which we can build upon the foundation, wood, hay, and stubble, to be burned when the Master comes to judge and reward us according to our works.

The only way subjects may be prepared for baptism is to have the gospel preached in its fullness, with power and demonstration of the Spirit of God, and leave the result with God and the people, and wait until the people bring forth fruits meet for repentance.

Let us do what God has said; do it just as he has told us to do it; and he will give the increase. Let us not think we are doing no good unless we can report a long list of baptisms. I will close this article by saying that we need more practical preaching and less theory. We need more praying and preaching to the point. We need more living to the point; then God will bless and prosper us in our work; and then we will have a grand revival of vital godliness. Let us try it a while, fellow-laborers.

Yours in the conflict till the battle is over,
E. W. NUNLEY.

“ANSWERS.”

In SAINTS' HERALD, July 12, I find that the “Answers” I gave to the questions asked by Bro. F. R. Tubb, viz.: “That the Spirit of God and the Holy Ghost are one and the same,” are not satisfactory to his mind. I gave in evidence the word of the best witness to my mind that any person could demand who has any confidence in the word of God

or of his son, Jesus Christ, and also confidence in the record of the beloved disciple, John.

The great trouble with the brother, to my mind, from the reading of the whole of his article, is that he is still encumbered with the old style of sectarian spectacles. I thank God that I never was encumbered with them. For comparatively but a few years had passed from the time when, with the balance of the children with whom I used to make mud pies, I became acquainted with this truth, the latter-day work, which indelibly impressed upon my mind the unchangeable nature of God, and that the words of command which passed from him to his servants the prophets, or from him through his beloved Son, Jesus, who declared he only spoke such things as he had received from the Father, are true and unchangeable. And I thank God that the same confidence in his word remains with me still, now that I am passing through in this life my eightieth year, backed up now as it is with so many demonstrations of its truth, made manifest to my mind as I have made the journey through to the present time. I am also fully persuaded that the promises made by Jesus to his disciples prior to his departure to the Father are also true and faithful. The brother states: “I have followed with the greatest care and attention the . . . controversy in the current issue of the HERALD with the result that I find myself wholly unable to subscribe to the thesis advanced . . . that the Spirit of God and the Holy Ghost given of God through the laying on of hands by the elders are one and the same thing.” And the reason the brother gives for his position is simply, “I can not understand how the *gift* and the *Giver* can be possibly, and as a matter of course, one and the same thing.” This discloses to my mind the great care and attention with which the brother was exercised when he read; for such a position as he describes is not in the quotation I gave.

We will endeavor as best we can to analyze the quotation. I wish, however, first to notify the brother that I do not profess to be an analytical scholar. It is true in my childhood days I learned to read and write. It is also true that in those days my mother would get me across her knees and endeavor to impress her teachings upon me as best she could, with the result that when I began to be about eleven years old I was promoted to the mortar-heap to carry upon my head a board loaded with mortar for the use of the bricklayers, which flattened my skull, and it has not yet got over it. At the age of fourteen I was permitted to begin to learn to sling the trowel, and I finally graduated as a bricklayer; so that the brother with his superior qualifications must not expect too much from me in the educational line. I do not intend to introduce passages of scripture to overburden the brother's mind, after discovering how he reads them, but merely to see if I can straighten him out a little upon the heretofore

quoted word uttered by our Master, Jesus, who said, "I have not spoken of *myself*; but the *Father* which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting."—John 12:49, 50. By reading the chapter I find that Jesus was speaking to the people assembled there. I find then: 1. Jesus, the Son, was the person speaking. 2. The Father who had sent the Son was the person spoken of. 3. The people assembled were the ones spoken to. Jesus further told the people: "Whatsoever I speak, therefore, even as the *Father* said unto me, so I speak." Here, then, was the rule of action upon which, or under which, Jesus worked while upon earth. We will pass on again now to John 14:15-17, 26: In this Jesus is also the first person speaking, there are two persons spoken of, and the twelve apostles were the persons spoken to. Jesus said:

If ye love me, keep my commandments. And I will pray the *Father*, and he shall give you another *Comforter*, that he may abide with you for ever; even the *Spirit of truth*; whom the world can not receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you. . . . But the *Comforter*, which is the *Holy Ghost*, whom the *Father* will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

Again, see John 16:7-15:

Nevertheless I tell you the truth; It is expedient for you that I go away; for if I go not away, the *Comforter* will not come unto you; but if I depart, I will send him unto you. . . . Howbeit when he, the *Spirit of truth*, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come. He shall glorify me; for he shall receive of mine, and shall show it unto you. All things that the *Father* hath are mine: therefore said I, that he shall take of mine, and shall show it unto you.

These quotations emphasized as I have done ought to be sufficient to convince any one professing to believe that Jesus is the Son of God, that he in giving his last instructions to his apostles prior to his crucifixion taught them nothing but truth, and that truth embraces, not two personages but three, the three personages of the Godhead: God the Father, God the Son, and God the Holy Ghost. They are all one in the perpetuation of truth, as they for whom Jesus prayed, who might believe in the teachings of those the apostles whom Jesus sent, might be one with them. I have presented but little more scriptural evidence upon the proposition, believing that if the brother has any confidence in the word of the second person in the Godhead he had better get the ideas, given above, through his mind, then he will be better able to pursue the study of other things.

But the brother now asks another question: "What but the Spirit of God led us to seek the baptism of water in the very first instance?" I answer, Nothing. There is a passage in the King James Transla-

tion which arises in my mind which reads about like this as the words of Jesus, No man can come unto the Father, except the Father draw him. How will he draw him? By his Spirit of course. Sometimes through the individual reading the word of God; sometimes by conversations upon the things of the kingdom with individuals who have learned the truth; sometimes, yes, more often, through the preaching of the word by an authorized servant of God, when he shall preach under the influence of the Spirit of truth and not from a sheet of paper; sometimes by letters written to friends. But the brother has got it into his head that the Spirit of God can not operate upon a man's mind unless he gets inside of him, no matter how foul the person may be. The word says, No. The word also says that the Spirit of God can not dwell in unholy temples. No, my brother, the Spirit of God will not enter into a man and dwell there unless he has been purged from his sins, by the operation of God's law, by turning away from his evil ways and being cleansed by passing through the waters of regeneration. He is then in a proper condition to receive the Spirit of God, as an indwelling monitor, in God's appointed way.

We will, as an illustration, fix up a little parable: Bro. Tubb has a friend in England that he has a great feeling of sympathy for, and he writes that friend a letter in the fullness of his soul looking to that friend's benefit, telling him how glad he would be if that friend would come out to Canada and better his condition, telling him of the vast amount of land there is in the Dominion of Canada waiting for such as he to come out and possess. This letter reaches its destination, the friend becomes interested, that is, he imbibes the spirit of it, comes out and prepares to occupy. Now, I wish to ask the brother, Did your own individual spirit go out of your body and enter into the body of your friend across the ocean and draw him to Canada? I think I hear you say, Of course not; that is an absurdity. It was then your sympathetic mode of expression in your letter which drew him. Well, upon the same grounds, can not the Spirit of God operate upon the minds of men by the means I enumerated above, and draw mankind to an obedience to his will with as great effect,—yea, far greater than your letter did upon the mind of your friend? Your friend, being a citizen of England, I presume could take up Canadian land. But if he should conclude, after looking over the country, that in his own judgment, together with information gathered during his travels, he would rather take up land farther south, in Uncle Sam's dominion, as he had become convinced there were diversified chances there to get along in the world, and enjoy life better than he could so far north, could he go there and take up his land and obtain the benefits of the United States Government? Why,

yes, provided that he go before a properly authorized officer of the United States and renounce his allegiance to the government of England, and enter into a solemn covenant to support and defend the government of the United States against all her enemies. He can then enter his land and receive all the benefits of citizenship, and finally receive his full papers of citizenship. Thus it is with the law of God. His law must be obeyed by the alien in its first principles, by renouncing obedience to Satan's government, and covenanting with God in the waters of baptism to keep his law; and this entitles him to citizenship in the kingdom of God; and finally he receives the seal of his adoption as the law of God has provided; and then he is entitled, if faithful, to the inward workings of the Spirit of God, the Holy Ghost, the Comforter, to assist him to overcome the evils of this life, to bring to his remembrance in time of need the things which have been implanted in his mind by the hearing, reading, and study of God's word and other good books, calculated to build him up in the most holy faith, and assist him to defend his cause against all the inroads of the enemy, and show him things to come, and enable him to hold fast in the faith to the end of his probation here, and eventually receive from our Master the welcome plaudit, "Well done."

I began to feel that I must close, but I find that my brother has raised another question which I must notice: "What then about the thousands—nay, the tens of thousands—who, in every land and clime, are being slowly but surely led out of Idumea, or the world, to the baptismal gate into the promised land of Zion, the city of solemnities? Are they, too, 'of the world,' and unholy temples in God's sight, when, at the very moment, his own Holy Spirit is leading them 'upward, onward, and heavenward'? I hardly think so."

I would have been much pleased if the brother had told us who was doing this extensive proselyting business in "every land and clime." It certainly is not the authorized servants of God, for they are not yet sent into every land and clime, neither are they in any part of the world, that I have heard or read of, bringing their thousands, to say nothing of their tens of thousands, into the "fold of God;" some other power is doing that proselyting. And I am well satisfied that under present conditions if a duly and properly authorized servant of God were sent into those countries and should undertake to preach the pure gospel of Christ, that servant of God would have to go with his life in his hands. I could give you a quotation from the words of Jesus that exactly fits such a case, but under present conditions I refrain, praying God that you may be brought to realize that not all is gold that glitters, and also that your mind may be finally brought to realize the fact that in order to obtain the privilege of dwelling with

God in the eternities, the "fixed and rigid" lines of demarkation in the straight and narrow way, marked out by Jesus the Prince of Peace, must be followed in all of its details, or we must take some other mansion in the Father's house, outside of the one Jesus told his disciples he was going to prepare for them, and for all those who should believe on him through their teachings, that they all may be one even as he and his Father are one. No, my brother, I will not cease to sing:

"With joy we remember
The dawn of that day,
When, led by the Spirit
The truth to obey,
The light dawned upon us,
And filled us with love;
The Spirit's sure witness,
Sent down from above."

Your brother for the one faith,
WILLIAM HAWKINS.

Selected Articles

THE NAME "MORMONISM" REPUDIATED.

There are things which are not necessary to our existence but necessary to our progress; things which are not necessary to our salvation but necessary to our happiness. There may be many in this church who enjoy the epithet "Mormonism," but to a portion of its members, at least, it is obnoxious and uncivil.

If we examine into the composition and constitution of man, we discover there is no period in life when his love for virtue and purity ceases to act. The mutual dependence and reciprocal interests which man has upon man regulates the progress of truth.

These advantages may be shattered by insults or preserved by politeness and reverence. Sometimes bravery and discretion go apart. Mere zeal with no ingenuity to direct it goes blindfolded. We are living in an age when skepticism is the crowning wreath of intellectual progress; when but few things are fully accepted till clearly demonstrated.

If a man claims to be a Mormon, then prove it by what you preach and do. If you are called such, and repudiate it, then prove that you have a right to the privilege.

Bancroft says that polygamy is a tenet of the Mormon church. This being true; then I am not a Mormon, because polygamy is a debasing sin.

None of the foremost nations practiced polygamy. Civilization can not fully exist only under the highest principles of morality. People who possess personal pride can not be approached by religious ideas which contradict the moral laws of Nature.

Being satisfied that Nature is God's own production, I prefer to accept it to any book or pretended

revelation. The Koran is full of pretended revelations which teach polygamy and immorality, but to the decent it is a beastly abomination.

Brigham Young's polygamous revelation is an offense to society. Physiological science pronounces it a curse to the race. Retrogression follows its degrading practice. It is a relic of barbarism, and has been discarded and legislated against. When a profession carries a religious distinction that shakes the moral pride of the Christian world it deserves universal contempt.

Many Latter Day Saints resent being called "a Mormon," and every time they do so, it certainly lifts them higher in the scale of honor and respect. If there are any of our people who take delight in being denominated "a Mormon," they should desist long enough to make a few inquiries.

What does the term "a Mormon" imply? If you are particularly attached to the title, you should have some reason. Mormon was an individual, and so far as we can learn of him, was a devout follower of Christ; but who gave us the authority to assume his name?

The most important significance it holds at large is that it has been transformed into a vulgar phrase, and almost invariably when used it satisfies that purpose.

When Mormon lived, if the custom prevailed as now, his offspring were called by his name. A son of Mormon would rightfully be called a Mormon. I am an Atwell because my father's name was Atwell. People who have no legal claim to the title can only assume it.

When we call ourselves Mormons we make a breach of honor by adopting an assumed name. The name Mormon belongs to him, and his posterity, and to none else.

The meaning of words change, and while the ancient Mormon was a title of honor, to-day it has been transformed into a painful reproach against God and religion. The Bible, Book of Mormon, nor any other ancient book, informs us of the existence of a sect or religion called Mormons or Mormonism. Those who offend the church to-day by applying Mormonism to a chaste class of Christian believers emphasize the folly of a mistaken or perverse zeal.

Do you admire the name Mormon from the point of his individual excellence, or because of the purity of his teachings? If for the first reason, could not you improve the means of godly distinction by substituting Christ and insist upon the name Christian? If for the latter cause, please remember that Mormon preached nothing peculiar to himself. What he advocated was simply a rehearsal of what had been taught him by the Master and he promulgated it in common with the ministry of his time.

Mormon, Alma, and Jacob each wrote a book

equally important; and if through a love for American antiquity you are persuaded to adopt the name of some sacred writer, why could not the name be Alma or Jacob? Alma could be pronounced with more grace than Mormon and the term Jacob would be free from the odium of the common one.

Mormonism when applied to this church is a nickname. When we see the necessity of using one, let Mosiah, Samuel, or some other distinction be used.

Some of our people are embarrassed by the delusion that the work suffers when the name "Mormon" is repudiated,—that an evil influence is brought to bear against the Book of Mormon. If the book contains a system of polygamy, lascivious ceremonies, and wicked debaucheries, it would necessarily have to be paraded with a zeal unconscious of its internal seductions, and with a sedulity indifferent to dishonor or death.

We have reached an age, however, where the success of no movement depends upon sincerity alone. Reason is stronger than zeal, and facts are more powerful than swords, and the popularity of the Book of Mormon does not depend upon the recommendation of its believers. The book argues its own case. It is capable of credibly representing itself; and, instead of being a client, it is the attorney for its believers.

Why is it necessary to brand this work with the stigma "Mormon" in the vain attempt to give the word popularity? It is folly to think that the church or the book needs support of this kind.

Why use such methods to defend a book which is destined to become the scientific vindication of all true sacred books—a book embellished and illuminated with the purest principles, which feed our moral sentiments, add to the strength of every virtue, and awaken within the human nature divine respect and tenderness?

If we assent to being called a Mormon, we express an implication and inflict death to impartial and just inquiry. Disgust is created prior to an examination of our message, and our point is lost through the force of passion and prejudice over the public.

Glad Tidings of October 15, 1901, together with a number of other authorities to which I could refer, states that "Lorenzo Snow was the fifth president of the Mormon church." His successorship was in line with Brigham Young, the founder of the Mormon church.

It is a well-known fact that Young founded an independent church controlled by a system peculiar to himself. If it was not the Mormon church, then please inform me what church it was. The original meaning of the word *Mormon* has been effected by these historical contingencies.

From his contemporaries, the reader learns that the ancient Mormon was a virtuous, honorable, spir-

itual man, and had unwavering faith and unflinching firmness been maintained by the Mormon class of his pretended followers of our day, no opprobrium would obstruct its luster.

Webster defines "Catholicism" as originally meaning "the faith of the whole orthodox Christian church, or adherence thereto," but now in popular usage, it is limited to the Roman Catholic Church, and recent historical writers have described her as being "the devil in robes."

Catholic orthodoxy, once the expression of the highest honor and purity, has lost its grandeur. The modern definition of the word *Catholic* is not what it was anciently. The history of the church claiming the title has disgraced the name, and to-day all Protestantism ignores and repudiates it, not because of the name, but because its historical record has revealed the shameful purposes for which it has been used.

There is not a Protestant minister who cares to perpetuate the distinction by applying it to himself.

Likewise, the name "Mormon" has fallen into general disrepute, and is repudiated by those who have gained an intelligent view of the case.—E. T. Atwell in *Glad Tidings*.

Mothers' Home Column

EDITED BY FRANCES.

The Heart of God.

There is no love like the love of Jesus,
Never to fade or fall,
Till into the fold of the peace of God
He has gathered us all.

There is no heart like the heart of Jesus,
Filled with a tender lore;
Not a throb or throe our hearts can know
But he suffered before.

There is no voice like the voice of Jesus;
Ah! how sweet its chime,
Like the musical ring of some rushing spring
In the summer-time!

Oh, might we listen that voice of Jesus!
Oh, might we never roam,
Till our souls should rest, in peace, on his breast,
In the heavenly home!—W. E. Littlewood.

Dear Sisters: I have thought almost every week of this new year that I must write some for the Home Column. I find thinking of doing a thing is of little use, if we do not go about it and accomplish or carry out our thoughts by works.

I arrived at Cody, Wyoming, the 17th of December, 1904. Started from Schoolcraft, Michigan, December 14.

I can truly say I never can remember a winter like this. The 11th and 12th of February it was the coldest that it has been since I came here, and some who have lived here six years say they never saw it as cold before. Twenty-seven degrees below zero was what the thermometer registered, but it did not seem as cold as that would indicate,—not any colder than at ten degrees in Michigan.

Cody is in a place that looks much like an immense basin. I

am told that it is three and one half miles to the foot of the nearest mountain; but it does not look a fourth of a mile distant. Look whatever way you will, you can see mountains: on the west the Rattlesnake and Cedar, on the north the Harte Mountains. There are benches or table-lands on the south and east.

This is not a very good place for one to come that intends to take care of the sick; for good health is quite the order of the day. I am not anxious to have people sick so I can take care of them, and I have now lived in Cody over four months and have only attended one funeral; and have only seen three sick people. My health is much improved since coming here. I had just recovered from la grippe when I started; but am feeling as well now as I have in five years.

I enjoy the weekly visits of the HERALD more than I can tell you. It gets here Saturday night so I have it to read on Sunday. I would not advise any to come here unless they had at least a few hundred dollars to begin with. I can not see as much difference in places as some people do.

I firmly believe that God does not make any more "paradises." Some things may be better here than elsewhere: yet the manifold blessings of God are in every place, if we only have a realizing sense of his goodness and mercy to help us to appreciate and enjoy the blessings we have. May the love of God rest on all for whom we should pray, is the humble prayer of,

Your sister in Christ,

CODY, Wyoming, April 28, 1905.

MINERVA HISCOCK.

P. S.—Sisters, let us try to help more in the Home Column. I believe there are many that could write much better letters than I can, if they would only try. But I mean to do the best I can, trusting that God will help me to do some good while I remain in the world.

There will always be something to trouble and annoy us, if we do not rise above the trouble and annoyance by trusting all things in the hands of our Father in heaven.

Let us fear to displease God, and let us keep his commandments.

M. H.

Come, Ye Disconsolate.

Come, ye disconsolate, where'er ye languish;
Come to the mercy seat, fervently kneel;
Here bring your wounded hearts, here tell your anguish;
Earth has no sorrow that heaven can not heal.

Joy of the desolate, light of the straying,
Hope of the penitent, fadeless and pure,
Here speaks the Comforter, tenderly saying,
"Earth has no sorrow that heaven can not cure."

Here see the bread of life; see waters flowing
Forth from the throne of God, pure from above;
Come to the feast of love; come, ever knowing
Earth has no sorrow but heaven can remove.

—Thomas Moore.

Soul-Saving.

"Every soul we have led to the foot of the cross,
Every lamb we have brought to the fold,
Will be kept as bright jewels our crown to adorn,
In that beautiful city of gold."

If we would have our crown to glisten with bright jewels in that great day, we must not neglect the important part of our duty—for it is every Christian's duty to strive to save every soul over which he has influence. For no matter who or what is their condition in life their souls are just as precious to our God as is our own. And while it may seem that we will never be able to reach some, persistent, prayerful patience will seldom fail, and success will add another bright jewel to your crown.

In a little village, at the close of a beautiful day sorrow came to one mother's heart when her only son, a noble lad, was cruelly (it seemed to her) taken from her by the hand of death, and the shock to her frail, loving heart was too much, and it seemed for a time that reason would give way. Loving hearts and hands did all they could to comfort her; but no comfort could she find. The dear man of God tried to point her to Jesus, with the hope of meeting her dear one once more. "No," the rebellious heart cried, "never say God is good, for there is no God; if so I hate him as a cruel, unjust God to take my one treasure from me and leave others so many. My one wee lamb! Never speak to me of Jesus again!"

Then by spells the poor, tired, weary heart would try to pray as of old (for she had been a Christian before her trial came.) But, no, the very gates of heaven seemed closed against her.

Friends became, in part, tired and disgusted with her comfortless grief, and left her to her sorrow. But not so with the patient man of God (though he was nearly a stranger to her before her sorrow). Prayerfully, patiently, he tried to guide her feet back to the narrow path from which she had wandered, oh, so far, but with little success. And yet, little by little, day by day, month after month, and year after year he patiently struggled to save this poor soul.

Sometimes a little clipping with words of comfort; then again a helpful book. Sometimes only a firm hand-clasp that meant strength for the weary heart; then again a short visit with a tender prayer for strength for the one that was battling alone; and in many other ways compelling as it were, the burdened heart to lean on the "Everlasting Arm," that was so willing to help bear the great burden.

Still the poor heart struggled on alone, fighting a battle between doubt and skepticism to hope and trust in God. Still patiently did God's servant wait and watch for the change he felt must come. After three years of prayerful patience, he was rewarded by hearing the mother's voice in prayer-meeting sing the song her lips had refused to utter so long. Then when her testimony was given, "Yea, though he slay me, yet will I trust in him," a wave of thankfulness swept over the heart that had faithfully toiled for this end. Though he knew her trials were not at an end, and days of rebellion would come, still he was assured that the final triumph over all would be this poor soul's at last; that the gospel light had entered her darkened life and heart; and some day from that heart she too could say, "Thy will be done."

And did not God look down on this long, faithful, persistent effort (of saving this one weary soul) with approval, for was not this poor mother's soul as dear to him as the soul of a king or prince? Let us then strive more earnestly to patiently, faithfully, and prayerfully bring the "wandering one in."

PRISCILLA.

There are times when the truest-hearted disciple is depressed because of his sense of weakness; weakness of body or of mind or of spirit, or of all three together. Then it is that the Bible promise comes with peculiar cheer: "The Lord . . . fainteth not, neither is weary. . . . He giveth power to the faint; and to him that hath no might he increaseth strength." And then it is that the believer can know what it is to glory in his weakness, in order that the strength of Christ may rest upon him, and be shown in him. If it were not for our hours of depression, we should lose our hours of highest exaltation. Unless we were cast down, we could never joy in being lifted up by our Lord.

Prayer Union.

I write to ask you to be so kind as to pray for my daughter, Mrs. Bertie Wise. She is afflicted with nervousness. Her afflictions are great, but she is perfectly resigned to the Lord's will. She has been administered to and got relief, but is not

well; and if it is not the dear Lord's will to help her soon I fear she will not be with us long. She has been troubled with this nervousness for five or six years, and it is a great affliction.

M. C. HANNAH.

MONTICELLO, California, July 30, 1905.

Sr. Taylor, of Forbush, desires an interest in the prayers of the Prayer Union for her husband, who is very badly afflicted with stomach trouble, that if it be God's will he may be restored to health.

STELLA GOODE.

FORBUSH, Iowa, August 3, 1905.

Sunday-School Department

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

Love.

When you sum up the year
With its glory of leaves,
Its seed-time and harvest,
Its buds and its sheaves;—
When you get to December,
You sing the same tune
That 'twas sweet to remember
And carol, in June.

From the day of your youth
To the day of white age,
Through the book of your life
To the very last page,
When comes a great angel
The "Finis" to write,
The same true evangel
Is aye your delight.

There be those who will tell you
Of jewels and gold,
Of investments, a story
Of wonder unfold.
One dividend never
Will fail to impart
The self-same wealth ever,
To dower the heart.

Let the spring zephyrs blow,
Or the winter winds howl.
Let fortune smile blandly
Or sullen fate scowl.
From June to December,
What sky arch above,
To life's very last ember,
Life's crowning is LOVE.—Selected.

SR. J. A. SAXE, superintendent of the Northern California District Sunday-school association, writes under date of July 17: "Our district work is progressing. Two new schools have been organized and one other drawn into greater activity. We hope soon to report the revival of another school."

Report from the South.

Bro. Frederick A. Smith in charge of the work in the South writes from Bald Knob, Arkansas, under date of July 27: "I beg to report to you as Superintendent of the General Sunday-school Association, that there have been two Sunday-schools organized in my field in the past quarter, one in Oklahoma and one in Texas. I do not have the names of either places or schools. . . . I am on my way west to attend the reunion at

Terlton, Oklahoma. Have spent the last two months in Kentucky and Tennessee. There is only one school in that district now running but we hope to have more in a short time. . . .

"There is a real nice lively school here at this place, under the superintendency of Bro. E. P. Johnson; Bro. William J. Edwards, assistant superintendent. They have four classes with an enrollment of about thirty-five. Sr. Johnson is an active worker in the Sunday-school. The branch is known as the Shady Grove Branch, but as yet they have given no name to the Sunday-school. There are some of the scholars to be baptized Sunday. They have never joined the association but use the *Quarterlies*, etc.

"There is a sister at Murray, Kentucky, that has a little Sunday-school or home class that is working fine. She has her own children, and as a rule some of the neighbors come in and join with them and they study and recite the lesson in the Intermediate *Quarterly*. She opens the session with prayer and closes with prayer, with songs, and the reciting of verses. This sister's name is Cook, Sr. E. P. Cook. There is no branch there so she has her Sunday-school lesson and seeks by that method to keep her children in the work."

We are very glad to learn of the good work being done under less favorable conditions than many of us are placed. Sr. Cook is certainly taking the right course in doing her duty to her children. If all parents would do likewise, those especially who are isolated from the church and Sunday-school, there would be fewer of our children failing to come into and remaining in the work. She will have done our duty in this respect, at least, and it seems that there could be little doubt but that she would have reasons to rejoice in the results of her efforts. May the good Lord add his blessing to all who are earnestly striving to do their whole duty.

What Constitutes a Sunday-School.—No. 3.

THE PRAYER.

The opening prayer usually follows the opening song. It may seem that little could be said about the prayer, though upon further consideration you will readily see that much is to be noted concerning it.

WHO SHOULD OFFER THE PRAYER?

Usually the superintendent, but it may be any one whom he may call upon. It should be previously understood who is to pray, and the party should be at the stand, as to offer the prayer from some place in the audience seems awkward and in bad form. This will apply equally well to the benediction.

KIND OF PRAYER.

The prayer should be quite short, and in very simple language, such as the little children will understand. You can not expect children to be quiet and heed that which they can not understand. We want them to comprehend the prayer, and that they may do this it must be very simple.

Make it brief and to the point. Pray for what you need at the opening of the Sunday-school. It is not necessary to pray for all and everything at the opening of the Sunday-school. This all has its time and place, but it is not here. In this respect we so often make a serious mistake. Our prayers may be earnest enough and from the bottom of the heart, but may not be the prayer needed. The Sunday-school prayer should be very simple, very short, and very earnest.

A SUGGESTION.

When you call upon some one to offer the prayer, in your invitation make the suggestion that he offer "a few words of prayer," or a "short prayer," or in some other way preclude the idea of a long prayer. Less often will you get extra long prayers if these precautions are taken.

THE ATTITUDE.

Shall we stand or kneel? If all would or could kneel, it would be much the better, we think. But from the fact that not all can or will kneel, and all will stand when requested to do so, it seems much preferable to use this latter position. But let all stand with heads bowed and eyes closed. Request all to do so, and have the teachers see that their classes are careful to observe the order. A little care and time are all that is necessary to make this order a success.

REPEATING THE LORD'S PRAYER.

Many of the schools, in fact a large majority of them, follow the custom of repeating in concert the Lord's prayer at the close of the regular prayer. It is a nice concert exercise, and we think the practice a very good one. It gets some in the habit of praying in public, a thing that some of them could not hitherto do. It is well to use it a part of the time and omit it a part of the time. No invariable rule need be established about it.

PRAYER IN THE CLASSES.

Many teachers of primary classes teach the little ones to pray in the class-work. Where separate rooms are had, or curtains used to separate the classes, this is entirely practical and should be done. However, this is a matter that each teacher must determine about for her own class.

A Broken-up Class.

Dear Teachers: One Sunday last year I was visiting a Bible school in a town not far from my home, and the superintendent said to me at the beginning of the lesson hour, "Would you be willing to sit with those three boys over there by the rear door of the vestry? Their teacher is not here to-day, and I am afraid that they will go out if some one does not sit with them."

He took me over to the boys and introduced me to them, and when I sat down beside them I said, "Are there but three boys in this class?"

"That's about all there have been of late," replied one of the boys. "There are twelve names on the class-book, and we used to have that many here some Sundays; but we never have but three or four any more, and I guess we won't have that many long."

"Why, what is breaking up your class?" I asked.

"Well, I guess it is the teacher," replied one of the boys with a laugh.

"How can that be?"

"By not coming more than half the time. Us fellers don't care to come here Sunday after Sunday and not have a teacher. When Miss B was our teacher she never missed a Sunday, rain or shine, and we nearly always had all of the twelve boys here. Now we haven't had the whole class here for three or four months. If the teacher would come all of the time I guess the boys would be here all right."

I give this as an illustration of what very often happens when the teacher is irregular in attendance at Sunday-school. The superintendent told me later that he feared that the boy was right, and that the decline in the average attendance of the class was due to the absence of the teacher about half of the time.

I believe that most of you will agree with me when I say that about the best way to break up a class in the Sunday-school is for the teacher to absent himself or herself about every other Sunday. It is natural that the members of the class should say: "What is the use of us coming if our teacher is not here?"

I have, during the many years of my experience in the Sunday-school, seen more than one class decline in points of interest and attendance because of the irregular attendance of the

teacher. Note, if you will, the difference between the classes of the teacher who is "always there" and the teacher who is "hardly ever there." You will find the difference to be very marked indeed.

Nothing gladdens the heart of a superintendent more than to look over his school at the beginning of the opening exercises and see every teacher in his or her place. When a superintendent sees this Sunday after Sunday it cheers and strengthens him, for he knows that the interest in the school will be sustained, and that good work will be done. Good work can not be done with one third of the teachers absent every Sunday. If you want your boys and girls to keep up their interest in the school and to be present every Sunday, you must be there yourself.—A Superintendent, in *New Century Teachers' Monthly*.

Letter Department

The Surprise Party.

The glorious "Fourth" opened fair and pleasant with anvils booming, firecrackers being in the ascendancy. But a few Latter Day Saints assembled at eight o'clock at Bro. Metz', where rigs were in waiting to take us out to Bro. Lloyd's—two miles in the country—to celebrate his sixty-third birthday, Bro. Metz' kindly laying aside his cornfield for the day to take out a wagon-load, and enjoy the day with us. Bro. Budd, living in the country, thought he could not afford to lose the time, as we had five teams plowing. He asked his sons what they thought. They were willing to stay at home and work. We need not comment on the dutifulness of children. Such are few and far between. But the nearer the time came, the more uneasy Bro. Budd became, and who should we see at ten o'clock but Bro. Budd with his wife and seven children; and, as he expressed himself in the aftermath, in the shape of a prayer- and testimony-meeting, he "felt well paid for coming," the tears trickling down his cheeks under the influence of the Spirit.

But to go back. The first hack-load of eight drove up in front of the gate, halted, and commenced singing "Zion's City," while another load from Lebeck met us there, and Bro. George Beebe, Jr., had his book from his pocket in a jiffy, they joining in the song. My eyes are wet even now while writing of it. Oh, the joy we find in this gospel!

As we drove into the yard, Bro. Lloyd emerged from the barn and came up with a look on his face hard to describe, it being both wonder and surprise.

"You weren't looking for so much company, were you, Bro. Lloyd?"

"Well, no! But I guess it's all right."

But when we wished him a joyous birthday, with many happy returns, his countenance lighted up with pleasure as he began to understand what it all meant.

As one carriage-load after another came, unloading its human freight with their suspicious-looking bundles, pails, and boxes, he disappeared, but soon returned in a "spick-and-span" white shirt and other necessary appendages.

Ice-cream and lemonade were soon in order, and after being dealt out to about fifty, dinner was soon on the tapis. Bro. Waterman was all the time flying here and there—not quite like a hen with her head off, for he knew just what he wanted to do, just how to do it, and he made a success of it. I believe we may give him and wife the honor of getting up the party, and giving us such an enjoyable day.

After dinner came the prayer-meeting. While Bro. Lloyd was out looking after things at the barn, Bro. W. gathered the crowd into two rooms, and as Bro. Lloyd came in from the barn, another surprise awaited him. He was halted in the door while Bro. W. read an address to him:

"AN ADDRESS TO BRO. ABNER LLOYD.

"We, the undersigned, citizens of Eldorado and vicinity, also the members of the church of which you are the esteemed pastor, do unite to tender you our congratulations on the return of your birthday, also the anniversary of the independence of our great country, 'The United States of America.'

"We are glad to recognize in you a 'worthy citizen,' whose character for honesty and truthfulness stands unquestioned. In business, your word is as good as your bond! As a minister, kind and pitiful, and a defender of truth and right. We are glad to indorse the choice of your denomination at their late conference, where you were chosen president of the Clinton District. We wish you God-speed, and a long and useful life. [Signed by our city mayor, bankers, and leading citizens, with all the Saints present.]"

Our pastor was speechless; so his son Walter, seeing how he was affected, made a nice little talk in the name of his parents. After his talk, his father, having "found his tongue," replied with many expressions of gratitude.

Then prayer-meeting closed with "America," and each departed, feeling much happier than if the day had been spent in the noise of the bustling crowd.

MRS. M. J. PHIPPS-JONES.

ELDORADO SPRINGS, MISSOURI, 1905.

HAGERMAN, Idaho, July 25, 1905.

Editors Herald: I arrived here on the 21st inst. after an all night's ride, young Bro. Guy Condit meeting me at Bliss Station; and by private conveyance we came to this place—distance ten miles—in time to attend a session of the Sunday-school association being held in the grove. The meeting was in charge of Mrs. Addie and Millie and Bro. Irvin Condit; and was successfully conducted, an active interest being taken by those present. The weather was excessively hot and dry, the shady grove being a pleasant retreat from the burning heat out on the sandy plains.

At evening Bro. A. J. Layland preached a good discourse along gospel lines to an attentive audience.

Saturday, at ten o'clock in the forenoon, the district conference convened, Brn. S. D. and J. H. Condit and A. J. Layland, of the general ministry, being present.

During the day the business of the conference was transacted in an orderly and satisfactory manner, unity of sentiment and feeling prevailing. No changes in organization were effected except Bro. Durfee was recommended for Bishop's agent, to take the place of Bro. James Jennings, who thinks to return east. The evening hour was occupied by the writer with an attentive audience present.

Sunday, 23d, the forenoon was devoted to a prayer- and sacrament-meeting. The Saints were active in the service, and enjoyed the session. In the afternoon, Bro. J. H. Condit preached a forceful discourse on the second coming of Christ, to attentive listeners. The evening was occupied again by the writer.

The conference was an interesting one all the way through, and was enjoyed by those present. Though the weather was extreme, the thermometer ranging from ninety-five to one hundred degrees, the people were made comparatively comfortable in the grove. Our closing meeting was held last evening. The work is improving here, and the Saints comforted in the gospel hope.

The writer found the Saints hospitable and very kind, too numerous to mention. Tuesday, a number of us met at the home of Brn. J. H. Condit and spent the time pleasantly, Sr. Condit providing an excellent meal of fresh sturgeon, just caught out of the rushing waters that flow past Bro. Condit's house, and other things to supplement and round out an excellent meal.

The day previous we met on a similar occasion at Bro. George Conyers, and spent the time pleasantly. The fruit crop is short here this year. The frost destroyed the peaches and most of the apples. We were too early for melons; but this is a great country for them. So there is a pleasant side to life even in the heat of summer; and amid disappointments flowers bloom here and there; and the shady grove and cold water are as enjoyable out here as when people slaked their thirst at Jacob's well in the olden time. Tidings of good reach our ears occasionally, and encouraging omens appear on the way.

WM. H. KELLEY.

MONTOUR, Iowa, July 27, 1905.

Dear Herald: I am still in the faith, although I live away from the Saints and have no chance to go to meeting. I try to live the best I can. Brn. Roth and N. V. Sheldon were with us last winter, and we had a fine meeting at the schoolhouse. We are looking for Roth and Christie with the tent in September. I want the prayers of all the Saints.

MARY KENNEL.

OTWAY, Ohio, July 24, 1905.

Editors Herald: I am trying to live in the service of my Master. Still it is through great tribulations and trials that we have to go. The harder we try to live near to Jesus, the harder Satan tries to tear us down. There are two great powers in the world, one against the other: God's kingdom and the Devil's kingdom. We can not serve God and mammon at the same time. Let us make the wise choice of whom we will serve. The writer feels his weakness, and desires the prayers of all the Saints of God.

In Romans we read: "As many as are led by the Spirit of God, they are the sons of God." It seems as though Satan tries the weakest points. He is going to and fro through the earth seeking whom he may devour, and will continue until the angel comes and binds him and puts him in the bottomless pit, and puts a seal on him that he can not deceive us. Then we will have no temptations. All will be peace and happiness for a thousand years. It will be then that we will reach the perfection that the Savior speaks of. All we can do in this life is to put our trust in the Lord, and stand by the written word. Resist the Devil and he will flee from us. Dear Saints, let us stand firm, and pray for one another. In union there is strength. Divided we fall. A house that is built on a solid rock will stand.

The question should be with each of us, Where will we spend eternity? We must spend it somewhere. If we want to spend eternity in the kingdom of God, we must do as Peter says in Acts 2:38, "Repent, and be baptized every one of you in the name of Jesus Christ." What for, Peter? "For the remission of your sins, and ye shall receive the gift of the Holy Ghost." I do not see how some people can say, "We get the Holy Ghost before water baptism."

John says he baptized with water, but one would come after him who would baptize with the Holy Ghost and with fire. The people of Samaria believed the preaching of Philip concerning the kingdom of God and how to get into it, and were baptized, both men and women. When the apostles at Jerusalem heard of it, they sent unto them Peter and John. What for? "Who, when they were come down, prayed for them [who had been baptized] that they might receive the Holy Ghost. (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.)"—Acts 8:15, 16.

One more point. Turn to Acts 19:2. It seems as though there were certain disciples that had been baptized. Paul asked them if they had received the Holy Ghost since they believed, and they said, "We have not so much as heard whether there be any Holy Ghost." It seems to me those people had been deceived, for they said that they had been bap-

tized unto John's baptism. If that was true, they would have had the promise of the Holy Ghost. We find Paul rebaptized them, laid his hands on them, and they received the Holy Ghost. We should beware of false teachers. By their fruits ye shall know them. If they bring not this gospel, it is because there is no light in them. I can testify to the truthfulness of this work.

T. J. Beatty has been with us for about ten days, and has baptized three. Two of them were your writer's children, which is encouraging to me. May God speed the time when every house may become a house of prayer, and every heart a fit temple for the indwelling of the Holy Spirit. My heart is in this work.

J. T. MITCHELL.

WILBURTON, Indian Territory, August 1, 1905.

Editors Herald: This leaves me well and rejoicing in the truth. I just closed a five days' debate at Leflore, Indian Territory. Baptized eight, and Bro. Peter Adamson baptized two, making ten in all. To God be all the praise.

My opponent, Abe Carlin, did his best, but it was very apparent that he went down at Leflore. Many people heard the gospel that never heard it before. Several Lamanites (Indians) attended the debate. One leading man among them expressed himself that he believed the Latter Day Saints had the truth, but the Baptists had nothing. Another one said if I would come to his house he would feed me on chicken.

I left the people all stirred up, and the merchants of the town invited me to return.

Bro. Jesse Simons assisted me nicely, preaching night about with the Baptists during the debate, also acting as moderator for me.

The Saints from Fanshaw attended, and some from Wilburton, giving me noble assistance.

I will meet the same man at Red Fork, Indian Territory, September 4, 1905, for ten nights. Red Fork is four miles south of Tulsa, Indian Territory. Would be glad to have the Saints in the regions round about Tulsa attend. I will leave soon for Avery, Texas, a few weeks.

J. D. ERWIN.

SWEET WATER, Texas, July 23, 1905.

Editors Herald: In my meditations I am moved to ask the question: Is there anything right and honorable that a true friend will not do for his friend, when his friend makes the request; or if he sees the necessity, will he not volunteer his services without hesitation on his part? Will he not go to the very bottom of his pocket, will he not bestow all his goods to relieve that friend? If not I ask the privilege of questioning whether he is a true friend.

Christ was willing to lay down his life for his friend. Paul said he would not eat meat if it offend his brother. This remark strikes me very forcibly. Paul must have been a lover of meat, if indeed he meant flesh, and names this as being to him the greatest sacrifice that he could think of except to give his life. And in another place he defines charity to be greater than giving his body to be burned.

I remember an incident in my experience in the Civil War. We were on board a steamboat, in charge of about six hundred prisoners of war. We were very near the enemy's lines, in fact in hearing of their guns, and expected an attack that night. They were evidently approaching us. Every hour brought them closer. All means of retreat were cut off. I called to my mind that two of my true friends (as I thought) and I formerly made a covenant that we would be friends unto death, and never surrender. I approached them, and called them aside, and asked them what they proposed. They replied that they would take care of themselves, and that I was at liberty to do what I pleased. I had thought I could lay my

life in their hands, but was sadly disappointed. I had weighed them in the balance and found them wanting. Fortune favored us. We made our escape without the loss of a life. I was associated with those two men through the balance of the struggle contesting many battles, yet my confidence was never restored. One of them committed suicide when the news of the surrender of Lee reached his ears. The other one lived a few years, only to look upon every man he met to be his enemy. What can be worse than a cowardly friend? There is still a worse character than this. It is the man who is unable to subdue himself. Do not flinch, my brother. God said, go forth, subdue the earth, and have dominion. You can never do this until you first subdue yourself. Until then you can never have dominion over the beasts of the field, etc. Sometimes a man can look upon the wife of his youth, the one who has laid her hand in his, and in confidence has said, I will trust you,—the one to whom he has said, I will be your protector against all evil, and has felt in his heart that he would never cause her to shed a needless tear; he looks into her careworn face and tearful eyes while she pleads with him never again to enter a saloon, and says he can not see the harm in a social drink. He may be able to say truthfully that he has never failed to supply the necessities of his family, and has complied with every demand for charity. Does this ease the pain and anxiety of her who stands in daily fear and dread concerning him?

As he enters the saloon he sees a man drunk. The proprietor drags him into a private room, that he may sleep away his condition. This moderate drinker is thoroughly disgusted at that man, and yet that man was once a moderate drinker; and had he never been a moderate drinker he would never have been a drunkard; and in all probability would have been a man that you would have been proud to have in your house.

Will a man lay down his life for his friends? Will a man sacrifice his filthy habits for his wife's sake? Will he do all this? Then I am bold to say, Truly, he is a brave man, a man of noble principle, a man of God. Yes, he truly has the love of God in his heart.

Beloved friend, will you halt in time, heed the warning voice of an earthly friend, and stop now?

Whisky is a robber. Beer is a thief, and will steal one by one your friends, drain your pockets, and leave you friendless and alone in this cold world. This is not all. The half has not been told.

Then for the sake of self, for the sake of father, mother, brother, sister, friends, children, and wife, say like Paul, If it offend my brother, I will eat no meat, I will make a sacrifice of my unholy appetite, and look for the straight and narrow way that leads to eternal life.

L. L. WIGHT.

SYKESTON, North Dakota, July 28, 1905.

Editors Herald: I have just finished scanning the pages of the last three or four issues of the HERALD. Being out in new fields of gospel work so much, it sometimes happens that I do not see the HERALD for several weeks. Then what a temptation to strain the mental faculties to try to digest all at one time.

We are getting along very nicely in gospel work in North Dakota. I have been very busy the past year, and at times there have been seasons of discouragement, as is common in mission work. However, on the whole, I feel the past year has been the most profitable one I have spent in Dakota, and the prospects at present are better for accomplishing good than at any time in the past. However, the harvest season is just now coming on, which is a very busy time in the Dakotas. One will not be able to accomplish a great deal till after it is over. Prospects are bright for a fine harvest. Another week, and the broad prairies will be covered with golden waves of ripening grain.

I have traveled nearly from east to west and north to south

of North Dakota, and have found many kind friends and good Saints. Our members are scattered, which is, I presume, a good thing in one way. It gives a chance to sow the gospel seed.

Our reunion convened at Westhope, June 24. The writer was only able to attend two days; and judging from what was seen, and heard during that time, would say it was a pleasant and instructive reunion, blessed with the divine Spirit. Many of the Saints made sacrifice in attending. However, I think none were sorry for so doing. In fact, who among the Saints have not learned that those of God's children who sacrifice most are most blessed in spiritual things?

Brn. H. C. Smith, Eli Hayer, and Alvin Knisley, besides those of our own ministerial force, local and otherwise, were present at the reunion. It was voted to hold the next one at Leeds in 1906 (July 7 to 17, I think); also to purchase canvas seats for the tent. Come and try them.

Leaving the reunion, after a three days' journey, I arrived at Dale, in the southeastern part of the State. It was a new field in gospel work. While there I baptized a young man, Bro. E. E. Willard, of whom it might be said, as did Jesus of Nathanael of old, "an Israelite indeed, in whom is no guile." The brother had become converted by reading the Book of Mormon and other literature, sent him by a good sister in the state of Maine, his native State.

While at Dale I met considerable opposition, but made many friends to the faith, and hope for good to be accomplished there in the future.

I notice with gladness the letters and success of the brethren in old Wisconsin. I have many dear friends there,—the place of my boyhood days. Neither have I forgotten many of the kind Saints in Illinois, some of whom did me much kindness in my early experience in mission work.

LEONARD HOUGHTON.

MANCHESTER, England, July 17, 1905.

Editors Herald: We are pleased to report that, after a safe and very pleasant voyage, we landed at Liverpool on the morning of the 13th inst. None of our party suffered from seasickness except Bro. Christensen. The passengers were a very agreeable, pleasant, and sociable lot of people. Bro. Rushton preached in the dining-room of the second cabin on Sunday evening. The Reverend James Turner, of Dover, Delaware, offered the prayer and I sang a solo. The meeting was well attended, and the people seemed to enjoy the service.

Many of the passengers knew that we were Latter Day Saint missionaries, and we had several interesting conversations with them. Upon landing at Liverpool, our party became separated immediately. Bro. Becker and wife, and Brn. Anderson and Christensen going to Hamburg, Germany. Brn. Ruston, Kelley, and myself came by rail to Manchester. Upon our arrival in this city, we found the streets crowded with people. The king and queen of England were the guests of the city, and we saw their majesties as they passed through the street in the parade. After conducting us to the hospitable home of Brn. Clark and Green, Bro. Rushton left for his home at Leeds. We feel quite at home here, and are made comfortable and very welcome. Brethren who have preceded us here will recall the kindness and hospitality of this "elders' refuge." Hospitality is plainly enjoined in the Scriptures; and is one of the features of our faith.

I preached my first sermon on foreign ground at the North-eastern Manchester Branch yesterday at eleven o'clock. Bro. W. H. Kelley (of Indiana) followed at the evening service, and we are to continue there for a fortnight. We expect to hold open-air services on the street, to be followed by a service at the chapel.

By arrangement of the minister in charge we remain in this

vicinity until after the mission conference, which meets here August 5. Afterward, Bro. Kelley expects to go to Ireland and I go to Scotland.

The climate, customs, manners, and money are somewhat strange to us, but we are gradually getting used to things. I trust the Lord will bless our labors for good, and prosper his work in every land.

Faithfully yours,

W. E. LARUE.

127 Stockport Road, ARDWICK GREEN.

LYNCH, Nebraska, July 30, 1905.

Editors Herald: Having just returned from a trip to Decatur, Omaha, and other points in Northern Nebraska District, I thought a word about our trip would be of interest. After calling on district president, Bro. H. S. Lytle, we went to Decatur, and, notwithstanding the intense heat, preached ten times with good liberty.

The Saints at Decatur are meeting the trials that come to all branches with true courage, and a strong desire to overcome with the least possible friction. Bro. Butts holds forth the words of life and salvation every Lord's day when they have no visitors. We heard him once while there, and can testify that he gives the gospel trump no uncertain sound.

Bro. Marteeny has purchased the flouring-mill at Decatur, and many are glad. Unless all signs fail, his days of single life are near a close. Our visit was a pleasant one, and will not be forgotten soon. From there we went to Omaha to visit with the branch, and preached one sermon, and also preached once at South Omaha, at the home where I resided a year.

But during my absence death came to that happy home, and took away Sr. Boicourt. Her example during years of suffering was something almost sublime,—not a murmur or complaint, but perfect trust in God. When I was absent the family altar was not neglected, for she or her devoted sister took up the cross. It is no wonder her husband is so sad over her death, for she was a Saint indeed. We reached home at Lynch, Nebraska, the 28th, to rest awhile, and then out again.

It has been rumored that we are addicted to the use of tobacco. We wish to enter an emphatic denial, and if any have doubts they may investigate.

If the Saints know of any members living in Boyd County, please let us know their address, and we will try to call on them. This is a good country, good soil, and a good place to get a home. My permanent address is Lynch, Nebraska.

Yours in bonds,

J. SMILEY STRAIN.

Miscellaneous Department

Conference Minutes.

Massachusetts.—Conference convened at Fall River, February 18, 1905. C. H. Lake and George H. Smith in charge, to which was added the name of F. M. Sheehy. M. C. Fisher and W. A. Sinclair were chosen clerks. Ministerial reports were read from G. H. Smith, G. H. Gates, John Gilbert, J. B. Pearce, N. R. Nickerson, J. E. Rogerson, G. W. Robley, I. B. Ames, J. C. Hoxie, George Burnham, G. W. York, A. N. Hoxie, Alexander Sinclair, William Bradbury, and D. T. Shaw. The Fall River Branch recommended for ordinations: John Pilling to the office of priest; Michael Barnes, priest; and Thomas Wilkinson, deacon. These were referred to a committee of all the elders present, who recommended that the name of Michael Barnes be referred to the district authorities, and that the ordinations of the other two be provided for. Their report was adopted by the conference. M. C. Fisher, district treasurer, reported as having on hand at last report, \$4.66; collection, \$20.26; expended, \$25.30. Delegates to the next General Conference: F. M. Sheehy, R. Bullard, G. H. Smith, H. J. Davison, C. H. Rich, R. W. Farrell, Edward Fox, F. W. Roberts and wife, Ora V. Whipple, Ruth Leeka, Orilla Sheehy, Randall Sheehy, Harold Bullard. Election of officers: C. H. Lake, president; G. H. Smith, vice-president; M. C. Fisher and W. A.

Sinclair, clerks; M. C. Fisher, treasurer; Sarah M. Fisher, Genesee Lewis and Mary Clough, auditors. Providence, Rhode Island, was made the unanimous choice for the next conference, October 7 and 8, 1905. A motion to instruct the delegates to the General Conference to vote for the closing of Graceland College until such time as the debt is paid, was lost after considerable discussion on both sides. Collection \$15.82. Adjourned.

Reduced Rates to Reunion, Moorhead.

For the benefit of those who expect to attend the Moorhead Reunion, which will be held in the Moorhead Grove about one mile west of Moorhead, Iowa, from September 8 to 18, we are pleased to announce that we have succeeded in obtaining the most liberal railroad rates from the Western Passenger Association ever granted. Ticket-agents of lines controlled by above-named association in Iowa, Illinois, Nebraska, and Missouri, will issue certificates with the sale of tickets to the Moorhead, Iowa, reunion, from September 5 to 18 inclusive. Return tickets at one third fare will be granted on all tickets of more than fifty cents. Anything less than fifty cents will not be counted. Return tickets to be purchased not later than September 21. In order to secure your reduced rates, one hundred certificates must be secured and signed by the secretary of the reunion and joint agent, K. P. Hundahl, here. Where there are parties traveling together, each individual must procure a certificate. Please be careful about this matter, and get your certificate, even if your ticket only cost a little over fifty cents, as it may help some whose fare is a larger amount. There is no doubt, if reasonable care is exercised, that all may enjoy the benefit of the reduced rates granted this year.

Rental of tents will be \$1.35 for 10 by 12; \$1.65 for 12 by 14. For putting up tents twenty-five cents extra. Those desiring tents write to me at once, and send money-order or bank draft for the amount, as I have to pay the tent company in advance. Board can be obtained at boarding-tent on grounds at reasonable rate. Pasture for horses close by at a moderate price. The stage fare from depot to camp grounds will be ten cents. Do not come on Sundays as we have no trains then. Many of the prominent ministers of the church are expected to be present.

THOMAS STRAND, Secretary.

Bishop's Agents' Notices.

To the Saints of Spokane District: As I have been appointed Bishop's agent, and as I can not see you all, I take this method of asking you to remit to me in tithes and offerings as the Lord has blessed you. The elders' families must have something to live on, and they must be supplied with means from tithe receipts, so do not forget to send in yours, much or little, as it all helps. Is your faith in, and love for God and his work sufficient to move you to obedience? If not, your "faith without works is dead, being alone." Is your name written in the tithe-book for the amount due your Creator? I desire to have every Saint in this district enrolled as a tithe-payer. We preach an unchangeable God, and an everlasting gospel, hence in every age and dispensation the law of tithes is taught, so it is for the gospel extension we plead, that we may comply with God's law, and by obedience be rewarded in the day of judgment. Believing you will do your duty as saints of God, and allow me to place your names on the church books as a tithe-payer to the glory of God and the forwarding and nurturing of God's work in the Spokane District, I send out this notice hopefully. Should any of the Saints in the district want any instruction in reference to tithes or offerings, please write me and I will gladly visit you.

Yours in bonds,

W. W. FORDHAM, Bishop's Agent.

2507 East Second Ave., SPOKANE, Wash., August 1, 1905.

Church Recorder.

TO BRANCH AND DISTRICT CLERKS.

The "Instructions to branch and district recorders," published in HERALD for August 2, have been made into a circular, and hundreds of copies have already been mailed to district clerks, enough for them to send one to the clerk of each branch in his or her jurisdiction. If the district clerks will send such circulars at their earliest opportunity it will be a help to the labor all around. If any package of these circulars fails to arrive by the time this reaches your hands, then it has been lost or mislaid somewhere, and by notifying us another lot will be sent. Branches not in districts are being sent them, and if any are missed please notify, or if any others want them besides those sent to.

The circular was set in small type so that it will do to paste it on one page of district and branch records.

H. A. STEBBINS, General Recorder.

LAMONI, Iowa, August 5, 1905.

Elders' Court Summons.

Brn. Frank Bigus and Preston S. McGuire are hereby notified to appear in Guilford, Missouri, August 21, at 2 p. m., before a court of elders, to answer to the charge of unchristianlike conduct.

K. C. KNUDSON, Plaintiff.

Done by order of the court this 3d day of August, 1905.

W. B. TORRENCE, clerk.

Two-Day Meetings.

A two-day meeting will be held at Minden City, Michigan, September 2 and 3, 1905.

A two-day meeting will be held in Croswell, September 16 and 17, 1905. Saints, come to these meetings prepared to have a spiritual time.

Release of Missionary.

Elder H. R. Harder has been released from missionary appointment, and will labor locally as circumstances permit.

FREDERICK A. SMITH,

Minister in Charge of Southern Mission.

Reunion Notices.

The Northeastern Illinois District reunion will be held in Steward's Park, Plano, Illinois, September 8 to 17. This place is located fifty-two miles west of Chicago on the main line of the Burlington Route. Steward's Park is located about one half mile from the depot, and is one of the most beautiful and picturesque places in Northern Illinois; the park is situated on the bank of Big Rock Creek, and represents an ideal place for camping. Meals will be served on the grounds for fifteen cents. Those desiring to board themselves on the grounds or elsewhere can do so. Tents will be furnished at the following rates: 10 by 12, two and one half foot wall, \$2.25; 12 by 14, four foot wall, \$2.75; 10 by 15, six foot wall, \$3.25; 12 by 19, six foot wall, \$3.75; 14 by 20, six foot wall, \$4.25. All desiring tents should give notice to the secretary, Joseph Blakely, Plano, Illinois, at least ten days before the reunion begins, and be sure to state the size and style of tent you want; all who have any thought of attending this reunion please notify the secretary as soon as practical. J. W. Wight, J. J. Cormish, F. A. Russell, O. H. Bailey, and other able speakers will be in attendance. Charles H. Burr, F. M. Cooper, committee. Joseph Blakely, secretary.

The thirteenth annual reunion of Northern Missouri will be held at Stewartsville, Missouri, September 1 to 10, 1905, in Bro. B. J. Dice's grove. Get ready now to enjoy ten days of camp life when you can be entertained, and can entertain the many good Saints. Several of our first missionaries will be present. Watch HERALD and *Ensign* for further announcement. T. T. Hinderks, A. W. Head, B. J. Dice, H. St. Lewis, Charles P. Paul, Stewartsville, Missouri.

After due consideration and consultation with different ones in the mission, I hereby appoint a mission reunion to be held at Portland, Oregon, beginning September 8, 1905, and continuing over two Sundays. President Joseph Smith and family, with the entire mission force, will be in attendance. Bro. Smith will only make one stop in Oregon, which will be at the time and place herein named. This will give all the Saints an opportunity to both see and hear him, also to visit the great exposition, and thus avail themselves of the low rates to the fair. We extend an invitation to all who contemplate visiting the fair, to try to be present at these services. Suitable grounds will be provided, with tents and such necessities to make the reunion a success. We sincerely hope that the Saints in Oregon and Washington will not be backward in sending financial support to the committee. All information concerning prices of board, lodging, and rent of tents may be obtained by communicating with H. Sparing, 824 Gantenbien Avenue, Portland, Oregon. G. T. Griffiths, missionary in charge.

Northern California reunion, will convene at Sixteenth and Magnolia Streets, Oakland, California, September 1 to 10, 1905. The committees are determined to make this the best reunion yet held here. An eating-house will be on the ground, serving meals at the lowest possible price. Tents will be furnished at the usual price. Those wishing tents please order at once. Furnished rooms near the grounds will be provided for such as

order them at the price agreed to between renter and rentee. Hay and fuel will be provided at cost. All who intend to come please give notice. Those coming by rail be sure to take a certificate from your ticket-agent. We hope to get reduced rates on return. Do not neglect this. As to speakers, the First Presidency will be represented, and with our California missionaries, will see that the gospel is amply presented. The district and local Sunday-school workers will try to give this department more attention than ever before. The Religio will also be represented. The district conference will convene on the 7th, at ten o'clock. J. M. Terry, for committee, 1159 Tenth Street, Oakland, California.

We believe it to be of great importance that every Saint in the district attend the reunion August 18 to 27. We believe that you owe it to yourselves and to the work in which we are all engaged to be with us. We have secured a good ground in the town of Runnells, not far from the depot. For price of board, tents, etc., see former notice. Flies at one half price of wall tents. Canvas cots, 30c; wire cots, single, 35c; wire cots, double, 65c; mattresses, single, 25c; mattresses, double, 40c; chairs, 15c. Heman C. Smith and Joseph R. Lambert have been secured and will be with us. Those wishing tents or cots, please write me at once. S. M. Reiste, Nevada, Iowa.

Conference Notices.

Pottawattamie District conference, will convene at Underwood, Iowa, at 10 a. m., Saturday, August 26, 1905. All reports should be forwarded to the secretary on or before August 20. J. Chas. Jensen, secretary.

The semiannual conference of the Eastern Colorado District will convene at Colorado Springs, Colorado, in the district tent, September 2 and 3, 1905. The district reunion is to be held at the same place and just prior to the conference, commencing August 25, 1905, and closing with the conference. All branch and ministry reports, and all other communications should be sent to the district secretary on or before August 25. J. D. Curtis, secretary, Box 27, Falcon, Colorado.

Convention Notices.

The Sunday-school convention of the Ohio District will hold its sessions each afternoon during the week of the reunion, at Wellston, Ohio. Special efforts will be made to develop workers and infuse new life into this important branch of work. First assistant superintendent, J. A. Gunsolley, will be with us. Remember the date, August 18 to 27. F. J. Ebeling, superintendent, Columbus, Ohio.

The Pottawattamie District convention will convene at Underwood, Iowa, August 25, at 10.30 a. m. All delegates must have credentials. E. H. Carlile, secretary.

Saints of the Seattle and British Columbia District please take notice that the Sunday-school convention will be held September 1, 1905, 10 a. m., 2.30 p. m., and 8.30 p. m., at the Saints' church, corner South Forty-first and Alaska Streets, Tacoma, Washington. Bro. J. H. Van Eaton will be found at 1618 South Fortieth Street.

Correction.

In HERALD for August 2, page 761, the signature at top of second column should read "Peter Adamson, Sr."

Addresses.

C. C. Joehnk and J. A. Becker, Rossberg 23, II, Eilbeck, Hamburg, Germany. The "II" refers to "story," (2d story) or, German, "Etage."

Died.

BUELL.—James B., born at Wheeling, West Virginia, October 12, 1841; passed away at Myrtle Point, Oregon, July 27, 1905. He leaves a widow, Sr. Florence Buell, and five surviving children. He was a member of the Grand Army of the Republic, a good citizen, an upright man, and a believer in the gospel, and at the last of his sickness of three months' duration desired baptism, but his physical weakness being so great it was not thought prudent. Funeral services held at the German Baptist church by Elder E. Keeler. Text: "Shall not the Judge of all the earth do right."

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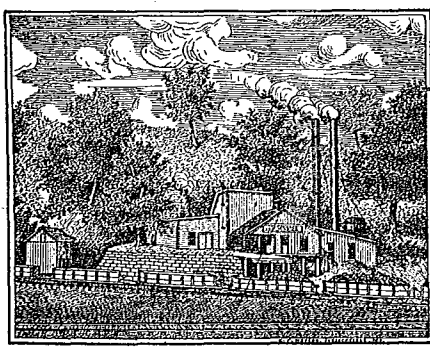
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This is the beginning of the season. Now is the time to secure stock. All we need is capital and success is assured.

Any person wishing to further investigate, the writer will send, upon application, prospectus and by-laws together with any information desired. Send subscriptions for stock to E. L. Kelley, Lamoni, Iowa, or to

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Two four-drawer and two six-drawer drop-head New White sewing-machines at \$25.00 and \$30.00 each. I have twenty-five Whites and New Homes at one half time price, and we will both be benefited by your taking advantage of these figures. 32-1

WM. C. CUMMINGS,
Coalgate, Indian Territory

The Saints' Herald

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8:31, 32
 "There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, 1:2, 6

Volume 52

Lamoni, Iowa, August 16, 1905

Number 33

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

JOSEPH SMITH - - - - - EDITOR
 LEON A. GOULD - - - - - ASSISTANT EDITOR
 FRED'K M. SMITH - - - - - CORRESPONDING EDITOR
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"EL PASO (Texas), June 20.—Near Maguriahic Chihuahua, Mexico, the remarkable discovery of a race of Cliff-dwellers has been made. The report of their existence is brought out by Ben Goode, a miner, and Father Mariano Guerrero, a Catholic priest. They live in cliff-houses exactly as the supposedly extinct race of Cliff-dwellers lived, and subsist on corn, and game killed with crude weapons. They run at the approach of strangers. Their vocabulary is different from any known in Mexico and is said to consist of few words. They are very small."—San Francisco *Examiner*, June 21, 1905.

PARENTS could not make a more unfortunate mistake than to imbibe the idea that because their children attend a good Sunday-school, they are under no further responsibility to teach them in the precepts and principles of the doctrine of Christ. The Sunday-school can not entirely counteract the influence of careless or negligent parents.

LET us have faith that right makes right, and in that faith let us to the end dare to do our duty as we understand it.—Abraham Lincoln.

Editorial

IS THE HOUSE DIVIDED?

Jesus said, "Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand."—Matthew 12:25.

Jesus instituted one church, which claimed, as it had the right to do, to be the kingdom of God. To-day we have a thousand, more or less, churches claiming to represent the kingdom of God. Each of the thousand is opposed to all the others in theory and practice; and yet the statement is often made that all the churches combined make up the church of Christ, and that each division or sect is but a branch of the church of Christ. The house, then, is divided; it can not stand, according to the words of the Savior. There is no getting around the thought that all Christendom is divided, one sect being opposed to the others in belief. Hence, if all Christendom combined represents the kingdom of God, or the church of Christ, its doom is sealed, destruction and desolation lie in wait. But, there is a possibility, and we think a probability, that all the churches included in this claim do not, individually or combined, represent the church of Christ. And if that be true and they are simply man-made churches, each sect stands for itself, and prospers or fails as the principles of unity or division exist within itself, regardless of claims or doctrines of the other churches surrounding it.

Some men who profess to be thinkers, in looking over the field of Christendom, have reached the conclusion that all the sects are necessary, in order that each individual may have the opportunity to select the one that is best adapted to his peculiar disposition, or turn of mind,—the one best suited to meet his requirements. It may be necessary to have a multitude of sects in order that all may satisfy their own tastes and make a pretense of religion according to the desires of their own willful hearts; but it is not necessary to have them in order that men may serve the true and the living God according to his mind and will. To do this we need only one church; but that one must be acknowledged and authorized by God. Any church not so acknowledged, any church not in accord with the pattern laid down in the New Testament, and not in harmony with the word of God, is an incumbrance to earth.

But the churches do good! Yes, if they did not their influence would be small indeed. And it is by doing some good that they become snares to hold people from receiving the truth as represented by the "one church" authorized of God; and thus the result to the individual is eternal loss. Then, a man-made church is a curse to all who would accept the "one church" were they not bound by the chains of human creeds; and no matter how much good a man-made church may accomplish, apparently, the seeming good, in many cases, may be an actual injury.

But if these churches are man-made, and do not represent Christ, then the language of the Savior as quoted in the text would not apply to Christendom, so called, or the aggregation of sectarian churches. And the division that is so apparent to the world is not a division in the house of God, but simply a division between different churches of men.

But how is it with the one church, the authorized kingdom of God on earth? If the kingdom is divided against itself it will be brought to desolation; if the house is divided against itself it shall not stand. If the language of the text can be applied to any church at all, it must be applied to the one church. Time and again we have asked ourselves the questions, Is the house divided? Is the kingdom to be brought to desolation again? The questions were prompted by the fact that in past General Conferences, as we have taken cognizance of events, there has seemed to be almost an equal division upon all the questions that were considered of sufficient importance to devote session after session to their discussion. When the vote was called the assembly would be almost equally divided. Is it possible that about half of the delegates and ex officios are so blinded that they can not see right, or were both sides in the wrong? It could hardly be possible that both were right, always. If one side was in the right, how can we determine which it was?

If the argument on two sides of a question is equally plausible, seemingly, how are we to decide which is right? That is a question that must be determined by each one. It will doubtless help us, sometimes, to decide which argument to support, if we should be able to see which side was acting with the greatest degree of unselfishness. Is this argument prompted by self-interest, individual ambition, pride, or anything of that kind? If so, it is safe to give it little weight, no matter how plausible. Is that argument stripped of selfish interests of any kind, personal ambition, and does it seek only the interests of the work of God committed to our care, and the vindication of the truth and justice? We can afford to support it.

The house will not fall if we do right. The kingdom will not come to desolation, if we are wise in the use of our privileges. But some fear that there

will yet come another period of darkness, and that there is danger of rejection. There may be some ground for these fears. A failure to meet God's requirements would bring rejection as surely to the Reorganization as it did to the early church. While some feel perfectly secure, and believe that there is not the shadow of a chance or the remotest possibility of such an occurrence, we believe it is better to recognize the possibility. Indeed, the fact that we feel so secure is one evidence that there is some little danger of such an occurrence. If we could only realize clearly the necessity of a greater effort for righteousness than was put forth by the early church in order to secure our safety, with a keen sensibility of the possible danger in that regard, our defense would be prepared, we would be more strongly intrenched against the encroachments of the evil one; and success would be the ultimate result. But to scout the possibility of incurring the Lord's displeasure by a lack of a proper appreciation of our duties, is to open the door; let down the bars, and pave the way to the very thing from which we feel so secure.

The last General Conference was encouraging; the tide seemingly had turned. The voting on what were considered important questions was more unanimous. With the exercise of patience, brotherly kindness, and forbearance, there opens before us a field for greater usefulness, and the opportunity to reach a higher plane of excellence. Shall we not heed the inspired admonition uttered by Brn. Kelley and Lambert at the late Lamoni Stake reunion? "Stand by Christ, be strong and fair, and do right regardless of what men may say or do." L. A. G.

"SOMETHING ELSE."

The *Deseret Evening News* for August 1, 1905, contains in an editorial some remarkable statements. One is as follows: "The 'Mormons' do not believe in any absurd doctrines." We confess, when we read this, that our feelings bubbled over until we could sympathize with the editor of an exchange who expressed himself about as follows: "When Tom Lawson travels all the way out to Kansas to tell folks that he was raised up by God to free people from their bondage, he will excuse us while we go out behind the barn to laugh." Undignified, we may say, but no more so than the statement of the *News* deserves, especially when made in the face of all that has been admitted in the late investigation at Washington. Just think! They believe in a man as a prophet of God who is a self-confessed, wilful violator of both the laws of God and the laws of man, and according to his own statement intends to remain so. Can you think of anything more "absurd" than that?

Yet, "the 'Mormons' do not believe in any absurd

doctrines!" How about the doctrine of sealing for time and eternity? They believe, or profess to believe that Joseph Smith had a number of women sealed to him for time and eternity. These women were afterwards sealed to Brigham Young, also; hence, they will belong to both men throughout eternity. Do you see anything "absurd" about that?

If the marriage covenant lasts through eternity, and a violation of that covenant is adultery, then Brigham Young was guilty of the crime, for he took these women, who, it is claimed, were Joseph Smith's wives for eternity, to himself.

However, Joseph Smith taught that a man should have one wife and a woman one husband, except in case of death, when either was at liberty to marry again. There is nothing in the revelations through him, acknowledged by him or the church previous to his death, or in any of his writings, to warrant the practice of sealing for time and eternity, or of polygamy. So in either case Brigham Young was an adulterer, yet he is believed by the "Mormons" to have been the chosen of the Lord to lead the people. Do you see anything "absurd" about that?

A little further along the *News* says: "In fact, 'Mormon theology' is as comprehensive as truth itself. For, whatever is true is 'Mormonism,' and whatever is false is something else." What a sweeping assertion!

If the term '*Mormonism*' refers to the teachings of Brigham Young and his followers and successors, then the above statement is not true; for that "Mormonism" is made up, largely, of "something else" besides truth. The doctrine of polygamy is "something else." The doctrine of blood atonement is "something else." The doctrine of Adam-god is "something else." Brigham Young's peculiar teaching concerning the relationship of the Holy Ghost with Mary, the mother of Jesus, is "something else." The doctrine that if the Holy Ghost should fall upon women to-day the result would be the same as when it overshadowed Mary is "something else." The doctrine that Mary and Martha were Jesus' wives is "something else." And these doctrines, in addition to being "something else," are also "absurd," sacrilegious, and degrading.

The *Journal of Discourses* abounds in "something else." And if it be correct that "whatever is true is 'Mormonism,'" then the dominant church in the West has divorced itself from "Mormonism," and has formed an unholy alliance with "something else," and been polluted thereby.

Whatever is in harmony with the word of God is true; whatever is in opposition to the word of God, whether conceived within or without the ranks of any church, is "something else." L. A. G.

It is necessary to do right; it is not necessary to be happy. —Stevenson.

NEWS FROM THE FIELD.

Elder William H. Kelley, missionary to Ireland, reports labors in connection with Elder W. E. LaRue missionary to London, England, July 25. They labor in Manchester, England, until after the August conference which convened the 5th inst.

Bro. Alvin Knisley writes from Saskatoon, Saskatchewan, North West Territory, that he has just made new opening in that place, and in the past two weeks has baptized four, besides considerable other important work, showing proper reception on the part of the people.

Bro. S. W. L. Scott writes from Wirt, Indiana, that Bro. Columbus Scott was engaged in debate with Elder Traum, of the Christian Church. The debate began on July 25. Two propositions, involving the faith of the two churches, have been discussed, and the question of the divinity of the Book of Mormon was under consideration. When Bro. Leonard wrote he says: "Mr. Traum is a graduate of Hiram College. He is quite smart, but woefully mistaken. Columbus has been very strong, and the opposition can not boast of a single trophy. The attendance is large; the debate will close Saturday, August 5. I have acted as moderator for Columbus, and D. H. Bays has been acting as moderator for Mr. Traum, when not sick; but has been absent the greater part of the time. . . . I must tell you that so far Mr. Traum has not noticed affirmative arguments, but is now busying himself with grammatical, punctilious, linguistic criticisms on the Book of Mormon—thin, flat, stale! I think this effort to meet our claims was intended as a death-stroke to the work in Southern Indiana; but so far it has been an ignominious fizzle. Columbus is feeling fairly well."

EDITORIAL ITEMS.

College Day, Sunday, September 3. Read the Bishop's article in this issue.

The amount of general reading matter in the *HERALD* is limited this week on account of the extra work in getting out the Bishop's report.

O. H. Longwell, A. M., Ph. D., president of Highland Park College, Des Moines, notifies us as follows: "A gentleman who is interested in better education for teachers has established in Highland Park College a free tuition scholarship for one person in each county in Iowa. This scholarship is available to any one over eighteen years old who may receive the appointment by the county superintendent; Conditions upon which the appointment may be received, may be obtained of your county superintendent or by addressing the president of Highland Park College, Des Moines, Iowa. The scholarship is worth forty-eight dollars, and should be used by some one in your county."

Original Articles

ATTENTION!

BRANCH PRESIDENTS AND BISHOP'S AGENTS.

The following letter is being sent out to all branch presidents and Bishop's agents. Should any not receive in time to call special attention to members of the branch it is because the address was wrong or mail miscarried. Branch presidents please take notice and announce to the branch the College Day collection at least one week ahead. Let us have a fair and full effort for the college. Sunday, September 3, next.

"COLLEGE DAY.

"To the Bishops and Agents and Presidents of Branches, of the Reorganized Church of Jesus Christ of Latter Day Saints; Greeting: On April 8, 1905, a council of the Presidency, the Twelve, and the Bishopric unanimously reported the following action to the General Conference in session, which was duly adopted by the body:

"We favor recommending to the conference that the expenses of running the college be met by voluntary contributions for the purpose, and that one day in each year be set apart, to be known as College Day, upon which offerings, in the manner of collections, shall be taken up in all districts and branches of the church, to aid the college work, the same to be forwarded to the Bishop of the church to be devoted to such purpose.

"The selection of the day upon which to carry out this order of the conference was referred to a committee consisting of the Bishopric and the college trustees, which reported to the conference on the eighteenth day of April, and the report was duly adopted by the body, as follows:

"To the Conference: The Bishopric and the college trustees to whom you referred the selection of a day for the taking of a collection for the benefit of the running expenses of Grace-land College, have selected the first Sunday in September of each year.

"It now becomes the duty of the Bishopric to arrange for carrying out the order and instruction of the body in this matter, and herewith blanks are forwarded for the purpose of facilitating the work.

REMEMBER THE TIME—SEPTEMBER 3, 1905.

"It is suggested:

"1. That the collections be reported as direct from the branches and so published from the branch giving the name. This will secure to us a full and official list of all the branches of the church and be much less work and expense than to try to take the name of each individual. Let us have promptly the collection taken by each branch for this purpose. A list of the branches and the amount of the collection of each will be published in alphabetical order in the church papers as soon as the lists are in.

"2. Persons not in the vicinity of their respective branches should send their offerings to the president

of the same on or before the day set apart, so that each branch may receive its full credit, and where they can not do this, let them send direct to the Bishop and state with which branch collection their offerings shall be placed.

"3. Members and friends who can not thus be represented through a branch should send either to the bishop or agent in the district where they reside, or to the Presiding Bishop.

"4. The object of the collection is a most worthy one; all ought to be interested, and each one help; and whether this be much or little, let us give with cheerfulness, asking the Lord to bless the gift.

"Trusting that the Lord may bless and dedicate the day to the good of the people, the advancement of the truth, and the glory of his name, I am, a servant in his house,

"Very respectfully,

"E. L. KELLEY,

Presiding Bishop."

LAMONI, Iowa, August 8, 1905.

Mothers' Home Column

EDITED BY FRANCES.

Half Hours with Parents and Teachers.—No. 17.

A SERIES OF FAMILIAR TALKS INTENDED FOR USE IN LOCAL SOCIETIES AND HOME CLASSES.

Edited by the Daughters of Zion.

COURTESY.

How sweet and gracious, even in common speech,
Is that fine sense which men call courtesy!
Wholesome as air and genial as the light,
Welcome in every clime as breath of flowers,—
It transmutes aliens into trusting friends,
And gives its owner passport round the globe.

—James T. Field.

In our last we discussed very briefly the subject of obedience, claiming for it a position of vast importance in both home and state; in short, that it is the foundation without which no perfect superstructure of character can be built up. But while obedience is indeed one of the eternal verities and one which can not be dispensed with, yet it is not all. It is perfect in its place, but there are virtues and graces in which our children need to be trained in order that they may be fully equipped for the battle of life; and among them perhaps there is none which will help them more and tend more to increase their influence for good than the grace of courtesy. One writer in treating upon this subject has said:

"Unless a man is courteous towards others he is at a disadvantage in the world, even though he be the possessor of every other good trait and quality possible to humanity, of every material, mental, and spiritual acquisition which can belong to mere man.

"And if a man be marked by exceptional courtesy in all his intercourse with others, he has an advantage to start with in the struggle of life, beyond all that could be his in health and wealth and wisdom without courtesy. Yet courtesy is never wholly a natural quality. It is always the result of training; albeit the training will be far easier in one case than in another.

"Courtesy is the external manifestation of a right spirit

towards others. Its basis is in an unselfish and a fitting regard for the rights and feelings of those with whom one is brought into intercourse. . . . Courtesy is not merely a surface finish of manners; although courtesy is sure to show itself in a finished surface of manners."

Perhaps it may seem to the readers that this writer claims too much for courtesy; but we are persuaded that if a close and analytical examination be made of these claims they will be found none too comprehensive—none too strong. And, more than this, we think it will be found that they have their foundation in the gospel of Christ, and that where the gospel has its perfect work in an individual these will not be found wanting.

There is a familiar couplet which reads like this:

"True politeness is just to do and to say,
The kindest thing in the kindest way."

"All things whatsoever ye would that men should do unto you, do ye even so unto them," was the commandment of Jesus, and in this commandment will be found embraced every fundamental principle of true courtesy. And if we wish for the verification of the high claims made for this virtue, we have but to cast about in our own minds and remember the genuine respect and great influence which some individuals in every community always command; and, tracing these back to their source, we will surely discover that they have their foundation in the unselfish spirit which from first to last the gospel inculcates, and the quintessence of which is found in the golden rule.

There is no place found for selfishness in the gospel economy. A genuine unselfish interest in the happiness and welfare of others, will naturally banish from our minds all thoughts of self. We are ready to do for others, rather than to expect others to do for us, and hence do not readily imagine that any slight or disrespect was intended by that which may have been purely unintentional upon the part of another.

There was never a counterfeit without a genuine. And it may possibly be that we have met with all the outward indications of courtesy, where there yet existed an entire absence of the genuine spirit of true courtesy. This, however, should never lead us to undervalue the genuine, but rather induce us to place a higher estimate upon it, since no one ever thinks of counterfeiting that which is worthless.

But we come now to consider the importance of training—as well as the best means of training—a child in this very desirable virtue. The first point however we may dismiss by saying that everything said in favor of its importance, is an argument also in favor of the necessity of training a child in its practice, and still more (where it becomes necessary) of enforcing this training.

Orison Sweet Marnen in that wonderful book of his entitled, *Rising in the World, or Architects of Fate*,—a book which we most sincerely wish could be put into the hands of every boy and girl, not only in the church, but in the entire world,—has said: "What is put into the first of life is put into the whole of life." What a thought for parents and teachers—those who come nearest to the child in that formative period which has so much to do in shaping the individual destiny for both time and eternity!

"In training a child to courtesy," says Doctor Trumbull, "it is of little use to tell him to be forgetful of himself; but it is of value to tell him to be thoughtful of others. The more a person tries to forget himself, the surer he will be to think of himself. But when a child thinks of others, his thoughts go away from himself and self-forgetfulness is a result, rather than a cause of his action.

"To tell a young person to enter a full room without any show of embarrassment, or thought of himself, is to put a barrier in the way of his being self-possessed through self-forgetfulness. But to send a young person into a full room with a

life and death message to some one already there, is to cause him to forget himself through filling him with thought of another. And this distinction in methods of training is one to be borne in mind in all endeavors to train a child in courtesy.

"In order to be courteous, a child must have a care to give due deference to others, in his ordinary salutations and greetings, and in his expression of thanks for every kindness or attention shown to him. So far most parents, who give any thought or attention to this, are ready to go. But true courtesy includes a great deal more than this; and a child needs training accordingly.

"Many a boy who is careful to give a respectful greeting to his superiors on the street, or in the house, and who never fails to proffer thanks for any special favor shown to him; lacks greatly in courtesy in his ordinary intercourse with others, because he has not been trained to feel and to show an unselfish interest in those with whom he is brought face to face. Such a boy is more ready to talk of himself, and of that which has a personal interest to him, than to find out what has an interest to others and to make himself interested in that, or to express his interest in it if he already feels such an interest. If, indeed, from any reason he finds himself unable to talk freely of that which immediately concerns him, he is often at a loss for a topic of conversation, and is liable to show awkwardness and embarrassment in consequence."

All this, as well as other points of unselfish kindness in the intercourse of the child, be that child boy or girl, with those of his own age or those who are older demands much thoughtful care and painstaking instruction upon the part of parents and teachers. It is a fact much to be deplored that the tendency of the age is to give entirely too little heed to enforcing the demands of courtesy upon children. Especially is this true in their treatment of the aged and in the various relations of home life. It is sad that this should ever be true of a Christian home, because of the moral element underlying it and the fact that such a state of things always brings reproach upon the parents and to a certain extent upon the church also.

Courtesy is simply the outward expression of the love and good feeling existing in the heart, but careful training is needed upon the part of parents and teachers, that it be given a wise and suitable expression.

Program for September Meetings of Daughters of Zion.

1. Opening hymn, No. 62, Hymnal. 2. Prayer. 3. Reading: "Half hours with parents and teachers, No. 17." 4. Questions and discussion of above. 5. Paper: "The relation which courtesy bears to the gospel of Christ." 6. Music. 7. Address: "How may we implant courtesy in the characters of our children?" 8. Model lesson teaching the difference between real and apparent courtesy. 9. Closing exercises.

Questions on September Reading.

Of what have we studied as the foundation of true character? Among other virtues and graces in which our children need to be trained, of what worth should we estimate the grace of courtesy? Do you agree with the quoted statement concerning the lack of courtesy in a man, or the advantage which exceptional courtesy will give him? Is courtesy ever a wholly natural quality? If it must be largely the result of training, may it not then be acquired by any one? How is courtesy defined by this writer? What is its basis? What is courtesy not merely? But how is courtesy sure to show itself? Does the gospel of Christ teach courtesy? In what teaching of Jesus may be found the fundamental principles of true courtesy? What is the natural result of a genuine, unselfish interest in the happiness of others? What has been the effect upon some of seeing the outward indications of courtesy with the absence of the genuine spirit of courtesy? Should we undervalue the genuine because

of the counterfeit? Is it true of courtesy as of other qualities that early training in its practice is of great advantage? What does Doctor Trumbull say of training a child in self-forgetfulness? Do we pay enough attention to training our children in the ordinary salutations and greetings, and in the expression of thanks for favors? If so, do we stop here? Shall we not seek earnestly and persistently to give the help that will make our children willing and able to show, in a kindly, pleasing, suitable manner, an unselfish interest in all around them, whether young or old?

Letter Department

OTWAY, Ohio, July 31, 1905.

Editors Herald: I love to read the letters from the different parts of our State. I thank God that I am a Latter Day Saint, and that God counts me worthy to bear that name; for the Bible says, "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you."—Matthew 5:11, 12. And if we are not downtrodden I would like to see the church that is. I thank God that I am worthy to be persecuted for his sake. The Bible says there are many called, but few chosen. Dear Saints, let us try to so live that when Jesus comes we may be thought worthy to be with his chosen people. How my heart goes out in love to all the Saints. When I read the many good letters I feel as if I knew the writers; and I often think, How can so many hear and read without believing. But then, I suppose they have been brought up to their belief, and would rather suffer punishment hereafter than to humble themselves enough to believe Christ's own words. If this reaches the eyes of Sr. Alice Corson, will she please write again for the *Ensign*; for her letters do me so much good. You wrote one for *Ensign* two or three weeks ago, and, oh, how it made me sorrow for your trials; but I rejoiced to think there was One to whom you could go in time of need, who never turns a deaf ear to us, if we go to him in faith believing, and doubting not; for he is a rewarder of them that diligently seek. So, dear sister, still trust him.

Myself, companion, one son, and one daughter have been born into the kingdom of God's dear Son; but I have four more out in the cold world who are old enough to see where they are, and my prayers ascend on high to the good Father that he will watch over them and permit them to see where they are standing before it is too late. How many will say in that "great day," Too late, too late; why did I not accept when I had a chance?

I ask the prayers of all God's children that we may go on, and turn neither to the right nor to the left, but keep in the straight and narrow path that leads to life eternal.

MARY F. COLVIN.

STONEWALL, Indian Territory, July 25, 1905.

Editors Herald: bro. S. W. Simmons came to this place the 17th of this month and preached twelve of the best gospel sermons I ever heard. This is a new place. Had to hold meetings in an arbor, and it rained every day, and missed but one night meeting; nevertheless there were large crowds every meeting, very good behavior, and a little interest, so husband and I are rejoicing in the gospel. It was a feast to my soul to have the gospel brought here. There are nice people here, and Bro. Simmons said he never was treated better in his life.

Dear Saints, let me exhort you all to be faithful; the Lord is so good to all of us. And I ask you all to pray for me and mine, away down here, where we just hear preaching once a year. If any of the brethren come this way write to J. S. Reed, who lives four miles south of new Stonewall, Indian Territory.

FANNIE REED.

FILLMORE, Assiniboia, July 17, 1905.

Dear Herald: We enjoyed a nice reunion from June 30 to July 3, as already reported by Bro. Knisley. A feeling of sadness prevailed at the last prayer-meeting on account of the good-byes soon to be said; yet we realized that the present reunion was only a dim view of the final reunion when this world, *farewell*, we will never lisp again. We are all greatly encouraged to go on and strive to do our duty as children of the light.

I am glad to report the gospel seed is falling on good ground, in this part of the Lord's vineyard; four precious souls have been added to our list recently. Some here who are members of the Lamoni Branch, I am sorry to say, are very cold and indifferent to this great work, who will not come to our meetings, or take any interest in the work; but will resort to pleasures of this world. O Saints, why not heed the admonition to come out from among the world, and be not partakers of their evil deeds? and not to love the pleasures of the world, for the pleasure of sin is carnal, and at enmity with God.

Our social hours of recreation and repose, as well as the every-day duties of life, should be seasoned with thoughts of "devotion and unselfish purposes, and with a desire to promote and advance the community in which we live." Bro. Tomlinson organized a Sunday-school while here, which is followed by prayer-meeting. We met last Sunday for the first time this year. Although few in number, in union there is strength, and in peace there is power. All was harmonious, the gift of prophecy was enjoyed, and the Saints encouraged and confirmed. A desperate attempt was made by the prince of darkness to frustrate our designs to hold a prayer-meeting, according to promise made to Bro. Tomlinson, that we would endeavor to meet in prayer-meeting at three o'clock in the afternoon on Sundays. At four o'clock we meet in worship. Satan was defeated, and the Saints prevailed. With this precedent, it is hoped that henceforth we shall reverence the Sabbath, and be prompt in duty. Sometimes darkness seems to prevail; but when we seek God earnestly, by his calm and unerring Spirit we are made strong. With regards to all Saints, and with a desire to walk in the light, I am,

MARY A. BRANTWAIT.

ENTERPRISE, Oregon, August 9, 1905.

Editors Herald: There is a good opening here for a boot-and-shoe repair-shop, and there are none at either of the two adjacent towns. This is a very healthful climate. It has been too dry for crops the last month. At this point there is little snow during the winter. Clean and beautiful little towns along the Wallowa River. Enterprise is about fifty miles from a railroad which is expected to be extended to this point at any time. Elgin is the present railroad point.

I am the only Reorganized Latter Day Saint here, and would like to get a brother here who could preach. Hoping I may speedily hear from some one with authority to preach who does not as yet feel called to Zion, I am,

Your brother in the one faith, o

H. E. MERRYMAN.

Independence Items.

Taking the advice of an up-to-date writer, Colonel Watterson, who says articles for the weekly paper "like good butter must be genuine and fresh," we proceed to say the weather here of late has been delightfully cool at night, with now and then a spell of very oppressive humidity toward evening, so that the attendance of the midweek meetings has been somewhat lessened, also the auxiliary societies have shown a diminution of numbers present.

At our last business-meeting an improvement was in evidence in this respect, and, added to the usual routine of branch work, the matter of completing the church-building was proposed,

and many good ideas were projected on the subject of repairing inside and out.

Quite a number are looking forward with pleasure to the time of conference at Pertle Springs to take place the 9th of September.

Everything around in the farming and gardening line looks prosperous, and in the city, improvements here and there continue.

The ice plant, near the Missouri Pacific station, is now in full operation, converting water after the process of boiling and distilling into pure, solid, crystal ice, and many are enjoying the benefits of the venture.

To Bro. Wesley Ballenger, one of our active young men, has been given of late the charge of "the building of a whole town." The erection of several large structures has already shown his ability in that line. The site is at Fairview, Southern Illinois, a mining locality of lead and spar. Mr. Mulhall, a millionaire of St. Louis, is at the head of the company. Our brother has eighty-five men employed and has hitherto proved to be a very efficient manager. The material used is mostly block cement and, covering a four-months' contract, he has, besides several large buildings, two miles of sheds to erect.

Among the late visitors to the loved Temple Lot was Mr. P. T. Tibbs, on his way home from Kentucky to Salt Lake City. He has been attending a convention of the National Association of Stationary Engineers, held at Louisville, and on hearing read, "Fulfilling prophecy," in yesterday's *Ensign*, he expressed himself quite mildly in reference to the present mission in Utah of President F. M. Smith: of Mr. F. J. Cannon, a little differently.

Sr. Lucy Hoover and husband, of Needles, California, also visited friends here recently. Mr. Hoover is a successful railroad man and newspaper reporter. His wife also has literary and executive ability, being secretary of a large relief society; and in the near future she will be engaged in writing up some of her interesting travels for the benefit of the church papers.

The sunshine band turned out in full numbers last Tuesday evening, and cleared ten dollars from a very pleasing entertainment.

As branch assistant recorder we have to report for July, twenty-six received by letter, five by certificate of baptism, and four by baptism. It still falls to our sad lot to witness several of the Saints' suffering in sickness and affliction, and six have recently been called away.

All the prayer-meetings continue to be comforting and spiritual. There has been much encouragement imparted to the Saints, (through the gift of the Spirit,) in testimony, and also in confirmation of those baptized. Many blessings were promised to the willing and obedient, and aid and increase of light to all who lived faithful to their covenant.

We have been blessed with excellent instruction from Brn. Hulmes, Garrett, Luff, J. D. White, Hilliard, Arber, Robinson, and Bishop E. L. Kelley; and the Saints have had their minds refreshed in the setting forth of the principles of obedience, and Christian responsibility; also our "duty, privilege, and prerogative," the cultivation of faith and added virtues, childlike willingness, and "the making our daily life a pattern of righteousness."

We hear much about coöperation and the benefits of Christian brotherhood and, among other good things, we read that even President Roosevelt in a late discourse before the "Christian Brotherhood," of Oyster Bay, expressed himself as firmly believing in the great benefits of Christian association, which he defines as "the essentials of experience."

Brotherhood to him is man's ideal condition. The association of the virtuous and honorable ones of the earth is grand and inspiring indeed; but in the light and blessedness of that higher brotherhood,—the glorious company and family of God who are working together in the great redemptive plan of Christ, how grandly supreme is the association of saints on earth and saints

in heaven, of seers and patriarchs and prophets and apostles and angelic messengers, and even our Father himself, whom Holy Writ has revealed to man as "a great God, a mighty and a terrible, which regardeth not persons, nor taketh rewards."

To the minds of all of us, in this age of greed and graft, who are engaged in the activities of the church and the world, as well as to rulers and governors, and all in authority, the revelation of these attributes must bring wonderful suggestions of our Father's love of law and order and justice and truth.

August 11, 1905.

ABBIE A. HORTON.

Miscellaneous Department

Reunion Notices.

Bro. G. T. Griffiths, our missionary in charge, and the Saints at Portland, have resolved to hold a reunion at Portland, commencing September 8, and continuing over two Sundays. This is the date when President Joseph Smith will visit us; and we are all interested in trying to make this a success. In order to do this it will take means, and lots of hard work on the part of the committee. So we would kindly ask Saints living in this mission to send what money they can spare, and all those who contemplate attending, and desire tents, to notify the committee as soon as possible, so that we may know how many to hire. We do not at present know the cost of tents. Henry Sparling, N. V. Sheldon, F. A. Simpson, committee.

An Appeal to all Singers and Musicians Who Expect to Attend the Annual Reunion at Moorhead, September 8 to 17, 1905: Having been repeatedly asked to take charge of the musical department at coming reunion, we have consented to do the best we could, and publish a list of anthems found in *Winnowed Anthems* Nos. 1 and 2. In No. 1: No. 1, 3, 13, 15, 33, 34, 50, 57, 73, 74, 97, 100, 137, 150, 184. No. 2: 73, 130, 139, 194, 202, 206. Others can be added after we get together. We appeal to all who attend to go with full intent of being present at all services and rehearsals. S. B. Kibler, F. L. Hupp.

The 1st of September is drawing near when the Saints of Northwestern Missouri will gather the thirteenth time in an annual reunion, to be held in the beautiful grove of Bro. B. J. Dice, one half mile southeast of Stewartville, Missouri, twenty miles east of St. Joseph. Saints, will you make arrangement now for a ten-day outing, from the 1st of September to the 10th? The committee will spare no work on their part to make your stay profitable both spiritually and temporally. We have the promise of several of our first elders to be present to preach the word. Charles P. Faul.

Two-Day Meetings.

There will be a two-day meeting and dedication at Fork Branch, Mecosta County, Michigan, September 16 and 17. Everybody invited. All coming by rail from towards Grand Rapids and Big Rapids come to Barryton; all coming from towards Saginaw and Reed City on the Pere Marquette railroad, come to Chippewa. All coming by rail please come September 15, Friday afternoon, and drop me a card and teams will be there to meet you. Charles M. Walrath, Barrytown, Michigan, R. F. D. 1.

Conference Notices.

The conference of the Northern California District will convene on the reunion grounds, Sixteenth and Magnolia Streets, Oakland, September 7, 10 a. m. If reports can not be sent early to E. S. Chase, Irvington, California, they should be sent to the writer 1159 Tenth Street, Oakland, California. We desire a complete report. J. M. Terry, president.

Pittsburg District conference will convene in the Saints' Chapel, 72 Miller Street, Pittsburg, Pennsylvania, at 2 p. m., September 2, 1905. Delegates to General Conference may be chosen. Would be glad to receive a report from each priesthood member residing within the limits of the district. Robert M. Elvin, president, 916 Vickory Street, Pittsburg, Pennsylvania.

Convention Notices.

Pittsburg District Sunday-school association will convene at Pittsburg, Pennsylvania, September 2, at 9.30 a. m. Louis A. Serig, secretary.

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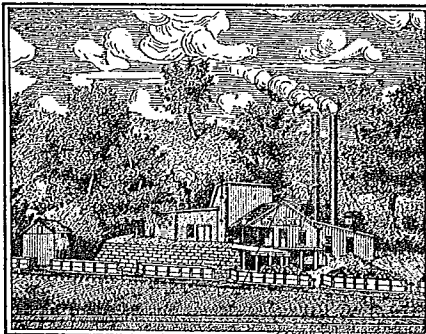
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The capacity of the mine is now 120 tons per day and can be increased to 500 tons per day; further increase would necessitate another shaft. The coal is of excellent quality and is very much sought after and commands a good price on the market. We can have exchange on all the leading coals for wholesale and retail trade.

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BISHOP'S ANNUAL REPORT

Of Receipts and Expenditures of the Reorganized Church of Jesus Christ of Latter Day Saints.

From January 10, 1904, to January 10, 1905.

SUMMARY STATEMENT.

Receipts by Bishop.

On hand last report.....	\$ 519 23
Bills receivable.....	13,440 25
Real estate contracts.....	1,224 00
Abstracts of Evidence.....	10 00
Deposits and notes.....	42,635 19
G. H. Hilliard, counselor.....	507 41
Local bishops and agents.....	13,287 31
Real estate improvements, (lumber sold) Kirtland.....	6 41
Real estate, (sales).....	2,575 00
Real estate, repairs and expense refund.....	8 00
Live stock, (sales).....	50 00
Far West Farm, insurance.....	6 50
Scandinavian Mission Fund.....	11 50
Independence Mfg. & Mer. Co., dividend.....	153 50
<i>Sandhedens Banner</i>	3 00
Christmas offerings.....	2,515 93
Graceland College offerings.....	12,688 46
Independence Temple, (Consecration Fund).....	124 20
Saints' Home, receipts.....	5,773 03
Olive Oil, (sales).....	112 31
Rents, (real estate).....	781 00
Church-buildings, (receipts from sales).....	623 50
Postage, (sales).....	7 20
Danish Book of Mormon, (sales).....	12 87
Tract Fund, (offerings).....	60 87
Surplus tithing.....	8,001 00
Tithes and offerings.....	26,826 29
Interest, (collected).....	956 86
Consecrations.....	6,745 56
Aid, (help returned).....	94 15
Kirtland Temple, repair fund offerings.....	1,154 99
Taxes returned.....	53 51
Kirtland Hotel, Conference receipts.....	1,486 88
Kirtland Hotel, Furniture and Fixtures account.....	35 97
Elders' expenses, (returned and corrections).....	98 61
Kirtland Hotel, (sales produce).....	15 25
Elders' families account, (returned).....	29 30
Orphans' Home, (offerings).....	13 46
Expense, Auditing, (returned).....	26 74
Expense, Bishop's Office, (returned).....	8 75
Expense, First Presidency's Office, (returned).....	2 30
Expense, General Church, (returned).....	17 00
Expense, Secretary's Office, (returned).....	35
Accounts, (collections).....	16,044 17
Accounts, State Savings Bank.....	1,231 96
Total.....	\$159,979 37

Expenditures.

Loans and tithing notes.....	12,318 23
Real estate contracts.....	600 00
Bills payable, (notes,paid).....	35,728 70
G. H. Hilliard, counselor.....	59 93
Local bishops and agents.....	11,335 72
Real estate improvements, Lamoni, Iowa.....	290 90
Real estate improvements, Far West Farm.....	19 05
Real estate improvements, Kirtland Hotel.....	621 21
Real estate improvements, Independence, Missouri.....	343 29
Real estate (tithes and purchases).....	19,124 89
Real estate repairs and expenses.....	703 97
Collection account.....	135 00
Live stock.....	73 30
Independence Mfg. & Mer. Co.....	330 00
<i>Sandhedens Banner</i>	5 40
Jackson County Bank stock, (consecrations).....	1,000 00
Tent account.....	3 00
Graceland College.....	11,590 73
Saints' Home.....	10,269 19
Olive oil.....	138 95
Furniture and fixtures.....	80 00
Kirtland Temple account.....	61 78
Rock Island Mission.....	20 00
On contract, J. B. R.....	19 90
Church building account.....	175 00
Postage.....	197 35
Danish Book of Mormon, (returned).....	1 00
Church Library.....	49 17
Insurance.....	83 58

Public libraries, (church books furnished).....	54 62
Tract fund, (paid out for tracts for distribution).....	249 33
Interest.....	2,420 23
Consecrations, (balance on uncollected certificate).....	368 94
Stewardships, (to assist elders).....	200 00
Aid, (paid to poor).....	5,645 09
Exchange.....	5 87
Kirtland Temple repairs.....	1,528 13
Taxes, (paid on real estate).....	633 02
Kirtland Hotel, account General Conference.....	1,419 87
Kirtland Hotel, expense.....	127 87
Kirtland Hotel, furniture and fixtures.....	1,537 62
Elders' expenses.....	8,616 55
Elders' families.....	13,317 59
Temple Lot fence, Independence, Missouri.....	100 00
Expense, Auditing.....	79 58
Expense, Bishop's office.....	1,489 95
Expense, First Presidency's office.....	332 01
Expense, General Church.....	511 57
Expense, Historian's Office.....	280 85
Expense, Patriarch's Office.....	36 75
Expense, Quorum of Twelve.....	17 38
Expense, Recorder's Office.....	731 23
Expense, Secretary's Office.....	641 53
Accounts paid.....	12,290 77
Accounts, State Savings Bank.....	821 23
Accounts, Commercial Bank.....	539 28
Balance on hand.....	573 87
Total.....	159,979 37

REPORT OF GEORGE H. HILLIARD, COUNSELOR.

Receipts.

From tithes and offerings.....	\$ 813 15
From consecrations.....	10 00
From Bishop.....	59 93
From agents.....	145 00
Due counselor.....	87 65
Total.....	\$ 1,115 73

Expenditures.

Due counselor last report.....	\$ 59 93
Paid elders' families.....	240 00
Paid elders' expenses.....	208 39
Paid agents.....	100 00
Paid Bishop.....	507 41
Total.....	\$ 1,115 73

REPORT OF EDWIN A. BLAKESLEE, COUNSELOR.

Receipts.

Due church last report.....	\$ 70 54
Received tithes.....	43 80
Total.....	\$ 114 34

Expenditures.

Paid elders' families.....	\$ 65 00
Paid elders' expenses.....	14 09
Due church.....	35 25
Total.....	\$ 114 34

ACCOUNTS WITH AGENTS.

Receipts.

Balance due church last report, \$15,697.37, less difference in balances, \$376.18.....	\$15,321 19
Received from Bishop.....	10,527 92
Received tithes, offerings, consecrations, surplus, etc.....	86,297 63
Due agents.....	1,111 47
Total.....	113,258 21

Expenditures.

Due agents last report.....	\$ 1,711 93
Paid elders' families.....	62,216 63
Paid elders' expenses.....	7,908 24
Paid aid, (poor).....	6,134 51
Paid other districts and agents.....	125 87
Paid miscellaneous.....	6,155 07
Paid Bishop.....	13,046 64
In hands of agents.....	15,959 32
Total.....	\$113,258 21

AVAILABLE ASSETS: TITHE AND OFFERING FUND.

January 10, 1905.

Cash, Bishop's account	\$ 573 87
Cash in hands of E. A. Blakeslee, Counselor	35 25
Cash in hands of agents	15,959 32
Accounts receivable	17,943 21
Bills receivable	10,591 54
Real estate contract	2,593 89
Stock, (Old People's Home, Fontanelle, Iowa)	25 00
Stock, Independence Mfg. & Mer. Co.	3,370 00
Stock, Jackson County Bank	1,000 00
Assets, Lamoni Stake	282 43
Assets, Independence Stake	359 50
Abstracts and Transcript of Evidence	86 00
Olive Oil	52 25
Book of Mormon Manuscript and History	2,450 00
Danish Book of Mormon	377 11
Tract Fund, (plates on hand)	137 75
Independence, Missouri, church loan	136 34
Live stock	204 80
Tent	3 00
Typewriters	80 00
Postage stamps	68 25
Kirtland Hotel, (furniture and fixtures)	1,501 65
Temple Lot fence	100 00
Saints' Home	4,514 80
Real estate last report, \$56,026.62, less sales \$2,575.00, and depreciations real estate \$2,475.00	50,976 62
Real estate, Lamoni, Iowa	25 00
Real estate, Lamoni, Iowa	625 00
Real estate, Lamoni, Iowa	25 00
Real estate, Lamoni, Iowa	50 00
Real estate, Lamoni, Iowa	199 89
Real estate, Independence, Missouri	1,700 00
Real estate, Independence, Missouri	2,800 00
Real estate, Independence, Missouri	700 00
Real estate, Independence, Missouri	1,000 00
Real estate, Kentwood, Louisiana	1,200 00
Real estate, Denver, Colorado	800 00
Real estate, Los Angeles County, California	10,000 00
Real estate, improvements, Lamoni, Iowa	290 90
Real estate, improvements, Independence, Missouri	343 29
Real estate, improvements, Kirtland, Ohio	614 80
Real estate, improvements, Far West, Missouri	19 05
Total	<u>\$133,815 51</u>

Liabilities.

Due Bishop's agents	1,111 47
Due G. H. Hilliard, counselor	87 65
Bills payable	46,710 89
Account payable	2,822 15
Account, State Savings Bank	1,231 96
Independence Temple Consecration Fund	1,343 20
Memorial Fund	269 88
New General Office Fund	2 75
Kirtland Temple Repair Fund	186 07
Graceland College	858 29
Church building account	360 40
Orphans' Home Fund	13 46
Net assets	78,816 84
Total	<u>\$133,815 51</u>
Net assets	78,816 84
Net assets last report	71,974 19
Gain	<u>\$ 6,842 65</u>

SAINTS' HOME AND RESERVE FUND.

Receipts.

Loan	848 00
Robert Johnston, superintendent	87 30
Pasturage	79 62
Care and board per list	4,151 57
Aid, returned	38 05
Offerings	192 49
Live stock sold	360 00
Hay sold	16 00
Due church	4,514 80
Total	<u>\$10,287 88</u>

Expenditures.

Due church last report	\$ 18 64
Bills payable	1,750 00
Insurance	8 53
Interest, including accounts not heretofore settled	904 33

Taxes	27 72
Lewis E. Anderson, (work)	170 00
M. E. Ronat, estate	3,450 57
Pasturage	113 80
Running expense	2,682 77
Aid	106 95
Alice P. Dancer, account	664 78
Live stock, grain, implements	108 47
Fixtures	54 20
T. F. Jones, (work)	108 00
Repairs	124 07
Total	<u>\$10,287 88</u>

REPORT OF ROBERT JOHNSTON, SUPERINTENDENT.

Receipts.

Pasturage	\$ 47 45
Live stock	147 02
Produce and supplies sold	51 99
For use of team	1 70
Gas pipe sold	1 00
E. L. Kelley, Bishop	172 31
Total	<u>\$ 421 47</u>

Expenditures.

Running expenses	\$ 244 47
Repairs	66 08
Grain purchased	80 20
Pasturage	5 75
Lewis Anderson, (work)	10 50
Labor	1 00
Total	408 00
Due church	13 47

HOME FUND.

Assets.

Real estate	\$ 14,949 51
Buildings and fixtures	19,209 41
Live stock	1,505 50
Grain and hay	420 00
Implements	223 00
Amount due from Independence, Missouri, church	1,291 74
Bills receivable	23 00
Robert Johnston, balance as report	13 47
Provisions on hand	197 60
Coal on hand	120 00
Total	<u>\$37,953 23</u>

Liabilities.

Bills payable	\$ 9,498 00
Due on church account	4,514 80
Net assets	23,940 43
Total	<u>\$37,953 23</u>
Net assets	23,940 43
Net assets last report	23,057 17
Gain	<u>883 26</u>

REPORT OF ELDERS.

Receipts.

In hands of elders last report, less settled balances	\$ 1,292 13
Donation by Saints and friends	16,153 64
Received from Bishop and agents	13,657 42
Furnished by elders	2,779 18
Total	<u>\$33,882 37</u>

Expenditures.

Expenses, traveling etc	\$32,179 97
In hands of elders	1,702 40
Total	<u>\$33,882 37</u>

GRACELAND COLLEGE DEBT ACCOUNT.

SUMMARY STATEMENT OF RECEIPTS AND EXPENDITURES ON GRACELAND COLLEGE DEBT BY THE BISHOPRIC FROM MARCH 31, 1904, TO JANUARY 10, 1905.

Receipts.

Balance on hand	19 14
Notes, renewal	4,500 00
Offerings	11,384 88
Tuitions	37 00
Deposit running expense account	500 00
Total	<u>16,441 02</u>

Expenditures.	
Due church	753 35
Due church	317 09
Bills payable.....	11,034 05
Notes, offering.....	50 00
Binding Exegesis of Priesthood (donated by G. T. Griffiths).....	6 00
Transfer of offerings to running account	315 00
Interest.....	903 87
Repairs.....	75
Insurance.....	28 80
Joseph Luff, expenses.....	11 35
Running expenses to June 15, 1904, (salaries).....	1,322 40
Expenses 1903-1904 year, fuel, printing, and repairs.....	335 27
Paid deposit running expenses.....	500 00
Balance on hand.....	858 29
Total.....	\$16,441 02

Assets.	
Real estate, (lots for sale).....	\$13,000 00
Bills receivable.....	50 00
Building and campus.....	23,155 35
Piano, chairs, desks, etc.....	500 00
Typewriters and mimeograph.....	296 00
Library.....	5,016 00
Museum.....	245 00
Herbarium.....	415 00
Physics and biological apparatus, and chemicals and glassware.....	320 00
Cash on hand.....	858 29
Total.....	\$43,855 64

Liabilities.	
Bills payable.....	\$ 7,000 00
Net assets.....	36,855 64
Total.....	\$43,855 64
Net assets.....	\$36,855 64
Net assets March 31, 1904.....	23,492 70
Gain.....	\$13,362 94

GRACELAND COLLEGE RUNNING EXPENSES.

SUMMARY STATEMENT OF RECEIPTS AND EXPENDITURES FROM SEPTEMBER 1, 1904, TO JANUARY 10, 1905.

Receipts by Treasurer.	
Offerings.....	\$ 1,064 25
On scholarships.....	40 01
Tuitions.....	489 37
Sale of hay.....	50 00
Account State Savings Bank.....	53 19
Total.....	\$ 1,696 82

Expenditures.	
Coal.....	\$ 243 43
Freight and drayage.....	9 47
Supplies.....	105 29
Repairs.....	3 40
Salaries.....	1,251 11
Postage.....	28 14
President's office expense.....	16 21
General expense.....	9 77
Cash in hand.....	30 00
Total.....	\$ 1,696 82

GRACELAND COLLEGE RUNNING EXPENSE ACCOUNT.

STATEMENT OF RECEIPTS AND EXPENDITURES FROM JANUARY 10, 1905, TO APRIL 8, 1905.

Received by Treasurer.	
Cash on hand last report.....	\$ 30 00

Receipts.	
Balance on hand January 10, 1904.....	\$519 28
A brother, Pittsburg, Pa.....	5 00
Abstracts and Transcripts of Evidence.....	10 00
Ackley, M. A., Kan., t.....	25 00
A friend, Wash., t.....	7 00
A Saint, Mo., t f.....	1 00
A sister, Ariz., t.....	22 00
A sister, Mont., t.....	5 00
Ackley, Helen, Kan., t.....	2 65
Adams, Andrew J. and wife, Wash., t.....	5 00
Adair, Ella, Mo., o.....	2 50
Adamson, Peter, I. T., t.....	24 23
Aid account, Annie C. Schneider, Tfr.....	20 00
Allen, Beedee, O., t.....	40 00
Allen, William A., Ida., t.....	2 00
Allen, John R., Io., t.....	12 05
Allison, E. A., Neb., t.....	3 25

Tuitions.....	505 95
Scholarships.....	317 40
Offerings.....	20 00
College Debt Fund.....	400 00
Total.....	\$ 1,273 35

Expenditures.	
State Savings Bank, account.....	53 19
Salaries.....	1,096 66
Fuel.....	3 00
Interest on overdrafts.....	1 53
C. E. Lane, Recorder.....	3 00
Telephone.....	2 50
Lamoni Hardware Company.....	29 62
D. C. White & Sons.....	2 45
Daniel Anderson, for bills.....	10 50
College debt fund.....	70 90
Total.....	\$ 1,273 35

Assets.	
Notes given for tuition.....	\$ 56 00
Deficit.....	273 10
Total.....	\$ 329 10

Liabilities.	
Amount due debt fund.....	\$ 329 10

GRACELAND COLLEGE DEBT ACCOUNT.

SUMMARY STATEMENT OF RECEIPTS AND EXPENDITURES ON GRACELAND COLLEGE DEBT BY THE BISHOPRIC FROM JANUARY 10, 1905, TO APRIL 8, 1905.

Receipts.	
Balance on hand.....	\$ 858 29
Offerings.....	1,499 41
Total.....	\$ 2,357 70

Expenditures.	
Note paid.....	\$ 1,000 00
Interest paid.....	110 17
Total.....	1,110 17
Balance on hand.....	<u>1,247 53</u>

Assets.	
Real estate (lots for sale).....	\$13,000 00
Bills receivable.....	50 00
Buildings and campus.....	23,155 35
Piano, chairs, desks, etc.....	500 00
Typewriters and mimeograph.....	296 00
Library.....	5,016 00
Museum.....	245 00
Herbarium.....	415 00
Physics and biological apparatus and chemicals and glassware.....	320 00
Cash on hand.....	1,247 53
Total.....	\$44,244 88

Liabilities.	
Bills payable.....	\$ 6,000 00
Net assets.....	38,244 88
Total.....	\$44,244 88

Net assets.....	\$38,244 88
Net assets January 10, 1905.....	36,855 64
Gain.....	\$ 1,389 24

Bills payable.....	\$ 6,000 00
Less cash and notes on hand.....	1,247 53
Total indebtedness.....	\$ 4,752 47

Anderson, Andrew, Io., t.....	20 00	Bacon, Sr. S. N., Io., o.....	1 00
Anderson, Lewis E., Io., t.....	75 00	Baird, Ella, Mich., stock.....	
Anthony, Abner, Pa., t.....	7 00	I. M. & M. Co., o.....	50 00
Arber, Joseph, on account.....	10 00	Ballantyne, Marinda, Io., t.....	2 50
Atkins, P. W., Okla., t.....	15 00	Ballantyne, J. O., Io., sp of.....	5 00
Atwell, O. R., Colo. and Mo., t.....	6 00	Ballinger, Abigail, Io., t.....	1 00
Auditing expense.....	26 74	Ballantyne, Robert, Io., t.....	10 00
Bailey, O. J., Io., t.....	2 00	Baldwin, J. N., Ark., t.....	13 00
Bailey, G. W., Mich., t.....	5 00	Balfour, Mary, Ohio, o.....	1 00

Ballantyne, Nellie E., Io., o. 20	Chandler, T. J., La., t. . . . 25 00	Edwards, Ella M., Mass., t. 91 60	Grant, M. H., Cal., c. . . . 20 00
Bailey, Vaughn, Io, t. . . . 5 00	Chase, Sarah, O. T., t. . . . 2 50	Edwards, W. J., Ark., t. . . . 3 00	Graham, Sarah B., (R. E.) o. 800 00
Barry, Edith, and Aretus Mathias, Pa., t. 1 00	Childs, O. J., N. Y., t. f. 1 00	Ely, John, Ont., t. 4 00	Guinand, C. E., Kan., t 4 50
Barnes, Ruth A., S. D., t. . . . 2 50	Church Buildings, acct. . 623 50	Eliasson, Isaac, Mont., o. 2 00	Gunsolley, J. A., retd. elders' expense. 1 00
Barnes, Sarah R., Ont., o. 1 00	Cilly, Emily D., Mich., o. 1 00	Ely, John, Ont., t. 4 00	Grant, J. A., Mich., retd. elders' expense. . . 03
Bartels, Henry and Mary, Okla., o. 2 00	Case, Emma, Io., t. 2 00	Elvin, Rob't M., acct. . . . 116 30	Gurwell, L. G. and wife, Kan., t. 80 63
Barksdale, Mrs. Gar- field, Ind., t. 50	Cline, Orpha, Kan., t. . . . 1 00	Ensign Publishing House, 5 00	Gurwell, L. G. and wife, Kan., t f. 1 50
Bass, Miss M. E., Mo., t. . . . 5 00	Christmas Offerings, 2,515 98	Elvin, Rob't M., Pa., t f 26 00	Haden, W. E. and wife, I. T., t. 7 40
Basset, E. N., Neb., t. . . . 10 00	Chambers, Josie E., Io., Scan. Mis. 50	Entwisle, Thomas, Kans., o. 1 00	Hagar, Mrs. Susan, Okla., t. 5 00
Bearse, T. W., Mass., o. . . . 1 66	Chatburn, Richard, Io., Scan. Mis. 1 00	Ewing, A. J., Kans., o. . . . 7 00	Hagler, Nora, Mo., t. . . . 2 50
Bearse, T. W., Mass., t. . . . 6 00	Clements, John and Emma, note, t. 23 75	Expense, Bishop's office, 8 75	Hall, David, Iowa, t f. . . 7 00
Benson, B. F., Idaho, t. . . . 27 00	Clark, John Wilbert, Ky., t. and o. 7 00	Expense, Secretary's of- fice. 35	Hailey, Artilla, Mo., t. . . 6 00
Benedict, Effie A., t. 5 00	Clark, Ardelia M., Mass., o. 50	Farley, James, Ariz., t. . . 14 75	Hain, Sr. P. M., Okla., t 2 00
Bell, James and wife, Wash., t. 10 00	Clark, Laura, Io., t. 2 00	Farmer, W. H., Okla., t 25 00	Halstead, O. O., Ont., o 50
Bell, Indiana, Mo., t. . . . 1 20	Colby, Alice L., Me., o. . . . 1 00	Fairhurst, Amie, Ill., t. . . 5 00	Hansen, H. N., Utah, t 229 41
Beebe, Angelina, Io, t f 1 00	Condit, S. D., Idaho, t. . . . 5 00	Far West Farm acct. . . . 6 50	Hansen, J. H., expense returned. 1 00
Benedict, Eber, Io., t. 5 00	Condit, Mrs. S. D., U., t 10 00	Faul, C. P., Mo., c. 100 00	Hanson, Peter I., Colo., tracts. 75
Bell, T. J., ret. fam. 8 00	Condstock, Celia, Assa., t. . 50	Feldhahn, Anka, Neb., o 24 45	Hardy, Wm. B. and wife, Ky., t. 5 00
Bills payable. 42,565 19	Coiner, John, Io, b. o. . . . 77	Fewins, Effie J., Kan., t 1 00	Harp, Francis N., Ia., t 5 00
Bills receivable. 13,440 25	Colorado District, C. E. Everett, agt. 160 00	Fishel, E. E. and wife, Wash., t. 7 75	Hartley, A. L., Cal., t. . . 3 50
Bierman, Sarah, N. Y., o. . . 50	Copeland, Elizabeth B., Ky., t. 11	Fike, Lydia L., Ariz., t. 115 00	Harris, Amie, Kan., o. . . 1 00
Bierlein, J. P., S. D., t. . . . 28 00	Cook, Laura I., Md., t. . . 11 75	Fields, R., Ore., o. 1 00	Harrington, G. E. and wife and G. L., sp. of. . 3 00
Bishop, Anna, acct. 60 00	Cook, Laura I., Md., t f 1 00	Folk, Eliza, Neb., t. . . . 1 00	Hastings, A. and W., acct 60 00
Bickford, N. M., Ill., t. . . . 3 00	Coop, Mary J., Io., t. . . . 25	Fletcher, Ida E., Io., t. . . 1 00	Harper, Emma, Ore., t. . . 50
Blair, F. B. and Wife, Io., t. 6 50	Colvin, Alonzo, Mo., t. . . . 3 00	Fletcher, Dola, Io., t. . . . 40	Harding, E. M., Io., t. . . 5 40
Blair, William, N. Y., t. . . . 15 00	Cole, Sr. H. H., S. D., t 25 00	Fletcher, Sarah, Io., t. . . 18 00	Hansen, Eric, S. D., t. . . 1 00
Blair, Sr. W. N. Y., t. . . . 4 00	Conneautville Branch, O., t f. 75	Fletcher, Mrs. J. M., Io., t 11 00	Hansen, Eric, S. D., acct 4 50
Blair, C. E., Io., t. 25 00	Covington, Ky., Branch, oblation. 70	Flory, Joseph, Cal., t. . . . 50 00	Harris, J. F., Pa., t. . . . 101 50
Blakeslee, Lydia, Mich., bqst. 300 00	Cowden, Eliza B., Io., t. . . 50	Ford, Emma, Io., dep. . . . 70 00	Harding, J. S. and Belle, Kan., t. 6 00
Blakeslee, Joseph O. and wife, Io., t. 3 00	Condit, J. A. and wife, Idaho, t. 20 00	Flory, Mollie A., Cal., t. . 8 00	Hardman, Mrs. E. V., Neb., t f. 50
Blood, James M., Wis., t and o. 2 51	Crabtree, Hezekiah L. and wife, Ky., t. . . . 9 56	Ford, Emma, Ill., c. . . . 1,228 94	Hawkins, Mary, Nev., c 20 00
Bohren, Samuel, Cal., t. . . . 68 60	Crow, David and Janet, Utah, t. 20 00	Forgeus, Mrs. S. A., Io., t 3 15	Hawkins, C. J., Mo., t f 2 00
Bower, Nancy, Ill., t. 5 00	Crumley, William, Cal., c 25 00	Foss, J. C., Cal., t. 40 00	Hawkins, Cleave, La., t 1 00
Boswell, J. J., Ind., o. . . . 46 06	Crowson, E. H., acct. . . . 75	France, Charles and Florence, Iowa, t. . . . 100 00	Hawley, Mary, Io., sp. of 1 00
Bond, Nellie M., Ill., t. . . . 5 00	Culver, C. E., Ill., t. . . . 15 00	Franklin, Wm., Io., t. . . . 1 00	Harp, A. and wife, Tex., t 5 00
Bond, M. H., Mo., c. 100 00	Cunningham, H. A., Pa., t. 2 75	Fuller, E. J., Io., f w o. . 25	Hayer, Eli, Io., t. 10 53
Bonney, M. H., Okla., t 10 00	Cunningham, H. A., Pa., o. 50	Fuller, John A., La., t. . . . 50	Hendrickson, B. L., Idaho, t. 7 50
Boyd, A. R., Ill., t. 25 00	Cushman, S. F., Mo., t. . . 10 80	Fuller, E. P., La., t. . . . 50	"He Knows Who," Neb., sp of 10 00
Bradley, Eleanor, Mo., t. . . . 5 00	Curtis, J. T., Ill., t. . . . 60 00	Fuller, F. M. and wife, La., t. 1 00	Heppleston, Mrs. G., O., t 10 00
Bright Star Sunday- school, Tri-cities, t f. . . 1 00	Curtis, Mrs. J. T., Ill., t 4 27	Fuller, F. M. and wife, La., t. 1 00	Herring, George and Minnie, Io., t. 15 00
Bridgeforth, Clay, Mo., t 2 00	Davis, E. G., South Wales, t. 5 31	Fyrando, A., Io., Sc. Mssn 50	Heth, E. W., Mich., sp. of 50 00
Briggs, J. D., Mo., c. . . . 100 00	Danish B. of M. 12 87	Fyrando, Elsie, Io., Sc. Mssn 50	Heth, E. W., Mich., t. . . 150 00
Brannon, W. O., Ark., t 10 75	Dan, Cordelia L., Io., b o 34	Garrett, Susan I., Minn., o. 8 00	Herrick, L. M., Mich., t 2 50
Brown, H. E. and M. E., Cal., t. 17 00	Dan, Cordelia L., Io., dep. 20 00	Gabler, Mrs. C. M., Mo., t 10 00	Herald Publishing House 2 00
Brown, T. S., Cali., t. . . . 7 00	Dana, R. R., Cali., c. . . . 10 00	Galley, G. W., Neb., t. . . 50 00	Hilliard, G. H., Counselor 507 41
Brown, Dorothy, Kan., o. . . 60	Dawson, Wm. H., Cali., t 40 00	Gans, Kate, Ky., t. 15 75	Hilliard, G. H., c. 100 00
Buckley, Joseph, Io., t. . . . 10 00	Davis, Wm. H. and wife, Ark., t. 1 65	Gaskings, Mrs. E. M., Ohio, o. 5 00	Hilton, J. F. and wife, Minn., t. 10 00
Burch, T. J., Io., t. 25 00	Davis, Alroy C. and wife, Cali., c. 17 00	Gee, Sarah, Mo., t. 8 00	Hills, Abbie, N. Y., o. . . 5 00
Button, George, Io., t. . . . 10 00	Davis, A. T., Kans. sp of 1 00	General Conference dep. to secure rates ret'd. . 17 00	Hitchcock, George W., Kans., t. 20 00
Burlington, Wm., Mo., t f 1 00	Davis, Isabell, Mich., t 1 00	Gifford, Merle, Io., t. . . . 10 00	Hiatt, Mary N., estate, Iowa, bequest. 300 00
Burr, Mrs. Ezra, Mich., t 50	Dawson, W. A., Cali., t 10 00	Glidden, Mrs. V. T., Mich., t. 25 00	Hobson, Wm., Conn., t 23 00
Butts, Jane, Io., t. 1 50	Day, Sophia T., Io., t. . . . 5 00	Glidden, V. T., and wife, Mich., t. 5 00	Hobson, Betsey A., Idaho, t f. 50
Burr, C. H., Ill., t. 23 00	Day, Sophia T., Iowa, sp of. 75	Gowell, Mrs. M. F., Kan., t 25 00	Hobson, Betsey A., Idaho, t. 2 00
Burroughs, Lester, Ill., t 5 00	Day, Bertha E., Io., t. . . . 1 00	Goodrich, V. M., O., t. . . 9 35	Holmes, Amie C., Wash., t. 2 50
Burroughs, Arthur, Ill., t 5 00	Dery, Melvina I., Neb., t 10 00	Godfrey, I. A. and M. E., Colo., t. 77 33	Hodge, Mrs. E. G., Neb., t. 26 00
California, Northern Dis- trict, C. A. Parkin, bishop. 800 00	Deuel, Caroline, Kans., t 5 00	Godfrey, Wm. F., Colo., o 5 00	Hodson, W. S. and Ida, Texas, t. 120 00
California, Central Dis- trict, A. Page, agt. . . . 345 00	Diehl, John, Neb., t. . . . 18 00	Godfrey, Seth and Hat- tie, Colo., t. 7 50	Hollandsworth, Marion, Mo., sp of 1 00
California, Southern Dis- trict, A. Carmichael, agt. 1 40	Dillon, George, W. Va., t 8 50	Gouldsmith, O. L. and C., Neb., t. 25 00	Houck, M., Kan., t. . . . 15 00
Cantrill, N. M., Ky., t. . . . 10 00	Dow City Reunion, Io., o 7 00	Graceland College. . . 12,688 46	Houston, James, Ill., t. . 1 00
Carr, Laura, Mo., t. 6 00	Drazey, Stephen, Ida., t 1 00	Green, Morris M.; Cal., R. E., bequest. 10,000 00	
Caton Bros., Mont., o. . . . 1 25	Duncan, C. M. and wife, Wash., t. 10 00	Greek, W. A., Ore., t. . . . 9 20	
Caesar, Daniel F., R. I., t 5 90	Dunlop, O. W., Cal., t. . . . 4 00	Grant, Emily P., S. D., t 12 07	
Cairns, Peter, Kan., o. . . . 3 00	Easter Offering Class 3, West Bay City. 2 25	Graybeal, Mrs. E. V., Mont., o. 1 50	
Carrel, Sarah P., Ill., t. . . . 6 00	Edgerton, J. C. and wife, Wis., sp of. 1 00	Green, J. R., Io., sp of. . . 1 00	
Cavanaugh, J. A., Mich., t 5 00		Green, Fred'k, Minn., t 6 00	
Carter, Julia H., Me., t. . . 15 00		Groves, W. W., Miss., t 25 00	
Chambers, Mrs. Marion, Colo., o. 5 00		Greene, U. W., Ohio, t. . . 3 50	
Case, Hubert, O. T., t. . . . 20 00		Granger, Francis, Mich. t 13 32	
Chapman, Mary G., Neb. t 35 43		Graham, Cynthia, Mo., t 15 00	
Chamberlin, J., Lich., t. . . 10 60		Granger, Francis, Mich., c. 3,680 47	

Hoover, Mary, Pa., sp of 1 00	Kennedy, David J. and wife, Mo., t 25 00	McQuarrie, Harold, Conn., t 10 00	Omans, Mrs. Mary, O., dep 50 00
Hotel Furnishings, Kirtland, O. 35 97	Kier, Henry P., Ill., t 5 00	Martin, Nellie, Io., o 32	Ontario, Chatham District, J. H. Tyrrell, agt. 200 00
Hotel Running account, General Conference. 1,487 13	Kirtland Temple repairs, 1154 99	Marsh, Joseph and wife, Nev., t 64 60	Ontario, Lyndon, District R. C. Evans, agt. 2,000 00
Horton, Mrs. M. E., N. C., t 75	Kennicutt, Mrs. Wm., Mo., t 4 00	Marshall, Mrs. E. E., Mo., o 30	Orphans' Home Fund. 13 46
Horton, Mrs. M. E., N. C., o 50	Kilmer, John, Io., t 10 00	Mark, Mary A., Io., t 15 00	Oregon District, N. T. Chapman, agt 37 42
Hughes, Mrs. M. A., Io., t 2 00	Kirtland, Conference S. S., sp of 5 24	Mark, F. S., N. Y., t 50	Oregon, Southwestern District, Wm. Smith, agt 18 05
Hughes, Mrs. M. A., Io., o 1 50	Kinnaman, Mary, Mo., t f 1 00	Marks, Lillie Schafer, ac 3 64	Oregon, Portland District, S. B. Hartshorn, agt. 150 00
Huston, Rose, Neb., t 100 00	Kinnaman, D. C., c. 100 00	Massachusetts District, R. Bullard, bishop, 2 00	Parvis, Susan, Io., t 1 50
Hull, G. W., O., sp of 5 00	Kling, Martin J. and wife, Ohio, t 20 00	Merrifield, Vaughn, Ky., t 15 00	Parmer, Celia, S. D., t 1 80
Hulse, Elizabeth, Mich., t 10 00	Kelley, George B., Io., acct 12 35	Metcalf, Wm. Sydney and wife, Ky., t 32 00	Payden, Laura, Ohio, t 5 00
Idaho, Northern Dist., James Jennings, agt. 100 00	Kelley, George B., Io., t 2 60	Miller, Susan, Mo., t 2 00	Page, Cora, Ore., t 1 00
Illinois, Southeastern Dist., F. M. Slover, agt 7 15	Kirtland Hotel, acct. 12 50	Michigan, Eastern Dist., A. Barr, agt 200 00	Peat, C. J., Iowa, t 5 00
Illinois, Kewanee Dist., W. R. Norris, agt. 100 00	Kirby, Joseph, Mo., t 5 00	Millersburg Branch, Ill., o 1 00	Pennsylvania District, J. Zimermann, agt. 2,000 00
Independence M. and M. Co. dividend. 292 58	Knox, Thos., Conn., sp of 3 00	Missouri, Independence Stake, R. May, bishop 926 82	Pender, Mrs. W. S. Idaho, t 100 00
Independence Temple cons., 124 20	Knowlton, Capt. C. E. and wife, Va., t 13 36	Missouri, St. Louis Dist. R. Archibald, agt. 950 00	Pender, W. S., e. 48 00
Iowa and Illinois Dist., Geo. P. Lambert, bishop 200 00	Klemm, Reinholdt, O. T., t 20 00	Minteer, Elizabeth, Ill., o 5 00	Petre, E. E., Colo., sp of 5 00
Iowa, Little Sioux Dist., A. M. Pyrando, agt. 190 00	Kelley, Mrs. W. H., Io., t 7 00	Mink, John M., Io., t 20 00	Peak, W. E., exp acct. 33 58
Iowa, Lamoni Stake, Wm. Anderson, bishop 250 30	Krahl, Mrs. E. J., Io., t 2 00	Mintun, Alice E., Io., t 15	Phillips, A. B. and wife, Conn., t 6 92
Iowa, Fremont Dist., Wm. Leeka, bishop 2000 00	Kreutzer, A. H. and wife, Ky., t 2 00	Mintun, Guy F., Io., t 25	Phillips, Mrs. M. E., Neb., t 6 60
Iowa, Pottawatomie Dist., J. P. Carlile, agt. 415 00	Kozman, Harry, acct. 3 00	Moody, Mrs. R. C., Wis., o 5 00	Pickering, W. R. and wife, acct. 5,000 00
Iowa, Des Moines Dist., W. Christy, agt. 390 00	Kite, Margaret S., La., t 5 00	Moorman, E. L. Mo., t 5 00	Plain, W. G. and S. A., O. T., t 50 00
Interest 956 86	Kirtland Hotel acct. 2 50	Morant, Mrs. Jessie, Neb., t 316 32	Plain, Elmer, (deceased) o 31
Jaspersen, H. H., Ore., t 100 00	La Chapelle, Mrs. M., S. D., o 10 00	Montana Dist., Gomer Reese, agt 425 70	Postage 7 20
Jack, Euphemia, Ill., t 5 00	Lawrence, S., N. S., t 3 00	Montague, George and Nellie, I. T., sp of. 2 00	Potter, M. S., La., t 6 00
Jameson, F. Y., Mo., o 1 50	Lawn, Mrs. R. A., Cal., o 2 00	Montgomery, S. C., Ark., t 10 00	Post, John H. and wife, Tex., t 55 84
Jacobs, Oden, Io., t 197 00	Lawn, Cora E., Cal., o 2 00	Montgomery, S. C., Ark., o 5 00	Porter, J. D. and Nancy, Ind., t 20 00
Jamison, M. T., Io., t 8 65	Landrum, Mrs. C. B., Cal., t 6 00	Moore, Lockwood B., Io., t 7 00	Porter, C. H., Neb., t 15 10
Jamison, G. M., Io., acct 30 00	Lacey, Anna, Neb., t f 1 00	Morgan, Mamie E., Ill., t 6 00	Price, Daisy, Mo., t 5 00
Jamison, G. M. and R. J., Io., t 50 00	Larson, A. P., Utah, t 20 00	Moxon, John W., O., t 10 00	Price, Fossy, Ill., bd of 09
James, Mrs. O. L., I. T. sp of 5 00	Larson, M. C., Utah, t 22 50	Moorhead Saints, ScMssn 7 00	Proper, D. H., Ohio, t 10 00
Jarrard, D. B. and Elizabeth, Mo., c. 700 00	Larch, Charles, Minn., t 70 00	Mount, A. W., Ont., o 15 10	Prayer Union, Lamoni, Iowa, t f 1 78
Jarvis, Blanche, Kan., t 5 00	Layland, LeRoy, Idaho, t 40 00	Mount, A. W. and wife and Roscoe Moorman, Ont., t 5 00	Propst, O. W., Ore., sp of 50
Jarvis, Jane, Kan., t 2 75	Lentz, J. B., Io., t 28 47	Murray, Olive A., Me., t 2 00	Preston, C. K. and wife, Neb., t 500 00
Jarvis, Rebecca J., Io., t 4 40	Lewis, E. H. and Maggie, Io., t 5 00	Myers, J. L. and wife, t 3 00	Prettyman, C. W., S. D., t 47 13
Jamison, Pearl, Io., t 30	Lewis, Richard, Io., t 25 00	Nebraska, Southern District, J. W. Waldsmith, agt 49 29	Pruden, L. M., Ill., aid returned 5 65
Jeppeson, Amanda, S. D., t 5 00	L'hommedieu, Frank and wife, Io., o 25 00	Nebraska, Western and Black Hills, R. O. Self, agt 110 00	Quarles, Lulu, Neb., o 1 25
Johnson, Robert, Io., Sc. Mssn. 50	Live stock 50 00	Needham, E. H., acct. 30 00	Quick, Mrs. W. L., Ill., t and o 16 55
Jenkins, George, Ind., t 10 00	Limb, Mary Thatcher, Io., t 10	New York District, F. N. Lester, agt 50 00	Ralston, August, Colo., o 1 25
Johnson, Andrew, Ia., Sc. Mssn. 1 50	Louthan, Mary, Io., t 1 00	Nelson, F. F., Cal., o 1 00	Raymond, Sr. M. H., Mont., bd o 5 00
Johnson, Berta H., Io., t o 9 00	Louisville Branch, Ky., oblations. 18 78	Nelson, Jacob, Sr., Mo., o 50 00	Ray, Sarah M., Ill., t 1 00
Johnson, Tessie E., Mo., b o 20	Love, S. D., ret'd ex. 5 00	Nelson, Wm. Pa., o 30 00	Reese, Thomas and wife, Mont., sp of 20 00
Johnson, Volmer, Wis., t 5 00	Love, Christina, Kan., t 10 00	Nelson, W. E., N. W. T., t 50 25	Rent 782 30
Johnson, Mrs. C. M., Cal., t f 1 15	Lovejoy, Mrs. H. E., Wash., t 1 45	Newton, William, acct. 25 25	Resch, John M. and wife, Ky., t and o 6 65
Johnson, Ola, Utah, t f 1 00	Longfield, J., M. D., Mo., t 50 00	Nevada District, D. R. Jones, agt 23 70	Reneau, Lillie M., Neb., t 53 00
Johnson, Minerva, Neb., t 3 00	Lund, Mrs. N., a ret'd. 5 00	Nicholson, D. F. and wife, Iowa, t 725 00	Ralston, Neil, Colo., t 25
Johnson, E. P., Ark., t 40 00	Lull, Mrs. S., S. D., t 12 26	Norman, Everett, Ill., t 10 00	Ralston, Will, Colo., t 25
Kansas, N. E. District, John Cairns, agt. 100 00	Mather, Will J., Io., o 4 00	North Dakota District, Wm. Sparling, agt. 305 00	Ralston, Lottie, Colo., t 25
Kansas, N. W. District, F. S. Ward, agt. 100 00	Mahoney, Mrs. B. F., Idaho, o 8 00	Nova Scotia District, Mrs. L. O. Johnson, agt 41 00	Ralston, Leta, Colo., t 25
Kephart, Bertie M., Io., t 5 18	Madden, E. L., Ore., sp offering 1 00	Nuckles, Wm. I., Ark., t 3 00	Ralston, Clara, Colo., t 25
Kaestner, Henry, Jr., and wife, t 20 00	Mather, J. and May, Mo., o 25 00	Nuckles, R. C., Ark., t 2 00	Ralston, A. F. and wife, Colo., t 11 03
Kelley, Barbara, Mass., t f 12	Mattatal, A. D., Me., t f 1 00	Oak Hill Church, dep. act by J. E. Dawson. 70 00	Ralston, A. F. and wife, Colo., o 50
Kelsall, Mrs. M. M., Io., o 5 00	Mann, Mrs. E. A., t 3 00	O'Connell, M. T., Io., t 4 00	Real estate, expense refunded 8 00
Kelley, W. B. and wife, Io., t 10 00	McArthur, A. D., Mich., sp c. 4 15	Oliver, E. V., Io., t 1 00	Real estate imp. 6 41
	McComa, Isabella, Io., f w o 2 50	Olive oil 112 31	Real estate, Santa Cruz, Cal. 125 00
	McConley, G. E., Colo., o 1 00	Oklahoma District, S. J. Hinkle, agt 209 68	Real estate, San Bernardino, Cal. 1,400 00
	McMahan, P. G., Ill., t 11 50	Omans, R. D., Idaho, t 20 00	Real estate, Lamoni, Io. 200 00
	McDaniels, B. F. Io., o 5 00		
	McDougal, Matilda, Kan., t 2 50		
	McKiernan, James, Io., t 33 70		
	McGlochlin, W. O., Colo., t 1 50		
	McHugh, Nancy J., Ala., t 15 00		

Real estate, Boren prop. 600 00	Smith, Ella, Io., t. 6 00	Washington District, F.	Baldwin, Richard, f. 17 00
Real estate, Lamoni, Io. 50 00	Smith, George A., O., t 20 00	Holmes, agt. 150 00	Baggerly, Henrietta S., a 60 00
Real estate, Lamoni, Io. 100 00	South Dakota District,	Wells, Mercy, Ohio, t. . . 10	Baggerly, I. P., f. 280 00
Real estate, Lamoni, Io. 100 00	W. W. Whiting, agt. 202 30	Wells, James, Ohio, t. . . 10	Beebe, G. W., Sen., f. 20 00
Real estate contract,	Spencer, Mrs. H. B.,	Weakley, M. G., Ore., t. 10 00	Bell, T. J., f. 135 16
Chas. Brackenbury. . . 775 00	I. T., t. 75	Weable, Josephine, Io., t 2 00	Beckley, J. R., e. 32 00
Real estate contract,	Sprague, Amelia E., Io., t 1 00	Wells, Eliza and family,	Bennett, Walter L., e. . . 11 00
S. E. Shippy 44 50	Sprague, Jennie, Nev., t 24 00	Ohio, o. 60	Berve, Amos, e. 9 67
Real estate contract, J.	Spurlock, C. J., Ill., t. . 50	Wells, Mary, Mo., t. . . . 1 00	Becker, J. A., e. 32 50
P. and C. Dan. 92 00	Spaulding, Sr. John, Io., t 5 00	Welch, M. A., Mo., sp of 1 00	Bell, T. J., e. 46 20
Realestate contract, Mc-	Stafford, L. M., Mo., t. . 1 25	Wells, Luther, Ohio, t. . . 20	Beatty, T. J., e. 37 00
Ginty, San Bernardino. 245 00	Stevens, Bertha, Io., t. 1 00	Weston, W. B., Io., t. . . . 5 00	Bills payable. 35,728 70
Real estate contract, W.	Stewart, J. C., I. T., t. .12 25	Wheelan, S., Kan., t. . . .13 25	Bills receivable. 12,318 23
H. Barrett 67 50	Sturgis, Mrs. C. E.,	Wheatly, David, Texas	Boswell, J. J., e. 46 06
Ring, M. and Jane, Io., t 5 00	Ariz., t. 27 55	and Iowa, o. 20 50	Bowman, J. S., Io., a. . . 12 50
Riggle, James E. and	Steele, W. R., Kan., t. 10 00	White, Samuel, Mich., t 30 00	Bond, M. H., e. 20 00
wife, Ky., t. 3 00	Steele, W. R., Kan., o. 6 00	White, Susan M., Cal.,	Brookover, G. J., f. 255 00
Ridler, Mrs. W., Nev., t 2 50	Stocks, Elizabeth, Mich., t 50	sp of. 2 00	Brantwait, E. and F., a. 20 00
Ridler, Ann, Io., t. 08	Strong, Geo. F., Mich., o 5 00	Whiting, L., Minn., note 45 00	British Isles Mission,
Riley, Mrs. D. S., Tex., t 2 00	Strong, Lizzie, Mich., t 5 00	Whipple, L. C., Conn., t 14	T. Taylor, bishop. 687 25
Ritchens, C., Utah, o. . . 1 00	Stone, A. C., S. D., t. . . 1 00	White, J. D., Mo., c. . . .100 00	Brookover, Geo. J., e. . . 60 00
Robinson, W. N. and	Sussense account. . . .5,440 33	Wild, James, Ill., c. . . .100 00	Briggs, E. C., e. 45 00
wife, I. T., sp of. 10 00	Sutton, William, Ill., t 10 00	Willis, Robert, Ky., t	Bridgforth, Clay, Mo., a 15 00
Roberts, Lucy, (de-	Sutton, E. W., Ill., t. . . 5 00	and f w o. 12 66	Bryant, G. E., a. 50
ceased), Io., t. 3 00	Strachan, D. M., O., o. 1 00	Wilson, J. W., Ill., t. . . . 25 00	Burr, C. H., f. 5 00
Roberts, Alice E., Io., t 9 50	Swenson, Swen, Mo., ret f 20 00	Williams, Lucy, Ore., o 4 00	Burr, C. H., e. 62 00
Roberts, A. E., Io., acct 10 00	Swenson, Swen., Mo., t 18 35	Williams, T. D., Io., t. . . 70 00	Butterworth, C. E., e. . . 20 00
Roberts, I. N., acct. . . .259 00	Taxes. 51 46	Wilson, Nelson and wife	Burch, Sr., Io., a. 10 00
Robinson, Sr. J. A.,	Taylor, Dora, Wash., t. 2 50	Man., t. 6 00	Campbell, Duncan, e. . . 70 00
Mo., sp of. 1 00	Taylor, Isabella, Io.,	Wilson, Francis, Io., t. . 10 00	California, Central Dis-
Rowley, G. E., Io., t. . . . 20	ret aid 1 00	Wilson, Deliah E.,	trict, A. Page, agt. . . . 74 53
Rowley, Samuel J., Io., t 20	Thomas, D. W. and L. L.,	Mont., o. 3 00	California, Southern Dis-
Rodger, J. B., Ill., t. . . . 90 50	Mo., t. 28 00	Wilson, J., Ont., t f. . . 3 32	trict, A. Carmichael,
Rogers, O. D., Wis., t. . . . 25 00	Thompson, Ruby, Ore., t 2 00	Wildermuth, J. B., exp. 10 00	agt. 420 00
Robertson, W. H., Ind., t 1 50	Thomas, Julia A., Mass., t 21 05	Wilesey, J. W. and wife,	California, Northern Dis-
Ronst, M. E., beq. 2,184 70	Thompson, Laura, Io., t 5 00	aid acct. 36 00	trict, C. A. Parkin,
Rogers, W. M., Mo., t. 10 00	Thoreson, T., Utah, o. . 2 25	Wisdom, Belle, Iowa, t. 3 55	bishop 103 25
Rudd, D. M. and wife,	Thorp, Torrence, Tex., t 4 00	Wilson, E. C., I. T., t. . . 3 00	Case, Hubert, f. 28 00
Io., t. 20 00	Thorp, Nancy, Kan., t. 2 00	Wittherbe, Perlina, Mo., t 10 00	Cannell, Rachel, Mo., a 10 00
Rush, C., Mo., beq. 3,900 00	Thorp, Nancy, Kan., o. 50	Williams, Hardin M.,	Case, Oscar, e. 40 00
Saints' Home 5,773 03	Thompson, Mrs. G. F.,	Cal., c. 40 00	Case, Oscar, ex f. 70 00
<i>Sandhedens Banner,</i>	Mo., t. 14 00	Wood, Henry, Neb., t. . . 41 50	Carmichael, A., e. 50 00
subscriptions. 3 00	Thurston's, Cyrus	Wood, L. G., Neb., t. . . 10 00	Carmichael, A., aud exp 50 54
Sanders, Wm. (dec.),	family, Mich., o. 25 00	Wyckoff, Jerome and	Carpenter, C. I., allow-
bequest. 1,000 00	Tidland, Emily A., Minn. o 2 00	wife, Mo., t. 5 00	ance. 300 00
Santee, Z. M., Ill., t. . . . 5 00	Tibbits, Sr. N. A., O., t 2 00	Wynn, J. M. and wife,	Case, Hubert, e. 46 33
Sawyer, Harriet M., O., o 3 00	Tinker, John B., Io., t. 3 40	Ind., t. 2 00	Cato, Mrs. M. E., a. . . . 25 00
Sampson, Nellie E.,	Trotter, Mrs. M. A.,	Young, Martha, Io., t. . . 38 00	Cato, Omer and Vida, a. 6 00
Wyo., t. 12 00	Cal., t. 10 00	Young, W. H., Mo., t. . . 15 62	Chubbic, Sr., a. 53 00
Savage, Alice, Wash., t 1 00	Trotter, M. A., Cal., t. . 50 00	Yingling, A. L., Mo., c. 100 00	Chatburn, T. W., e. 59 85
Sample, Emma, I. T., t 1 45	Troy, G. D., Mich., sp of 25 00	Zenor, Mrs. S., Neb., o 10 00	Church library 49 17
Sample, E. L., I. T., t. . . 8 55	Tripp, E. J., Wash., t. . 5 00	Account State Savings	Chase, A. M., f. 251 00
Schmidt, Katherine,	Tract fund. 50	Bank. 1,231 96	Church buildings acct. . 175 00
Ky., t. 1 00	Trustees, Graceland Col-	Total. <u>\$159,979 37</u>	Chatburn, F. J., e. 40 00
Schmitt, Harry and	lege. 758 35	Expenditures.	Chatburn, F. J., f. 180 00
wife, Ky., t. 20 00	Turnour, Jules, N. D., o 5 00	Adams, J. W., e for	Christy, Wardell, e. . . . 25
Schofield, J. S. and	Turnbow, B. R., Wash., t 110 00	1903 45 40	Clark, Mrs. G. A., Md., a 39 00
wife, Ohio, o. 50 25	Twaddle, Mrs. L., Nev., t 5 00	Adamson, Peter, e. 50 23	Consecration, balance on
Scandinavian Mission,	Ulmer, Melvina, Ill., t. . 12 00	Aid, Saints Home, . . . 3,748 39	certificate of deposit
refund exchange. 1 50	Unknown 104 89	Allen, Arthur, f. 30 00	uncollected. 368 94
Schneider, Peter and	Vandel, Geo. W., Mo., t. 5 00	Allen, Arthur, e. 30 00	Closson, A. V., e 40 00
Anna C., acct. 1,200 00	Vandel, Sylvia, Io., t. . . 17 00	Ames, J. N., e. 28 15	Colorado, Eastern Dist.,
Scott, Altheda, Ind., t. . . 1 00	Van Dine, Flora, Ill., t. 5 00	Anthony, Pauline, sal. . 76 00	C. E. Everett, agt., . . 22 75
Scott, Jacob, Ohio, o. . . . 1 00	Vandel, Mrs. A. W., Io., t 50	Anthony, Mrs. R. J.,	Cohrt, F. E., f. 20 00
Scott, M. R. Jr., Ind., t 25 00	Van Eaton, J. H. and	acct. 30 55	Condit, J. H., f. 120 00
Self, R. O., exp. ret. . . . 15 00	wife, Wash., t. 30 00	Anderson, D. A., e. 91 35	Cowden, Eliza B., a. . . . 51 46
Shaug, B. S., Iowa, o. . . . 7 00	Van Eaton, Lorena,	Anderson, D. A., f 34 00	Cochran, A. S., f. 294 00
Shell, A. J., Ala., t. 22 90	Wash., t. 2 00	Anderson, Lewis E., acct 10 00	Cochran, A. S., e. 30 00
Short, Ellis, Mo., s. 8,000 00	Van Eaton, Claire,	Arber, Joseph, loan. . . . 25 00	Condit, S. D., f. 74 50
Short, Ellis, Mo., c. 200 00	Wash., t. 2 00	Anderson, Peter, f. 41 00	Condit, S. D., e. 58 09
Shaw, Clark, Minn., t. . . . 7 00	Van Eaton, Rosa, Wash.,	Australia, George Lewis,	Coiner, John, a. 25 52
Short, Ellis, acct. 2,561 78	t. 2 00	bishop. 118 47	Cooper, F. M., e. 31 00
Shenogle, Mary, Cal., t 8 00	Van Eaton, Rennie,	Aylor, W. M., e. 25 00	Crabb, J. C., e. 60 49
Sheldon, N. V., Io., t. . . . 33 00	Wash., t. 2 00	Barnes, Mary A., a. . . . 2 00	Craig, James, e. 14 80
Sheldon, Eva, Iowa, t. . . 10 00	Virginia, New Hope Dis-	Barmore, E. F., Ind., a 55 00	Crawley, D. S., e. 25 00
Simmons, Mrs. G. F., t f 50	trict, I. Coffman, agt. 76 00	Baker, A. M., f. 230 00	Curtis, J. F., e. 20 00
Simmons, Mrs. M. E.,	Vickerman, Mary, S. D., t 1 00	Baker, A. M., e. 31 25	Danish Book of Mormon
Mo., t. 3 00	Vredenburg, Grace M.,	Baker, J. M., f. 29 00	acct, book ret'd, 1 00
Sloan, James, Cal., o. . . . 2 50	Iowa, t. 20 00	Baldwin, D. R., f. 175 60	Davis, James T., f. . . . 192 00
Smith, Agnes J., Ore., t 2 50	Wahlstrom, John, N. D., o 25	Baldwin, D. R., e. 15 68	Davis, James T., e. 60 00
Smith, William, Ore., t 10 00	Waller, G. J., acct. . . . 60 00	Baggerly, I. P., e. 19 00	Davis, John, e. 86 36
Smith, Ollie, I. T., t. . . . 10 00	Waltenbaugh, J., Ill., o. 25	Baggerly, James M., e. . 56 30	Davis, William, e. 13 00
Smith, Ronald G., Io., t 95	Watrous, Sarah, Conn., t 10 00	Bailey, J. J., e. 40 25	Davidson, H. J., e. 20 00
Smith, Jeremiah, Wis., t 3 50	Watkins, John, Io., acct 25 00	Baldwin, R., e. 14 00	Devore, L. R., e. 45 00
Smith, F. M., acct. 2 30	Watrous, Rosa, Mont., t 35 00	Baldwin, R., e. 14 00	Devore, L. R., f. 165 00
Smith, D. H., aid acct	Ward, Mrs. J. R., Ill., t. 5 00	Bailey, O. H., e. 21 00	Deatur County, Iowa,
refund. 31 50	Ward, Joseph, Ark., t. . . 37 10		poor fund, 27 00

Dowling, Adeline, a... 10 00
Duncan, Mrs. C. R., f. 20 00
Dunard, E. H., e 5 00
Dutton, J. O., e 35
Dunnington, N. S., e 10 00
Ebeling, F. J., e 27 50
Elvin, R. M., f 111 05
Elvin, R. M., e 34 20
Elvin, R. M., acct 25 20
Ellis, W. D., e 3 85
Enge, N. C., e 29 75
Enge, N. C., f 114 18
Ensley, Joseph, e 30 00
Erwin, E. A., e 26 50
Erwin, J. D., e 15 00
Erwin, J. D., f 23 00
Evans, R. C., e 9 00
Expense, auditing 1 29
Expense, Bishop's office 235 18
Expense, First Presidency 94 11
Expense, general 475 33
Expense, General Conference 26 24
Expense, Historian's office 22 85
Expense, Patriarch's office 36 75
Expense, Quorum of Twelve 17 38
Expense, Recorder's office 71 28
Expense, Secretary's office 41 53
Exchange 5 37
Farmer, John, Io., a 118 00
Farrell, R. W., e 6 00
Fields, S. H., f 35 00
Fields, S. H., e 10 00
Flinn, P. A., f 50 00
Flinn, P. A., e 4 00
Foss, S. O., e 67 35
Foss, J. C., e 25 00
Foss, J. C., f 25 00
Fry, Charles, aud exp 22 75
Fry, Charles, e 2 00
Fuller, W. H., e 26 75
Furniture and fixtures acct 80 00
Galley, Thomas, a 2 00
Garner, M. J., Io., a 20 00
Gallop, Sr., Io., a 2 00
Gilbert, J. W., e 50 00
Gould, Leon A., conference stenographer 5 00
Gould, Leon A., f 102 00
Gould, Leon, e 10 30
Goodrich, J. L., e 15 00
Gowell, M. F., e 7 00
Godbey, G. H., e 36 00
Goodrich, V. M., e 39 35
Goodenough, E. J., e 12 00
Godbey, G. H., f 90 00
Goodwin, E. A., e 15 00
Gowell, M. F., f 15 00
Grimes, J. E., f 385 00
Graceland College, running expense account 758 35
Griffiths, Gomer T., f 132 63
Griffiths, Gomer T., acct 25 00
Graves, G. H., e 117 00
Gregory, Frederick, e 15 00
Greene, U. W., e 38 00
Granger, Francis, e 13 32
Grimes, J. E., e 25 00
Griffiths, G. T., e 65 00
Granger, Francis, acct 2,940 00
Graceland College 11,590 78
Gray, Albert, Io., a 5 00
Gurwell, L. G., f 40 00
Haden, W. E., f 34 00
Haden, W. E., e 23 00
Hansen, H. N., e 79 41
Harder, H. R., f 150 00
Hansen, H. N., f 180 00
Harpe, Charles E., e 60 25
Harp, John, e 74 27

Hayer, Eli, e 20 35
Hawn, O. J., e 5 00
Hansen, J. H., e 99 25
Hancock, John and Eliza, Iowa, a 10 00
Hastings, A. and W., acct 16 23
Herald Publishing House 12 00
Henson, E. L., e 15 00
Hills, L. E., e 15 00
Hilliard, G. H. 59 93
Howlett, R. B., e 5 00
Hulmes, G. H., e 20 00
Independence Manufacturing and Mercantile Co. Stock 360 00
Indiana, Southern District, J. J. Boswell, agt 138 00
Insurance 33 58
Interest 2,386 22
Iowa, Gallands Grove District, C. J. Hunt, bishop 1,142 06
Iowa, Lamoni Stake, Wm. Anderson, bishop 989 00
Iowa, Eastern District, John Heide, agt 204 00
Iowa, Little Sioux District, A. M. Fyrand, agt 10 00
Iowa, Pottawattamie District, J. P. Carlile, agt 148 00
Irwin, C. E., e 47 50
Irwin, C. E., f 135 00
Irwin, C. E., loan 2 75
Jamison, G. M., Io., acct 20 00
Jackson County Bank stock 1,000 00
Jenkins, George, f 224 00
Jenkins, George, e 82 00
Jeffries, F. M., e 15 25
Jessen, P., e 10 10
Jones, T. F., f 90 00
Jones, T. F., e 32 05
Jones, Thomas, e 35 03
Kansas, Northeastern District, John Cairns, agt 25 00
Knisley, A., e 30
Kozman, Harry, loan 3 00
Kentucky and Tennessee District, J. R. McClain, agt 273 04
Kelley, E. L., f 832 50
Kelley, E. L., e 435 60
Kelley, W. H., Io., f 676 00
Kelley, W. H., Io., e 120 00
Kelley, James E., e 96 65
Kelley, W. H., Ind., e 77 35
Kelley, T. C., e 25 00
Kelley, W. H., Ind., f 200 00
Kephart, W. H., e 49 30
Kelley, Laura B., sal 220 35
Kelley, George B., acct 20 00
Keck, F. C., e 35 00
Kirtland Hotel, acct 1,532 99
Kirtland Hotel, furniture and fixtures 1,552 17
Krahl, D. J., salary 900 00
Krahl, D. J., acct 30 62
Kirtland Temple repairs 1,589 91
Landon, Clara, a 251 55
Lambert, D. F., allow. 258 00
Layland, A. J., e 22 30
Lake, J. H., e 10 00
Lanyon, W. C., a 10 00
Layland, A. J., f 125 00
LaRue, W. E., e 60 40
Lentz, J. B., e 63 47
Lewis, Mary A., acct 137 11
Live Stock 73 80
Louthan, Mary, a 60 19
Long, Elmer E., e 18 00
Longhurst, R. C., e 9 70
Long, Elmer E., f 143 00

Luff, Joseph, e 29 15
Luff, Joseph, acct 34 40
McDowell, W. A., f 4 00
McDowell, W. A., e 20 00
McKiernan, James, e 76 00
McClain, J. R., e 30 66
McCoy, H. A., e 81 10
McDowell, J. F., e 20 50
McMullen, Alex., e 9 00
Macrae, W. S., e 36 00
Madden, S. J., e 10 00
Massachusetts District, R. Bullard, bishop 2 00
Madison, A. E., f 34 00
Manning, W. H., e 11 00
Manning, W. H., f 111 00
Marshall, W. C., f 145 00
Marks, Lillie Shafer, acct 3 64
McClain, J. R., f 42 40
Matthews, J. E., acct 30 00
Metcalf, J. W., f 463 20
Metcalf, J. W., e 45 85
Missouri, Southern Dist., H. Sparling, agt 281 32
Missouri, Independence Stake, R. May, bishop 3,141 47
Missouri, Clinton, Dist., G. W. Beebe, agt 351 93
Missouri, St. Louis, Dist., R. Archibald, agt 198 50
Missouri, Northeastern Dist., J. T. Williams, agt 50 00
Mintun, J. F., e 21 50
Minnesota Dist., W. C. Griffin, agt 20 00
Moshier, Amelia, Minn., a 116 58
Moler, H. E., e 24 00
Morgan, J. W., e 50 50
Mortimer, A. E., e 9 50
Morgan, J. W., f 60 00
Morgan, E. B., e 93 53
Moler, James, e 15 00
Montana Dist., Gomer Reese, agt 6 25
Montague, G. W., fun exp 57 00
Munsell, J. Guy, e 25 00
Munsell, J. Guy, f 34 00
Myers, C., Io., a 3 00
Needham, Julia, acct 15 00
Needham, E. H., acct 15 00
Newberry, Mrs. A. M., a 10 00
Nebraska, Central Dist., Levi Gamet, agt 189 00
Nebraska, Northern Dist., James Huff, agt 270 15
Nebraska, Southern Dist., J. W. Waldsmith, agt 300 00
Nutt, Thomas, Mo., a 114 50
Nunley, E. W., e 25 90
Nunley, E. W., f 34 00
Ohio, Kirtland District, Eben Miller, agt 400 00
Ohio, Ohio Dist., S. J. Jeffers, agt 60 00
Omans, F. D., f 42 00
Omans, F. D., e 15 00
Olive oil 138 95
Patrick, Rebecca, a 13 00
Payne, E. A., f 150 00
Payne, S. D., e 17 00
Paxton, Jesse W., f 40 00
Paxton, Jesse W., e 71 54
Peterson, Mrs. J. W., acct 15 00
Pennsylvania, Pittsburgh District, L. D. Ullom, agt 100 00
Peterson, C. J., e 22 00
Peak, W. E., e 102 00
Pender, W. S., e 96 00
Peterson, J. W., e 18 80
Peak, W. E., f 55 00
Peterson, J. W., extra fam 15 00
Phillips, T. A., e 13 00
Phillips, A. B., e 31 92

Pickering, W. P., e 26 10
Pitt, F. G., e 40 00
Postage 200 30
Porter, J. D., f 80 00
Porter, J. D., e 8 65
Porter, C. H., e 15 10
Prettyman, C. W., f 25 00
Prettyman, C. W., e 47 13
Prewitt, Rachel, Mo., a 10 00
Purfurst, A. B., e 25 00
Public Libraries 54 62
Rammie, Edward, e 52 10
Ramsdell, Bro., a 5 00
Real estate, Lamoni, Iowa 25 00
Real estate, Independence, Mo. 2,980 17
Real estate, Independence, Mo. 1,519 83
Real estate, Kentwood, La 1,200 00
Real estate, Lamoni, Io 199 89
Real estate, Denver, Colo 300 00
Real estate, Los Angeles, Cal 10,000 00
Real estate, Lamoni, Io 625 00
Real estate, Independence, Mo 700 00
Real estate, Lamoni, Io 25 00
Real estate, Lamoni, Io 50 00
Real estate, Independence, Mo 1,000 00
Real estate contract, Cal 600 00
Real estate expense and repairs 703 97
Real estate improvement 290 90
Real estate improvement, Far West Farm 19 05
Real estate improvement, Kirtland Hotel 621 21
Real estate improvement, Independence, Mo 343 29
Renfroe, B. F., f 270 00
Renfroe, B. F., e 60 00
Richardson, I., a 15 00
Riley, J. T., e 15 00
Rich, C. H., e 40 00
Roberts, Mrs. Alice, acct 8 88
Ronat case 135 00
Roush, John B., f 10 00
Robinson, W. P., f 91 00
Roberts, I. N., e 133 20
Roberts, I. N., f 68 00
Ross, Sr. C. A., f 110 00
Roberts, I. N., acct 288 12
Robertson, E. F., e 67 61
Roberts, J. W., e 67 55
Roth, J. S., e 15 00
Russell, F. A., e 36 46
Russell, F. A., aud exp 5 00
Rushton, J. W., f 19 63
Rudd, D. M., e 70 00
Rushton, J. W., e 39 46
Saints' Home 10,269 19
Sandhedens Banner 5 40
Sawley, F. L., e 35 00
Salyards, R. S., allow 601 50
Salyards, R. S., e 41 00
Schmidt, E. P., e 20 00
Schneider, Peter and Anna C., acct 155 00
Scandinavian Mission, P. Muceus, agt 1,054 75
Scott, S. W. L., f 140 00
Scott, S. W. L., e 32 00
Scott, Columbus, e 67 00
Scott, Columbus, f 240 00
Scott, Electa, a 60 00
Scott, J. G., a 115 00
Scott, M. R., Sen., f a 136 00
Schmidt, E. P., f 153 00
Scogin, N. E., a 20 00
Scott, M. R., Jr., f 155 00
Self, R. O., e 24 50

Scott, Mrs. J. M., f. a.	55 50	Thorburn, G. W., f.	114 00	Tracts, J. L. Goodrich, Ky.,	50	Waller, G. J., acct.	187 56
Scott, M. R., Jr., e.	25 00	Thorburn, G. W., e.	50 00	" M. H. Cook, Ill.	75	Walters, R. T., e.	28 00
Scott, M. R., Sen., e.	15 00	Tomlinson, G. C., e.	15 00	" E. A. Goodwin, Mich.	1 65	Weller, Sarah, contract	53 91
Skeppard, T. J., f.	115 00	Tracts, J. M. Terry, Cal.	1 00	" A. E. Madison, Neb.	90	White, T. R., f.	29 00
Sheldon, N. V., e.	38 00	" T. F. Jones, Io.	50	" E. A. Erwin, Tex.	50	White, Alfred, e.	20 00
Sheehy, F. M., e.	67 55	" A. Knisley, Ont.	2 20	" H. O. Smith, Tex.	90	White, T. R., e.	30 00
Sheppard, T. J., e.	25 00	" W. H. Kelley, U.	1 20	" HubertCase, Ok.	50	White, D. C., f.	360 00
Sheldon, T. J., e.	132 89	" J. T. Parker and I. Weaver, Ala.	60	" J. J. Cornish, Mich.	1 00	White, I. N., e.	15 00
Sheldon, T. J., f.	234 60	" E. E. Long, O.	1 25	" G. W. Beebe, Mo.	1 00	White, Sarah M., a.	5 00
Shinn, D. L., f.	34 00	" Peter Adamson, I. T.	50	" L. L. Wight, Tex.	1 50	White, Ammon, e.	35 00
Shinn, D. L., e.	20 00	" Eli Hayer, Minn.	1 50	" F. A. Russell, Io.	3 00	Whiteaker, A. L., f.	84 20
Shippy, John, Io., a.	7 20	" J. W. Gilbert, Cal.	2 75	" J. C. Vaughn, Mo.	2 25	Winegar, G. A., e.	40 00
Short, Ellis, acct.	1,756 46	" S. D. Condit, Ida.	10 00	" W. H. Manner- ing, Mo.	1 00	Willey, Chas. E., e.	10 00
Siltz, Marie, steno work	43 50	" H. Chamberlain, Io.,	40	" A. B. Phillips, Pa.	1 25	Wiggins, M. S., acct.	10 00
Silvers, A. C., f.	59 00	" A. Madison, Neb.	1 00	" J. A. Tanner, Mo.	1 00	Williams, T. W., f.	122 00
Silvers, A. C., e.	30 00	" C. L. Snow, Ky.	1 25	" E. L. Henson, Texas	1 50	Williams, J. L., e.	35 00
Simmons, S. W., f.	400 00	" J. M. Baggerly, Mich.,	18 55	" C. E. Willey, Minn.	45	Wilsey, J. A. and wife, a. 106 00	
Simmons, S. W., e.	30 00	" R. C. Russell, Ont.,	2 25	" Wm. Newton, England	1 00	Wight, Mattie B., f.	204 00
Slover, F. M., f.	40 00	" J. W. Wilson, Ont.,	3 32	" W. P. Pickering, I. T.	1 65	Wight, J. W., e.	72 00
Smart, W. H., e.	10 00	" S. F. Cushman, Io. and Mo.	1 50	" W. H. Kelley, Ky.	2 00	Wight, J. W., f.	80 00
Smith, S. S., f.	15 00	" P. C. Hartz, O.	4 30	" S. W. Simmons, Fla.	40	Wight, Roman, e.	45 00
Smith, S. S., e.	15 00	" J. A. Phillips, I. T.	50	" U. W. Greene, 3 90		Witcher, Ruth, a.	65 98
Smith, Elbert A., e.	30 00	" J. Shields, Ont.	75	" H. Dickhout, Ont.	50	Wildermuth, J. B., e.	30 00
Smith, Joseph, f.	320 00	" E. W. Nunley, Texas	50	" H. J. Davison, P. E. Isles	1 00	Wildermuth, J. E., e.	17 00
Smith, Joseph, e.	138 31	" Jos. Hoke and Enoch Pearce	45	" J. R. Beckley, O.	1 25	Wisconsin, Northern Dis., L. Wildermuth, agt.,	93 00
Smith, Frederick M., e. 171 54		" Mrs. C. M. Johnson, Cal.	75	" John Davis, Mo.	75	Wisconsin, Southern Dis., C. C. Hougue, agt.,	182 00
Smith, Frederick M., f. 306 09		" Elders at conf.	7 50	" R. M. Elvin, Pa.	90	Wood, L. G., e.	10 00
Smith, Heman C., e.	123 10	" B. F. Renfroe, Okla.	1 00	" A. E. Mortimer, Ont.	1 00	Wood, L. G., f.	20 00
Smith, Heman C., f.	564 00	" J. A. Becker, O.	6 50	" W. E. LaRue, Me.	1 10	Acct State Savings Bank 821 23	
Smith, David H., a.	111 72	" F. Granger, Mich.	60	" S. J. Hinkle, Ont.	75	Acct Commercial Bank 539 28	
Smith, Don A., a.	75 00	" E. Rannie, Io.	4 85	" J. A. Tanner, Mo.	1 00	Total	159,405 50
Smith, Alex. H., f.	399 38	" A. M. Baker, Mo.	1 50	" J. D. Stead, Mont.	20	Bal. on hand.	573 87
Smith, Alex. H., e.	25 30	" A. M. Chase, U. 29 20		" J. R. Sutton, Neb.	1 00	REPORT OF GEORGE H. HILLIARD, COUNSELOR.	
Smith, F. A., f.	201 39	" F. M. Cooper, Ill.	1 75	" D. W. Shirk, Neb.	1 00	Receipts.	
Smith, F. A., e.	64 90	" R. Wight, Neb.	1 00	" Huntsman and Christensen	80	May, R., bishop, Mo.	\$100 00
Smith, John, e.	115 00	" L. G. Gurwell, Kan.	1 50	" J. W. Metcalf, Ky.	2 75	Rosson, Wm., Mo., t.	30 00
Smith, John, e.	47 00	" S. K. Sorensen, Io.	3 90	" A. C. Barmore, Aus.	13 75	Hilliard, G. H. and wife, t. 17 25	
Smith, Walter W., e.	25 00	" A. S. Cochran, Mich.	65	" T. J. Sheldon, Cal.	1 50	Thompson, Sr. G. F. Mo., t. 2 40	
Smith, David, e.	20 00	" J. M. Stubbart, Colo.	1 50	" Calvin Creek, W. Va.	1 70	Boyd, N. W., Ill., t.	25 00
Smith, George A., e.	30 00	" J. F. Minton, Io.	4 00	" W. E. LaRue, Me.	3 20	Wilkinson, Sr. C. Mo., t. 5 00	
Smith, George A., f.	75 00	" H. L. Holt, Ore.	1 00	" T. A. Phillips, Ont.	1 00	Peterson, M. A., Neb., o. 25	
Smith, George H., e.	7 00	" C. J. Peters, Io.	1 00	" M. H. Bond, Chicago.	1 00	Skinner, Bertha, Mo., t. 20 00	
Smith, H. O., e.	100 00	" R. W. Farrell, Mass.	1 25	" George Hicklin, Mo.	50	Durphy, H. F. and wife, Okla., o.	5 00
Smith, Isaac M., e.	45 00	" Dora Booker, Miss.	60	" John Shields, Ont.	75	Biggs, Elijah and wife, Okla., o.	1 12
Smith, Mrs. W. W., conference stenographer. 5 00		" J. B. Lentz, N. Y.	1 00	" Warren Turner, Io.	1 00	Crocker, H. M., Okla., o. 25	
Smith, F. M., acct.	2 30	" R. O. Self, Neb.	1 00	" N. C. Enge, Mo.	1 06	Kent, Alma and wife, Okla., o.	5 00
Smith, H. O., on steward- ship	200 00	" D. A. Anderson, O.	13 00	" Joseph Baker.	75	Parsons, O. R., Okla., o. 85	
Smith, H. O., ex fam.	75 00	" W. N. Hanner, O.	9 50	" G. T. Dow.	70	Scott, J. H. and wife, Texas, t.	10 00
Smith, W. R., e.	40 00	" V. M. Goodrich, O.	11 25	" E. T. Elmer, Pa.	50	Palmer, Grace, Mo., t.	10 00
Smith, W. R., f.	40 00	" I. N. Roberts, Va.	3 00	" F. S. Ward, Kan.	75	Bishop, Anne, Mo., t.	300 00
Smith, J. G., acct.	9 81	" J. E. Kelley, Mont.	1 00	" Mary E. Hedge- wood	50	Curtis, J. M. and wife, Missouri	116 00
Snively, Joseph, e.	10 00	" W. M. Aylor, Okla.	1 75	" C. G. Lewis, Mich.	40	Kelley, E. L., Bishop, Iowa	59 93
Snow, C. L., f.	125 00	" N. S. Dunning- ton, Kan.	50	Tri-Cities Mission	20 00	Manchester, A. R., O. c. 10 00	
Snow, C. L., e.	45 00	" F. J. Ebeling, O.	1 60	Turner, Warren, e.	20 00	Akron Branch, Ohio, o.	1 60
Sorensen, S. K., f.	5 00	" W. S. Macrae, Mo.	1 00	" Turpen, M. M., e.	12 00	Treadway, Susan, W. V. t. 5 00	
Sorensen, S. K., e.	29 35	" W. Christy, Io.	1 00	" Tucker, D. E., e.	29 62	Pittsburg Branch, Pa. o. 4 00	
Society Isl mssn acct.	200 00	" J. W. Peterson, Io.	1 75	" Twombly, Samuel, e.	7 00	Kent, Mary M., Ill., t.	1 00
Spurlock, C. J., e.	10 75	" R. C. Russell, Ont.	2 00	Utah District, Guy L. M. Brokaw, agt.	50 00	Barts, H. E. and wife, Mo., t.	15 00
Stamm, N., Io., a.	5 00	" P. Pement, Ill.	50	Vanderwood, J. E., e.	20 00	Gerber, J. F. and wife, Mo., t.	20 00
Stead, J. D., e.	20 00			" Vaughn, J. C., e.	17 04	Simpson, Luther, agt., Central Illinois Dis.	20 00
Stebbins, H. A., allow- ance	360 00			" Washburn, G. D., f.	72 12	Stonger, E. E. and wife, Ill., o.	1 00
Stedman, E. A., e.	60 41					Canton Branch, Ill., o.	2 00
Stubbart, J. M., e.	5 00					Norris, W. R., agent, Kewanee District	25 00
St. John, B., e.	17 15					Volz, Alex., (marriage fee) Mo	5 00
Stedman, E. A., f.	23 00					Morris, Heppie, Mo., o.	5 00
Sutton, J. R., e.	30 00					Odell, Wm., Mo., o.	50
Supplies.	14 92					Holden Branch, Mo., o.	60
Suspense acct.	5,559 59					Wilkinson, Catharine, Mo., t.	5 00
Swenson, Swen, f.	100 00						
Swenson, Swen, e.	96 49						
Taylor, Isabella, a.	32 50						
Tanner, J. A., e.	16 00						
Taxes.	630 07						
Temple Lot Fence.	100 00						
Tent	3 00						
Texas, N. E., I. T. and Choctaw District, E. Short, bishop	200 00						
Texas, S. W. District, D. L. Palmer, agt.	30 00						
Thurman, H. J., f.	30 00						
Thurman, H. J., e.	48 15						
Thomas, O. B., e.	70 25						
Thomas, Myron E., e.	8 25						

Wells, Eliza, Mo., o	40
Curtis, Cora, Tex., o	1 50
Des Moines reunion, Io., o	7 50
Runnels Branch, Io., o	1 30
Andrews, Blanche I., Io., t.	7 00
Dunlavy, M. C., Io., o	3 00
Kemp, Ella, Io., t	10 00
Freomont District reunion, Io., o	10 00
Green, J. F., Io., o	5 00
Higgins, H. A., Io., o	1 00
Thomas, B. F., Kan., t	6 00
N. E. District reunion Kan., o	1 50
Holden reunion, Mo., o	2 25
Kirby, Joseph, Mo., o	1 00
Broner, Allen, Mo., o	25
Springfield Saints, Mo., o	6 15
Jones, George, Mo., o	25
Blendville Branch, Mo., o	7 62
Hayton, T. S., Kan., o	1 00
Stricklin, W. S. and wife, Kan., t	10 00
Young, W. A., Kan., o	30
Balkham, Ethel, Kan., o	25
Balkham, Theo., Kan., o	25
Ft. Scott Branch, Kan., o	1 00
Lloyd, E. W., Mo., o	25
Coal Hill Branch, Mo., o	2 91
Beebe, Ed, Mo., o	50
Snodgrass, S. A., Mo., o	20
Andes, J. S., Mo., o	50
Richhill Branch, Mo., o	1 25
Quick, J. F., Mo., t	5 00
Hubbell, A. R., Mo., t	7 00
Gerber, F. J., Mo., o	10 00
Benard, P. C., Kan., o	70
Rimley, Joseph, Ill., t	5 00
Purcell, Rose, Ill., t	50
Gersbacher, Wm., Ill., t	50 00
Gersbacher, Wm., Ill., o	1 00
Springerton Branch, Ill., o	2 00
Bensing, Adam, Ill., t	1 00
Bensing, Frank, Ill., t	5 00
Smith, Martin, Ill., o	1 00
Rister, J. C., Ill., o	1 00
Hart, J. D. and wife, Ill., t	10 00
Burroughs, Arthur, Ill., t	10 00
Total	\$1,028 08
Due counselor	87 65
Expenditures.	
Balance due last report,	59 93
Hilliard, G. H., f	240 00
Kelley, E. L., Bishop,	507 41
Crabb, J. C., t	25 15
May, R., bishop Independence Stake,	100 00
Personal and traveling exp., self and others,	183 24
Total	\$1,115 73

REPORT OF E. A. BLAKES-
LEE, COUNSELOR.

Receipts.	
Balance due church December 31, 1903.	\$ 70 54
Wheaton, Emma V., t.	1 00
Clark, Lydia, t.	11 50
Glover, Dora, t.	1 30
Hooper, Mary L., t.	5 00
Blakeslee, E. A., t.	25 00
Total	114 34
Expenditures.	
Smith, W. J., f.	65 00
Blakeslee, E. A., e.	14 09
Total	\$ 79 09
Due church	35 25

ACCOUNT WITH LOCAL
BISHOPS AND AGENTS.

ALABAMA.

Alabama District.

George O. Sellers, Agent.

Receipts.	
Due church, Dec. 31, 1903	\$ 8 63
Amerson, J. A.	5 00
Amerson, S. J.	5 00
Baldwin, Myrtle.	15 00
Booker, R. B.	40 00
Booker, T. M.	5 00
Booker, M. E.	2 00
Clark, A. R.	4 00
Edeker, F. M.	5 00
Harper, John.	20
Long, S. M.	16 25
McCall, Martha	10 00
McPherson, G. E.	6 00
Odum, W. A.	6 00
Parker, D. T.	5 00
Parker, W. W.	10 00
Parker, P. M.	1 00
Peacock, T. M. and A. R.	2 50
Sellers, O. M.	7 00
Sellers, J. D.	20 00
Sellers, E. P.	2 00
Sellers, L. G.	10 00
Vickery, J. G.	40 00
Vickery, Elizabeth.	6 00
Vickery, J. K.	10 00
Vickery, W. A.	10 00
Total	\$251 58
Expenditures.	
Booker, W. J., f.	\$135 00
Roberts, I. N., f.	102 00
Smith, W. R., e.	10 00
Total	\$247 00
Due church	4 58
Mobile District.	
W. L. Booker, Agent.	
Receipts.	
Anthony, Mark	\$ 50
Booker, Sabra E	50
Booker, Grover C.	50
Booker, W. B.	10 00
Barnes, David	1 00
Barnes, John	25
Barnes, Daniel	3 00
Bankester, Mary	3 00
Bankester, Ed	2 00
Cochran, Edna	25
Cochran, S.	50
Cooper, James	1 00
Cooper, T. B.	25
Depriest, A. P.	23 00
Depriest, Wm	2 00
Entsikn, George	3 00
Fry, Thomas	3 50
Groves, Wm.	50
Goff, L. C.	1 00
Goff, Albert.	25
Goff, El	50
Howell, Marion	20 00
Howard, Serena and son	3 00
LaPree, Louis	3 00
Long, Wm	2 50
McMillan, Susan	1 00
McMillan, Robert	10 00
Mobile District	36 95
McDowell, Simon	9 00
Miller, Powhattan	7 00
Miller, Albert	3 70
Manning, N.	25
Mizelle, Reuben	2 00
Mizelle, John	1 00
Parker, J. G.	4 00
Porter, Henrietta	25
Powell, James.	6 00
Rice, David	1 00
Rogers, Joseph	2 50
Rogers, William	1 50

Rogers, John	50
Scarcliff, Frank P.	3 00
Sherman, George W.	1 00
Theodore Branch	2 60
Smith, Lester	1 50
Tillman, David	5 00
Tillman, Oscar	3 30
Young, J. W. and wife.	6 50
Young, Charlotte	50
Young, Arthur	25
Perseverance Branch	2 34
Total	\$202 45
Due agent	11 34

Expenditures.

Booker, W. L., f.	\$203 85
Due agt. Dec. 31, 1903.	9 94
Total	\$213 79

AUSTRALASIAN MISSION.

George Lewis, Bishop.

Receipts.

Balance due church December 31, 1903.	\$117 23
Wallsend Branch, t and o	
Haworth, Ruth	4 50
Haworth, Caroline	4 87
Gregory, Ann	1 22
Lewis, David	1 34
Lewis, George	4 87
McIntyre, Colin	2 31
Potter, James	21 43
Wallis, Rosina	8 77
Hamilton Branch.	
Bramston, Sr	22 16
Barmore, Bro. and Sr.	3 65
Birt, John	1 22
Cornelius, James	13 64
Dixon, Bro. and Sr.	19 48
Friend, A.	24 35
Frost, Sr.	2 44
Foster, Sr.	4 02
Gammidge, Henry	4 87
Imrie, Sarah	14 61
Jones, Jessie	3 90
Jones, David	1 22
Marriott, Sr.	1 58
Sincere Sister	26 79
Jones, John	380 35
Whaler, Frank	9 01
Webster, Ann	14 49

Balmain Branch.

Avery, A.	1 22
Brown, Andrew	6 33
Bagges, Bella	1 95
Bagges, Florrie, Sen.	3 77
Christensen, Sr	3 65
Corbett, Sr	2 44
Dixon, Sr	24
Englert, Sr.	4 87
Ellis, Richard	12 66
Goldstone, Sr., Sen	2 19
Henderson, Sr.	8 52
Henrichs, Sr	4 87
Madrers, Marie	3 41
Madrers, Sr., Sen.	9 74
Madrers, Pauline	2 92
Madrers, Bro., Sen.	2 44
McLaughlan, Robert	4 87
Pascoe, Sr	2 44
Præscott, Bro.	19 48
Rankin, Sr.	5 84
A Saint	2 44
A Saint.	2 44
Seaberg, Alexander.	9 74
Spooner, Sr. L.	4 87
Tvorinor, Sr.	1 22
Thompson, Joseph.	97 40
Smith, Joseph W.	2 44
White, Bro. and Sr.	13 88
Watson, Sr.	4 87

Balmain Branch.

White, Bro. and family.	49
United Building and Tent Fund.	
Balmain Branch	48 70
Hamilton Branch	10 83
Lismore Saints	5 84
Melbourne Branch	79 06
Nambucca Branch	41 82
New Zealand Saints	17 05
Queensferry Branch	13 84
Wallsend Branch	30 54
Tuncurry Branch	20 05
Ferret, Harry	73
Haworth, Fred	5 60
Ivers, C. H.	2 19
Kidd, Sr. S.	49
Sale of lamps, Hamilton Branch	
Mather, Sr	7 31
Squire, Bro.	1 22
Squire, Bro.	53
Victoria and Adelaide Districts.	
Butterworth, C. A.	4 87
Bae, Wm.	1 22
Cooper, Sr. N.	49
Carmichael, Belle.	5 36
Carmichael, Maggie	5 84
Cathbert, Sr. G.	2 44
Craig, Albert.	20 70
Craig, James	14 61
Craig, John	9 74
Cathbert, G.	2 44
Craig, Sarah	43 83
Davies, E.	2 74
Edmundson, J. H.	5 96
Edmundson, Sr. J. H.	4 02
Eden, G. A., Jr.	2 44
Eden, Albert	46 49
Emmerson, C. J.	4 38
Eden, G. K., Sen.	2 44
Eden, Hannah	2 44
Eden, Sr. A.	2 35
Emmerson, Lucy	1 22
Emmerson, Isabella	4 87
Friend, A.	1 22
Graydon, John, Jr.	4 87
Graydon, John, Sen.	4 87
Graydon, Charles	2 92
Griffiths, H.	18 83

Griffiths, J.	18 38
Jenkin, H. A.	126 78
Kippe, M. F.	4 87
Leyland, Sr. E.	3 53
Leyland, Sr. C.	2 44
Long, H. G.	12 18
Lane, Eliza.	1 22
Manning, Sr. J. H.	3 04
Mackie, Margaret.	1 83
Minnis, A.	4 87
Manning, J. H.	3 04
Pascoe, Sr.	29 22
Palmer, Thomas	24
Prosser, J. C.	36 53
Rutherford, Fred.	12 05
Squires, Frank.	14 61
Stephenson, Sr. J.	2 44
Fate, Sr. M. J.	12 18
Fate, Alex.	12 18
Walkby, A.	1 22
Wooley, A.	4 87
Assistance to Bishop's agent.	280 03
Total	\$2,737 65

Expenditures.

Avery, C., f.	116 88
Barmore, A. C., f.	170 45
Barmore, A. C., e.	4 87
Haworth, W. J., f.	292 20
Haworth, W. J., e.	8 89
Tucker, D. E., e.	9 74
Wells, Sr. A.	297 07
Wells, G. R., e.	9 74
Bank chgs., check book.	5 48
Exchange.	5 42
Steamer and rail freight furniture to M' Bourne	27 90
Fares.	17 02
Interest.	2 84
Printing supplements to Standard.	4 63
Rates Balmain Cottage.	4 54
Stamps and stationery.	10 24
Ford, Sr., a.	4 87
Wright, Sr., a.	4 87
New Zealand Mission.	1 46
Bishop's agent, Victoria.	280 03
Brisbane Saints out of loan from Adelaide.	71 61
Building Fund.	
Exchange.	1 22
G. Froome & Co.	2 15
Gas ring.	1 79
Locks, two.	55
Melbourne church.	102 42
Stamps and stationery.	3 26
Taylor & Son.	2 44
Wight & McLaren.	84 37
Butterworth, C. A., f.	304 38
Butterworth, C. A., e.	10 96
Jones, J. H. N., f.	228 89
Mackie, Wm., f.	252 02
Haworth, W. J., e.	9 74
Total	\$2,354 94
Due church.	382 71

BRITISH ISLES MISSION.

Thomas Taylor, Bishop.

Receipts.

Ecclestone, George, t.	\$ 1 58
Glasgow Branch, o.	1 15
Greenwood, Joseph R., t.	1 22
Hepburn, G., t.	1 46
Irland, Stephen, t.	1 22
Johnson, A., t.	2 44
Kelley, E. L., Bishop.	678 65
MacPherson, Hy, t.	2 44
Meredith, John E., t.	48 70
Meredith, Ada A., t.	24 35
Munslow, Francis, t.	97
Nicholls, Thomas, t.	2 19
Pinkerton, William, t.	2 07
Pratt, Henry, t.	4 87

Rice, Jessie, t.	73
Richard, Sophie, t.	17 53
Sharp, Henry, t.	5 07
Swann, F. and family, t.	199 67
Taylor, A., t.	5 09
Walton, Elizabeth, o.	2 19
Wilson, Sr. H., t.	5 36
Wilson, Ann, t.	4 14
British, I. M., treasurer	17 84
C. H. Caton, Counselor.	
Anderson, Amy, o.	97
Caton, Charles Hy, o.	2 44
Cooper, Stephen, o.	2 07
Cooper, John, o.	65
Dyche, John, o.	4 01
Ecclestone, George, o.	3 37
Ecclestone, Joseph, o.	24
Fellows, Mary Ann, t.	4 99
Greenwood, George S., o.	3 12
Greenwood, Joseph R., o.	2 80
Hoole, John, t.	8 64
Matthews, John, t.	1 22
Matthews, Edward, Sen., o.	73
Matthews, Edward, Jr., t.	3 05
Matthews, Alice, o.	1 22
Munslow, Walter and sister, t.	4 87
MacPherson, t.	2 44
Stafford Branch, o.	14 14
Tipper, Sr., o.	89
Walton, Charles, o.	1 22
Joseph Dewsnup, Sen., Counselor.	
Armstrong, Wm. and Agnes, t.	16 11
Armstrong, Wm. and Agnes, o.	2 44
Baty, Ann, t.	12 42
Baty, Mary Jane, t.	13 88
Baty, George and Jane, t.	2 44
Baty, George, o.	49
Berry, Jane, t.	1 95
Brian, Bro. and Sr. Thomas, t.	4 87
Clark, Bro. and Sr. James, t.	9 74
Dewsnup, Joseph, Sen., t.	12 18
Foster, Charles H., t.	4 87
Green, Bro. and Sr. John Wm., t.	2 44
Greenwood, Bro. and Sr. Henry, t.	9 74
Grundy, J. S., t.	1 22
Hall, Bro. and Sr. Albert, t.	14 61
Hall, Bro. and Sr. James, o.	4 87
Harper, Joseph, o.	97
Leggott, George W., t.	2 44
Maddock, Bro. and Sr., t.	7 79
Mather, Bro. and Sr. Samuel F., t.	7 31
Nadin, Frank, t.	7 31
Schofield, Bro. and Sr. G. W., Jr., t.	1 28
Schofield, Bro. and Sr. James, t.	7 24
Schofield, Bro. and Sr. John, Sen., t.	34 09
Smith, John, t.	2 44
Smith, Bro. and Sr., Robert Wm., t.	29 22
Spargo, James, t.	4 87
Spargo, James, o.	4 87
S. M. (a sister) t.	21 92
Taylor, Bro. and Sr. John Wm., t.	14 61
Taylor, Bro. and Sr. John Wm., o.	2 44
Taylor, A., o.	2 66
Weate, Bro. and Sr. N. J., t.	7 31
Weate, N. Jr., o.	2 44
Special collections per Sr. J. Baty.	8 52

Byfield, Bro., t.	18
Western Wales, Henry Ellis, Agent.	
Bishop, Lot, o.	24
Cox, Thomas, o.	04
Cox, Wm. P., o.	85
Collins, Jane A., o.	49
Collins, Margaret C., o.	49
Collins, John, o.	60
Collins, David, o.	85
Collins, Lilly A., o.	18
Davies, Evan G., t.	9 74
Davies, William, o.	73
Davies, Amelia, o.	6 09
Davies, Gwilym, o.	3 66
Evans, Silas and wife, t.	9 74
Edwards, Rosetta, o.	12
Edwards, Arthur, o.	24
Edmunds, David, o.	73
Edwards, David, o.	24
Jenkins, John G., o.	24
Morris, Mary Jane, o.	73
Morris, John, o.	5 36
Miles, Evans, o.	73
Lewis, David, o.	49
Phillips, Thomas, o.	2 92
Pontyycates Branch, o.	6 33
Thomas, Wm. L., o.	10
Thomas, Thomas J., o.	10
Thomas, David, o.	2 44
Thomas, Margaret, o.	12
Treharne, Elizabeth, o.	2 31
Treharne, Eleanor, o.	2 19
Williams, Edward, o.	2 07
Eastern Wales, Thomas Gould, Agent.	
Evans, James, t.	3 90
Epton, Walter, t.	97
Gill, Sr. B., o.	61
Green, Benjamin and wife, o.	4 87
Jones, Jane, t.	2 44
Jones, Alfred, t.	1 22
Trapp, Edward J. and wife, t.	4 87
Trapp, Edward J. and wife, o.	1 83
Sheffield, Samuel Platts, Agent.	
Austin, John, t.	2 44
Cousins, Charles, t.	60
Cousins, Frederick, t.	1 22
Gaydon, t.	97
Holmes, George H., t.	1 22
Holmes, John, t.	1 22
Holmes, Simon, t.	7 31
Holmes, Simon, Jr., t.	24
Holmes, Sr. Simon, t.	24 35
Holmes, William, t.	3 65
Naylor, Joseph, o.	1 22
Platts, Samuel, t.	1 22
Rallings, R., t.	13 39
Taylor, t.	24
London.	
Richard Clift, Agent.	
Bradshaw, A. T., t.	97
Clift, Richard, t.	9 75
Clift, Matilda, t.	16
Furness, Frederick, t.	49
Furness, Sr., t.	49
Gerrard, James, o.	1 22
Goullee, Robert W., t.	4 38
Hockoday, John, t.	10 43
Hockoday, Angelina, t.	2 11
Howell, Joseph D., t.	3 41
Kemp, Sarah, o.	49
Kemp, Sarah, t.	1 95
Lawrence, Arthur, t.	24
Lawrence, Arthur, o.	12
Newlen, Mary Ann, o.	24
Newlen, Mary Ann, o.	27
Newlen, James, t.	32 87
Newlen, Florence, t.	22 89
Ramsey, Louisa, o.	24
Ramsey, George, o.	12

Sheldon, Thomas J., t.	61
Sheldon, Eva, t.	2 44
Sheldon, Ella, t.	3 90
Worth, John, t.	2 44
Oblation London Branch	22 79
Leeds.	
William Rudd, Agent.	
Aveyard, Walter, t.	15 34
Booker, Bro. and Sr., t.	5 72
Dalby, Alice, t.	14 61
Firley, George Hy, t.	61
Horton, Samuel, t.	9 55
Howden, Sr., t.	2 44
Kirk, Olive, t.	2 56
Lawton, Jane, t.	19 48
Meadcroft, Bro. and Sr., t.	1 46
Mason, Herbert, t.	4 87
Moir, James, t.	6 70
West, Sr., t.	72
Total	\$1,762 39

Expenditures.

Due Bishop Taylor	
December 31, 1903.	27 83
Auditors.	10 06
Davis, John, e.	19 48
Greenwood, Sr., f.	235 90
Morgan, Sr., f.	204 54
Pierce, F. G., e.	11 45
Poor, a.	7 31
Postage.	10 77
Rushton, Sr., f.	313 87
Rushton, John Wm., e.	52 35
Sheldon, Sr., f.	102 27
Sheldon, J. T., e.	4 87
Thorburn, George W., f.	90 10
Thorburn, George W., e.	9 74
Traveling, e.	8 93
Taylor, Thomas, f.	329 94
Preparing annual report and books.	4 87
Personal expense.	7 31
C. H. Caton, Counselor.	
Error in account 1902, personal expenses.	2 44
Stationery.	1 00
Postage.	3 42
Caton, C. H., e.	8 71
Caton, C. H., e.	7 31
Joseph Dewsnup, Sen., Counselor.	
Poor, a.	24 35
Postage.	2 46
Traveling.	5 62
Exchange.	06
Henry Ellis, Agent.	
Expenses.	3 21
Thomas Gould, Agent.	
Poor, a.	2 44
Postage and orders.	44
Samuel Platts, Agent.	
Traveling.	1 34
Postage.	12
Richard Clift, Agent.	
Poor, a.	12 79
Postage, etc.	71
Total	\$1,578 01
Due church.	184 38

CALIFORNIA.

Central District.

Albert Page, Agent.

Receipts.	
Balance due church	
December 31, 1903.	\$ 67 95
Burgess, C. and wife, t.	9 50
Bates, E. E. and wife, t.	15 00
Blackleach, Hulda, t.	10 00
Burgess, Henry, t.	10 00
Bates, Harley, t.	10 00

Carmichael, Eva, t.....	5 00
Carmichael, J. B., ret f.	50 00
Carmichael, N. and wife,	
t.....	25 00
Carlton, Etta, t.....	12 00
Etzenhouser, Conrad, t.	15 00
Kelley, E. L., Bishop.....	74 53
Hedricks, Sarah Jane, t.	10 10
Hefflon, F. W., t.....	6 25
Hawkins, Mattie L., t.....	3 30
Hawkins, L. C., t.....	10 00
Headrick, Sarah, t.....	14 40
Keeler, Sarah, o.....	2 50
Lawn, M. E., t.....	100 00
Lawn, R. A., o.....	1 50
Morss, Rosanna, t.....	188 36
Post, Sarah A., t.....	5 00
Post, Rose, t.....	2 00
Steele, Nellie, t.....	44 00
Steele, A. M., t.....	10 00
Steele, J. W., t.....	26 85
Smith, Albert, t.....	5 00
Smith, Anna, o.....	1 00
Votaw, A. S. and wife, t	10 00
Willitt, Hattie, t.....	15 50
Weldon, Samuel, t.....	7 20
Walker, J. C. and wife, t	15 00
Total.....	\$781 44
Due agent.....	3 09
Expenditures.	
Carmichael, J. B., f.....	\$100 00
Foss, J. C., f.....	324 53
Kelley, E. L., Bishop.....	345 00
Poor, a.....	5 00
Foss, J. C., e.....	10 00
Total.....	\$784 53
Northern District.	
C. A. Parkin, Bishop.	
Receipts.	
Balance due church De-	
cember 31, 1903.....	\$923 97
Anderson, Lottie M.	
Price.....	500 00
Anthony, J. A.....	10 70
Anthony, M. E.....	855 00
Anderson, Mrs. E.....	5 00
Archer, Mrs. A.....	5 00
Archer, Wm. C.....	20 00
Adamson, N. J.....	20 00
Balchen, G. E.....	41 00
Butterfield, L.....	2 00
Bonham, Susie.....	1 25
Blumb, Bro.....	5 00
Belmont, Hazel.....	5 00
Bush, Dr. Wm. and wife	10 00
Cockerton, J. M. and	
wife.....	10 00
Cockerton, Essie.....	35 00
Cross, Kate.....	1 50
Crocker, Julia A.....	3 00
Cook, William.....	20 00
Cook, Maud R.....	3 00
Chase, E. S. and wife.....	30 00
A sister, (C. C.).....	45 00
Cannon, I. S.....	3 00
Cockerton, G. H.....	6 50
Dawson, Edwin T.....	9 70
Deppen, David.....	4 00
Driver, John.....	22 00
Douglass, W. A. and M.	
L.....	200 00
Darrow, L. M.....	5 00
Dawson, Dorinda.....	90
David, Addie.....	1 00
David, Ethel.....	60
Domonoske, Arthur.....	20 00
Domonoske, Hazel P.....	47 50
Driver, Lettie.....	10 00
Ferris, Joe A.....	10 00
Ferris, Richard.....	3 00
Fulton, Mary F.....	5 00
Frazier, Edna.....	1 00
Fonda, Mark.....	2 00

Gibbs, Nora.....	2 61
Good, Mary R.....	5 00
Gutzman, E. A. H. and	
K. A.....	5 00
Hutchings, L. E.....	10 00
Hawley, Cecil.....	10 00
Hinton, E. B.....	5 00
Henderson, W. R.....	5 00
Julian, Newton B.,	
(refund).....	25 00
Jones, E. P.....	4 00
Knight, Jane, o.....	9 00
Kelley, E. L., Bishop.....	103 25
Keegan, Amelia, o.....	1 00
Kern, Mrs. A.....	2 00
Lund, John A. and wife	55 00
Louistin, Gertie.....	5 00
Lea, J. W. and Eva.....	22 00
Landis, A. L. and wife.....	25 00
Lawn, John A.....	25 00
Lytle, Ira A.....	4 00
Lea, Mabel.....	5 00
Morrison, W. and wife.....	30 00
Milgate, Annie S.....	55 00
Milgate, Charles J.....	29 90
Morrell, May.....	5 00
Morganstern, Susan.....	5 00
McKee, Robbie.....	4 00
McKee, R. Y. and wife.....	12 30
McKee, Retta.....	5 00
McDonald, Ira.....	45
McDaniel, Ann.....	5 00
McGee, Kate.....	3 50
Merkins, August.....	9 40
Offerings, Chico.....	9 95
Oblation, Sacramento.....	39 20
Offering, Mrs. E. Johnson	8 51
Offering, Sr. Smith.....	1 00
Putney, Hattie.....	2 50
Peat, James and wife.....	10 00
Pierson, Mrs. A.....	3 00
Ritter, Viola.....	14 90
Rice, C. W. and Emma.....	100 00
Rasmussen, Peter.....	20 00
Robinson, Samuel B.....	33 65
Rehward, Charles E.....	35 00
Russell, Belle.....	4 50
Steele, Gertrude.....	35 80
Saunders, Minnie F.....	3 00
Saxe, John and wife.....	10 00
Sides, Rosa.....	36 20
Steele, Mrs. A. M.....	10 00
Steele, Nellie.....	6 00
Steele, Bertha.....	1 25
Stivers, Mrs. A. M.....	50 00
Stivers, Letitia.....	10 00
Sweet, R. C.....	10 00
Tupper, Harriet.....	40 00
Taylor and Morrison,	
Srs., Santa Rosa.....	12 25
Tate, Sarah.....	15 00
Williams, Hardin M.....	34 50
Webber, Hannah, ref.....	7 50
Wyatt, Samuel and wife	25 00
Williams, E. R.....	10 00
Willie, T. W.....	50 00
Wight, Sr. J. G.....	2 00
White, Susan M.....	14 00
Wright, Charles H.....	10 00
Weldon, G. E.....	25 00
Worthington, Sr. Wm.....	2 20
Wooley, Sr., Santa Rosa	5 00
Walsh, W. P.....	4 20
White, Mrs. L. P.....	10 30
Total.....	\$4,116 54
Expenditures.	
Bloom, Mrs. W. H., a.....	6 00
Bennett, John, a.....	5 00
Betts, P.M., (insurance)	17 43
Cross, Kate, a.....	15 40
Crumley, Charles E.....	140 00
David, Addie, a.....	5 00
Expense.....	7 41
Poor.....	3 00
Gilbert, J. W., e.....	61 00
Gilbert, J. W., f.....	124 00

Griffiths, Gomer T., e.....	10 00
Haws, Mariah J., f.....	120 00
Julian, Newton B., a.....	75 00
Keeler, E., e.....	45 20
Keeler, E., f.....	217 00
Kelley, E. L., Bishop.....	800 00
Luff, Joseph, e.....	8 00
Monkcom, Charles J., a.	96 00
McDonald, Florence, (60	
cent error last year) a.	61 10
Moore, Mrs., L. A., a.....	69 00
Parker, R. J., f.....	440 00
Scott, Columbus, e.....	77 00
Smith, James, Sen., a.....	5 00
Smith, Mrs. T. W., a.....	30 00
Terry, J. M., f.....	240 00
Terry, J. M., e.....	30 00
Tucker, D. E., e.....	175 00
Stockton church, (tax	
and expense).....	16 10
Total.....	\$2,898 64
Due church.....	1,217 90
Southern District.	
A. Carmichael, Agent.	
Receipts.	
Balance due church	
December 31, 1903.....	\$218 46
Aldridge, Minnie.....	35 50
Aldridge, Nellie.....	65 00
Aldridge, Emily.....	12 50
Adams, Grace.....	2 50
Adams, Fred.....	12 00
Ames, Annie.....	2 00
Ann, James E.....	1 50
Best, Cleora, a.....	6 01
Best, Flora, a.....	8 77
Ballard, Lottie.....	20 00
Backer, Henry F.....	28 00
Bennett, Lucretia.....	15 00
Badham, Hermania.....	5 00
Beamis, Mary.....	50
Burton, Sr. Frank.....	3 00
Bedford, Sidney E.....	25
Bedford, Annie.....	2 00
Bedford, Sr. William A.	3 00
Behnke, Carl.....	15 00
Cave, Wm. L. and wife	10 00
Cooper, R. T. and wife, t	220 00
Cooper, Robert T. and	
wife, f w o.....	46 00
Cooper, Robert T. and	
wife, thank o.....	25 00
Crumley, Ethel.....	16 00
Crumley, Edna May.....	35 00
Crumley, Wm. and wife	50 00
Craw, Mary Ellen.....	5 00
Clark, Geo. W.....	2 00
Cooper, Lelia D.....	1 50
Carpenter, C. E.....	140 00
Crumley, W. Wardlow.....	1 00
Crumley, Edward.....	1 00
Carmichael, A. M.....	2 00
Davidson, Nettie.....	5 00
Damron, A. and wife.....	130 05
Doss, Frank M.....	5 00
Damron, James A.....	3 00
Davidson, Lizzie.....	6 00
Dana, R. R.....	5 00
Hendrickson, Ida.....	1 00
Howland, Dora.....	2 00
Harris, Sr. D. L.....	5 00
Hendrickson, C.....	1 00
Hendrickson, Mark.....	2 00
Hendrickson, Ernest.....	1 00
Hemenway, Maria B.....	13 60
Haxton, J. H. and wife	51 00
Harris, Ella.....	1 50
Harris, Minnie.....	1 50
Fleming, J. J. and wife	36 25
Ferris, Mary Dorcas.....	2 00
Green, Asa M.....	25 50
Hildrith, Ada, o.....	5 00
Inman, John W.....	10 00
Jones, A. E. and wife.....	6 00
Johnson, Armita A., o	1 50

Johnson, Charles E.....	2 00
Johnson, Edwin.....	1 00
Johnson, Margaret.....	4 00
Kaufman, Peter.....	147 00
Kelley, E. L., Bishop.....	420 00
Laomis, L. F.....	100 00
Lindsay, Sarah J.....	6 00
Leippe, Elizabeth.....	20 00
Lytle, Orissa.....	5 00
Los Angeles Sunday-	
school.....	4 38
Miller, James.....	7 00
Mathews, Mahala.....	50
Mills, Addie.....	5 00
Mills, William M.....	10 00
Mills, Roy.....	3 58
Moore, Mildred.....	4 00
Milam, Ruth.....	4 00
Mite Society, Newport	
Branch.....	10 00
Nelson, Frederick F.....	6 00
Orr, Avis S.....	5 50
Paulson, Nils.....	49 50
Pankey, Margaret.....	25 00
A sister.....	11 00
Penfold, Stephen.....	39 50
Pankey, Henry S.....	50 00
Powell, H. C.....	5 00
Rounds, Alva.....	5 00
A sister.....	39 00
Rowan, Elizabeth.....	15 00
Rupert, Joseph.....	1 50
Rohrer, Esther.....	50
Rogers, Wm. H.....	7 50
Rent for land.....	37 50
A sister.....	183 35
Strossacker, Pauline.....	1 00
Schade, Frederica.....	1 25
Smith, John T.....	10 00
Salter, Chas. M. and wife	30 00
Sparks, George W.....	50 00
Schade, William.....	65 00
Swall, Eva.....	9 75
Smith, Christine.....	10 00
Shipp, Harriet.....	9 00
Slotterbeck, Katie and	
Harry.....	4 00
Slotterbeck, Hazel J.....	25
A brother.....	25 00
Thornton, Hugh.....	12 00
Trefren, Hannah.....	1 00
Van Fleet, Mrs. Nelson.....	10 00
Wyman, George M.....	12 00
Wixom, George H.....	20 00
Weatherbee, William O.....	12 50
Williams, Mrs. T. J.....	3 00
Welts, R. E. and wife.....	4 00
Welts, Mrs. F. E.....	2 00
Wixom, Bertha.....	5 00
Woods, Sr. Moses.....	50
Wise, Harriet.....	6 00
Westfall, Catherine.....	20 75
Wixom, Williard.....	1 00
Total.....	\$2,889 70
Expenditures.	
Auditor, General church	10 30
Agent's expenses.....	7 39
Bean, Mary, a.....	20 95
Betts, Peter M., acct.	260 00
Crane, Samuel L., a.....	60 00
Carmichael, A., f.....	450 00
Carmichael, A., e.....	101 96
Clapp, Joseph C., f.....	276 00
Crumley, Charles E., e.	43 50
Clapp, Joseph, C., e.....	23 00
Crumley, C. E., f.....	280 00
Gibson, William, f.....	153 00
Gibson, William, e.....	78 00
Harris, D. L., f.....	300 00
Holt, Nellie, f.....	204 00
Jones, Alonzo E. and	
wife, f.....	120 00
Kelley, E. L., Bishop.....	1 40
McQuig, Mary J., acct.	135 00
Luff, Joseph, e.....	10 00
Taxes.....	7 97

Williams, Thos. W., f. 123 00
 Williams, Thos. W., e. 20 00
 Total.....\$2,690 97
 Due church..... 198 73

COLORADO.

Colorado District.

C. E. Everett, Agent.

Receipts.

Balance due church December 31, 1903.....\$497 55
 Ackelson, Bro. and Sr.

William..... 25 00
 Atkinson, Myrtle Belle. 4 00
 Bozarth, Jennie..... 16 50
 Boyd, Mary A..... 6 00
 Bacon, Charity, L..... 10 00
 Bullard, Mary E..... 32 70
 Brannon, Ella..... 5 00
 Bellrose, Bro. and Sr.
 David H..... 100 00
 Barbier, Sarah Jane..... 10 00
 Beebe, Mary..... 35
 Crawford, R. Edwin..... 5 00
 Curtis, Bro. and Sr.
 Jake D..... 18 25
 Duncow, Wm. C..... 10 00
 Davis, Sarah A..... 1 00
 Decker, Isa Dora..... 3 00
 Disert, Bro. and Sr.
 C. E., o..... 5 00
 Edwards, Ralph..... 95
 Eye, Mona E..... 2 40
 Edwards, Bro. and Sr.
 I. C..... 22 53
 Fishburn, Louisa..... 5 00
 Farrar, Henry L..... 10 00
 Hopper, F. M. and Sr.
 Ida M..... 70
 Hanson, Alma B..... 20 00
 Jamison, Sr. M. E..... 7 00
 LaLonde, J. E..... 2 50
 Kemp, Frances M..... 4 00
 Kennedy, Margaret..... 24 60
 Korf, Bro. and Sr. L., o 20 00
 Korf, Bro. and Sr. L., t. 155 00
 Morgan, J. W..... 40
 Meade, Mary J..... 10 00
 Mohr, Peter..... 7 40
 Miller, William A..... 4 20
 McConley, Bro. and Sr.
 George E., Sen..... 20 00
 McConley, Myron E..... 10 00
 McWilliams, Sarah E..... 50 00
 McDonald, Flora..... 2 50
 Neef, Carrie..... 4 00
 Oliver, John F..... 15 05
 Petre, J. F..... 55 00
 Petre, E. E..... 74 00
 Powers, Eva W..... 3 00
 Petre, M..... 10 00
 Powers, Josephine C..... 63 10
 Petre, Joseph..... 10
 Ray, Mary J..... 10 00
 Schall, Ina A..... 2 30
 Sachse, Mary G., o..... 2 50
 Seli, Krocket..... 2 00
 Tabor, A. E. and N. A. 50 00
 Tabor, Harold A., o..... 50
 Weinheimer, Mrs. Susie 5 00
 Weller, Bro. and Sr. W. J. 30 00
 Weller, W. H. and E. U. 8 75
 Willis, Bro. and Sr. C. E. 9 15
 Wagner, Michael J., o..... 1 00
 Kelley, E. L., Bishop... 22 75
 Tabor, Ellen E..... 90
 Total.....\$1,497 63

Expenditures.

Curtis, J. Frank, e.....\$ 13 90
 Curtis, J. Frank, f.....384 00
 Expense agent..... 1 68
 Kemp, James, e..... 5 00
 Kemp, James, f.....180 00
 Morgan, J. W., f..... 495 00

Morgan, J. W., e..... 63 00
 Poor, acct..... 14 50
 Property account (Sr. Graham property)..... 13 75
 Roush, J. B., f.....100 00
 Willey, C. L., e..... 10 00
 Kelley, E. L., Bishop... 160 00
 Interest..... 6 00
 Total.....\$1,446 83
 Due church..... 50 80

FLORIDA.

Florida District.

S. D. Allen, Agent.

Receipts.

West, W. A.....\$ 20 00
 Calhoun, J. P..... 2 00
 Hawkins, Wm. Moroni. 2 00
 Total.....\$24 00

Expenditures.

Smith, W. R.....\$ 20 00
 Smith, W. R..... 2 00
 Parker, Mrs. S. E., a..... 2 00
 Total.....\$24 00

IDAHO.

Idaho District.

Elias E. Richards, Agent.

Receipts.

Richards, Edmond T.....\$ 10 00
 Sellers, Almedia..... 10
 Sellers, Adaline..... 10
 Lynch, Alice..... 1 10
 Gilmore, H. B..... 164 45
 Albertson, Charles..... 51 00
 Headland, James..... 2 00
 John, William L..... 10 00
 Total.....\$238 75

Expenditures.

Pender, Will S., f.....\$209 15
 Vanderwood, John E., e 5 00
 Richards, Elias E., e... 1 10
 Total.....\$215 25
 Due church..... 23 50

Northern District.

James Jennings, Agent.

Receipts.

Balance due church December 31, 1903.. \$127 85
 Crowshaw and wife, t. 18 00
 Drake, Addie, t..... 5 00
 Drake, R. A., t..... 23 00
 Farnsworth, Joseph and wife, t..... 50 00
 Headlund, John, t..... 5 00
 Jennings, James and wife, t..... 105 00
 Total.....\$333 85

Expenditures.

Bennett, Josephine, a.....\$ 10 00
 Condit, J. H., e..... 10 00
 Condit, J. H., f..... 20 00
 Condit, S. D., f..... 5 00
 Kelley, E. L., Bishop... 100 00
 Pender, W. S., f..... 29 85
 Vanderwood, John E., e. 3 00
 Total.....\$177 85
 Due church..... 156 00

ILLINOIS.

Central District.

Luther Simpson, Agent.

Receipts.

Balance due church December 31, 1903.....\$ 70 33
 Avery, Cora..... 1 00
 Abbott, Laura..... 4 00

Bartlett, S. J..... 17 00
 Curry, W. J..... 11 50
 Curry, Alice..... 2 50
 Curry, M. T..... 1 00
 Ettinger, J. G..... 10 00
 Ferry, Alfred..... 10 00
 Hartsell, George L..... 10 00
 Izatt, Jimema..... 2 75
 Johnston, Joseph L..... 1 50
 Johnston, Clarke..... 2 00
 Jones, William..... 46 00
 Jones, David..... 9 00
 Jones, Thomas..... 65 50
 Jones, Abram..... 15 00
 Jones, Albert..... 60
 Lanning..... 50
 Lilly, Thomas..... 2 00
 Lilly, Maggie..... 3 50
 Langdon, Charles..... 15 00
 Luffkins, Susie..... 4 50
 Miller, Eve..... 1 00
 Oblations, District..... 9 72
 Oblations, Beardstown Branch..... 6 85
 Oblations, Pana Branch 11 11
 Oblations, Taylorville Branch..... 51 75
 Reynolds, Fred..... 4 00
 Reynolds, Ed..... 7 50
 Seeger, Maggie..... 2 00
 Seeger, Henry..... 5 50
 Simpson, Luther..... 5 00
 Smith, Sadie J..... 7 70
 Stonger, Eddie..... 5 00
 Stonger, Sarah..... 3 00
 Stonger, Philip..... 3 50
 Vale, Mose..... 2 00
 Waltenbaugh, Jacob..... 12 00
 Total.....\$442 81

Expenditures.

Walters, R. T., f.....\$240 00
 Mannerling, W. H., e... 11 00
 Hilliard, G. H., e..... 20 00
 Barrows, Frank, a..... 7 50
 Wildermuth, J. E., e... 5 00
 Recording and making out deed..... 2 00
 Postage..... 84
 Total.....\$286 34
 Due church..... 156 47

Expenditures.

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 Mannerling, W. H., e... 11 00
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 Recording and making out deed..... 2 00
 Postage..... 84
 Total.....\$286 34
 Due church..... 156 47

Johnson, Clara M..... 12 00
 Keck, Rachel A..... 6 50
 Lord, James..... 50 30
 Martin, Bertha..... 6 50
 Martin, Martha..... 3 00
 McIntire, Laura..... 5 00
 McIntire, Henry..... 5 00
 Markwick, George..... 3 00
 Norris, John and wife. 21 34
 Norris, Henry and wife. 10 00
 Norris, William..... 29 20
 Needham, Alfred..... 5 80
 Pine, Edward and wife. 30 00
 Richards, Wm. and wife 6 00
 Richards, Myrtle..... 5 00
 Rhoades, Josiah E..... 5 00
 Sade, Oral E. and wife. 5 00
 Suman, Louise B..... 8 00
 Sherman, Sr. Ransom.. 1 00
 Sweeney, Lizzie..... 13 95
 Sharp, Eliza..... 8 00
 Williams, John and wife 25 00
 Willets, William..... 5 50
 Total.....\$1,189 01

Expenditures.

Bailey, O. H., e.....\$ 7 00
 Bailey, O. H., f..... 328 25
 Berve, Amos, f..... 170 00
 Berve, Amos, e..... 28 00
 Franklin, Mary, a..... 12 25
 Hilliard, George H., e... 25 00
 Kelley, E. L., Bishop... 100 00
 Moler, H. E., f..... 245 00
 Russell, F. A., f..... 161 00
 Bank drafts..... 1 40
 Postage..... 52
 Support of missionary in Kewanee three months..... 15 00
 Total.....\$1,093 42
 Due church..... 45 59

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 Bank drafts..... 1 40
 Postage..... 52
 Support of missionary in Kewanee three months..... 15 00
 Total.....\$1,093 42
 Due church..... 45 59

Hayer, Ellen	4 00
Hayer, Elias	10 00
Hougas, Thomas	100 62
Israelson, Aaron	9 00
Johnson, Grace	56 00
Johnson, Charles	25 00
Johnson, Ellen	35 00
Kier, Bro. and Sr. J.	56 00
Kier, Bro. and Sr. H.	11 00
Knutson, Knute	10 00
Kahler, Sr. Lloyd	10 00
Kent, Sr. Mary	1 00
Lang, Lloyd	10 00
Lindsey, Lena	5 00
Meisenhelder, Velura	60
Maranville, M.	1 00
Morton, Sr. M.	10 00
Midgorden, Bro. and Sr. J.	10 00
Miller, Sr. Amos	3 00
McGahan, Wellington	10 00
Newton, Jane	2 00
Newton, O. W.	5 00
Olsen, Cora	18 00
Oliver, Bro. and Sr. J. J.	10 00
Peterson, Frank W.	1 00
Page, J. C. and wife	4 20
Patridge, Mary	15 00
Pope, Bro. and Sr. A.	15 00
Penny, Richard	1 00
Passman, Henry	7 75
Rathbun, Jeannette	20 00
Rogers, L. D.	100 00
Rogers, Sr. Philip	5 00
Rogers, S. M.	65 00
Richter, Hannah	5 00
Richter, Marie	5 00
Smith, Nancy	6 70
Selle, Sadie B.	3 00
Sanderson, Walter	5 00
Sanderson, C.	4 00
Ladies' Aid Society, Dekalb	1 86
Sherman, Bro. and Sr. Clare	40 00
France, Bro. and Sr. A. K.	9 00
Fulks, J. E.	5 00
Kilgore, Sr. R.	45 00
Sherman, A. F.	1 00
Strange, E. C.	6 00
Scheidecker, Sarah	19 00
Scheidecker, Sr. George	10 00
Ewing, L. O. and family	15 00
Teal, Nathan	20 00
Vandran, Kate	5 00
Warlick, Maggie O.	2 00
Wainwright, Clarence	1 00
Wainwright, Bro. and Sr. William	10 00
Schuty, Sr. Susie, o.	5 00
Wilcox, A. R., o.	50
Williamson, W. E.	100 00
Wright, Fred and wife	12 50
Wilsey, J. W.	10 00
Walroth, W. H. and family	63 20
Vickery, Geo. and wife	18 00
Warleck, Sr. George O	2 50
Williams, Grace	5 00
Total	\$1,683 57
Expenditures.	
Cooper, F. M., f.	\$250 00
Bond, M. H., f.	240 00
Pitt, F. G., f.	80 00
Davis, E. A., f.	87 00
Wildermuth, E. M., f.	204 00
Lake, J. H., f.	184 00
Burr, C. H., f.	136 00
Bond, M. H., e.	180 00
Bond, M. H., e.	30 00
Cooper, F. M., e.	15 00
Wildermuth, Jerome, e.	15 00
Wildermuth, Eli, e.	10 00
Postage and drafts	7 07
Total	\$1,433 07
Due church	245 50

Southern District.	
F. M. Slover, Agent.	
Receipts.	
Due church December	
81, 1903	\$15 35
Burroughs, Arthur H., t	10 00
Burroughs, Lester and wife	5 00
Brashear, Annie, t.	2 00
Brown, Martin R. and wife, t.	5 00
Bensing, John A., t.	5 00
Carter, Neva, t.	1 00
Davis, Matthew and wife, t.	1 05
Dillon, Laura, t.	5 00
Griggs, Judson, t.	5 00
Gauger, Sr. J. R., t.	2 00
Gersbacher, William, t.	50 00
Hoover, Samuel and wife, t.	16 00
Hart, Jeremiah D., t.	10 00
Henson, W. W., t.	10 00
Johnson, Andrew H., t.	25 00
Kurtz, Joseph, t.	50 00
Lowry, Columbus, t.	1 00
Rimley, Joseph, t.	5 00
Slover, James W., t.	10 00
Spurlock, Charles J., t.	25
Tate, Florida, t.	1 00
Upton, Josephine, t.	50
Total	\$235 15
Expenditures.	
Slover, F. M., f.	\$140 00
Johnson, Bettie, a.	52 00
Sawley, F. L., e.	33 00
Spurlock, C. J., e.	3 00
Kelley, E. L., Bishop	7 15
Total	\$235 15

Southern District.	
F. M. Davis, Agent.	
Receipts.	
Spurlock, C. J.	\$ 25
Galasy, Philip and wife	12 50
Heflin, Martha Jane	50
Brown, Lewis	20 00
Gersbacher, Mary	5 00
Carter, Neva B.	1 00
Ellis, James	3 00
Lowry, Columbus	7 50
Hazlip, Mary	2 00
Webb, Elizabeth	25
Lounias, Eliza Jane	1 00
Ulmer, Melvina	12 00
Burklow, N. J. and wife	5 00
Cantrell, Bethel C.	9 97
Hoover, Samuel	25 00
Hoover, Nar	2 00
Hoover, Nettie	2 00
Dillon, Carrol M.	2 00
Clements, Wm. and wife	50 00
Remley, Joseph	5 00
Ellis, Henry F. and wife	2 00
Bass, John M.	50
Faulkner, J. T.	5 00
Total	\$173 47
Expenditures.	
Paxton, J. W., f.	48 00
Sawley, F. L., e.	6 00
Higdon, Amos T., e.	15 00
Johnson, Bettie, a.	5 00
Total	\$ 74 00
Due church	99 47

INDIANA.	
Southern District.	
J. J. Boswell, Agent.	
Receipts.	
Due church December	
81, 1903.	\$ 46 11

Kelley, E. L., Bishop	138 00
Austin, Lizzie	5 00
Ash, Lizzie	1 00
Burton, Rosalie and fam	2 63
Baker, Emily	50
Barnes, Irvin	1 00
Boswell, Rhoda and J. J.	14 40
Cummings, J. and wife.	4 15
Cummings, Elizabeth	25
Connor, Joseph	50
Chamberlin, Cordia	1 00
Cox, Jack	1 00
Chappelow, Charlotte	-1 50
Carmichael, Sr. and daughter	2 00
Davis, John	41 76
Davis, Rose	17 40
Eyres, Robert	2 65
Ford, Jacob, o.	5 00
Ford, Jacob and wife, t.	5 00
Flinn, P. A. and wife	1 70
Fewell, Lizzie	1 00
Gruver, Charlotte	14 27
Gruver, Mollie	13 40
Glenn, Mollie	5 30
Glenn, Houston	10 00
Glenn, Joseph and wife.	6 40
Hall, Jennie	10 00
Hall, Uriah and wife	1 40
Harbstreet, William	6 25
Harbstreet, Emma J.	5 10
Hostatler, Lydia	3 00
Huff, Henry and wife.	21 30
Jenkins, Lydia	60
Jenkins, David	3 00
Jenkins, George	4 00
Jolley, P. S. and wife.	5 65
Jobe, Mary	25
Jobe, Clarinda	20
Kepley, Irma	50
Kepley, Irene	85
Kepley, W. W. and wife	30
Knowland, Orabelle	25
Knowland, E. W.	25
Knowland, Bulah	12
MacKinnie, James and wife	25 00
Maymon, Pearl	40
McPeck, Theophilus and wife	40
Mathews, John H. and wife	1 00
Martin, Edward	1 00
McCullough, Bessie	4 10
McCullough, Estella	25
Persinger, Cornelius and wife	25 27
Robinson, Redman	25
Rudicil, E. C. and wife.	8 00
Rayle, Solomon	2 00
Rector, John and wife.	1 00
Scott, Forest A.	20
Scott, M. R. and wife.	5 75
Sappenfield, Stella	1 00
Sappenfield, Ida	1 00
Sappenfield, Charles and wife	3 00
Slaughterback, Nancy J.	25
Slaughterback, Eli	30
Swallers, Lucy	2 50
Taylor, Richd. and family	5 50
Weatherholt, James and wife	1 50
Wearner, Fern	20
Wynn, James M. and wife	2 00
Zahnd, Christ and wife	1 20
Zahnd, John	60
Total	\$499 61

Expenditures.	
Avery, George, e.	\$ 5 00
Boswell, J. J., e.	33 86
Baggerly, Isaac P., e.	45
Eyres, Robert, e.	04
Harpe, C. E., e.	48 25
Jenkins, George, e.	15 04
Marshall, W. C., e.	9 20

Scott, M. R., Jr., e	38 85
Sappenfield, James P., e	35
Vardaman, Edward, e.	10 00
Wight, J. W., e.	3 00
Flinn, P. A., f.	51 23
Jenkins, George, f.	140 07
Marshall, W. C., f.	42 50
Scott, M. R., Jr., f.	82 00
Vardaman, Lizzie, a.	6 00
Total	\$485 84
Due church	13 77

IOWA.		
Des Moines District.		
Wardeil Christy, Agent.		
Receipts.		
Nirk, W. C., former agent		\$125 50
Boatwright, V	50	
Boatwright, Robert	7 00	
Bare, Robert and wife.	50 00	
Boatwright, J.	6 05	
Buckley, Joseph	10 00	
Clark, E. J. and wife.	19 00	
Chandler, Hattie M.	5 80	
Christy, Lenor	1 74	
Cook, M. H. and wife.	19 40	
Earhart, W. C. and wife	2 54	
Earhart, W. C. and wife c.	6 89	
Farr, Etta E.	5 00	
Griffin, Pearl B.	2 00	
Griffin, W. and wife.	50 00	
Hand, Charles E.	37 00	
Hall, John and wife.	20 00	
Hand, William	5 00	
Hughes, Mattie	9 50	
Hall, Earl F. and wife.	135 00	
Hughes, Thomas J.	10 00	
Hess, C. D. and wife.	50 00	
Hidy, John C. and wife.	10 00	
Hidy, W. C. and wife.	16 00	
Hayer, C. F. and wife.	100 00	
Hayer, Florence	50	
Johnson, Chas. and wife	7 50	
Kennells, Mary	4 00	
Lewis, R. and wife.	27 00	
Laughlin, G. G. and wife	25 00	
Laughlin, J. E. and wife	25 00	
Lentz, Sr. Chas. E.	1 00	
Merrill, Ezra	18 10	
Moser, Fred	10 00	
Mowrey, P. W.	4 00	
Mullins, Sr. W. R.	2 50	
Park, Emma	10 00	
Park, Nancy P.	20 00	
Park, William	5 00	
Peters, C. J. and wife.	4 00	
Rowley, C. and wife.	3 00	
Reams, J. C. and wife.	50 00	
Robinson, T. and wife.	5 00	
Roberts, J. and wife.	55 35	
Richeson, Chas. M.	30 00	
Reams, A. A.	5 00	
Reiste, S. M. and wife	800 00	
Russell, Elsie	2 85	
Sabin, Laura	10 00	
Smith, Rachel	3 00	
Shimel, Sophia	14 30	
Shimel, P. H. and family	150 00	
Sister, A.	2 00	
Thomason, Osmond	115 00	
Thomason, William A.	5 00	
Veach, Martha J.	50	
Wells, Ivie	10 00	
Wells, Nancy	13 25	
Wells, Bell	15 25	
Wells, Albertus	57 00	
Walters, Frank	5 00	
Watson, H. T.	20 00	
Wilkins, Clara H.	50	
A sister	7 75	
Smiley, Samuel and wife	10 00	
Sawyer, Jessie	30	
Total	\$2,257 58	

Expenditures.
 Gilbert, George, pro-
 tested draft.....\$ 15 75
 Cook, Marcus H., f.....200 00
 Christy, Wardell, f.....207 00
 Christy, Wardell, e..... 65 65
 Mintun, J. F., f.....420 00
 Mintun, J. F., e..... 7 00
 McCoy, H. A., f.....43 45
 Peters, C. J., e..... 5 00
 Roth, J. S., e..... 7 00
 Reiste, S. M., e..... 5 00
 Sorensen, S. K., f.....204 00
 Sorensen, S. K., e.....28 33
 Sheldon, N. V., f.....200 00
 Sheldon, N. V., e.....32 00
 Smith, F. A., e..... 5 00
 Stamm, Nicholas, a..... 6 00
 Tinker, John B., a.....25 00
 Rent, hall, Marshalltown
 Mintun and Roberts
 debate..... 7 93
 Kelley, E. L., Bishop...390 00
 Total.....\$1,879 11
 Due church.....378 47

Des Moines District.
 W. C. Nirk, Agent.
Receipts.
 Boatwright, V. and wife. 20 00
 Freels, Ancil..... 10 00
 Davis, Mary..... 10 50
 Russell, S. A..... 10 00
 Shimmel, Philip and wife. 50 00
 Shimmel, J. W. and wife. 25 00
 Nirk, W. C., o..... 47
 Total.....\$125 97

Expenditures.
 Due agent December 31,
 1903..... 47
 Christy, W., agent.....125 50
 Total.....\$125 97

Eastern District.
 John Heide, Agent.
Receipts.
 Due church December
 31, 1903..... \$ 76 00
 Bowman, Jessie N., t... 12 50
 Bowman, M. M..... 4 50
 Bradley, James..... 20 00
 Ball, Mattie S..... 5 00
 Clow, D. W.....25 00
 Dulin, Lovina, o..... 1 00
 Drake, M. P. and wife, t
 7 00
 Davis, Mae..... 7 00
 Dykes, C. G. and wife... 3 00
 Goodrich, J. A..... 50 00
 Green, O. E..... 50 00
 Green, Reuben..... 9 00
 Heide, A. W., o..... 1 00
 Hosier, John C..... 1 00
 Heide, Eddie L., t.....2 25
 Harring, Minnie..... 2 00
 Heide, John..... 10 00
 Jackson, George..... 40 00
 Kelsall, E. M..... 4 05
 Kelley, E. L., Bishop...204 00
 McRae, John..... 7 00
 Myatt, Louisa..... 5 00
 Monson, August and wife
 McKiernan, James and
 wife..... 6 90
 Palsgrove, D. L.....46 40
 Potter, William N..... 5 00
 Potter, J. F., o..... 1 00
 Riley, C. A., t..... 6 00
 Robinson, Ezra..... 10 00
 Robbins, Mary..... 7 00
 Seward, George W..... 5 00
 Smith, Robert.....23 00
 Shields, Louisa..... 5 00
 Schrunk, T. F., o.....15 00
 Schrunk, Lucy, t..... 40 00

Schrunk, Dora..... 5 00
 Stoll, Mary F.....2 50
 Treple, Milton C..... 5 00
 Voelpel, Ed and wife...15 00
 Weir, John..... 5 00
 Weir, John and wife... 5 00
 Wildermuth, Mrs. J. B. 4 00
 Total.....\$763 10

Expenditures.
 Turner, Warren, f.....200 00
 McKiernan, James, f...160 00
 McKiernan, James, e... 2 00
 Case, Oscar, f.....270 00
 Case, Oscar, e..... 8 35
 Rannie, Edward, f.....105 00
 Hosier, John, a..... 3 00
 Burr, C. H., e..... 6 00
 Smith, Frederick, e..... 4 00
 Heide, John, e..... 4 38
 Total.....\$762 73
 Due church.....37 00

Fremont District.
 William Leeka, Bishop.
Receipts.

Balance due church
 December 31, 1903...\$631 93
 Brown, A. N. and wife. 5 00
 Bonner, Philip.....10 00
 Badham, A. and wife...15 00
 Beckstead, F. and wife.20 00
 Beckstead, Lizzie.....30 00
 Brown, Maud B..... 5 00
 Clark, S. S..... 5 00
 Comstock, J. and wife. 50 00
 Crawford, Mary..... 6 00
 Dungee, F. G..... 5 00
 Dunsdon, J. and wife...15 00
 Ettleman, J. T.....10 00
 Elson, George.....10 00
 Fry, Charles and wife...10 00
 Fessler, Mary P.....55 50
 Green, J. F. and Sarah
 A. Hill.....100 00
 Greenway, R. V..... 1 90
 Good, Frank and wife...10 00
 Hall, Jane N..... 5 00
 Leeka, William.....2,000 00
 Moore, Nettie..... 5 00
 Moore, J. C. and wife...10 00
 Newton, Mary.....29 10
 Pace, Mary E.....10 00
 Ross, Emma..... 5 00
 Ross, Clarissa.....10 00
 Redfield, H. O. and wife125 00
 Redfield, J. F. and wife250 00
 Redfield, Viola..... 3 75
 Roberts, Charles M.... 5 00
 Roberts, Joseph.....10 00
 Skank, Ethel I.....10 00
 Skank, G. F.....26 00
 Wilcox, E. S. and wife.24 50
 Wilcox, Mrs. S. S.....10 00
 Total.....\$3,533 68

Expenditures.
 Scott, Columbus, f.....116 00
 Fry, Charles, f.....241 00
 Scott, S. W. L., f.....315 00
 Lentz, J. B., f.....136 00
 Stubbart, J. M., e..... 3 00
 Turpen, M. M., e.....10 00
 Smith, F. A., e.....10 00
 Kelley, E. L., Bishop...2,000 00
 Total.....\$2,831 00
 Due church.....702 68

Gallands Grove District.
 C. J. Hunt, Bishop.
Receipts.
 Deloit Branch.
 Dobson, Sarah K.....\$ 1 00
 Dobson, T. C., and M...20 00

Dillivan, Sarah A..... 2 00
 Dillivan, Waiter..... 5 00
 Jordan, Jennie..... 5 00
 Jordan, Melissa L..... 50
 Jordan, Vivian..... 5 00
 Jordan, Nora..... 2 00
 Jordon, G. S. and M. E. 5 00
 Johnson, Juliette..... 1 00
 Johnson, Jane..... 5 00
 Miller, Rebecca E.....10 00
 McIntosh, Malinda..... 1 00
 McIntosh, John M..... 1 00
 Newcomb, Mary J.....10 00
 Strong, Catherine S.... 7 55
 Spence, J. T. and T. C. 6 00
 Stevers, Sarah A..... 50
Auburn Branch.
 Ashbaugh, W. S. and C. 20 00
 Howard, Rachel..... 1 50
 Hain, Amelia F.....12 00
 Hain, Philip M. and wife 5 00
 Reynolds, John T..... 7 00
 Reynolds, Eva.....21 80
 Reynolds, Martha J....10 00
 Wallace, Elizabeth.....25 00
 Williamson, J. W. and A. 2 00
Cherokee Branch.

Crippen, A. R. and B.... 5 00
 Hayes, N. H. and C....20 00
 Sheldon, F. M. and A...30 00
 Sheldon, Zenas B..... 1 00
 Sheldon, James O. and
 Martha..... 50 00
 Union Sunday-school...2 25
Lanesboro Branch.
 Duckett, Lora.....11 00
 Duckett, Ellen..... 5 00
 Lewis, Thomas W., Sen. 8 40
 Skinner, Moses B. and
 Celestia..... 5 00
 Salisbury, Herald and
 Pearl.....35 00

Salem Branch.
 Albertus, Mrs. John A. 6 35
 Bullard, J. H. and Edith 10 00
 Bell, Thomas.....12 00
 Hall, David and Emeline250 05
 Hall, Alva and Lulu A.. 45 80
 Hall, Nellie..... 1 50
 Hansen, Frederick and
 Mary.....20 00
 Sweet, George L. and
 Cora.....20 00

Harlan Branch.
 A Sister.....10 00
 Brewster, David.....23 00
 Haskins, Joel..... 2 00
 Hunt, Mary E.....20 00
 McCord, Bradley and
 Mary E.....11 50
 Roberts, Benjamin and
 Mary..... 50
Gallands Grove Branch.
 Baughman, Hezekiah N.
 and Irene.....100 00
 Baughman, Elvin..... 65
 Halcomb, Oliver E. and
 Lizzie E..... 5 00
 Halcomb, Drayton A.
 and Floy..... 5 00
 McCord, William and
 Belle..... 1 00
 Pett, John.....20 00
 Pett, John M. and Ella E. 20 00
 Pett, Howland..... 2 00
 Roundy, Anna..... 1 00
 Roundy, Carrie A..... 1 00
 Roundy, Sophia.....15 00

Mallard Branch.
 Brimm, William A. and
 Nancy.....\$ 5 00
 Barker, Alex and family 5 00
 Carmichael, Chas. L.

and Sarah A..... 18 20
 Ford, Robert..... 5 00
 Ford, Josephine..... 7 00
 Fish, Joseph and Mary. 5 00
 Hartshorn, Catherine..15 00
 Hartshorn, Manley W..25 00
 Smith, Luda..... 4 40
 Truog, John and Cath-
 erine.....20 00
Coalville Branch.
 Dixon, Samuel and Ima 14 00
 Edwards, E. E. and
 Carrie..... 3 00
 Jordison, John.....70 95
 Jordison, Richard and
 Agnes..... 4 00
 Jordison, William, Sen... 5 00
 Jordison, William, Jr... 5 00
 Teasdale, Andrew,
 James, and Elizabeth 30 00

Dow City Branch.
 Butterworth, James L.
 and Edna..... 30 00
 Butterworth, Elsie..... 5 00
 Butterworth, Ora L.... 50
 Butterworth, Raymond. 50
 Bybee, Adelia..... 5 00
 Bell, Sophronia..... 1 00
 Crandall, Nellie..... 2 00
 Field, Almira..... 1 50
 Field, Orilla..... 50
 Field, Ray..... 50
 Galland, Elizabeth..... 7 00
 Halcomb, Chauncy S... 2 00
 Hillebrand, Susan E... 2 00
 Holcomb, Romanus.... 1 00
 Jackson, Alfred and
 Martha.....10 00
 Leise, Isabel E..... 3 50
 Marks, Lillie A..... 6 75
 Merrick, Agnes.....12 00
 Rudd, J. R. and Serelda 27 28
 Rudd, Vinnie..... 1 00
 Rudd, A. H. and May...34 70
 Sheldon, N. V. and Ada S. 25 00
 Stout, Walter E.....13 10
 Wight, Paul P..... 4 20

Scattered Members.
 Ballantyne, Robert and
 Marinda.....25 00
 Edson, Elizabeth B....17 65
 Goreham, Rhoda L.... 3 00
 Reims, George..... 7 00
 Kelley, E. L., Bishop...1,142 06
 Total.....\$2,600 14

Expenditures.
 Due agent December 31,
 1903.....\$321 34
 Butterworth, C. E., f...300 00
 Baker, James M., f....303 00
 Cohrt, Francis E., e... 5 00
 Cohrt, Francis E., f....400 00
 Hunt, Charles J., f....240 00
 Hunt, Charles J., e.... 60 80
 Jones, Thomas F., e... 1 00
 McDowell, Joseph F., e. 2 00
 Rudd, A. H., stationary
 and printing..... 7 00
 Rudd, David M., e... 3 00
 Rudd, David M., f....300 00
 Smith, Frederick A., f.480 00
 Smith, Frederick A., e. 5 00
 Sheldon, Nelson V., f... 80 60
 Wight, Romanan, f.... 92 00
 Total.....\$2,600 14

Lamoni Stake.
 William Anderson, Bishop.
Receipts.
 Due church December
 31, 1903, notes....\$1,449 00
 cash.....523 54
 A brother, t..... 5 00

A brother, o..... 11 00	Cover, Alfred, t..... 5 00	Lewis, Jane, t..... 1 00	Watkins, John, t..... 4 30
A sister, t..... 3 00	Cummings, E. V., t..... 10 00	Lewis, Agnes, t..... 50	Watkins, John J., t..... 10 00
A sister, o..... 55	Dancer, Alice P., o..... 1 00	Linse, Mrs. Clara, t..... 1 00	Watkins, George and wife, t..... 20 00
A sister, o..... 3 00	Danielson, M. J., o..... 1 00	Linse, Jesse, t..... 2 60	Weedmark, John, t..... 2 00
Alden, Sarah L., t..... 5 00	DeLong, Alonzo, note, t. 91 30	Lovell, Nephi, t..... 15 00	Weld, George W., o..... 1 00
Allen, Annie E., t..... 110 00	DeLong, Fred, t..... 6 00	Lovell, Nephi, o..... 1 00	Weld, F. M., o..... 5 00
Allen, Annie E., o..... 5 00	Delong, Blanche, t..... 5 00	Lovell, Mrs. Maria C., t. 1 00	White, D. C. and wife, t. 10 00
Allen, John R., t..... 2 50	Denio, Vina, t..... 3 00	Lovell, Alma E., t..... 75	White, D. C., o..... 5 00
Allen, John R., o..... 1 00	Dillon, Mrs. Ency C., t. 6 00	Lovell, Enos E., t..... 50	White, C. H., o..... 1 00
Anderson, Mrs. Anna C., t. 2 00	Derry, G. H., o..... 5 00	Lovell, John and wife, t. 84 00	Whorlow, Albert, t..... 1 50
Anderson, Mrs. E. P., t. 10 00	Duckworth, Jennie, t..... 1 00	Lovell, John, o..... 2 00	Wilkinson, James N. and wife, t..... 29 34
Anderson, J. A. and wife t. 2 00	Duckworth, Jennie, o. 1 00	Lovell, Willie, t..... 5 00	Wilkinson, James N. and wife, o..... 2 00
Anderson, L. E. and wife t. 2 00	Dunwoody, Sarah, t. 10 00	Lovell, Osa, t..... 5 00	Wilkinson, Wm. and wife, t..... 19 20
Anderson, Wm. and wife 100 00	Early, Susan, t..... 5 50	Luke, John, Sen., t..... 1 00	Wilkinson, Wm. and wife, o..... 2 50
Anderson, William, o..... 10 00	Ellison, Alma, o..... 50	Luke, John, Sen., o..... 2 00	Williams, Joseph T., t. 5 00
Anderson, A. K., o..... 1 00	Evans, John R., t..... 5 00	Mader, Mrs. Mary, t..... 7 50	Williams, Wm. E., t..... 6 00
Anderson, Daniel and wife, t..... 25 00	Evans, D. T., t..... 2 50	Mader, Clara A., t..... 16 00	Williams, Mrs. Ann, t. 10 00
Anderson, Daniel, o..... 5 00	Evans, R. E., t..... 1 00	Malcor, Clement, t..... 19 00	Williams, David J., t. 8 00
Anderson, B. M. and wife, t..... 60 00	Farley, Mrs. Hannah, t. 6 00	Martin, Martha, t..... 9 32	Williams, Thos. R. and wife, t..... 12 00
Anderson, Oscar, o..... 20 00	Fowler, Lewis, o..... 1 00	Mason, Wm. V., o..... 25	Williams, Chas. E. and wife, t..... 8 75
Anderson, Oscar, t..... 360 00	France, Mrs., Thomas, t. 25 00	Mather, W. J., o..... 1 00	Williams, Lester, t..... 1 00
Angell, G. T. and wife, t. 45 41	France, W. A. and wife, t. 25 00	Mathews, W. T., t..... 7 00	Williams, Mrs. J. W., o. 2 80
Atkinson, L. and wife, t. 23 80	France, W. A. and wife, o. 1 50	May, Mary, t..... 2 20	Wiley, Roscoe C., t..... 5 35
Baguley, Mrs. Maggie, t. 10 00	France, Joseph, t..... 20	Mayhew, E. C., Sen., o. 1 00	Wilson, C., o..... 5 00
Baguley, Ruby, t..... 10 00	France, Tommy, t..... 50	Mayhew, E. C., Jr., o. 1 00	Wilson, Wm., t..... 24 00
Baguley, Ruby, o..... 1 00	France, Bessie, t..... 05	Mayor, F. and wife, t.. 36 70	Wilson, J. C. and wife, t. 122 50
Bailey, O. J., t..... 3 50	Fuller, Mrs. Eliza J., t. 75	Midgorden, O. H., o..... 1 00	Wisdom, Belle, t..... 2 12
Bailey, A. M., t..... 9 75	Garver, John F., o..... 1 00	Moray, C. E., note, t.. 530 43	Woods, Martha, t..... 10 00
Bailey, S. V., t..... 6 00	Gaulter, Louis, o..... 2 00	Morgan, John L., o..... 5 00	Young, D. D. and wife, t. 50 00
Bailey, Vaughn, o..... 50	Gilbert, Mrs. H. B., o. 5 00	Morgan, David L. and wife, note, t..... 50 75	Young, D. D. and wife, t. 50 00
Ballou, S. E., o..... 1 00	Giles, Edward, t..... 1 00	Morgan, David L. and wife, t..... 5 00	Young, F. D. and wife, t. 5 00
Bandy, George O., o..... 50	Giles, Edward, o..... 2 00	McHarness, A. D., o. 1 00	Young, Clarence F. and wife, t..... 1 25
Banta, Mary C., t..... 200 00	Gillen, Wilbur, t..... 4 00	McLane, Sarah A., o. 1 00	Young, Martha, o..... 2 00
Batten, Parley and wife, t. 15 75	Gould, L. A. and wife, t. 10 36	McGlochlin, W. O., and wife, t..... 10 00	M. A. Iowa, t..... 15 00
Batten, Parley and wife note, t..... 57 00	Graham, Mrs. Sarah B., t. 3 60	Nichols, J. and wife, t. 80 00	
Batten, Daniel and wife, t. 8 50	Gray, T. C., o..... 1 00	Olsen, Nellie, t..... 3 00	The following non-members subscribed for Mrs. Don C. Smith's house:
Batten, Edmond, o..... 25	Greer, Bertha A., t..... 39 70	Olsen, Austin, o..... 2 00	Allen, George..... 50
Barrows, C. H., o..... 2 00	Grenawalt, W. A., t..... 50 00	Olsen, O. A., o..... 2 00	Bowsher, Biddison and Company..... 1 00
Beach, W. N., t..... 40	Grenawalt, W. A., o..... 2 00	Parker, O. W. and wife, t. 30 90	Briggs, E. D..... 5 00
Bergersen, C. B., o..... 1 00	Gunsolley, J. A., o..... 3 00	Paul, W. B. and wife, t. 9 00	Brown, J. N..... 5 00
Birk, Emma, t..... 1 00	Gunsolley, Harold, t..... 25	Paul, W. B., o..... 1 00	Plect, B. D..... 5 00
Black, F. A., o..... 1 00	Hartchen, Matilda, o. 21 00	Peat, C. J. and wife, t. 4 85	Foreman, George..... 1 00
Blair, George W. and wife, t..... 50 00	Hayer, Lorenzo, o..... 2 00	Peat, C. J., o..... 1 25	Grenawalt & Yost..... 3 00
Blair, F. B. and wife, t. 40 00	Hayer, Oliver and wife, t. 163 50	Pruden, Stella, o..... 1 50	Johnson, G. W..... 1 00
Blair, F. B., o..... 5 00	Hayer, Mrs. Oliver, note, t. 50 00	Rabidou, W. N., t..... 1 81	Lamoni Hardware Co... 5 00
Blair, W. H., o..... 1 00	Hayer, Eli and wife, t. 40 00	Ray, W. N., o..... 1 00	Silver, J. T..... 1 00
Boden, A. W., t..... 11 50	Hayer, Eli, o..... 3 00	Reese, D. T. and wife, t. 40 00	Sprague, Chas., Sen. 1 00
Bootman, C. E. and wife, note, t..... 25 00	Herrick, Catherine, t.. 1 00	Richards, Lucy J., t..... 10 20	Smith, J. R..... 5 00
Bouton, Mrs. S. E., t.. 7 50	Hiatt, Mary, t..... 5 00	Robertson, Mrs. S., o. 1 00	Smith, E. H..... 1 00
Bradfield, Chas. and wife, t..... 8 00	Hill, George and wife, t. 10 00	Sandage, E., t..... 3 00	Teale, H. W..... 1 00
Bradley, J. R., o..... 25	Hitchcock, Catherine, t. 5 00	Savage, Grace, t..... 30 00	Turner, Robert..... 3 00
Brown, George V., o..... 5 00	Hitchcock, F. P. and wife, t..... 100 00	Savage, Grace, o..... 1 00	Walker, D. J..... 2 00
Burk, Chas. E. and wife, t. 2 00	Hopkins, T. and wife, t. 8 00	Scott, John, o..... 1 00	
Burk, Ethel, t..... 50	Hopkins, Hannah, t..... 2 00	Shakespeare, William and wife, t..... 2 50	Miscellaneous.
Butler, Chas., o..... 3 75	Hopkins, W. A. and wife, t..... 100 00	Sheen, Mrs. Harriet, o. 25	Kelley, E. L., Bishop. 989 00
Cackler, Mrs. Catherine, note, t..... 505 50	Hopkins, J. F., o..... 1 00	Shippy, S. E., t..... 5 00	Interest on notes..... 60 52
Cackler, Mrs. Catherine, o..... 50	Hougas, John, t..... 1 00	Shippy, S. S., o..... 50	Collections (Stake con- ferences)..... 33 12
Cackler, Jacob, note, t. 4 10	Hougas, John, o..... 5 00	Simpson, J. A., t..... 10 00	Loan, (part payment).. 6 07
Cackler, Jacob, o..... 50	Jenkins, W. S. and wife, t. 16 50	Smith, Joseph, o..... 5 00	Tract fund..... 72 50
Cackler, Edith, o..... 25	Jervis, John, t..... 19 50	Smith, John and wife, t. 2 00	Total.....\$8,353 63
Cackler, Mary E., o..... 25	Johnson, J. J. and wife, t. 7 00	Smith, John and wife, o. 25 00	Due bishop..... 356 49
Cackler, Eva, o..... 10	Johnson, B. and wife, t. 10 00	Smith, Henry C., t..... 2 75	
Campbell, Duncan, o..... 50	Johnson, Grace Cobb, t. 5 00	Smith, Mrs. Norman, t. 4 00	
Campbell, Margaret, o. 1 00	Johnson, Bertha, t..... 50	Smith, Ruth L., t..... 4 00	
Carpenter, C. I., t..... 2 11	Johnson, Lizzie, t..... 50	Smith, I. A., o..... 5 00	
Carpenter, C. I., o..... 25	Johnson, Nels, t..... 5 00	Snively, J. S., o..... 1 00	
Case, Milnor, t..... 25	Jones, Ann, t..... 1 00	Sprague, F. M., o..... 50	
Cave, Mrs. Lucina M., t. 20	Jones, Ann, o..... 50	Stafford, W. H. and wife, t..... 3 75	
Cave, Jessie, t..... 15 00	Judson, Richard, t..... 4 18	Star of Bethlehem Sun- day-school, benefit poor children..... 43 88	
Carlile, Isaac and wife, t. 156 50	Kelley, W. B., o..... 1 00	Stebbins, H. A., o..... 1 00	
Carlile, Isaac, o..... 5 00	Keown, David, t..... 15 00	Strauss, Jeanette, t. 13 50	
Church, C. F. and wife, t. 130 00	Kephart, W. H., o..... 25	Thomas, John P. and wife, t..... 9 80	
Church, E. C., t..... 5 00	Kosman, Harry, t..... 4 00	Thompson, F. L., o..... 50	
Clum, L. J., o..... 1 00	Krahl, D. J., o..... 2 00	Traxler, Earle, t..... 05	
Clum, R. G., o..... 1 00	Krucker, Mrs. Rebecca, t. 6 00	Turner, Benj. and wife, t. 5 00	
Cobb, Mrs. Alice E., t. 20 00	LaFrance, Joseph, o. 5 00	Tyrell, Mrs. E. H., t.. 2 00	
Cochran, F. E. and wife, t. 25 00	Lambert, J. R., t..... 10 00	Vandel, Sylvia, t..... 10 82	
Cochran, Cora, o..... 1 00	Lambert, Anna E., t.. 2 40		Expenditures.
Cole, Thomas and wife t. 10 00	Lambert, R. J. and wife, t..... 19 00		Anderson, Wm., e.....\$ 40 00
	Lane, J. A. and wife, t. 10 00		
	Lane, William, t..... 4 00		
	Leeper, Helen, o..... 3 00		
	Lester, Martha, t..... 11 00		

Anthony, Mrs. R. J., f.	240 00	Ballantyne, Sr. A. E.	15 50	Peasley, Sylvester J.	30 00	Hansen, Annie, o.	10 00
Baggerly, I. P., f.	140 00	Ballantyne, Myrtle	23 00	Peasley, Mary	1 00	Holders, Chas. T., t.	30 00
Brantwait, E., a.	1 20	Ballantyne, R. A.	20 00	Pitt, Sydney and wife.	185 78	Houghton, Jennie, o.	1 00
Brantwait, Mrs. E., a.	2 12	Ballantyne, Orrin.	5 00	Plumb, O. B. and wife.	10 00	Halliday, Alice, t.	10 00
Campbell, Duncan, f.	276 00	Ballantyne, J. Carl.	5 00	Purcell, Ella	50	Harding, S., t.	17 00
Case, Mrs. J. M., a.	87 30	Ballantyne, Nellie.	1 20	Purcell, J. J.	1 00	Hansen, G. J., t.	50 00
Coiner, John, a.	89 61	Baker, Wilhelmina	6 00	Purcell, Edna	8 00	Hansen, S., t.	7 00
Coiner, Mrs. John, a.	50	Baker, A. A.	10 00	Pratt, John and wife.	5 00	Jensen, Ada, t.	5 00
Evans, John R., f.	204 00	Baker, Foster	2 00	Premo, A. L. and wife.	4 50	Klopping, A., o.	55 00
Garner, Mrs. Mary, a.	71 72	Bartholomew, Mabel.	5 00	Premo, Harold	1 65	Koupal, J. B., t.	40 00
Gillen, Mrs. J. W., f.	68 00	Beecham, James and wife.	9 25	Rillos, Martha	25	Kuykendall, Rachel, t.	5 00
Goodwin, Nelson, a.	21 63	Beecham, Harriet.	5 00	Scott, Sr. M. C.	50	Latham, Bro. and Sr. J., t.	50 00
Harp, John, f.	348 00	Benson, Charles and wife	97 00	Seeley, Frank J.	1 00	Lapworth, Agnes, t.	50 00
Hayer, Eli, f.	276 00	Benson, George L.	10 00	Shearer, G. and wife.	7 00	Lapworth, J. R. and wife, t.	125 00
Irwin, Chas. E., f.	192 00	Benson, John	2 00	Shearer, John and wife.	10 00	Larson, Bro. and Sr.	
Jamison, George, a.	97	Benson, Benj. F. and wife.	20 00	Silsby, Amy J.	8 50	C. C., t.	30 00
Kephart, W. H., f.	348 00	Binnall, Annie	1 00	Smith, A. J. and wife.	90 00	Liles, H. M., o.	2 00
Lambert, J. R., f.	204 00	Binnall, Margaret	2 00	Smith, Callie	5 00	Liles, Sr. F. A., o.	1 00
Lambert, J. R., e.	45 00	Bowers, John and wife.	3 85	Stockwell, Lizzie	50	Larson, Minnie, t.	2 50
Landon, Mrs. Clara, a.	2 15	Butler, Ann	28 00	Strand, T. O. and wife.	50 00	Larson, Lena, t.	5 00
Leach, Mrs. L. A., a.	2 87	Case, W. F.	1 00	Stuart, Annie	2 00	Mackland, Bro. and Sr. J., t.	40 00
Mason, Mrs. E. S., a.	7 35	Case, F.	1 00	Swain, H. D. and wife.	10 00	Mackland, Nettie, t.	10 00
Moffett, Mrs. J. J., a.	8 00	Chambers, Magnus F.	20 00	Thompson, Rena	1 00	McIntosh, Emma, t.	2 00
Page, E. L., a.	96 77	Christy, Sr. M. A.	5 30	Van Eaton, Pearl	2 00	Nelson, C. C., t.	5 00
Pyle, Mrs. C. A., a.	13 00	Clark, Sherman and wife	2 00	Vredenburg, C. and wife.	4 15	Pratt, J. A., t.	5 00
Rodger, Mrs. M., f.	120 00	Cooper, Racilla	5 00	Wight, James	8 00	Parrish, Bro. and Sr. D., t.	10 00
Rodger, Mrs. M., a.	17 54	Cox, Adeline	30	Williams, Lillie A.	20 00	Rasmussen, Christina, t.	4 50
Shippy, John, a.	85 61	Curie, J. A. and wife.	5 00	Wood, L. G. and wife.	3 00	Rasmussen, Anna, t.	5 00
Smith, John, f.	204 00	Davis, William and wife	3 00	Worsencroft, Priscilla	5 60	Rasmussen, Mads and wife, t.	180 00
Smith, Don C., a.	13 55	Derry, Geo. N. and wife	2 00	Worsencroft, Martha	9 00	Rasmussen, Alice, t.	1 00
Smith, Mrs. Don C., a.	66 23	Derry, Charles and wife	3 00	Worsencroft, T. J. and wife	15 50	Rutter, Ann, o.	10 00
Smith, Mrs. Don C., for house	259 79	Donaldson, Bertha	12 00	Yeager, Mary E.	2 00	Scott, Carrie, t.	17 60
Stafford, Mrs. J. J., a.	57 72	Dungan, I. M.	4 25	Total	<u>\$2,060 06</u>	Stewart, L. M., t.	9 05
Stafford, J. J., a.	40 80	Durkee, Sadie	4 00	Expenditures.		Terry, Esther, t.	3 90
Star of Bethlehem Sunday-school benefit of poor children, a.	39 50	Fallon, W. B. and wife.	25 00	Baker, Wilhelmina, f.	\$ 60 00	White, Clara N., t.	1 50
Stead, J. D., f.	276 00	Faris, Paul and wife.	10 00	Baker, J. M., e.	75 87	Wight, Paul, t.	4 00
Stubbart, J. M., f.	492 00	Fessler, Mary R.	2 00	Bishop's agent, postage, supplies, exchange, etc.	16 87	Whitmore, Christina, t.	6 00
Taylor, Mrs. Isabella, a.	31 79	Fry, James R. and wife	60 00	Chambers, D. R., f.	240 00	Wood, Amanda, t.	5 60
Thomas, O. B., f.	420 00	Gamet, H. S. and wife.	10 00	Chambers, D. R., e.	7 50	Wood, Cada, t.	7 50
White, D. C., f.	295 00	Gatrost, Michael and W.	5 00	Cowleshaw, Lizzie, a.	71 76	Woodworth, Carrie, t.	5 00
White, Mrs. S. W., a.	50	Gatrost, Roy	1 00	Daley, Emma, a.	48 00	Kelley, E. L., Bishop	148 00
Wight, J. W., f.	488 00	Gatrost, Isaac	1 00	Derry, Charles, f.	253 00	Total	<u>\$1,646 22</u>
Willey, C. E., f.	276 00	Hansen, Fred and wife	25 00	Downs, Colby, a.	14 00	Expenditures.	
Woolsey children, a.	14 76	Harrington, Sadye	3 25	Humberger, Sr., a.	5 00	Due agent December 31, 1903.	\$ 27 14
Miscellaneous.		Harper, Eliza J.	5 00	Kelley, Bishop E. L.	190 00	Blair, E. and wife, a.	35 00
Kelley, E. L., Bishop.	250 30	Heistand, G.	5 00	McDowell, J. F., f.	276 00	Butler, S. and wife, a.	40 00
Interest, (on notes and overdrafts)	14 61	Hodges, Jennie	6 00	McDowell, J. F., e.	22 00	Baker, J. H., f.	204 00
Lamoni Stake expense; C. I. Carpenter, work on stake record	21 15	Hoffman, A. C. and wife	50 00	Shupe, Sr. E. M., a.	41 00	Boren, A. B. and wife, a.	25 00
Loan returned	100 00	Hoffman, Arley and wife	36 50	Smith, W. A., f.	300 00	Baker, J. H., e.	12 00
Loan	12 00	Horr, M. A.	2 00	Tidd, M. and family, a.	140 00	Caffall, James, f.	204 00
Stamps	3 00	Houghton, Edward and wife	2 00	Winegar, Anna, a.	64 00	Kelley, E. L., Bishop	415 00
Paper and note-book	20	Howard, George W.	6 50	Total	<u>\$1,775 00</u>	Jacobson, Mary, a.	5 00
Bookkeeper	180 00	Hughes, Lena	3 40	Due church	285 06	Madson, M., a.	4 00
Notes	2,144 08	Hupp, Frank L.	25 00	Pottawatamie District.		McDowell, J. F., e.	4 70
Total	<u>\$8,710 12</u>	Jennings, David	1 00	J. P. Carlile, Agent.		Turpen, M. M., f.	420 00
Summary.		Jensen, Mark and wife	5 00	Receipts.		Turpen, M. M., e.	30 07
Elders' families	\$4,867 00	Johnson, Ann	51 50	Anderson, Bro. and Sr. P. T., t.	\$ 91 00	Scott, C., e.	50 50
Elders' personal expense	85 00	Johnson, J. C. and wife	12 00	Altpop, Thomas, t.	2 00	Scott, S. W. L., e.	33 50
Aid to poor	772 99	Kelley, E. L., Bishop	10 00	Allison, Sr. E. A., t.	6 25	Smith, F. A., e.	33 25
Aid, Mrs. Don C.		Kennedy, C. S. and wife	18 00	Bardsley, Betsy, t.	30 00	Total	<u>\$1,543 16</u>
Smith, house	259 79	Kibler, S. B. and wife.	220 00	Beebe, Sr. C. A., o.	2 50	Due church	103 66
Miscellaneous	581 26	Lamb, Charles W.	12 35	Boyd, Bro. and Sr. J. N., t.	9 00	IOWA AND ILLINOIS.	
Notes on hand	2,144 08	Lane, J. W. and wife.	10 00	Christensen, Bro. and Sr. J. P., t.	60 00	Nauvoo District.	
Total	<u>\$8,710 12</u>	Larson, Matilda	2 00	Carlile, Bro. and Sr.		George P. Lambert, Bishop.	
Little Sioux District.		Larson, Lillie	5 00	Joshua, t.	150 00	Receipts.	
A. M. Fyrando, Agent.		Lee, Mary	1 00	Currie, Rachel, t.	9 00	Balance due church December 31, 1903.	\$348 29
Receipts.		Lytte, Iven	2 50	Campbell, Bro. and Sr.		Brown, E. and Mary, t.	2 00
Due church December 31, 1903.	\$ 91 16	Mann, Sr. Lou.	12 30	J. N., t.	115 00	Cameron, George, t.	1 60
Adams, A. H. and wife.	65 22	Maule, Donald and wife	20 00	Campbell, Sr. J. N., t.	3 00	Doudle, Electa A., t.	1 00
Aid society, Magnolia Sisters	4 10	Martin, Lulu M.	1 00	Dempsey, A. E., o.	2 00	Furrow, Mary, t.	1 00
Amundson, Ole and wife	25 00	Martin, Sr. E. M.	1 00	Elswick, Bro. and Sr.		Gibson, Annie, o.	4 00
Asquith, Alice	9 05	Martin, C. and Nellie.	16 00	M. F., t.	77 42	Head, J. T. and wife, t.	25 00
A brother	34 90	Mayo, May	6 00	Elswick, Edna, t.	17 50	Hoverson, Andrew E., t.	2 95
Ballantyne, George A. and wife.	200 00	Mefford, Minnie	50	Evans, Bro. and Sr. John, t.	10 50	Hoverson, Elsie, t.	4 50
		Mefford, Mary R.	13 50	Foot, S. C., t.	40 00	Johnson, Frederick, t.	20 00
		Mefford, W. G. and wife	20 00	Flowers, Jane, o.	50	Jarvis, Harry E., t.	52 50
		Mefford, Fred and wife.	1 50	Frederickson, Bro. and Sr. P. W., t.	35 00	Kaestner, William P., t.	7 00
		Mefford, Lillian	25	Hansen, Bro. and Sr. J. A., t.	10 00	Kaestner, Henry, Sen., t.	50 00
		Meggors, G. and wife.	41 50				
		Merchant, J. W. and wife	5 00				
		Merchant, Grace L.	4 00				
		McDonald, S. H.	1 00				
		Osler, Minnie	10 00				
		Parish, John and wife.	2 00				

Kaestner, Joseph, t.	25 00	Kelley, E. L., Bishop	25 00	Madden, S. J., e.	51 00	Rudd, Rosamer D.	50
Kendall, rent of Turner house.	6 00	Kitchum, George R.	5 50	Madden, S. J., f.	225 00	Ross, Ella	12 50
Lambert, Anna J., t.	1 50	Kindell, Jane	2 50	Johnson, L. F., a.	45 00	Ross, Lissie	10 00
Lambert, Arthur W., t.	20 00	Lonstien, Cris N.	8 50	Pelton, Sr. S., a.	50 00	Ross, Francis	10 00
Lambert, George P., t.	76 00	Lucas, Edward T.	50	Repairs on Minersville church	4 00	Ross, Emma	2 00
Lambert, Hattie J., t.	2 50	Munnis, Lillian	12 75	Ward, F. S., e.	94 45	Ross, Geo. and family	5 00
Lambert, William T., t.	60 00	Miller, E. and J. A.	32 90	Ward, F. S., f.	285 00	Rickelson, H. M.	27 00
McDonald, Francis M., t.	7 00	Nelson, Otto	40 00	Kelley, E. L., Bishop	100 00	Robinson, W. N.	133 00
McKiernan, James and Hattie, t.	7 20	Nelson, Vernie	10 00	Total	\$875 17	Robinson, Louise I.	2 50
McKiernan, Eber, t.	2 00	Ragsdale, Emma	55	Due church	269 97	Royer, William	10 00
Manifold, Ida, t.	9 80	Recob, William	2 00	Spring River District.		Randall, Curtis and wife	24 63
Newman, Ella, o.	2 00	Robinson, George	2 60	Ellis Short, Bishop.		Randall, C. C. and wife	20 00
Ortleb, William, t.	20 00	Sprag, Arthur	100 00	Receipts.		Randall, Newton	4 00
Otto, Augusta, t.	20 00	Sprague, Alice E.	10 00	Balance due church		Richards, J. M. and wife	20 00
Parrish, Carrie, t.	5 00	Shay, George W.	5 00	December 31, 1903	\$466 72	Riley, J. T. and wife	20 00
Pitt, Henry T., t.	20 00	Thatcher, Wm. B.	10 00	Atteberry, W. T. and Martha	10 00	Severine, J. C. and wife	5 00
Richardson, James, t.	60 00	Thomas, Benj. F.	5 00	A brother	50	Short, Nora B.	20 00
Scott, Anna, t.	10 00	Twombly, Samuel and Betty	5 00	Beck, Amanda	24 25	Steffins, Max and wife	20 30
Salisbury, Don C., Sen., t.	27 15	Tillinghast, Chas. E.	4 00	Beck, Martha	5 00	Sherwin, Helen	5 00
Salisbury, Don C., Sen., o.	7 85	Tigner, Benj. F.	7 00	Beck, D. M.	30 00	Severine, Hilmer	1 70
Salisbury, Herbert S., t.	1 25	Thomas, Harry	5 00	Beck, D. O.	11 00	Simpson, Victor	2 50
Salisbury, Josephine, t.	9 63	Thomas, Nancy	2 00	Baer, Edwin	1 00	Steele, W. R.	22 50
Salisbury, Mary L., t.	1 50	Transue, Silas and Maggie	53 00	Beitz, Ida	2 00	Steele, W. R., o.	6 25
Seigfreid, Mark H., t.	17 00	Wise, Amos	9 00	Bath, Wm. and wife	200 00	Stoffer, Sr. M. S.	12 80
Seigfreid, Mary E., t.	5 23	Willie, A. B.	17 60	Beck, D. and Amanda	5 10	A sister	4 17
Seigfreid, Clara E., t.	1 83	Williams, Phoebie	15 00	Bath, Wm. Jr.	50 00	Sutherland, O. P. and wife	25 00
Smith, Ronald, t.	30	Wolfe, Elizabeth	5 00	Bowman, Tampa	5 00	Thomas, John H.	10 00
Stobaugh, Joseph and wife, t.	1 00	Total	\$695 77	Bailey, Katy	1 00	Thomas, John, Jr.	10 00
Tripp, Solomon, t.	4 00	Expenditures.		Barnett, C. H.	4 00	Thomas, Ida	1 00
Wallace, Mary A., t.	4 75	Twombly, Samuel, f.	\$300 00	Bird, R. and wife	15 00	Thompson, Pearl E.	4 11
Wallace, Mary A., o.	1 00	Madden, S. J., f.	75 00	Clark, Maggie E.	7 50	West, E. M.	10 00
Wooding, Matilda M., t.	27 00	Grover, Addie, a.	50 00	Cowan, F. H.	18 11	Westervelt, W. E., wife and daughter	20 00
Warnock, Susan, t.	10 00	Buckley, Emma, a.	10 00	Carney, A. J. and wife	5 00	Williams, Laura	20 00
Winter, Marie E., c.	100 00	Thomas, Harry, e.	22 00	Christy, F. G.	10 00	Williams, Sr. N. E.	80 84
Ward, Jessie, t.	19 60	Gowell, M. F., e.	24 50	Cobb, Dora	59 00	Williams, Mark and wife	15 00
Ward, Hattie, t.	2 00	Twombly, Samuel, e.	10 00	Carney, A. J.	7 00	Williams, Olive	7 00
Total	\$1,114 88	Kelley, E. L., Bishop	100 00	Cutler, Lottie M.	50 50	Williams, W. E.	3 32
Expenditures:		Total	\$591 50	Duncan, Lula	2 00	Wilson, C. C. and wife	10 00
Andrews, Maggie, a.	\$ 6 00	Due church	104 27	Davis, Alfred	10 00	Collected at conference, Webb City	12 10
Kelley, E. L., Bishop	200 00	Northwestern District.		Davis, T. B. and wife	10 00	Total	\$2,029 94
Lambert, George P., e.	13 68	Fred S. Ward, Agent.		Davis, Mariah	15 00	Expenditures.	
McDonald, Francis M., painting and materials		Receipts.		Davis, J. H. and wife	13 50	Smith, H. O., e.	\$ 10 95
Turner house.	18 50	Due church December		Dunseth, Anna	4 00	Grinstead, M. E., a	4 05
Munsell, J. Guy, f.	48 00	31, 1903	\$209 20	Dunseth, Robert E.	23 50	Short, Ellis, e.	45 00
Munsell, J. Guy, e.	15 00	Allen, Susan	2 40	Foster, J. W. and wife	4 00	Duncan, J., (ch. drill)	100 00
McKiernan, James, e.	10 00	Bergier, Mary	5 00	Foster, J. W. and wife, c	4 00	Draft	10 00
Peterson, John W., f.	228 00	Bergier, Frank	5 00	Flanagan, Effie	25	White, I. N., e.	3 00
Peterson, John W., e.	29 00	Bonner, Betsy	2 00	Galves, Elmer E.	20 00	Keck, F. C., e.	1 50
Smith, Elbert A., f.	234 00	Boyd, Arthur E.	16 00	Graves, J. A. and wife	6 00	Riley, J. T., e.	1 50
Smith, Elbert A., e.	45 00	Brown, Maria E.	21 00	Graves, Fred A.	50	Luff, Joseph, e.	2 00
Turner, Ruth A., a.	45 24	Bunt, Elizabeth	29	Gunter, Fannie F.	3 00	Smart, W. H., e.	34 00
Wildermuth, Jephtha B., f	60 00	Boyd, N. A.	30 75	Gunter, Sarah F.	2 00	Young, E. D., a.	2 00
Wildermuth, Jephtha B., e	20 00	Cole, Jacob	15 00	Havey, Hugh and wife	20 00	Makin, George, work with church drill	46 75
Wildermuth, Jephtha B., special, e.	10 00	Cole, Susan J.	5 00	Hillen, Sr. W. B.	1 00	Aid	3 09
Total	\$982 42	Coop, Effie M.	1 00	Hudson, J. E. and wife	4 00	Berry, W. A., a.	10 00
Due church	132 46	Drovetta, Sarah E.	1 00	Hayton, Thos. and wife	10 00	Love, Sr., a	5 00

KANSAS.

Northeastern District.
John Cairns, Agent.

Receipts.

Due church December	
31, 1903	\$49 62
Auld, William	1 25
Bradt, H. U. and H. L.	15 00
Bradt, Nila V.	10
Burns, James W.	5 00
Bell, G. W.	5 00
Buckley, Jas. and S. A.	50 00
Cox, Samuel C.	2 50
Dittemore, Maggie E.	10 00
Davis, George	1 00
Fletcher, Ellen	3 00
Green, Henry and wife	100 00
Gurwell, S. E.	19 40
Hedrick, Frank G.	21 00
Ingle, A. C.	7 00
Johnson, John T.	50
Johnston, George	10 00

Northwestern District.

Fred S. Ward, Agent.

Receipts.

Due church December	
31, 1903	\$209 20
Allen, Susan	2 40
Bergier, Mary	5 00
Bergier, Frank	5 00
Bonner, Betsy	2 00
Boyd, Arthur E.	16 00
Brown, Maria E.	21 00
Bunt, Elizabeth	29
Boyd, N. A.	30 75
Cole, Jacob	15 00
Cole, Susan J.	5 00
Coop, Effie M.	1 00
Drovetta, Sarah E.	1 00
Fleming, C. W.	50 00
Fender, America	42 00
Greer, Frank J.	4 00
Greer, Phoebie	2 00
Graham, Ettie	3 30
Jemerson, Sarah	6 00
Kelley, Margaret	20 10
Knapp, M. C.	20 09
Lilly, J. E.	5 00
Nunemaker, Mary	2 35
Ramsey, Peter	5 00
Radcliff, George	26 75
Radcliff, Walter	1 37
Sears, John	50 09
Teeter, John A.	200 00
Teeter, W. V.	342 63
Thompson, Thomas E.	15 00
Taylor, M. M.	2 00
Wolfe, Adeliza A.	4 00
Hoffman, Jay	30 00
Total	\$1,145 14

Expenditures.

Anderson, G. W., a.	\$ 15 00
Agent's expense	5 72

Ross, Lissie	10 00
Ross, Francis	10 00
Ross, Emma	2 00
Ross, Geo. and family	5 00
Rickelson, H. M.	27 00
Robinson, W. N.	133 00
Robinson, Louise I.	2 50
Royer, William	10 00
Randall, Curtis and wife	24 63
Randall, C. C. and wife	20 00
Randall, Newton	4 00
Richards, J. M. and wife	20 00
Riley, J. T. and wife	20 00
Severine, J. C. and wife	5 00
Short, Nora B.	20 00
Steffins, Max and wife	20 30
Sherwin, Helen	5 00
Severine, Hilmer	1 70
Simpson, Victor	2 50
Steele, W. R.	22 50
Steele, W. R., o.	6 25
Stoffer, Sr. M. S.	12 80
A sister	4 17
Sutherland, O. P. and wife	25 00
Thomas, John H.	10 00
Thomas, John, Jr.	10 00
Thomas, Ida	1 00
Thompson, Pearl E.	4 11
West, E. M.	10 00
Westervelt, W. E., wife and daughter	20 00
Williams, Laura	20 00
Williams, Sr. N. E.	80 84
Williams, Mark and wife	15 00
Williams, Olive	7 00
Williams, W. E.	3 32
Wilson, C. C. and wife	10 00
Collected at conference, Webb City	12 10
Total	\$2,029 94

Expenditures.

Smith, H. O., e.	\$ 10 95
Grinstead, M. E., a	4 05
Short, Ellis, e.	45 00
Duncan, J., (ch. drill)	100 00
Draft	10 00
White, I. N., e.	3 00
Keck, F. C., e.	1 50
Riley, J. T., e.	1 50
Luff, Joseph, e.	2 00
Smart, W. H., e.	34 00
Young, E. D., a.	2 00
Makin, George, work with church drill	46 75
Aid	3 09
Berry, W. A., a.	10 00
Love, Sr., a	5 00
Stamps and stationery	8 00
Bookkeeper	15 00
Receipt books	4 00
Taxes on church land	33 70
Keck, F. C., f.	360 00
Davis, J. T., f.	195 00
Quak, Lee, f.	125 00
Riley, J. T., f.	325 00
Cato family, a.	192 00
Total	\$1,531 55
Due church	498 39

KENTUCKY AND TENNESSEE.

J. R. McClain, Agent.

Receipts.

Due church December	
31, 1903	\$ 20 46
Adair, Turner	60 00
Adair, Mollie L.	2 10
Adair, Mattie A.	2 25
Adair, Mary H.	1 00
Adair, John J., o.	3 00
Andrews, James H.	20 00

Table listing names and amounts: Alexander, Travis 5 00; Cook, Elias P. 100 00; Cook, Willie C. 7 00; Cook, Lizzie. 10 00; Cook, Ballie. 1 00; Cook, Gela. 15; Cook, Hattie. 50; Cook, Berber. 5 00; Christopher, S. A. 1 00; Christopher, J. F. 1 00; Cox, Laura. 1 00; Dick, Margaret A. 1 10; Dick, Jim Henry. 16; Fields, Samuel H. 4 00; Gower, Franklin C. 1 60; Gower, George W. 5 00; Gower, Grant. 2 00; Gore, Sarah M. 50; Goff, Susan J. 2 00; Green, James F. 30; Griffin, Nancy. 3 50; Hamilton, L. Clark. 2 00; Kelley, E. L., Bishop. 273 04; Littles, Miles T. 1 00; McClain, Bertie. 50; McClain, Kate. 1 50; McClain, James R. 15 00; McClain, George W. 11 48; McClain, William L. 20 00; McClain, Emma. 75; Myres, Nola. 70; Peoples, Alice. 1 00; Pickle, Carra B. 50; Roberts, Columbus W. 2 00; Roberts, Malinda E. 2 00; Roberts, Alma E. 50; Rush, C. E. 10; Scott, Robert W. 1 00; Scott, Margaret. 1 00; Snow, Martha. 20; Surlock, T. C. 2 00; Turnbow, Will. 5 00; Turnbow, Myrtle. 25; Williams, Joseph W. 52 72; Williams, Alexander B. 11 00; Williams, Izora C. 2 00; Willis, Sallie Mint. 2 83; Willis, Jennie. 3 70; Total. \$674 39

Expenditures. Over-credit I. A. Ward and wife. 10 00; Stamps, register fees, etc. 6 48; Cook, D. W., bal. 1903 f. 47 54; Dunlap, Ed, a. 5 00; Fields, S. H., f. 69 00; Fields, Martin C., a. 40 60; Fields, Julia, a. 17 00; Green, James F., a. 16 95; Kelley, T. C., e. 15 00; McClain, J. R., f. 200 00; McClain, J. R., e. 5 00; Moler, H. E., e. 2 00; Snow, C. L., f. 157 22; Snow, C. L., e. 10 00; Smith, W. R., e. 3 00; Stephens, W. F., a. 56 00; Total. \$660 79; Due church. 13 60

MAINE.

Eastern District.

Uriah M. Kelley, Agent.

Receipts.

Due church December 31, 1903. \$ 97; Alley, S. W. and wife, t. 2 10; Alley, Charles W., t. 1 00; Alley, Rebecca A., t. 2 00; Alley, Frank C., t. 1 00; Ackerman, Westa, o. 40; Beal, Alonzo M., t. 5 00; Beal, Hannah B., t. 6 05; Beal, Susie A., t. 1 70

Beal, John F., t. 1 00; Bible Class of Indian River. 4 00; Beal, Elizabeth, o. 50; Beal, Joseph A., t. 1 00; Beal, Freeman 2nd, o. 50; Bodge, Idella, t. 2 00; Beal, Lucinda J., t. 1 15; Beal, Fred G., o. 50; Beal, Lowell and wife, t. 5 00; Beal, O. A., t. 1 00; Beal, Freeman 1st, o. 15; Carr, J. B. and wife, t. 2 00; Crowley, Carrie, t. 2 50; Crowley, Burlin, t. 1 00; Crowley, Charlotte, t. 1 50; Crane, Jonas R. and wife, t. 4 00; Cummings, Mary A., t. 2 00; Crowley, Nora, o. 50; Dauphnee, Lizzie, t. 1 00; Dyer, Emeline, t. 5 00; Dobbins, Mary, t. 50; Dobbins, Ada E., o. 3 00; Dobbins, Nellie, t. 1 00; Drisco, H. C. and wife, t. 3 75; Duncan, Abe C., t. 1 00; Dobbins, Eliza, t. 1 00; Dobbins, Charles R., o. 1 00; Doyle, Lillian, t. 2 00; Faulkingham, Eliza E., t. 4 00; Doyle, Lillian, o. 1 60; Faulkingham, Eliza H., t. 1 00; Faulkingham, L. A., t. 2 00; Foote, Elizabeth, t. 2 00; Gray, Hattie E., t. 3 00; Hall, Mary A., t. 2 00; Harris, Elizabeth, t. 1 00; Ingersol, Carrie, t. 75; Ingersol, Annie R., o. 30; Ingersol, W. N., t. 2 00; Joy, Mary E., t. 3 00; Joy, Darius and wife, t. 6 50; Joy, David and wife, t. 2 00; Kelley, Lydia B., t. 4 00; Kelley, A. W. and wife, t. 12 00; Kelley, Theresa, o. 2 00; Kelley, Ada S., o. 4 00; Lakeman, Lucretia, t. 1 00; Lenfestey, Sylvia, t. 1 50; Lenfestey, Jennie, o. 50; Leighton, Bertie, o. 25; Mealey, Jere and wife, t. 10 00; McDonald, Betsy J., t. 2 00; Mansfield, Mary, o. 1 00; Merchant, Mary E., o. 50; Merchant, Grover C., o. 50; Merchant, Ella F., o. 25; Norton, Susan, o. 1 25; Norton, Lucy A., t. 11 00; Norton, Frank W., t. 5 00; Nickerson, Mrs. Seth, t. 1 00; Norton, Nettie M., t. 50; Olive Branch, o. 19 79; Pray, Ada, o. 3 00; Philbrook, Preston, o. 1 00; Radley, Stephen, t. 50; Radley, Sylvie, t. 25; Rogers, Lucy, o. 1 25; Rumrey, Nellie, t. 1 00; Smith, Frank P. and wife, t. 5 00; Smith, Henry and wife, t. 5 00; Sanborn, Rebecca, t. 75; Smith, Deborah, t. 50; Simpson, Cleda, t. 2 00; Smith, Annie, t. 1 00; Sister E., t. 5 00; Wallace, F. T., o. 50; Wallace, Theo D., t. 2 75; Wright, Cynthia, t. 50; Wilson, E. W. and wife, t. 4 75; Woodward, Bertha, t. 3 75; Woodward, Lula, t. 3 75; Wilson, Austin, t. 1 00; Woodward, Leeman, t. 1 00; Wilson, J. D., t. 50

Watts, Florence P., t. 5 00; Young, J. L., t. 5 00; Total. \$233 71

Expenditures.

Kelley, U. M., f. \$ 75 00; Rich, C. H., e. 25 00; LaRue, W. E., e. 25 00; Kelley, U. M., e. 2 00; Mansfield, Mrs. B. B. for elders' board. 93 00; Postage. 50; Total. \$220 50; Due church. 13 21

Western District.

Henry R. Eaton, Agent.

Receipts.

Due church December 31, 1903. \$120 08; Ames, John N. 10 00; Ames, Mrs. John N. 19 00; Black, Ora. 1 00; Black, Rufus. 25; Black, Mary A. 25; Billings, Mark. 1 50; Billings, Harlan. 3 00; Billings, Pearl. 15 00; Billings, Arthur. 7 00; Billings, Philip R. 15 00; Billings, Rhoda A. 1 00; Billings, John J. 1 00; Billings, Ellen. 1 00; Bram, Eugene. 1 00; Blastow, George W. 5 00; Blastow, Edwin. 10 00; Carter, Frank. 15 00; Carter, Howard. 4 00; Carter, Silva. 5 00; Carter, Arthur. 8 00; Carter, Irvin. 1 00; Candage, W. E. 2 00; Candage, A. O. 21 00; Colby, Abbie L. 1 00; Dotson, Robert. 2 00; Dunham, Lydia. 2 00; Eaton, Charity. 3 00; Eaton, Jonathan E. 6 50; Eaton, Henry R. 60 00; Eaton, Hosea B. 5 00; Eaton, Emery F. 6 00; Eaton, Pearl R. 13 50; Eaton, Mary. 1 00; Eaton, Samuel. 1 00; Eaton, Joseph H. 1 00; Eaton, Thomas H. 2 00; Eaton, Rodney. 50; Eaton, Lillian M. 1 00; Eaton, Lydia. 1 00; Eaton, Hattie. 2 00; Eaton, Nathan. 1 00; Eaton, Abbie A. 1 00; Eaton, John B. 50; Eaton, Leona B. 25; Fletcher, Mrs. G. J. 3 00; Ferrell, C. E. 2 00; Gray, Mark H. 1 00; Holman, Jennie. 8 00; Holman, Eugene E. 6 00; Haskell, Jennie. 1 50; Haskell, Freeman. 3 50; Haskell, Daniel. 50; Haskell, Kate. 50; Haskell, William D. 2 00; Hatch, Abbie D. 1 00; Hatch, Arthur. 4 00; Hall, Ivory and Mary. 5 00; Hardy, William G. 10 00; Hutchinson, Lorina. 3 00; Leland, Mary E. 26 00; Newton, Abbie. 7 00; Pickering, Mattie. 50; Powers, Joel. 2 00; Robbins, Bert. 3 00; Robbins, Henry J. 1 00; Robbins, Frank. 50

Smith, Flora. 3 00; Smith, Frank J. 4 00; Sullivan, Sarah M. 1 00; Seary, David. 21 00; Shepherd, Lewis. 2 50; Shepherd, Albert. 10 00; Towle, Mrs. J. J. 1 00; Tracy, Anna. 1 00; Varnum, A. M. 1 00; Total. \$513 83

Expenditures.

Davison, Holmes J., e. \$ 12 00; Foss, S. O., f. 384 58; Foss, S. O., e. 33 00; Smith, Fred M., e. 5 00; Sheehy, Frank, e. 5 00; Agent's expenses. 2 50; Total. \$442 08; Due church. 71 75

MASSACHUSETTS AND RHODE ISLAND.

Massachusetts District.

Richard Bullard, Bishop.

Receipts.

Balance due church December 31, 1903. \$480 84; Arnold, Henry and wife. 81 00; Ames, I. B. 1 00; Adair, Mary. 50; Abbott, Frank. 1 00; Ames, George W. 85; Bullard, Richard. 2 00; Busiel, F. P. and Julia C. 20 00; Bradt, Eleanor. 10; Bradt, John H. and Clara. 6 75; Barnes, Michael W. 3 50; Battey, Nancy E. 1 00; Burlingame, Ruth. 3 00; Brayton, Carrie B. 13 00; Burridge, Thomas. 5 70; Boston, Massachusetts, Mite Society. 2 00; Bowen, Lucy W. 12 00; Burnham, George. 65 16; Bradshaw, George and wife. 20 00; Bowers, Martha. \$ 26 30; Brietsman, Frederick. 2 00; Baker, Mamie S. 10 00; Chase, Abbie W. 20 00; Chase, Rosa. 4 80; Chase, Mary R. 30 60; Chase, Helen C. 5 00; Carroll, Clarence. 50; Carter, George E. 15 50; Clough, Mary E. 3 85; Cottrell, Susie G. 20 00; Delano, Eloise. 6 02; Davison, A. G. L. 34 00; Dakin, C. 1 00; Dane, Albert A. 35 00; Dennisport, Mass., Helping Hand Society. 6 58; Edwards, James L. and Ella M. 82 30; Eldridge, Sylvia C. 5 40; Farrell, Ralph. 1 00; Fraser, Laura. 2 00; Frost, Wm. F. 1 25; Fillmore, Gert. 4 00; Fenner, Joseph. 1 00; Field, A. M. 2 00; Fenner, William. 2 00; Fairclough, Mabel. 15 00; Fairclough, Mary J. 32 00; Fillmore, Etta. 25; Gardner, Henry H. 50; Gondolf, M. and wife. 60 00; Glover, Eva. 28 50; Goff, Georgia. 30 10; Gilbert, John. 5 00; Gerrish, Clara D. 13 50

Gates, George H	1 00	Reumert, Hannah F	1 00
Grimnell, Ella	5 00	Robley, George W	25 00
Glover, Julia	1 00	Rich, Rena	2 00
Granger, Ann	3 50	Rayne, Daniel	5 00
Gilbert, Susan	2 30	Rice, Mary	1 20
Glover, Grace	5 00	Rogers, Fred	10 00
Boston sister, o	5 00	Reed, Wm. H.	1 00
Holmes, John H.	04	Raymond, F. P.	10 00
Holmes, Christine P.	04	Rogers, Mary C.	1 00
Holmes, James H.	5 32	Rogers, Mary E.	5 00
Henderson, Mary	2 50	Smith, Delmont	5 75
Howlett, H. W.	20 00	Smith, G. H. and Florence	11 75
Heap, John and wife	6 50	Sanford, Ada B.	88 30
Hoxie, J. C.	1 00	Sanford, Albert L.	35 00
Harvey, Mary	23 00	Sears, Tressa	10 00
Hemmerly, Helen	26 28	Sears, Nettie	5 00
Hemmerly, H. and C.	93 75	Sears, Calvin	4 00
Joy, Lydia	1 55	Sears, Belma	20 00
Joy, Daniel C. and wife	2 00	Searle, Ransom J.	5 00
Joy, Effie G.	15 00	Searle, Celia	1 00
Joy, Dan F. and wife	133 90	Searle, Lillian	1 00
Knowlton, Albert H.	27 90	Snow, Hepsabeth J.	4 00
Knox, Thomas	20 00	Stevens, Elnora	6 50
Law, Samuel	5 00	Sheehy, Ruth M.	15 00
Lake, C. H. and Alberta	8 00	Staples, Hattie E. C.	25 00
Leland, Emma R.	3 00	Sears, Warren	5 00
Leather, Eliz. J.	1 00	Sears, Lucie	10 50
Leckney, J. A.	35 00	Sprague, L. H.	10 00
Linney, Thirza	6 75	Southerland, Hattie	3 00
Lippett, Albert	10 00	Shaw, D. T. and wife	7 77
Lippett, Celia	5 00	Sinclair, Jane E.	2 00
Leland, Alice	4 18	Sinclair, Alex.	8 00
Leather, Annie	9 60	Sinclair, G. and wife	2 00
Lewis, Mary O.	14 59	Toombs, Otis A.	1 00
Lewis, Genesee	3 00	Toombs, Delphina	2 00
Lippett, Elizabeth	10 00	Traver, Leah H.	1 00
Leland, W. B.	58 12	Teft, Jennie L.	2 00
Leland, Benj. W. and wife	16 50	Thayer, Susie E.	1 00
Megathlin, Sylvia E.	5 00	Thayer, Sarah E.	15 00
Mortimer, Sarah J.	9 25	Thayer, Cassius E.	5 00
Moore, T. H.	5 00	Vickers, Kate	10 00
McPhee, Clara	40 00	Wood, Harriett	1 00
McCormick, Hannah	50	Wood, Margaret	10 00
McCormick, Ellen	50	Wood, Cyrus W.	65 20
Moore, E. L.	3 50	Wood, Gertrude	14 00
Moore, Catherine	20 00	Wood, Welton	7 50
Millman, Emma	1 50	Wilcox, Rose	12 00
Montgomery, Ira and C.	4 70	Waterman, Sarah	1 00
Marchington, John	5 50	Ward, Abram F.	19 00
Mass. District Reunion Association	6 00	Whiting, Ennenora	1 50
McKee, Myra	9 00	Whiton, M. C.	8 00
Nickerson, Laura D.	5 00	Wixon, Bethia	5 00
Nickerson, N. R.	16 80	Warren, Charles, Jr.	15 00
Nickerson, Sylvia	8 25	Wixon, Thankful	1 00
Nickerson, Florence	7 14	Webster, Abbie L.	3 00
Nickerson, Dora	1 00	Whipple, Christine	21
Newcomb, Owen L. and Hannah	7 00	Whitehouse, Lovina	3 70
Nantais, M. N.	4 00	Wixon, Adelia	5 00
Newcomb, Tamzie A.	2 00	White, P. H.	2 00
Offering, no name	14 78	Whalley, W. and wife	24 00
Offering, a brother	5 00	Young, Charles	10 00
Offering	10 00	Young, W. B. and wife	10 00
Offering, a sister	4 00	Kelley, E. L., Bishop	36 40
Offering	3 00	Redemption Fund for Purchasing Land in Zion.	
Offering, interest	3 00	Sprague, L. H.	4 00
Offering, a sister	1 00	Goff, Georgia	6 20
Offering, a sister	2 00	Sanford, Ada B.	1 00
Offering, a sister	1 50	Powers, Clark	10 00
Offering, a sister	1 00	Fairclough, Mary J.	10 00
Offering, a sister	1 00	Whitehouse, Lovina	5 00
Offering, a brother	5 00	Frost, Wm. F.	2 15
Offering, a sister	2 00	Total	\$3,178 48
Offering	5 00	Expenditures.	
Offering	1 00	Phillips, A. B., e	\$ 36 00
Offering	1 00	Bullard, Richard, f.	600 00
Oatley, Albert	4 00	Joy, F. E., a.	36 00
Pierce, Nellie	5 00	Phillips, A. B., f.	360 00
Palmer, Amy A.	10 00	Smith, George H., f.	360 00
Pillsbury, Mary E.	182 00	Sheehy, F. M., f.	294 09
Pillsbury, Chas. H.	182 00	Rich, Chas. H., f.	276 00
Pilling, John and wife	15 50	Davison, H. J., f.	420 00
Petty, A. M.	9 75	Britton, Olive, a.	36 00
Perry, Edith May	57 00	Hadfield, Etta, a.	47 00
Powers, Clark	2 00	Davison, H. J., e.	9 00

Bullard, R., e	85 31
Sheehy, F. M., e	45 00
Munroe, Isabella, a.	15 00
Farrell, Ralph W., e.	5 00
Smith, George H., e.	37 00
Rich, C. H., e	40 00
Jackson, Martha	40 00
Anderson, Peter, e.	30 00
Smith, Fred'k M., e.	56 50
Kelley, E. L., Bishop	2 00
Total	\$2,829 90
Due church	343 58

Claus, Edward, t	2 50
Conklan, Wm. and wife, t	10 00
Coddington, Mrs. Wm., t	1 20
Coddington, Mrs. J. L., t	8 00
Carr, Irene, t.	50
Carr, Julius, t.	50
Davis, Eliza A., t.	4 55
Dunlap, Maggie, t	25
Durand, E. H. and wife, t	4 00
Dowker, Wm. H., t.	4 00
Dutcher, P. and wife, t.	19 00
Day, Mary, t.	1 00
Dutcher, Harve, t.	14 00

MICHIGAN.

Eastern District.

Andrew Barr, Agent.

Receipts.

Due church December

31, 1903	\$687 60
Armstrong, Azel, o.	10
Armstrong, Martha, o.	10
Allan, George, t.	10 00
Allan, Daniel, t.	1 00
Brown, Anna K., t.	5 00
Bailey, J. J. and wife, t	4 00
Bradford, Sarah, t.	2 50
Bradford, Nellie, t.	2 50
Brown, Maggie, t.	50
Baum, Selina, t.	4 00
Barrett, Walter, t.	16 50
Brooks, Cora J., t.	3 50
Benedict, Frank O., t.	5 00
Brown, Mary, t.	5 25
Brown, Robert, Jr., t.	9 00
Bates, William, t.	2 50
Brooks, Fred, t.	7 50
Benedict, Andrew, t.	5 00
Benedict, Phoebe J., t.	4 66
Benedict, Luella, t.	3 00
Burleigh, Charles A., t.	13 90
Barrett, David L. and wife, t.	55 00
Benedict, Luella, Jr., t.	1 00
Boomer, E. F., t.	5 00
Burleigh, Martha, t.	1 85
Brown, George, o.	2 00
Brown, Robert, Sen., t.	25
Bopra, Mary, t.	25
Burr, Maggie, t.	2 00
Bates, Delaria, t.	1 10
Brown, Mary, t.	3 00
Barr, Andrew, t.	10 00
Barr, Catherine A., t.	10 00
Bailey, Susan, t.	1 00
Barss, Laura, t.	25
Barss, Albert and wife, t.	1 75
Baxter, Frank and wife, t.	2 00
Bailey, Frank, t.	50
Boyington, Martha E., t.	1 70
Burleigh, Hattie, t.	50
Benedict, Emma, t.	1 00
Burr, Nellie, t.	1 00
Brown, Samuel, t.	30
Becker, Mary, o.	1 00
Couser, William and wife, t.	1 00
Cline, Cynthia, t.	10 00
Corbett, Mary J., t.	5 00
Carpenter, Laura, t.	2 00
Clark, George and wife, t.	7 85
Campbell, Alma, o.	25
Carr, Myron, t.	55
Cleland, Matthew, t.	55
Cline, Albert, t.	25 00
Cline, Emma, t.	12 00
Click, Carrie, t.	25
Campbell, Alma, t.	50
Campbell, Wm. J. and wife, t.	12 00
Cadow, Catherine, t.	2 00
Cargill, William, t.	15 00
Collins, William and wife, t.	1 90
Carpenter, Joseph, t.	25
Cook, Agnes, t.	6 00

Duckert, Albert, t.	6 00
Dowker, John, o.	1 00
Diem, R. and wife, t.	5 00
Diem, B. and wife, t.	10 00
Ellsworth, Mary, t.	2 50
Evison, Nettie, t.	10
Ecker, George, t.	5 00
Emlaw, Joseph Judd, t.	5 10
Farley, Ida, t.	5 25
Frisbie, Ray, t.	12 00
Frisbie, Effie, t.	1 50
Flynn, Matilda, t.	3 05
Fraser, Millie, o.	6 50
French, Aaron, t.	1 00
Groombridge, Sarah, t.	1 00
Graves, Eliza, t.	5 50
Grant, C. W. and wife, t.	92 00
Graham, Jessie, t.	5 00
Goheen, Ellen, t.	5 00
Goheen, Israel, t.	10 00
Grant, Goldie, t.	2 00
Gault, James, t.	2 25
Greer, Matilda, t.	2 00
Gardner, John, t.	2 00
Gardner, Nancy, t.	2 00
Gardner, Melvin, t.	2 00
Hunter, Edward, t.	25 00
Hunter, Edward, o.	2 00
Hunter, Jennie, t.	22 00
Holstead, O. O., t.	2 00
Hacknell, Henry, t.	15 76
Hacknell, Jennie A., t.	9 75
Henry, John and wife, t.	45 00
Hau, O. J. and wife, t.	10 50
Hinton, Katie, t.	4 00
Harriman, E. and wife, t.	30 00
Hinton, Jeanette, t.	2 00
Harrison, Alice, t.	1 00
Harrison, Lillian, o.	15
Hastings, V. and wife, t.	5 00
Harvey, Mary, Sen., t.	10 00
Harvey, John, t.	50
Harrison, William O., t.	2 00
Harvey, Mary C., t.	4 00
Hunter, William, t.	2 00
Henry, Annie, t.	25
Hau, Arley M., t.	10 00
Howison, A. and wife, t.	5 00
Hicks, Nancy, t.	1 00
Huston, Robert H., t.	65 00
Hodgins, John, t.	10 00
Hacknell, Barbara, t.	1 56
Hinds, Amelia P., t.	1 00
Janroux, L. M. and wife, t.	10 00
Jenkinson, William, t.	1 50
Jenkinson, Martha, t.	1 50
Jenkinson, Charlotte, t.	50
Jenkinson, George, t.	75
Johnson, Berta, o.	1 50
Kettlewell, Ben, t.	6 00
Kimball, Wellington, t.	5 00
Kile, Henrietta, t.	1 10
Kimball, Norman, t.	5 00
Knowlton, Anna B., t.	1 00
Karkiff, Abraham, t.	10 00
Lively, Herbert R., t.	23 50
Lynch, George H., t.	1 00
Levitt, Susannah, t.	1 00
Levitt, Isaac, t.	50 00
Ledsworth, Enoch, t.	4 00
Ledsworth, Martha, t.	1 00

Lundean, Ida H., t.....	9 00	Rushton, Sarah J., t.....	3 00	White, Anna, t.....	75	Bodi, Lovisa, t.....	1 00
Ledsworth, Calvin and wife, t.....	5 00	Ripberger, Chas., t.....	22 00	Webster, Nelson, t.....	2 00	Boomer, Alphies M. and wife, t.....	13 00
Ledsworth, Charles and wife, t.....	5 00	Reeves, Gomer, o.....	10	Wortz, Ezra, t.....	5 00	Boomer, John, t.....	2 00
Lorentzen, Annie, t.....	1 50	Rickett, Henry, t.....	5 00	Walker, Duncan, t.....	1 00	Boomer, Amy, t.....	1 00
Liddy, Ralph, t.....	1 00	Reeves, Winnie, t.....	2 00	Yager, Michael, t.....	15 75	Boshaw, Richard and wife, t.....	1 00
Hartwick, Carrie, t.....	1 00	Ross, Hugh, t.....	1 00	Yager, Mariah, t.....	6 25	Bovey, Abraham and wife, t.....	2 00
Morgan, Charles, t.....	10 00	Rushton, Melissa, t.....	10 00	Yager, Roy, o.....	05	Bowers, Phoebe, t.....	4 00
Myers, G. W., t.....	1 00	Ross, Katy, t.....	50	Yager, Laura, t.....	30	Boyer, Elizabeth, t.....	1 00
Maedel, William and wife, t.....	10 00	Smith, W. L. and wife, t	17 50	Young, Thomas, t.....	1 00	Boyer, Elizabeth, o.....	1 25
Muir, John and wife, t..	10 00	Stevens, Mary, t.....	2 50	Total.....	\$2,912 05	Bracy, William and wife, t.....	50 00
McKinzie, Archibald, t.	5 00	Skinner, George H., t.	7 50	Expenditures.			
McKinzie, Helen, t.....	5 00	Skinner, Martha J., t.	8 00	Goodenough, E. J., f..	\$204 00	Bracy, William and wife, o.....	4 00
Moore, Fred, t.....	1 00	Skinner, George H., t.	7 50	Goodenough, E. J., e..	20 00	Brackenbury, Fred S. and wife, t.....	5 17
Moore, Harriett, t.....	75	Skinner, George H., t.	7 50	Davis, William, f.....	360 00	Brandow, Mary F., t..	1 00
Mehlich, A. E., t.....	1 00	Skinner, George H., t.	7 50	Davis, William, e.....	15 00	Brant, Elizabeth, t.....	50
Mack, Rebecca, t.....	25	Skinner, George H., t.	7 50	Barr, Andrew, f.....	204 00	Brearley, Matthew, t..	3 00
McDonald, Sarah, t.....	54 00	Skinner, George H., t.	7 50	Hau, O. J., f.....	240 00	Brintnell, Jane, t.....	2 90
McGregor, Adam and wife, t.....	7 00	Skinner, George H., t.	7 50	Hau, O. J., e.....	20 00	Brown, Ida, t.....	25
Miller, Thomas, t.....	19 00	Skinner, George H., t.	7 50	Bailey, John J., f.....	240 00	Brown, Mary A., t.....	50
Maxwell, Gertrude, t..	1 98	Skinner, George H., t.	7 50	Shippy, George M., f..	340 00	Brown, John, t.....	25
Myers, Cynthia, t.....	1 00	Skinner, George H., t.	7 50	Shippy, George M., e..	25 00	Brown, George E., t..	25
McClaren, Henry and wife, t.....	3 00	Skinner, George H., t.	7 50	Baggerly, James M., f.	82 50	Brunson, Moses J., t..	10 00
McGrury, John, t.....	2 00	Skinner, George H., t.	7 50	Baggerly, James M., e.	15 00	Burkett, Lulu, o.....	25
Miller, Fred, t.....	44 50	Skinner, George H., t.	7 50	Durand, E. H., f.....	136 00	Burkholder, Abbie, t..	90
Marshall, Albert, t.....	1 00	Skinner, George H., t.	7 50	Goodwin, E. A., f.....	120 00	Burns, Hattie, t.....	4 00
McDonald, George, t..	50	Skinner, George H., t.	7 50	Goodwin, E. A., e.....	10 00	Burns, Nellie, t.....	50
Morgan, James, t.....	5 00	Skinner, George H., t.	7 50	Kelley, E. L., Bishop..	200 00	Burtch, Emma, t.....	2 50
McGregor, John, t.....	10 00	Skinner, George H., t.	7 50	Davis, J. W., e.....	17 00	Burtch, Charles, t.....	1 00
McDonald, Murdock, t..	10 00	Skinner, George H., t.	7 50	Cline, Josephine, a....	7 25	Burtch, David G. and wife, t.....	1 00
Miller, Margaret, t.....	10 00	Skinner, George H., t.	7 50	Cline, J. W., a.....	20 00	Burton, James, t.....	1 00
McLarty, William, t....	50	Skinner, George H., t.	7 50	Wyman, Eugene M., e..	5 05	Burt, George W., o.....	5 00
McBride, Joseph and wife, t.....	10 00	Skinner, George H., t.	7 50	Postage and paper.....	5 11	Burt, Maggie, o.....	1 00
Martin, Lucinda, t.....	3 00	Skinner, George H., t.	7 50	Barr, Andrew, e.....	25 80	Burt, Ernest, t.....	1 00
Mason, Rachel L., t.....	2 40	Scribner, Charles and wife, t.....	4 00	Total.....	\$2,311 71	Campbell, Mary J., t..	75
Maxwell, Edward, t.....	1 00	Summers, Tennyson, t.	10 00	Due church.....	600 34	Campbell, Mary J., o..	20
Moran, Jerry, t.....	10 00	Smith, Lillie, t.....	3 00	Northern District.			
McKay, Henrietta, t....	50	Smith, Lillie, t.....	3 00	Receipts.			
Mead, James H., t.....	5 00	Subble, M., t.....	1 00	J. J. Cornish, Agent.			
McIntosh, Mary, t.....	3 00	Subble, M., t.....	1 00	Due church December			
McDonald, Julia, t.....	1 00	Subble, M., t.....	1 00	31, 1903,	\$335 35	Albertson, George T., t.	10
McKernan, Anna, t.....	10 00	Subble, M., t.....	1 00	Allread, W. and wife, t	54 13	Allread, W. and wife, t	54 13
Miller, Clara, t.....	1 75	Subble, M., t.....	1 00	Allread, Ada.....	1 00	Allread, Ada.....	1 00
Maedel, John and wife, t	150 00	Subble, M., t.....	1 00	Allen, J. A. and wife, t.	1 00	Allen, J. A. and wife, t.	1 00
Morgan, John G. and wife, t.....	10 00	Subble, M., t.....	1 00	Ammerman, Altha C., t.	70	Ammerman, Altha C., t.	70
Netter, George, t.....	10 50	Subble, M., t.....	1 00	Anger, Clarence E., t..	1 00	Anger, Clarence E., t..	1 00
Obrian, Joseph and wife, t.....	7 00	Subble, M., t.....	1 00	Anger, Goldie A., t....	50	Anger, Goldie A., t....	50
Olmstead, Sarah, t.....	1 00	Subble, M., t.....	1 00	Anness, G. and wife, t.	21 50	Anness, G. and wife, t.	21 50
Obrien, Annie E., t.....	50	Subble, M., t.....	1 00	Anness, Rebecca H., o.	50	Anness, Rebecca H., o.	50
Popelwell, William, t..	5 00	Subble, M., t.....	1 00	Archer, Hannah, t.....	1 00	Archer, Hannah, t.....	1 00
Powell, Miles, t.....	1 00	Subble, M., t.....	1 00	Armstrong, Rosa J., t..	5 00	Armstrong, Rosa J., t..	5 00
Powell, Anna, t.....	25	Subble, M., t.....	1 00	Bacon, Benoni H., t....	3 00	Bacon, Benoni H., t....	3 00
Phetelace, B. F. and wife, t.....	1 00	Subble, M., t.....	1 00	Badder, Thomas, o.....	15	Badder, Thomas, o.....	15
Powell, Margaret L., t.	5 00	Subble, M., t.....	1 00	Badder, Hannah, o.....	15	Badder, Hannah, o.....	15
Phillips, Lewis and wife, t.....	1 00	Subble, M., t.....	1 00	Bailey, George W., t...	75	Bailey, George W., t...	75
Pangman, Charles, t....	50	Subble, M., t.....	1 00	Bailey, Elizabeth, o....	50	Bailey, Elizabeth, o....	50
Passman, Lester, o.....	7 25	Subble, M., t.....	1 00	Bailey, Sylvester, t...	5 00	Bailey, Sylvester, t...	5 00
Passman, Harry, o.....	1 00	Subble, M., t.....	1 00	Bark, Celia, t.....	2 00	Bark, Celia, t.....	2 00
Pangman, Christopher, t	50	Subble, M., t.....	1 00	Barker, Edna B., t.....	1 00	Barker, Edna B., t.....	1 00
Procter, Alice, t.....	75	Subble, M., t.....	1 00	Bartley, William, t....	25	Bartley, William, t....	25
Pangman, Vina, t.....	20	Subble, M., t.....	1 00	Baxter, Orrin, o.....	50	Baxter, Orrin, o.....	50
Passman, Harry, t.....	72 85	Subble, M., t.....	1 00	Beck, William, t.....	1 00	Beck, William, t.....	1 00
Pearl, Irwin, t.....	9 00	Subble, M., t.....	1 00	Bellinger, John, t.....	25	Bellinger, John, t.....	25
Passman, Lester, t.....	19 95	Subble, M., t.....	1 00	Bellinger, Margaret, t.	25	Bellinger, Margaret, t.	25
Pierson, Jemima, t.....	4 60	Subble, M., t.....	1 00	Bennett, Wm. M. J. and wife, t.....	5 00	Bennett, Wm. M. J. and wife, t.....	5 00
Petty, Anna, t.....	10 00	Subble, M., t.....	1 00	Bennett, Richard, t....	10 00	Bennett, Richard, t....	10 00
Perry, Rhoda, t.....	50	Subble, M., t.....	1 00	Bennett, Richard, o....	25	Bennett, Richard, o....	25
Paul, Charles, o.....	21	Subble, M., t.....	1 00	Bennett, Eleanor, t...	4 00	Bennett, Eleanor, t...	4 00
Paton, George, t.....	5 00	Subble, M., t.....	1 00	Bennett, Lizzie, o.....	05	Bennett, Lizzie, o.....	05
Provost, Nora, o.....	30	Subble, M., t.....	1 00	Bennett, John W., t...	50 00	Bennett, John W., t...	50 00
Pangman, James, t.....	3 70	Subble, M., t.....	1 00	Bennett, J. W. and wife, t	25 00	Bennett, J. W. and wife, t	25 00
Pangman, Sarah, t.....	1 00	Subble, M., t.....	1 00	Bennett, Bessie, t.....	10 00	Bennett, Bessie, t.....	10 00
Parker, Benjamin, t....	2 00	Subble, M., t.....	1 00	Bennett, Kate J., o....	20 00	Bennett, Kate J., o....	20 00
Ruble, Murtle, t.....	1 00	Subble, M., t.....	1 00	Bersette, Ellen, t.....	25	Bersette, Ellen, t.....	25
Rawson, Thomas and wife, t.....	22 00	Subble, M., t.....	1 00	Blackmore, Clara, t...	10	Blackmore, Clara, t...	10
Rossor, Richard, t.....	6 15	Subble, M., t.....	1 00	Blackmore, Ina, t.....	20	Blackmore, Ina, t.....	20
Rossor, Laura, t.....	2 50	Subble, M., t.....	1 00	Blackmore, James, o...	1 00	Blackmore, James, o...	1 00
		Subble, M., t.....	1 00	Blackmore, Mary E., t.	10 00	Blackmore, Mary E., t.	10 00
		Subble, M., t.....	1 00	Blasdel, Frank and wife, t.....	2 00	Blasdel, Frank and wife, t.....	2 00
		Subble, M., t.....	1 00	Blasdel, Frank and wife, o.....	3 00	Blasdel, Frank and wife, o.....	3 00
		Subble, M., t.....	1 00	Blasdel, Edna I., t....	35 00	Blasdel, Edna I., t....	35 00

Day, Isabell, t.	1 30	Hall, Peter, t.	30	Jenkinson, Lottie, t. ...	1 00	McClain, Clara, o.	1 00
Delehay, Julia A., t.	1 00	Hall, Henry and wife, t	30	Jenkinson, Elizabeth, o.	1 00	McClintock, Clara, t.	25
Demeray, Nettie, t.	75	Hanson, John H., t.	10 00	Johnson, Alvah E., t. ...	4 00	McCollough, Maria, t. ...	50
Derenzy, William and		Hanson, Mary E., t.	50	Johnson, John and wife, t	1 00	McCombs, Etta, t.	1 00
Pearl, t.	13 00	Harder, Eugene, t.	75	Johnson, Adaline, o. ...	1 00	McCormick, Ethel, o.	1 00
Dewey, Clarence H., t.	16 00	Harder, Howard W., t. ...	10	Johnson, Margurite, t. ...	2 00	McDonald, Lyvina A., t	1 50
Dewey, Clarence H., o. ...	10 25	Harder, Addie M., t.	25	Joice, Charles B., t.	50	McKinnan, Hector, Jr., o	05
Dickinson, Mrs. E. J., o.	04	Harder, Ralph A., t.	20	Joice, Charles A., t.	25	McKinzie, Rhea C., t. ...	60
Dimick, J. T., t.	50	Harder, Adam, t.	60	Joice, Alta N., t.	2 00	McKnight, J. and wife, o.	1 00
Dimick, Elmer, t.	13 00	Harder, Fred Z., t.	5 00	Jones, Thomas M., t. ...	1 00	McNamara, Lewis V., t	2 30
Doherty, Grace, t.	4 00	Harner, Joseph, t.	1 00	Jones, Robert B., t.	2 00	McNamara, Lewis V., o	75
Doherty, Gladys, t.	25	Harper, A. and wife, t. ...	6 80	Jones, Robert B. and		McNamara, Thomas and	
Doleson, Elizabeth, o. ...	1 25	Harper, John, t.	5 00	wife, t.	1 00	family, t.	2 00
Donnelly, Jennie, t.	1 00	Harper, N. and B., o. ...	1 00	Joslyn, Alice M., t.	30 00	McNamara, Willie, t. ...	50
Doty, Homer A. and		Harper, Matthew A. and		Joslyn, Howard, t.	1 00	McQuaid, Ethel, t.	50
wife, o.	20 00	wife, t.	5 00	Joslyn, Howard, o.	50	McQueen, Lizzie, t.	1 50
Douglas, Adelbert and		Harris, Bernice E., t. ...	05	Jubinvillie, Alice, t. ...	1 00	McWain, Almira, t.	5 10
wife, t.	10 00	Hartford, Eli, t.	50	Kapnick, Nellie, t.	8 00	McWain, William, o. ...	25
Dowker, John A., t.	1 00	Hartnell, Euda, t.	04	Keith, George, t.	8 50	Melosh, Edward, t.	21 39
Dowker, David E., t. ...	1 50	Hartnell, Euda, o.	26	Keith, Ada T., t.	45	Methner, Fred F., t. ...	5 50
Dowker, Wm. and wife, t	1 00	Hartnell, Lillian, o.	3 75	Keith, Janet, t.	5 00	Methner, Fred F., o. ...	1 25
Dudley, Leonard and		Hartnell, Carlotta, t. ...	2 50	Keith children, t.	15	Meyers, John, o.	10
wife, o.	1 00	Hartnell, Carlotta, o. ...	35	Kellogg, Deloss, o.	1 50	Miller, John and wife, t.	9 00
Dudley, Alex. and wife, o	1 00	Hartnell, Guy, o.	44	Kenyon, Robt. and wife, t	5 00	Miller, Annie, t.	1 50
Duncan, Delbert D. and		Hartnell, Stella, t.	35	Kenyon, Robt., t.	5 00	Miller, Dora M., t.	11 25
wife, o.	50	Hartnell, Bertha, o.	27	Keperger, Maud, t.	05	Miller, Dora M., o.	35
Duncan, Delbert D. and		Hartnell, Polly, o.	35	Keyes, John, o.	25	Miller, Carrie L., t. ...	7 11
wife, t.	1 00	Hartnell, Willard, t. ...	4 75	Keyes, Agnes, o.	35	Miller, Carrie L., o. ...	1 10
Duncan, Glen G., t.	05	Hartnell, Willard, o. ...	23	Keyes, Annie M., o. ...	25	Miller, Catherine C., t.	1 00
Duncan, Mary E., t.	10	Hartnell, Thomas, o. ...	3 85	Kilbourn, Benjamin, t. ...	45 00	Miller, Catherine C., o.	35
Duncan, Lillie May, t. ...	10	Hartnell, Thomas and		Kilbourn, Susan, t.	7 53	Mogg, John, t.	1 00
Eckhardt, George and		wife, t.	200 00	Kilpatrick, Samuel W.		Mogg, Mary, t.	6 00
wife, t.	25 00	Hartnell, Sam, o.	25	and wife, t.	5 00	Monroe, T. and wife, t.	27 00
Edwards, Peter, t.	5 00	Hartnell, Belle, o.	35	King, Sophronia, t. ...	3 00	Mook, Minnie, t.	2 00
Ellis, Lucian E., t.	1 00	Hartnell, Kate, o.	05	Kinney, Hiram M., Jr., t	15 60	Mook, Eugene W., t. ...	50
Ellis, Stella K., t.	1 00	Hartnell, Sarah, t.	5 70	Kinney, Caroline J., t.	50	Moran, John, t.	5 00
Ellis, Effie, t.	1 00	Hartnell, Sarah, o.	30	Kissack, William H.		Moran, John, o.	1 00
Ellis, W. D. and wife, t.	2 00	Hartnell, Elizabeth, o. ...	3 30	and wife, t.	2 00	Moran, John and wife, t.	3 00
Ellis, A. R. and wife, t.	5 00	Hartnell, Elizabeth, o. ...	3 25	Kissack, William H. t. ...	7 25	Moran, Robert, t.	23 10
Elmes, Ruth H., o.	50	Hartnell, John, o.	4 50	Kissack, William H. o. ...	50	Moran, Emma, t.	5 00
Emans, Andrew, t.	6 00	Hartnell, Elmer, t.	4 12	Kissack, Rose, t.	7 25	Murphy, Anha, o.	50
Emans, Mary A., t.	1 00	Hartnell, Elmer, o.	63	Kissack, Rose, o.	50	Nash, Elsie, t.	50
Esselline, Esther A., t.	2 00	Hartnell, Richard, t. ...	50 00	Koyle, George and wife, t	10 00	Nelson, David W., t. ...	1 00
Ferris, Jennie, t.	1 00	Hartnell, Richard, o. ...	4 75	Kuhns, Elsie, t.	3 00	Nelson, Horatio E., t. ...	5 00
Field, William A., t. ...	7 00	Hartnell, R. and wife, o.	1 00	Laing, Annie, t.	1 00	Nelson, Daniel A., t. ...	1 00
Field, Lizzie, t.	5 00	Hartnell, William, t. ...	10 00	LaLone, Almira, t.	2 00	Nephew, Martha I., t. ...	1 10
Finch, Armetha, t.	1 50	Hartnell, William, o. ...	75	LaLone, John, t.	5 00	Nephew, G. and wife, t.	5 00
Frances, Will, o.	1 00	Hartnell, William and		Lambkin, Edwin and		Nichols, Edith A., t. ...	2 90
Frank, Annie, t.	75	wife, t.	1 00	wife, t.	1 00	Nichols, Emma J., t. ...	23 50
Frees, C. A. and wife, t.	2 25	Hartwell, Susan, t.	1 00	Lambkin, Martha B., o.	60	Nichols, Augusta, t. ...	12 40
Frees, Luella J., t.	191 00	Hartwell, Lottie, t. ...	50	Lambkin, Byrnie S., t.	2 70	Norton, E. and wife, t.	3 00
Fuller, Elizabeth S., t.	10 00	Hastings, Varian M., o.	25	Lamont, Ida, t.	25	Norton, William, o. ...	50
Gamble, Louisa, t.	25	Hastings, Lano A., o. ...	25	Laur, James, t.	5 00	Orton, Mamie, o.	50
Garbert, William H., t.	8 00	Hastings, Fred W. and		Laur, James, o.	65	Orton, Madora, o.	1 00
Gardner, Orma, t.	50	wife, t.	41 00	Laur, Montie, o.	50	Orton, James E., o. ...	1 25
Geary, G. and wife, t. ...	4 00	Hastings, Earl F., t. ...	3 50	Laur, Louie, t.	4 50	Orton, Ernest M., o. ...	85
Geister, Adam, t.	5 00	Hastings, Mabel J., t.	70	Laur, Aurilla, o.	22	Orton, Gertrude, o. ...	30
Gilmore, Esther, t.	25	Hawley, Andrew B., t.	1 00	Laur, Louie, o.	50	Owen, Edith, t.	2 00
Godwin, Caroline M., t.	75	Heaviland, Hannah, t.	50	Leaverton, Joseph F., t	25	Owen, Henrietta, t. ...	1 25
Goff, Abbie, t.	1 00	Hemenway, Marshal,		LeGates, Catherine, t.	1 50	Pankop, Julius E., t. ...	1 00
Goff, Squire S., t.	1 00	and wife, t.	10 00	Lester, Jennie, t.	15	Parks, Willard, t.	30
Goodman, J. and wife, t.	150 50	Hemenway, Emma, t. ...	5 00	Lester, Jennie, o.	45	Parks, Charles, t.	3 50
Goodrow, George, t. ...	1 11	Herbert, Etta, t.	1 00	Lester, Eliza Ann, t. ...	7 25	Parks, Charles and	
Goodwin, Christena M., t	2 50	Herbert, William, t. ...	5 00	Lester, Katie, t.	10 15	family, t.	2 15
Goodwin, Don J., o.	10	Herbert, Mrs. William, t	2 00	Lester, Katie, o.	70	Parks, Phoebe, t.	25
Goodwin, Edwin A., t.	50	Herron, Amy, t.	1 00	Lester, Janie, o.	60	Pease, Addie, t.	1 50
Goodwin, E. A. and wife, t	1 00	Hill, William E., t.	1 00	Levetts, Annie B., t. ...	25	Peck, Gertie L., t.	75
Goodwin, Alice W., o. ...	1 00	Hill, Martha, t.	50	Lewis, Florence, t.	2 50	Pennells, Mary M., t.	50
Gorsuch, Herbert, o. ...	40	Hodgson, Richard, t. ...	25	Lewis, Charles G., t. ...	123 53	Pennells, Clara M., t. ...	1 00
Grace, John and wife, t.	2 00	Hoffman, Irena, t.	50	Loomas, Lucinda, t. ...	2 00	Perry, Elizabeth, o. ...	50
Graham, Tryphene, t. ...	75	Horton, Lucinda, o.	2 00	Louden, Anna M., o. ...	1 00	Peterson, George and	
Grant, John A., t.	50	Hoover, Susannah, t. ...	1 00	Luchene, Susan, t.	3 00	wife, t.	25
Grant, J. A. and wife, t.	10 00	Hugill, Iva J., t.	2 75	Luchene, Nancy, t.	2 00	Phelps, Alvin L., t. ...	30
Grant, Adaline, t.	50	Hunt, Thomas, t.	10 00	Ludington, Mildred, t.	1 00	Phelps, Warren L., t. ...	75
Graves, Frances, t.	2 00	Hunt, William G., t. ...	4 00	Lund, Andrew, t.	7 75	Phelps, Lydia, t.	25
Gray, Harry and Edna, t	40 00	Hutchins, Myrtle, o. ...	45	Lusk, Chas. and wife, t	7 55	Phelps, Lizzie, t.	50
Green, Willard E., t. ...	10 00	Hutchins, Lula, t.	25	Lyke, Mary, t.	3 00	Phelps, Levi, t.	1 00
Green, Sarah K., t.	1 00	Hutchins, Lula, o.	35	Mack, George R., t. ...	5 00	Phelps, Anna, t.	3 00
Gross, Jennie, t.	50 00	Hutchinson, Sarah A., t.	5 00	Marshall, Delmont D., t	4 10	Phelps, Glau'd R., t. ...	75
Grosset, R. and wife, t.	5 45	Hutchinson, Mark C., t.	1 30	Marshall, D. D. and wife, t	55	Pollock, Theodore and	
Grosset, Bert, t.	2 50	Hutchinson, Mary, t. ...	25	Martin, Salina E., t. ...	3 00	wife, t.	5 00
Grosset, Daisy, t.	1 30	Ingelright, Ross L.		Maxwell, Eliza, t.	25	Pollock, Frank, t.	10 00
Grosset, B. Ray, t.	50	and wife, t.	14 25	Maynard, Eliza, t.	9 00	Pratt, Anna, t.	1 00
Grosset, Rose, t.	25	Inslee, Nellie, t.	2 27	McCanna, Sevilla A., t.	5 00	Price, Joseph P. and	
Gulembo, John, Jr., t. ...	2 00	Jenkinson, Jay, o.	1 50	McClain, Wm. and wife, t	12 00	wife, t.	7 55
Gulembo, Elizabeth, t.	5 00	Jenkinson, Jay and		McClain, Wm. and wife, o	15 00	Price, Joseph P., t. ...	1 00
Hall, Benjamin, t.	10	wife, t.	10 00				

Priest, Charles and wife, t.....	25 00	Starks, Arthur E., t....	10 00	Warren, Stephen, t....	7 00	Southern Michigan and Northern Indiana District.
Pringle, Elizabeth L., t.	5 00	Starks, Arthur E., o....	50	Warren, Stephen, o....	1 00	Samuel Stroh, Agent.
Pringle, Elizabeth L., o.	5 00	Stephenson, Edward, o.	25	Washburn, Alfred L. and wife, t.....	4 00	Receipts.
Proper, Nancy, t.....	55	Stewart, Richard, t....	5 15	Weaver, Charles C. and wife, t.....	5 00	Due church December 31, 1903.....
Proper, Elmer, t.....	40	Stocks, D. Clarence, o..	25	Welch, Edward B., t....	45	18 10
Proper, Sarah, t.....	10	Stocks, Mary A., o....	15	Welch, James E. and wife, t.....	1 00	Scattered Saints.
Pushman, Alexander, t.	1 30	Stocks, Erwin A., o....	10	Wescott, George, t....	50	Atkinson, Geo. and wife, t
Pushman, Sophia, t....	2 00	Stocks, William, Sen., t	1 00	Wetherell, Amanda, t..	6 16	Backus, Floren M., t....
Pyers, Fred E., t.....	1 50	Stocks, William, Sen., o	1 00	White, E. S. and wife, t	15 15	Buckley, Leora, t.....
Randall, Fay, t.....	25 00	Stocks, William, Jr., t..	1 00	White, Lovina A., t....	1 00	Buckley, Walter P., t..
Randall, Lydia A., t....	5 00	Stocks, Edna R., t.....	25	Whitford, Thomas, t....	5 00	Buckley, Alvin W., t....
Rea, Thomas, t.....	2 50	Stover, Carrie J., t....	100 00	Wicks, William M. and wife, t.....	1 00	Daley, Alvena J., t....
Redcliff, Margaret, t..	10	Stover, Carrie J., o....	70	Wicks, Fred F., t.....	1 00	DePorter, P. and wife, t
Reeves, William L., t..	37	Stover, Henry, t.....	25	Wilks, Pearl, t.....	1 00	Fraiser, Millie, t.....
Reeves, Mary M., t....	38	Stover, Cecil, o....	60	Willis, Thomas E., t....	1 00	Fisher, Desdie, t.....
Reeves, Edward C., t..	2 99	Stover, Leonard, t.....	1 00	Wiltzie, Alfred H. and wife, t.....	50 00	Glidden, Blanche, t....
Reeves, Sadie B., t....	2 19	Stover, Leonard, o....	5 70	Wolf, Theresa, t.....	50	Glidden, Volney, t....
Reynolds, C. H. and wife, t	7 50	Strickler, Polly, t....	2 50	Wolf, Lizzie, t.....	4 00	Glidden, Charles E. and wife, t.....
Reynolds, Samuel C., t.	1 50	Summerfield, Mich'l A., t	1 00	Wooden, Ainer M., o....	2 00	Gray, D. and wife, t....
Reynolds, S. C. and wife, t	2 50	Summerfield, Michael A. and wife, t.....	15 00	Wooden, Minnie E., t..	1 50	Heth, Carl, t.....
Richardson, Jessie K., t	40	Sylvester, George W., t	5 00	Wooden, Minnie E., o..	1 00	Heth, Leon, t.....
Rockwood, J. H., t....	7 80	Sylvester, George W., o	25	Wooden, Oral A., o....	1 00	Jaqua, Eliza, t.....
Rockwood, J. H. and wife, t.....	24 00	Susan, t.....	1 00	Woods, Clara, t.....	2 00	Lindsay, Maggie, t....
Rouse, Wellington, t..	2 50	Tanner, Jonathan and wife, t.....	20 00	Wrinkle, Sidney A., t..	10 00	Rogers, Leamon, t....
Roxbury, Sarah A., t..	25	Tate, Roxie, t.....	25	Wrinkle, Sidney A., o..	1 75	Taylor, Delia, t.....
Rusnell, Mary A., o....	1 00	Tate, Margaret, t.....	1 00	Wrinkle, Sidney A. and wife, t.....	20 00	Thompson, Lizzie, t....
Saunders, Florence M., t	1 75	Teal, George F., t.....	50	Wrinkle, Mary, o....	1 60	Wismer, Catherine, t..
Saunders, Byron O. and wife, t.....	8 00	Teal, Geo. F. and wife, t	1 00	Wrinkle, Jane, o....	1 60	White, Malinda A., t..
Schaar, Charles E., t..	25	Teal, Rhoda A., t.....	1 25	Wrinkle, Percy, o....	1 45	West, Mary, t.....
Schaar, Ettie, t.....	65	Teal, Herbert, t.....	1 00	Wrinkle, Ruth, o....	50	Yournd, Mabelle, t....
Schoolcraft, Anson T. and wife, t.....	9 00	Temple, Cora, t.....	1 00	Yager, David R., t....	10 50	
Schreur, John, t.....	30 00	Tesman, Charles A., t..	2 50	Young, Cora I., t.....	85	
Schreur, Dirk and wife, t.	100 00	Thomas, Emma, t.....	2 00	Total.....	\$3,750 05	
Schreur, Fred, t.....	50	Thomas, Frank, t.....	3 00			
Seaman, Sophia, t.....	3 50	Thomas, Frank and wife, t.....	5 00	Expenditures.		
Sessions, Charles L., t.	12 00	Thomas, George W., t..	1 00	Cornish, J. J., f.....	\$360 00	Blakeslee, Edwin A....
Sharkey, John, t.....	5 00	Thomas, George W. and wife, t.....	1 00	Beckley, J. R., f.....	232 00	Beck, Mary.....
Sheffer, Joseph and Phoebe, t.....	1 00	Thomas, Eliza, t.....	50	Berve, Amos, f.....	85 00	Babcock, Margaret, t..
Sheffer, Ervin, t.....	75	Thompson, Maggie, t..	42 00	Burr, A. E., f.....	180 00	Clark, Lydia, t.....
Shelley, Mattie, t.....	1 20	Thorp, Violet, t.....	25	Burt, G. W., f.....	160 00	Clark, Lydia.....
Shelley, George H., t..	2 00	Thorp, Violet, o....	30	Ellis, W. D., f.....	330 00	Clark, Winnie C.....
Shelley, George H., o..	10 00	Thorp, Martha L., t....	18 60	Hanson, J. H., f.....	213 00	Cornell, Christina.....
Shelley, Jesse, t.....	2 00	Thorp, Martha L., o..	1 48	Hugill, R. W., f.....	60 00	Green, Dora.....
Shelley, J. and wife, t..	5 00	Thorp, Joseph, o....	05	Phelps, Levi, f.....	300 00	Green, Charles, t.....
Shelley, Buell, t.....	10 00	Titus, Charley, o....	05	Schreur, John, f.....	220 00	Green, Charles.....
Sherman, Minnie M., t.	1 80	Towers, Elizabeth, t..	55	Smith, David, f.....	360 00	Green, Bernice.....
Shippy, George E., t..	1 00	Towers, Mary J., t....	10	Washburn, G. D., f....	72 00	Green, Bessie.....
Shippy, Sophronia, t..	75	Towers, Thomas N., t.	57	Cornish, J. J., e.....	29 00	Green, Ola.....
Shippy, Alma M., t....	1 50	Towers, Rosetta, t....	05	Berve, Amos, e.....	15 00	Glover, Dora.....
Shuert, Ella, A., t....	2 75	Trim, Moses D., t....	1 00	Burr, A. E., e.....	8 00	Hooper, Mary.....
Shultz, Edward, t.....	9 00	Trumble, Caroline, t..	1 00	Burt, G. W., e.....	9 00	Harner, Permelia.....
Shultz, Mary A., t....	3 00	Tucker, Elizabeth, t..	1 00	Goodenough, E. J., e..	6 00	Marrs, Estella, t.....
Shultz, Tacy, t.....	1 40	Tucker, Alice, t.....	1 00	Goodwin, E. A., e.....	25 00	Shearer, Mattie.....
Sickle, Webster, t.....	90	Tubbs, Charles E. and wife, t.....	10 00	Grant, J. A., e.....	13 50	White, Silas.....
Skinner, William, t....	40	Tubbs, Clifford, t....	25	Lambkin, B. S., e.....	43 00	White, Mary.....
Skinner, William E., t..	1 00	Tubbs, Freddie, t....	50	Phelps, Levi, e.....	25 00	White, Myrtle.....
Smith, Jessie B., t....	7 95	Ulman, Mary A., t....	1 32	Schreur, John, e.....	15 00	Wheaton, Emma V....
Smith, Kate, t.....	50	Ulman, Richard, t....	95	Smith, David, e.....	15 00	
Smith, Kate, o....	10 00	Umphrey, Caroline, t..	4 50	Wyman, Eugene, e....	5 05	Knox Branch.
Smith, Celia L., t....	25	Umphrey, Susan, t....	60	Biglew, Elijah, a....	53 00	Lohse, Bertha, t.....
Smith, Ellen, t.....	2 00	Umphrey, Libbie, t....	30	Chase, Mary A., a....	15 00	Prettyman, Mary, t....
Smith, Mabel, t.....	10	Wagner, Lizzie, t....	1 00	Flynn, Margaret, a....	10 00	Prettyman, J. B.....
Smith, Nathan and wife, t.....	5 00	Wakefield, William H., t	10 00	Green, Sarah K., a....	110 00	
Smith, Nathan, t.....	1 00	Wakefield, William H. and wife, t.....	25 00	Gustin, Altha, a....	53 00	Coldwater Branch.
Smith, George, o....	1 00	Wall, Mary, t.....	6 50	Hartford, Eli, a....	5 00	Corless, Dean, t.....
Smith, Geo. and wife, t.	5 00	Walrath, Charles M., t.	4 30	Hugill, R. W., a....	130 00	Corless, Maud, t.....
Smith, Mary, (Coleman) t.....	12 50	Walrath, Ruth, t....	9 50	Lambkin, Edwin, a....	20 00	Corless, Jessie, t....
Smith, Mary, (So. Boardman) t.....	1 00	Walters, Andrew and wife, t.....	10 00	Levetts, Annie, a....	50	Corless, Minnie.....
Smith, Elvin E., t.....	05	Walters, Samuel, t....	2 00	Peete, Sarah, a....	21 00	Corless, Ann E., t....
Smith, Cornell, t.....	25	Ward, Manuel A., t....	2 00	Pennels, John, a....	35 00	Corless, Hiram and wife, t
Smith, Cora M., t....	25	Warden, Mary A., t....	38 30	Shippy, Hyrum, a....	5 00	Corless, Starr and wife, t
Smith, David, t.....	1 20	Warden, John and wife, t	20 00	Ward, Carrie, a....	5 00	Corless, Bradford, t....
Smith, Robert A., t....	2 00	Warren, G. H. and wife, t	2 00	Welch, Sr., a....	2 10	Corless, George.....
Snellen, George F., t..	1 00	Warren, May, o....	25	Bookkeeper.....	20 00	Corless, Phoebe, t....
Snellen, Geo. F. and wife, t.....	1 25	Warren, Stephen and May, o.....	25	Agent's expenses.....	9 06	Fuller, Homer and wife, t
Stark, Erastus R., t....	1 63			Agent's railroad expense	63 46	Fay, Lorenzo, t.....
Starks, Noel L., t....	3 00			Total.....	\$3,642 67	Granger, Francis and wife, t.....
Starks, Sarah M., o....	25			Due church.....	107 38	Johnson, Mark and wife, t

Table listing names and amounts under 'C. E. Hubacher, Special Agent' and 'Receipts'. Includes entries like Snider, J. H., Simmons, H. S., Selby, Lydia, etc.

Table listing names and amounts under 'Due church December 31, 1903'. Includes entries like Fairbanks, Elizabeth, Best, G. W. and wife, etc.

Table listing names and amounts under 'Receipts'. Includes entries like Atkins, R., interest, Aylor, William, Armstrong Sisters, etc.

Table listing names and amounts under 'Independence Branch'. Includes entries like Hansen, Mrs. Sarah, Highman, James, Hawkins, Mary, etc.

Table listing names and amounts under 'Expenditures'. Includes entries like Due agent December 31, 1903, Smith, Sr. W. C., Insurance, etc.

Table listing names and amounts under 'Expenditures'. Includes entries like Newman, Grace E., Fifer, E. M., Lasley, S. E., etc.

Table listing names and amounts under 'Expenditures'. Includes entries like Frick, George, Flanders, Oliver E., Gerber, Fred, etc.

Table listing names and amounts under 'Expenditures'. Includes entries like Morgan, A. T., Monroe, B. E., Murphy, Harry H., etc.

Northeastern Kansas	Whiteaker, Jacob and wife, o	1 00	Brook, Goldie, t	10 00	Grassley, Edith, o	2 00	
City Religio, o	10 00	Woodford, C. H., c	14 00	Brook, Ethel, t	1 00	Catlin, R. S., t	3 00
Newkirk, R. E., t	15 09	Woodford, C. H., t	7 50	Bailey, J. W. A., t	7 00	Oblations	8 77
Newland, G. L., t	50	Williams, M. T. and wife, s	25 00	Cain, Mary and Martin, t	10 00	Post Onk Branch obla	2 50
Olson, Samuel, t	2 00	Wieler, C. and wife, t	2 00	Norris, M. L. and Eva, t	8 50	Knobnoster Branch obla	7 60
Oliver, John, t	100 00	Wieler, C. and wife, s	5 00	Norris, Hansen A., t	1 50	Northeastern church	
Odell, W. R., t	40 00	Willing Workers' Building Committee, o	50 00	Wright, Nellie E., t	10 00	debt	22 40
Parsons, Lettie, s	1 00	Warnky, Mary L., t	12 00	First Kansas City Branch.		Total	\$13,795 87
Pooler, William, t	17 72	Whitehead, Ella D., t	23 50	Gowell, S. L., t	9 00	Expenditures.	
Peterson, Iva, t	4 00	Willey, R. C., t	28 10	Johnson, Tessie, t	10 00	Adams, Mary, on acct.	377 75
Pease, W. H., t	26 12	Willey, R. C., s	25 00	Kennedy, Harry A., t	3 25	Ashbaugh, Eva, a	5 00
Page, Mrs. Gerome, t	10 00	Warnky, F. C. and wife, t	40 00	McLaren, Jessie, t	2 15	Arber, Joseph, acct	5 00
Pointer, Mrs. Bert, t	10 00	Williamson, Francis, t	20 00	Oblations	19 48	Blakesley, A. J., a	48 00
Peterson, Bert, t	50 00	White, Alfred D., t	54 35	Passman, Harry and wife, t	4 00	Blatt, I. N., a	6 75
Passman, Harry, t	12 00	Wolf, Lillie, t	1 50	Slocum, Elsie, t	6 05	Bishop, Anna, acct	278 00
Pooler, Emma, t	5 00	Wight, Estella, c	16 00	Sandy, Walter, t	14 00	Bozarth, Alice, a	60 00
Philips, Jessie, t	1 00	Ward, Kate C., c	10 00	Slocum, George B., t	24 60	Blatt, W. H., a	2 35
Price, J. D., t	3 00	Warnky, Lester, t	10 00	Holden Branch.		Building committee, acct	50 00
Pointer, Maud, t	50	Warnky, Mabel, t	10 00	Anderson, Peter and wife, t	200 00	Brown, Andrew, a	5 00
Pointer, Florence, t	50	Warnky, Maud, t	20 00	Anderson, Anton, t	20 00	Barton, W. H., a	1 75
Palmer, Grace, t	8 00	Yingling, A. L., t	50 00	Babcock, D. B., t	2 20	Brown, Enoch, a	12 00
Palmer, Grace, c	2 00	Cash on account.		Bierley, Langley, t	10 00	Chapman, May, a	43 00
Roberts, H. B., t	5 00	Smith, T. W., acct	394 45	Chadwick, Adolph, t	7 49	Curry, Joseph, a	10 00
Robinson, H. H. and wife, t	15 00	Moore, M. M., acct	15 00	Fender, E., t	1 20	Davis, T. W., a	40
Resch, Orestas, s	10 00	Kelley, E. L., Bishop, Old <i>Ensign</i> , (refunded tax)	10 83	Farrer, Clark, t	1 00	Edwards, Henry, a	7 50
Rudolph, Carl, t	3 00	Erwin, Mrs. J. D., acct	11 00	Fender, Annie, t	2 50	Eldridge, Isaac, a	11 50
Robinson, B. B., t	15 20	Newton, William, rent for 1904	176 97	Gurwell, A. L., t	40 00	Ensign Hall, e	5 16
Robinson, B. B., o	1 00	Kelley, E. L. Bishop, G. J. Waller, rent 1904	60 00	Hudson, E. M., t	20 00	Grassley, Ellen, a	5 00
Ringer, Harry, c	20 50	May Coal Company	120 95	Harcourt, Lavenia, t	9 00	Givens, Mrs., a	2 70
Ringer, Mary, t	15 00	Arber, Joseph	5 00	Houts, Mary C.	15 00	Herman, A. B., a	36 25
Rosson, Mary, t	3 00	Kelley, E. L. Bishop, college fund	560 14	Houts, Salina, t	5 80	Herman, A. B., funeral expenses	32 00
Roberts, Jesse A., s	27 27	Armstrong Branch.		Moneymaker, J. M., t	150 00	Horton, G. and wife, a	49 11
Rosson, William	10 00	Ahrens, Louis, t	42 50	McMurtry, J. H., t	10 00	Horton, George and wife, rent aid	60 00
Robinson, Sr. J. A., t	4 00	Allen, Annie, t	40 00	Oblations	40 02	Leach, J. F., a	24 36
Roberts, Samuel, t	15 00	A sister, o	16 50	Parsons, A. H., t	5 10	Layland, Jordon, a	132 41
Resch, Henry, t	5 00	Berg, Augusta, t	30 00	Petit, Ada, t	2 00	Munson, John, a	2 00
Sandy, Harvey, t	19 00	Blakenship, Dora, t	2 90	Rodgers, O. S., ret. l	4 75	Myers, Sr. Nola, a	10 00
Smith, T. J., t	2 40	Charleton, C. and wife, t	9 00	Smith, Sophia, t	4 00	Mayo, Sr. S. G., a	68 00
Snodgrass, J. A., c	10 00	Clow, Robert, t	56 20	Tillery, William, t	12 75	May, Pearl, salary	90 00
Snodgrass, J. A., t	50 00	Conklin, N. and R., t	6 00	Williams, E. J., t	100 00	Mathews, Bro., acct	30 10
Scott, B. J., t	9 20	Conklin, Rose, o	5 00	Second Kansas City Branch.		Muse, Ella, salary	70 00
Stafford, Sr. E. E., t	10 00	Edwards, W. and J., t	28 75	Anderson, Fred, t	5 00	Miller, B. F., tent acct	11 40
Smith, Ralph G. and wife, t	37 50	Hawkins, John, o	20 00	Ashbaugh, Eva, t	11 20	Merrill, A. M., a	10 00
Sutton, James and wife, s	5 00	Hawkins, John, t	14 50	Babcock, Maud, t	7 10	Nunn, Louise, acct	200 00
Smith, Gertrude, t	6 25	Hawkins, G. and A., o	9 00	Banks, Ernest, t	1 60	Nunn, Louise, salary	160 00
Sands, Hugh, t	100 00	Hawkins, G. and A., t	12 00	Cleveland, Fred, t	8 30	Nace, Fannie, a	30 00
Sands, Hugh, s	500 00	Harrington, J. and L., t	35 00	Crayne, Robert, t	25	Nelson, G. and wife, a	12 00
Sterrett, G. E., t	91 95	Mewis, E. R., t	3 50	Cleveland, Lulu, t	1 25	Office expenses, rent	102 00
Smith, Mrs. W. A., s	22 00	Milotte, A. and wife, t	2 07	Crayne, Charles, t	2 00	Office expenses, fuel	11 30
Shaver, Mrs. L., s	6 50	Oblations	33 60	Cleveland, Dora, t	1 20	Office expenses, stamps, stationery, etc.	119 50
Smith, Cora, t	5 00	Richardson, Meda, t	20 00	Cleveland, Charlotte, t	2 00	Rush, W. R., a	27 94
Sargent, Ella, t	2 75	Robertson, Mirenda, t	4 00	Coberly, Wiley, t	1 00	Rush, Mrs. C., a	11 65
Savage, J. C., t	5 00	Richardson, Mary, t	1 00	Emmett, Joseph, t	50	Rader, Thomas, a	78 25
Steel, A. M., t	1 50	Richardson, Mary, o	2 00	Gerdin, Tycho, t	4 45	Slye, Andrew, a	49 97
Steel, Mrs. A. M., o	1 00	Stratton, Zatella, t	80	Grainger, J. C., t	8 00	Slye, Mrs. Andrew, a	28 88
Smart, Mrs. Margaret, t	100 00	Skinner, Sarah, t	2 00	Handy, Bert, t	19 85	Tousley, Willis, a	4 25
Seaforth, Jennie, t	1 50	Shoup, Samuel, t	12 00	Hughes, Lettie, t	6 20	Winchester, John, a	54 82
Steele, J. W., t	85 83	Tucker, William, t	15 00	Harvey, Hattie, t	1 00	White, M. A. O., a	83 06
Skinner, W. O., t	5 00	Tucker, Edward, t	20 00	Holmes, O. D., t	1 00	Wright, Mrs. C. N., acct	76 00
Smith, H. O., t	20 00	Weedmark, t	5 00	Koehler, Julia, t	2 00	White, Sarah, a	13 71
Skinner, A. N., t	2 00	Chelsea Park Branch.		Koehler, J. A., t	20 00	Miscellaneous Account.	
Sherman, T. A., t	5 00	James, Effie, t	1 50	Kenworthy, Albanus, t	25	Rider, W., legal work	7 50
Trask, James and wife, s	10 00	Hawkins, Bro. and Sr., t	5 00	Koehler, Chas., t	3 00	Brown, W. S., stake expenses	13 79
Terry, Jacob H., s	5 00	Hough, D. E., t	5 00	Koehler, Sr. George, t	5 00	Steele, J. W., property expense	3 45
Trowbridge, R. B., t	119 10	Monroe, B. E., t	1 00	Lewis, Sr. Joseph, t	3 00	Telephone tolls	4 80
Thomason, Frank and wife, t	75 00	Newkirk, C. N., t	3 00	Madden, George W., t	5 00	Tent posters	4 00
Thomason, Frank and wife, t	75 00	Oblations	13 46	Madden, Nettie, t	2 50	Freight on tent	1 52
Tibbitt, John H., t	15 00	Shelley, George, t	5 95	Moneymaker, Kate, t	8 00	Rent on tent	30 00
Thatcher, Albert, t	9 20	Tucker, John, t	10 00	McIntosh, Alex, Jr., t	12 05	Kelley, E. L., Bishop, Temple Lot fence	100 00
Thompson, Bernard, o	50 00	White, Ethel, t	1 00	McIntosh, Alex, Sr., o	1 00	White, A. R., legal work	8 00
Tankard, James and wife, t	25 00	Lees Summit Branch.		McIntosh, Mary, t	16 00	Kelley, E. L., Bishop, G. J. Waller	29 41
Miscellaneous Account.		Harvey, W. H., t	11 00	McIntosh, Alex, Sen., t	22 00	Smith, Sarah	164 35
Broom account, J. J.		Harvey, Bertha, t	5 00	McIntosh, Annie, t	2 00	Northeast Kansas City church property	107 00
Curtis	30	Oblations	6 93	McIntosh, Catherine, t	19 00	Kelley, E. L., Bishop, street tax	343 29
Vickery, J. J., t	1 00	Pleasant View Branch.		Oblations	25 65	Kelley, E. L., Bishop property expense	108 78
Weeks, Bert, t	5 00	Abrahams, Nels, t	40 00	Omans, Anna, t	2 00		
White, Ammon, s	35 11			Palmer, Emmett, t	8 65		
White, I. N., Jr., t	20 00			Robertson, Margaret, t	17 50		
White, I. N., Jr., s	5 00			Trussler, James, t	5 00		
Warnock, Robert and wife, t	22 63			Tannehill, Allen, t	28 00		
Whiteaker, Jacob and wife, t	3 65			Northeastern Branch.			
				Grassley, Ellen, o	5 00		

Kelley, E. L., Bishop, property expense.....	121 40
Mound Grove Cemetery account	247 96
Kelley, E. L., Bishop, delinquent tax	4 27
Osage property	187 81
Kelley, E. L., Bishop, Pleasant Street property	31 86
May, R., e.....	112 51
Smith, Joseph, e.....	9 00
Parsons, A. H., e.....	62 00
Luff, Joseph, e.....	92 00
Warnky, F. C., e.....	172 64
Peak, W. E., e.....	5 00
White, I. N., e.....	15 00
Hulmes, G. H., e.....	234 12
White, Alfred, e.....	35 00
Macrae, W. S., e.....	5 00
Garrett, W. H., e.....	5 00
Holly, George, e.....	2 15
Scott, B. J., e.....	7 25
Kelley, T. C., f.....	564 00
Erwin, J. D., f.....	253 00
May, Roderick, f.....	460 59
Parsons, A. H., f.....	230 00
Etzenhouser, R., f.....	140 50
Smith, I. M., f.....	276 00
Closson, A. V., f.....	453 50
Smith, H. O., f.....	300 00
Peak, W. E., f.....	478 00
Chatburn, F. J., f.....	100 00
Sutton, J. R., f.....	120 00
Moler, James, f.....	240 00
Smith, W. R., f.....	520 00
Moler, H. E., f.....	90 00
Allen, Arthur, f.....	120 00
Macrae, W. S., f.....	425 00
Russell, F. A., f.....	84 00
Aylor, W. M., f.....	180 00
Luff, Joseph, f.....	420 00
Garrett, W. H., f.....	235 31
Hulmes, G. H., f.....	319 00
Chatburn, T. W., f.....	278 00
White, I. N., f.....	375 00
Kemp, Henry, f.....	204 00
White, Alfred, f.....	119 00
Slover, F. M., f.....	280 00
Pickering, W. P., f.....	48 00
Armstrong Branch Expenses.	
Ashbaugh, a.....	13 00
Conklin, Rose, a.....	10 00
Parker, Emma, a.....	51 00
Watson, Mary Jane, a.....	5 00
Holden Branch Expenses.	
Branch expenses.....	10 04
Babeock, B. B.....	2 50
Chatburn, F. J., acct.....	4 25
McCarty, Bro. and Sr., a.....	3 75
Second Kansas City Branch.	
Ashbaugh, Eva, a.....	5 25
Brown, Sr. Andrew, a.....	2 00
Chapman, May, a.....	62 70
McCoy and Moran, Srs. a.....	82 00
Total.....	\$12,566 07
Due church.....	1,229 80
Nontheastern District.	
J. T. Williams, Agent.	
Receipts.	
Due church December 31, 1903.....	\$239 15
Bender, Albert and wife, t.....	10 00
Barnett, J. W., t.....	10 00
Bevier Sisters' Aid So- ciety, o.....	18 00
Broad, Thos. and wife, o.....	10 00
Byers, Paul, o.....	134 50
Chapman, William, t.....	4 00
Chapman, William, o.....	1 00
Chapman, Vivian, o.....	10 00
Chapman, Edmund, o.....	20 00
Chapman, Willie M., t.....	25 00

By error in last report of F. A. Hawley.....	25 00
Anderson, R. P.....	10 00
Anderson, Sr. P.....	5 00
Anderson, Anna.....	1 00
Black, Elizabeth.....	8 60
Bond, W. S.....	500 00
Christenson, Cris.....	5 00
Ford, J. T.....	100 00
Froyd, Elmer and wife.....	5 00
Fannon, E. S. and wife.....	10 00
Hawley, A. B. and wife.....	10 00
Hanson, James.....	50 00
Hailey, Artilla.....	10 00
Ivie, Tena.....	1 00
Ivie, T. A.....	10 00
Ivie, Anna.....	2 00
Jacobsen, Andrew.....	30 00
Jensen, Andrew.....	75 00
Knudson, K. C. and wife.....	10 00
Knudson, C.....	30 00
Kjersner, Lehman.....	15 00
Kalstrup, Christian.....	10 00
Knowles, Beatrice.....	6 00
Lorenson, Ras.....	15 00
Nelson, C. C.....	40 00
Nelson, Mary E.....	1 50
Powell, Jane.....	15 00
Powell, B. F.....	15 00
Powell, Joseph W.....	5 00
Persons, Cynthia.....	2 00
Ross, R. K.....	50 00
Ross, William T.....	10 00
Torrence, W. B. and wife.....	34 00
Torrence, Caroline.....	34 00
Winslow, J. E.....	10 00
Winters, M. T.....	8 00
Wohlford, Sarah.....	2 00
Total.....	\$1,458 75
Expenditures.	
Anderson, P., f.....	\$492 00
Vaughn, J. C., f.....	249 00
Haden, W. E., f.....	187 00
Total.....	\$928 00
Due church.....	530 75
Southern District.	
Henry Sparling, Agent.	
Receipts.	
Due church December 31, 1903.....	\$ 23 32
Anderson, George.....	3 00
Anway, George.....	6 91
Brooner, Clarence.....	1 00
Brooner, Henry.....	23 00
Brooner, Martha.....	3 25
Boardman, E. J.....	2 00
Brooner, Allen, (colt).....	40 00
Bootman, Charles.....	40 00
Bootman, William P.....	10 00
Bootman, Herbert J.....	53 20
Ballard, Phoebe.....	3 60
Bosley, A. W.....	4 00
Cunningham, John.....	24 00
Coose, Enoch, (chickens).....	2 05
Christenson, J. C.....	2 00
Deumler, Wm., (work).....	75 00
Ensley, Mrs. Oscar.....	1 80
Ensley, Ralph.....	5 00
Ferrell, Thomas K. and Sarah E.....	270 00
Graff, Mary.....	13 50
Gray, S. N., Sen.....	10 00
Gray, S. N., Jr., (2 buggies).....	23 75
Graham, J. B.....	2 00
Hutchingson, W. H.....	2 50
Hubble, A. R.....	5 00
Hughes, Stephen.....	1 00
Huntsman, Arlo.....	20 00
Homer, Sarah.....	3 00
Hollensworth, Allen.....	2 10
Kirby, Joseph.....	4 50
Kirby, Mrs. Frances.....	25 00
Lane, Stella.....	2 90

Marshall, Allie.....	2 00
Merritt, C. H.....	75 00
Premo, Albert M.....	72 00
Premo, Parley W.....	18 00
Porte, Mrs. P.....	1 12
Plumb, Parley.....	7 90
Quimley, John.....	2 50
Savage, John.....	25 00
Savage, Hattie.....	2 50
Stepp, Grace.....	3 00
Swegart, Jacob, (pasture for colt).....	10 00
Shue, Jacob.....	10 00
Suberger, Clara.....	3 00
Schofield, William H.....	5 00
Schofield, Julia.....	5 00
Thayer, Ella.....	90 00
Taylor, William.....	1 15
Taylor, Willie.....	50 00
Tilman, David.....	1 00
Tilman, Mrs. David.....	1 50
Wedlock, Ethel.....	1 50
Kelley, E. L., Bishop.....	281 32
Total.....	\$993 74

Expenditures.	
Davis, J. T., f.....	\$ 45 00
Baker, A. M., f.....	70 00
Sparling, Henry, f.....	420 00
Baker, A. M., e.....	79 25
Sparling, Henry, e.....	36 70
McGray, Louie, a.....	4 00
Campbell, William J., a.....	1 00
Cow died.....	25 00
Sparling, Henry, e.....	124 55
Total.....	\$805 50
Due church { horse 40 00 cash 148 24	

St. Louis District.	
Russell Archibald, Agent.	
Receipts.	
Due church December 31, 1903.....	\$110 16
Taylor, Edith.....	25 00
Volz, Bro. and Sr.....	30 00
Lewis, S. B.....	5 00
Jacobs, J. E.....	30 32
Reeves, George.....	7 00
Taylor, Olive.....	10 00
Kinghorn, Mamie and Sam.....	20 00
Swift, Maria.....	1 00
Remington, Patience.....	1 00
Himmelgarn, Mrs. W.....	1 00
Masten, Matt.....	3 00
Peters, Ella.....	1 00
Crowson, Mrs. E. H.....	10 00
Branch offerings.....	38 29
Welch, J. A.....	1 00
Mantle, Eliza.....	2 50
DeJong, Anna.....	1 00
Green, Marguerette.....	10 00
District conference col.....	8 11
Burgess, Mrs. S. R.....	26 50
McDonald, Mary.....	2 00
Hellman, C. K.....	14 37
Geeson, Henry.....	10 00
Anderson, Maud.....	14 00
Beaird, John.....	22 00
Parrish, J. S.....	40 00
Dawson, B. C.....	5 00
Lehman, Daniel B.....	10 00
Remington, C. J.....	6 00
Billinsky, Josie.....	11 00
Hughes, Mr. and Mrs.....	1,000 00
Molyneaux, John.....	7 00
Crudus, Anna J.....	7 00
Cooke, N. N.....	45 00
Wilson, John.....	2 00
Anderson, Grace.....	5 00
Molyneaux, Lizzie.....	2 00
Betts, Joseph E., Sen.....	40 00
Betts, Joseph E., Jr.....	15 00
Peach, Thomasina.....	3 00
Owens, Mary M.....	11 00

Scott, Robert.....	1 50
Jacques, William.....	5 00
Wild, James.....	50 00
Wiley, Franklin.....	25 00
Jones, John T.....	30 00
Himmelgarn, Fred.....	1 30
Elliot, Mr. and Mrs. T. J.	10 00
McKittick, Mrs. R.....	25 00
Martin, Sophia.....	3 00
Bourgeret, Maria C.....	4 00
Bourgeret, Mary C.....	1 00
Hitchcock, Etta M.....	23 90
Whiting, Mary E.....	7 00
Geeson, Emma.....	10 00
Walrout, Kate.....	5 00
Brown, Winfield.....	5 00
Wilson, James F.....	20 00
McFarlane, John.....	8 00
Evans, Mary.....	1 00
Joerndt, Louis.....	5 00
Gall, J. F.....	20 00
Cowlshaw, William R.....	10 00
Ashton, Moroni.....	20 00
Kelley, E. L., Bishop.....	198 50
Roberts, Henry.....	30 00
Parrish, Maud L.....	1 00
Keown, Charles.....	5 00
Total.....	<u>\$2,098 85</u>

Expenditures.

Odell, W. R., f.....	\$125 00
Jay, Ruth, a.....	48 00
Smith, W. J., e.....	92 00
Smith, W. J., f.....	319 00
Clay, Jennie M., a.....	5 00
Gibbons, Lizzie, a.....	10 00
Cheltenham property, taxes 1903.....	15 99
Kelley, E. L., Bishop.....	950 00
Odell, W. R., e.....	10 00
Allen, Arthur, f.....	245 00
Etzenhouser, R., f.....	246 00
Total.....	<u>\$2,065 99</u>
Due church.....	<u>32 86</u>

MONTANA.

Montana District.

Gomer Reese, Agent.

Receipts.

Due church December	
31, 1903.....	\$ 90 00
Anonymous, o.....	30
Banard, Mary, t.....	5 00
Christofferson, Frank, o	50
Dale, Ann, o.....	50
Dempster, Alice M., t.....	17 20
Esgar, Robert M., o.....	50
Esgar, Lena, o.....	75
Eukes, M. J., o.....	50
Jemison, Phil and wife, t	3 50
Jenkins, Ann, t.....	50 00
Johnson, John, t.....	25 00
Jacobs, Sr. Henry, o.....	80
Johnson, J. H., t.....	3 50
Lundwall, Martin, Sen., o	50
Mason, Henry D., t.....	20 00
Pritchard, John, o.....	1 00
Reese, Gomer, o.....	1 25
Reese, Thomas and wife, o.....	26 50
Reese, A. Q., o.....	25
Reese, T. L., o.....	25
Reese, Chloe M., o.....	1 00
Reese, Velma, o.....	50
Raymond, Mary H., t.....	10 00
Sandidge, Caroline, o.....	1 50
Sund, Carrie, t.....	10 00
Sacry, Wm. and wife, t	40 00
Sargent, Seaman G. and wife, t.....	5 00
Staffanson, Jacob, t.....	5 00
Turner, Edward, o.....	25
Wyckoff, Jerome, t.....	57 50
Williams, E. E., t.....	10 00
Wash, J. P., t.....	20 00

Wells, L. R., o.....	1 25
Wells, Sr. L. R., o.....	1 35
Whitworth, Sr. Joseph, o	50
Wells, J. H., o.....	1 00
Wells, Alice, o.....	25
Wells, Sr. J. H., o.....	25
Spragg, G. A., t.....	5 00
Lawrenson, Hans, t.....	10 00
Total.....	<u>\$428 15</u>

Expenditures.

Reese, Gomer, f.....	90 00
Peak, W. E., e.....	63 00
Condit, J. H., f.....	50 00
Kelley, E. L., Bishop.....	225 15
Total.....	<u>\$428 15</u>

NEBRASKA.

Central District.

Levi Gamet, Agent.

Receipts.

Due church December	
31, 1903.....	\$ 19 36
Bartow, Hester.....	12 20
Butler, Nathan S.....	6 80
Crosser, Julia.....	7 50
Crook, Bertha.....	1 00
Downey, E. and wife.....	17 00
Dike, Eph. and wife.....	5 00
Daughters of Zion, Imman local.....	4 24
Derry, Charles H.....	25 00
Gatenby, F. S. and wife	10 00
Jackson, J. H. and wife	10 00
Kelley, E. L., Bishop.....	189 00
Ek, Hartman and wife.....	10 55
Logeman, H. and wife.....	9 00
Larson, J. P. and wife.....	40 00
Lewis, Ira and wife.....	1 00
Moore, W. S. and wife.....	31 00
Möore, Mariel E.....	1 00
Neis, Ella.....	5 00
Neis, John.....	5 00
Outhouse, Nettie.....	1 75
Smith, J. W.....	11 20
Storejohn, Claus.....	50 00
Smith, Howard A.....	1 00
Schrunk, J. T.....	10 00
Watson, Cynthia.....	1 45
Wisdom, Belle.....	1 40
Total.....	<u>\$486 45</u>

Expenditures.

Prettyman, C. W., f.....	\$200 00
Gamet, Levi, f.....	285 97
Postage and exchange.....	48
Total.....	<u>\$486 45</u>

Northern District.

James Huff, Agent.

Receipts.

Due church December	
31, 1903.....	\$147 19
Avondet, John.....	5 00
Ahlstrand, Ed and wife.....	20 00
Ahlstrand, Charlotte, o.....	2 00
Ahlstrand, Sven (estate)	20 00
Brown, Rachel S.....	10 00
Black, Mrs. John.....	1 00
Black, S. S. and wife.....	3 00
Brown, Richard and wife	50
Bilyne, Marcus M.....	10 50
Brown, Pearl E.....	40 60
Black, John.....	1 00
Bertleson, C.....	3 00
Brown, Ralph and wife.....	15 00
Brown, Annie E.....	8 00
Case, E.....	15 00
A sister.....	5 75
Chapin, Harvey.....	3 00
Coffeen, Lucy B.....	9 50
Coffeen, Carrol C.....	19 00
Carter, Martha.....	1 50
Edwards, Ann.....	30 00

Evans, Ida.....	20
Frankville, Ellen.....	5 00
Greenslit, Wallace H.....	10 00
Hudson, Sarah.....	7 00
Hollenbeck, Charles M.....	25 00
Harrer, Della May.....	6 80
Harrington, Josephine.....	30 00
Huff, James and wife.....	10 00
Jensen, Mrs. J. P.....	1 50
Kelley, E. L., Bishop.....	270 15
Kelley, Pearl.....	50
Keck, Elizabeth.....	20 00
Lytke, H. G.....	6 00
Leach, Matilda.....	3 00
Leach, Albert Z.....	10 00
Leach, Eva J.....	8 00
Murie, George.....	5 00
Munsell, Rogene B.....	35 00
Madsen, Bertha J.....	1 00
Moran, K.....	10 00
Pruden, Willis.....	20 00
Parker, Alice.....	1 05
Peterson, Mike and wife	7 00
Rumel, Mabel.....	5 00
Rannie, Alma E.....	1 00
Schwartz, Alice C.....	35 00
Spanswick, W. T. and wife.....	8 00
Stoft, William E.....	1 10
Summer, J. M.....	10 00
Scott, H. A. and wife.....	6 00
Self, Carl T. and wife.....	4 00
Stoft, Arthur E.....	1 00
Satterfield, Rachel A.....	50 00
Stevenson, Prior L.....	3 00
Schaffer, F. R.....	1 00
Thomas, May.....	1 00
Weston, J. F. and wife.....	13 00
Witke, Eva.....	5 00
Watkins, Susan.....	50
Total.....	<u>\$1,007 34</u>

Expenditures.

Fry, Charles, e.....	\$ 10 00
Huff, James, f.....	165 00
Huff, James, e.....	2 50
Halen, Lucy, funeral expense.....	90 00
Insurance.....	8 40
Jones, Mrs. S. F.....	50 00
Postage, exchange, etc.....	3 11
Rannie, Edward, f.....	315 00
Rumel, Nicholas, a.....	96 00
Rannie, Edward, e.....	25 00
Smith, Fred A., e.....	10 00
Self, W. M., e.....	5 00
Wight, Romanan, e.....	15 00
Wight, Romanan, f.....	161 00
Wood, L. G., e.....	3 00
Total.....	<u>\$959 01</u>
Due church.....	<u>48 33</u>

Southern District.

J. W. Waldsmith, Agent.

Receipts.

Due church December	
31, 1903.....	\$ 37 00
Anderson, Andrew.....	41 00
Anderson, Sr. T. B.....	10 00
Anderson, Hannah K.....	10 00
Armbruster, Wm. and Carrie.....	10 00
Barber, James.....	2 00
Barker, Emma.....	1 00
Brandon, W. F. D.....	14 60
Brandon, Catherine.....	1 00
Brown, Sr. R. S.....	30 00
Brolliar, Samuel.....	5 00
Brolliar, Gertrude M.....	1 50
Brolliar, Effie.....	4 00
Brolliar, Alta.....	4 00
Burges, A. and family.....	6 00
Burke, Peter.....	25 00
Cox, Alice.....	5 25
Christy, E. A.....	5 00
Croft, A. M.....	15 00

Croft, James R.....	22 20
Druey, Jonas.....	1 00
Druey, Jonas H.....	25
Echternacht, Henry.....	20 00
Echternacht, F. and H.....	50 00
Everet, Annie.....	8 00
Faunce, Ruby C.....	25 00
Fitton, A. E. and T. H.....	20 00
Foreman, William A.....	9 50
Graf, David.....	15 00
Graf, Adaline.....	15 00
Gouldsmith, Joseph B.....	10 00
Gouldsmith, Claud L.....	5 00
Higgins, Harmon A.....	4 00
Higgins, Clara A.....	1 00
Hillman, E. C.....	1 50
Hillman, Ona.....	6 00
Hillman, John T.....	3 00
Jarrad, Rachel.....	10 00
Kelley, E. L., Bishop.....	300 00
Lippincott, James F. and Jane S.....	25 00
Majors, Annie O., for Brownville church.....	50
Meyer, Joseph S.....	44 41
Mock, Archie.....	30
Mock, Joseph.....	25
Morey, James.....	2 00
Morey, George M.....	10 00
Orr, Sr. E. W.....	8 25
Orr, Leslie.....	30
Orr, Burges.....	30
Parr, Amy.....	10 00
Pell, Harry J.....	20 00
Porter, Charles H.....	57 50
Self, Walter M.....	57 00
Seaworth, Lucinda.....	50
Spear, Charles K. and Della.....	5 00
Spear, Dora F.....	1 00
Stroble, B., Brownville church insurance.....	50
Stroble, E., Brownville church insurance.....	50
Spurgin, Jesse L.....	5 00
Teeter, James T. and Lida.....	124 00
Umland, Mary.....	10 00
Walker, Carrie.....	50
Wiley, Algeron, Helen, and John.....	81 80
Wright, Marietta.....	3 50
Wyckoff, Jesse.....	8 00
Total.....	<u>\$1,224 91</u>

Expenditures.

Madison, Adolph E., f.....	\$102 00
Porter, Charles, f.....	200 00
Self, Walter M., f.....	168 00
Sutton, James R., f.....	280 00
Waldsmith, J. W., f.....	180 00
Kelley, E. L., Bishop.....	49 29
Diefendorf, Rena, a.....	5 00
Voight, Mahala, a.....	10 00
Dalton, Mary, a.....	3 00
Mathers, David, a.....	1 25
Repairs and fire insur- ance on Brownville church.....	11 00
Waldsmith, J. W., e.....	30 14
Madison, Adolph E., e.....	5 00
Sutton, J. R., e.....	9 00
Total.....	<u>\$1,053 68</u>
Due church.....	<u>171 23</u>

Western Nebraska and Black Hills.

R. O. Self, Agent.

Receipts.

Due church December	
31, 1903.....	\$ 22 00
Barkdoll, S. H. and wife	10 00
Diehl, John R. and wife	65 00
Diehl, Catherine R.....	5 00
Diehl, Matthew R.....	10 00
Gault, C. W. and wife.....	10 00
Landon, Margaret.....	50

Table with 2 columns: Name and Amount. Includes Mengel, Irvin F., Mengel, R. S. and wife, Mengel, M. B., etc.

Table with 2 columns: Name and Amount. Includes Kelley, E. L., Bishop, Self, R. O., Payne, S. D., f., etc.

NEVADA.

Table for Nevada District. Includes Nevada District, D. R. Jones, Agent, Receipts, etc.

Table with 2 columns: Name and Amount. Includes Kelley, E. L., Bishop, Due church.

NEW YORK.

Table for New York District. Includes New York District, Frank N. Lester, Agent, Receipts, etc.

Table with 2 columns: Name and Amount. Includes Due church December 31, 1903, Beal, Mary A., etc.

Table with 2 columns: Name and Amount. Includes P. O. money order, Kelley, E. L., Bishop.

Table with 2 columns: Name and Amount. Includes Sheehy, Frank M., e., Thompson, Sr., Pitt, F. G., f., etc.

Western District. F. J. Updyke, Agent. Receipts.

Table with 2 columns: Name and Amount. Includes Due church December 31, 1903, Blair, William, etc.

Expenditures.

Table with 2 columns: Name and Amount. Includes Lentz, John B., e., Phillips, A. B., Sheldon, T. J., etc.

NORTH DAKOTA.

Table for North Dakota District. Includes North Dakota District, William Sparling, Agent, Receipts, etc.

Table with 2 columns: Name and Amount. Includes Due church December 31, 1903, Error former report, Blakesley, Ernest, etc.

Expenditures.

Table with 2 columns: Name and Amount. Includes Correction 1903 report, Mrs. M. Keillor, Sparling, W., f., etc.

NOVA SCOTIA.

Table for Nova Scotia District. Includes Nova Scotia District, Mrs. Leander Johnson, Agent, Receipts, etc.

Table with 2 columns: Name and Amount. Includes Hyath, Kenneth, Johnson, Edmund, Johnson, Lauretta, etc.

Expenditures.

Table with 2 columns: Name and Amount. Includes Rich, Calvin H., e., Postage, Lindley, Lulu, etc.

OHIO.

Table for Kentland District. Includes Kentland District, Eben Miller, Agent, Receipts, etc.

Table with 2 columns: Name and Amount. Includes Due church December 31, 1903, Abbott, Jane, Akron Branch offering, etc.

Table with 2 columns: Name and Amount. Includes Hanna, Catherine, Harris, William, Hartz, Perry, etc.

Table with 2 columns: Name and Amount. Includes Jones, Hannah, Jones, Jacob, Kelley, E. L., Bishop, etc.

Table with 2 columns: Name and Amount. Includes McConnaughey, James and wife, McCoy, John and wife, etc.

Table with 2 columns: Name and Amount. Includes McKenzie, V. S. and wife, McKenzie, Margaret, McLaughlin, Leah, etc.

Table with 2 columns: Name and Amount. Includes Reed, Flora, Reed, Pearl, Rhodes, Herbert and wife, etc.

Table with 2 columns: Name and Amount. Includes Rhodes, Royal and wife, Riblet, Sr. S. P., Romig, Chas., etc.

Table with 2 columns: Name and Amount. Includes Russell, Millie, Ryhal, Annie, Ryhal, Lamont, etc.

Table with 2 columns: Name and Amount. Includes Ryhal, Myrten, Saxton, Alvin and wife, Schaar, Vincent and wife, etc.

Table with 2 columns: Name and Amount. Includes Schmidt, Edward P. and wife, Schmidt, Theodore and wife, etc.

Table with 2 columns: Name and Amount. Includes Schneider, Godfrey, Senior, Mary, Sharon Branch offering, etc.

Table with columns for names and amounts. Includes entries like Allen, David L., f. 87 00; Baldwin, Richard, e. 18 00; ... Total \$1,838 85; Due church 19 99.

Ohio District. S. J. Jeffers, Agent.

Table of receipts for Ohio District. Includes Due church December 31, 1903 \$ 32; Blackford, Sarah 7 50; ... Total \$749 04; Due church 5 30.

Table of receipts for Ohio District. Includes Throp, J. W. 1 60; Thompson, Martha E. 1 52; ... Total \$754 30.

Table of expenditures for Ohio District. Includes Beatty, T. J., f. \$260 00; Beatty, T. J., e. 25 75; ... Total \$749 04; Due church 5 30.

OKLAHOMA.

Oklahoma District. S. J. Hinkle, Agent.

Table of receipts for Oklahoma District. Includes Due church December 31, 1903 \$311 58; Arney, C. L. 15 00; ... Total \$1,147 08.

Table of receipts for Oklahoma District. Includes Vansickle, E. J. 1 00; Waits, Florence. 5 00; Total \$1,147 08.

Expenditures.

Table of expenditures for Oklahoma District. Includes Kelley, E. L., Bishop. 209 68; Crawley, D. S., f. 180 00; ... Total \$1,147 08.

ONTARIO.

Chatham District.

J. H. Tyrrell, Agent.

Receipts. Due church December 31, 1903

Table of receipts for Ontario District. Includes Cash \$266 20; Notes 32 00; ... Total \$1,147 08.

Shaw, James, o.....	25	Arnold, Joshua.....	100 00	Eastwood, Walter.....	4 75	Likens, Sarah W.....	2 00
Sharrow, Rebecca, t.....	24 10	Allenby, John and wife.....	3 00	Eastwood, Arthur.....	1 00	Lott, Geo. and wife.....	4 00
Sutton, James, F., o.....	25	Beemer, Rena.....	1 25	Elves, Frances.....	5 00	London Branch.....	17 96
Schrader, John, o.....	3 75	Brown, Mrs. William.....	20 00	Eastwood, W. J.....	11 50	Longhurst, R. C. and wife.....	32 00
Schrader, Benjamin, o.....	40	Burton, George and wife.....	20 00	Eno, Ellen.....	1 00	Lonsway, Henry.....	10 00
Smart, Frederick, o.....	25	Burton, Orlo.....	10 00	Edwards, Maggie.....	1 80	London Sunday-school.....	3 00
Smart, Betsy, o.....	10	Braden, Jeannett.....	10 00	Evans, Lizzie F.....	1 00	Leney, Thomas.....	2 00
Sours, Aaron, t.....	5 50	Bell, Edward.....	1 50	Freeman, B. F.....	2 00	Leeder, Hannah.....	2 00
Stockins, Mabel, o.....	50	Barrick, Grace.....	2 00	Freeman, Annie.....	15 00	Longhurst, Flossie.....	50
Smith, Herbert, o.....	75	Burke, Annie.....	1 00	Faulds, Wm. and wife.....	5 00	Law, Agnes.....	1 00
Smith, Robert, o.....	10	Brantwait, Mary V.....	12 50	Fligg, Wm. and wife.....	24 00	Liscomb, Adelaide.....	10 00
Smith, Cecil Ray, o.....	30	Bear, Mrs. John.....	50	Fuller, Charles.....	10 00	Lusk, Maud S.....	4 00
Smith, Maria, o.....	1 15	Breegle, Bro. and wife.....	2 00	Fields, Emily.....	1 00	Leeder, May.....	1 35
Smith, Clara, o.....	1 25	Beemer, Maggie.....	1 00	Fuller, Katie.....	03	Lott, W. H.....	100 00
Smith, Richard J. and Catherine, o.....	4 05	Bates, James A.....	2 00	Freeman, Lillie.....	2 35	Legge, Maria.....	7 00
Smith, Delbert, o.....	05	Buschlen, G. and family.....	88 00	Forest, Carrie.....	1 00	Leddard, Frank.....	13 35
St. John, Samuel G. and Bessie, t.....	2 25	Brockshire, Jane.....	6 00	Franks, Mamie.....	2 00	Lake, Hattie M.....	3 02
St. John, Adelaide, o.....	50	Brown, Clementine.....	11 00	Farrow, Mrs. Alfred.....	4 00	Lake, Carleon M.....	13
St. John, Louisa, t.....	1 25	Berry, Thomas.....	43 00	Freeman, F. M.....	1 00	Lake, Grace O.....	11
St. John, Lottie, o.....	10	Barrick, Mable.....	8 00	Frazer, Jessie.....	2 00	Later, Didame.....	2 00
St. John, Emma, o.....	0	Bannister, James.....	10 00	Farthing, Robert J.....	3 00	Morrison, Walter.....	5 00
St. John, A. and Clara, t.....	4 75	Beemer, Emmerson.....	19 64	A Friend.....	1 00	Masonville Branch.....	14 76
Thompson, Catherine I., t.....	10 07	Brothers, Anna.....	35	A Friend.....	75 00	Metcalf, Julia.....	10 00
Thompson, Joseph, t.....	15 00	Brothers, William.....	26 75	Gerrie, William.....	23 00	Morden, Sarah.....	10 00
Thompson, Roy G., t.....	4 39	Blazey, Sarah.....	3 00	Gerrie, James.....	5 00	Meadowcroft, Elizabeth.....	5 00
Thorp, David and Elizabeth, t.....	5 00	Barnes, Wm. H. and wife.....	5 00	Goehen, George.....	10 00	Morrison, Jennie.....	10 00
Tyrrell, Bulah, t.....	2 00	Biggers, Milly.....	55 00	Grice, Mary.....	12 80	Meadows, Hannah.....	5 00
Tyrrell, J. H. and E., t.....	5 00	Biggers, Richard L.....	60 00	Grice, Annie.....	12 00	Mortimer, J. L. and wife.....	1 45
Taylor, George and Ellen, t.....	10 00	Berry, Wm. J.....	1 00	Grice, Luke.....	5 00	Mills, Albert.....	5 00
Taylor, Charles and Melissa, t.....	200 00	Burger, J. L. and wife.....	2 00	Grigsby, Wm. and wife.....	1 00	Morden, Sandford.....	30 00
Traxler, Moroni, t.....	50	Bannister, Edith.....	1 00	Gray, Wm. and wife.....	6 00	Mesle, Catherine.....	5 00
Varley, William, o.....	20	Bell, Robert A.....	10 00	Goulding, Wm. and wife.....	113 00	Mesle, Annie.....	5 00
Varley, Angeline, o.....	15	Barnes, Henry.....	75	Gray, Lillie.....	2 00	Mason, Peter and wife.....	1 00
Wrencher, Abner and Jennie, t.....	1 00	Bannister, Wm. and wife.....	10 00	Guy, George.....	2 00	Martin, David.....	5 00
Walker, George and Harriett, t.....	8 00	Barnes, Hattie.....	5 00	Gregory, Fred and wife.....	7 00	Mahoney, Hattie.....	50
Walton, James and Emily, t.....	1 00	Bates, Elizabeth.....	5 00	Gray, Frank and wife.....	3 00	Minor, Mrs. Teffeny.....	5 00
Watson, Charles and Mary, t.....	3 00	Batchelor, Maggie.....	7 00	Gray, Bertie.....	6 00	McLean, Archie and wife.....	8 10
Wellington, Sarah Jane, t.....	2 00	Brugle, Lottie.....	1 00	Gardener, W. C.....	10 00	McDonald, Clarence.....	4 00
Total.....	\$1,620 50	Burton, Anson.....	5 00	Gozzard, Robert.....	1 00	McDonald, Viola.....	9 50
Expenditures.....		Cambridge, Clara.....	5 00	Good, Sr.....	8 38	Harrison, John and family.....	25 00
Tomlinson, Catherine J., f.....	\$289 00	Constable, Wm. and wife.....	2 00	Harrison, John.....	25 00	Hannah, Charles.....	4 00
Shields, Jeanette A., f.....	312 00	Campbell, T. and wife.....	515 00	Hannah, Hugh and wife.....	5 00	Hubert, William.....	15 00
Blackmore, Joseph, f.....	80 00	Clark, J. V. and wife.....	40 00	Hamilton, Elizabeth.....	1 00	Hardey, Wm. and wife.....	1 00
Tomlinson, Lizzie, f.....	302 10	Crake, M. R.....	19 84	Hannah, John and wife.....	15 00	Humphries, Edwin.....	30 00
Place, William, f.....	102 13	Campbell, Robert.....	5 00	Hill, Hannah.....	100 00	Hathaway, Ira.....	50
McMullen, A., f.....	30 00	Clark, Forbes.....	35 00	Hannah, Milan and wife.....	23 00	Henley, George and wife.....	3 00
Blackmore, Joseph, e.....	20 00	Campbell, Jane.....	11 00	Harrison, Robert W.....	25 00	Hill, Hannah.....	10 00
McGregor, Daniel, e.....	10 00	Cameron, D. W. and wife.....	25 00	Hughes, John.....	47 00	Hannah, Christina.....	10 00
Tomlinson, S. W., e.....	15 00	Campbell, Wm.....	5 00	Hunt, Louisa and Nellie.....	7 00	Hunter, Louisa and Nellie.....	7 00
Howlet, R. B., e.....	25 00	Clark, J. and wife.....	10 00	Hardey, Willie.....	3 50	Hagaman, Fredericka.....	2 00
Gregory, Frederick, e.....	5 00	Church, Maria.....	4 00	Hiller, Paul.....	40 00	Hannah, Paul.....	40 00
Bennett, Walter L., e.....	10 00	Calvert, Peter.....	49 00	Hannah, Cassie.....	8 00	Hannah, Cassie.....	8 00
Green, George, e.....	10 00	Campton, G. and wife.....	1 00	Humphries, Elias.....	1 00	Irvine, T. M.....	5 00
Mortimer, A. E., e.....	46 50	Campbell, Wm. J.....	3 00	Interest.....	33 10	Johnson, Wm. F. and wife.....	6 94
Russell, R. C., e.....	37 50	Charlton, Margaret.....	5 00	Johnson, Wm. F. and wife.....	6 94	Jordan, Levi.....	3 00
Agent's expenses.....	11 50	Charlton, Thomas.....	5 00	Jordan, Herbert M.....	20 87	Jordan, Fanny.....	2 20
St. John, Benjamin, e.....	30 00	Cooper, Willie.....	2 00	Jewell, Fanny.....	2 20	Jordan, Thomas J.....	25 87
Kelley, E. L., Bishop.....	200 00	Cooper, Lizzie.....	2 00	Jack, Charles J.....	6 00	Jack, William.....	6 70
Total.....	\$1,535 73	Conference offering.....	7 90	Johnson, Lizzie.....	5 00	Johnson, Lizzie.....	5 00
Due church { cash.....	65 77	Campton, Louisa.....	2 00	Jenkins, James H.....	10 00	Jack, Charles and wife.....	5 00
{ notes.....	19 00	Cambridge, George.....	3 00	Johnson, Grandma.....	2 00	Johnson, Annie.....	1 00
London District.....		Charlton, Clifford.....	1 00	Johnston, Elvide.....	1 00	Klien, Maggie.....	20 00
R. C. Evans, Agent.....		Charlton, Stella.....	7 00	Klien, Wm. and wife.....	40 00	Kennedy, Alex. and wife.....	20 00
Receipts.....		Collington, Walter.....	11 00	Knisley, John and wife.....	10 00	Kennie, Wm.....	8 00
Due church December 31, 1903.....	\$991 72	Clavering Branch.....	16 40	Johnson, Peter.....	10 00	Kennie, Peter.....	10 00
Armstrong, T. and wife.....	75 00	Clayton, Smith.....	25	Johnson, James.....	10 00	Kennie, James.....	20 00
Arnold, Bowley.....	10 00	Cook, Martha.....	5 00	Johnson, C. R.....	5 00	Kennie, C. R.....	5 00
Arnold, Wm., J.....	10 00	Clayton, Willie.....	25	Jordan, Thomas J.....	25 87		
Andrews, Martha.....	2 00	Cedar Valley Branch.....	5 37	Jewell, Fanny.....	2 20		
Arthur Branch.....	14 19	Cory, James and wife.....	5 00	Jack, Charles J.....	6 00		
Angels, Mary J.....	50	Carlton, Albert.....	1 00	Jack, William.....	6 70		
Arnott, Mary.....	10 00	Dickhout, Hyrum.....	3 00	Johnson, Lizzie.....	5 00		
Atkinson, Mrs. Thomas.....	40 00	Duckworth, James and wife.....	25 00	Jenkins, James H.....	10 00		
		Duck, Wm. B.....	5 00	Jack, Charles and wife.....	5 00		
		Densmore, David.....	25 00	Johnson, Grandma.....	2 00		
		Derby, Geo. C.....	5 00	Johnston, Annie.....	1 00		
		Dobson, Robert.....	45 00	Johnston, Elvide.....	1 00		
		Davis, A. W. and wife.....	55 00	Klien, Maggie.....	20 00		
		Davidson, John.....	25 00	Klien, Wm. and wife.....	40 00		
		Davis, Henrietta.....	2 00	Kennedy, Alex. and wife.....	20 00		
		Dow, W. J. and wife.....	2 00	Knisley, John and wife.....	10 00		
		Egermont Branch.....	20 66	Kennie, Wm.....	8 00		
		Eastwood, James.....	20 00	Kennie, Peter.....	10 00		
		Evans, R. C. and wife.....	25 00	Kennie, James.....	20 00		
		Eaton, Maria.....	1 00	Kennie, C. R.....	5 00		

Pugsley, Willie	50
Rodwell, George	20 00
Roy, Wm. and wife	15 00
Raveill, Wesley	25
Rowett, Ernest	10 00
Russell, R. C. and wife	130 85
Russell, R. C. (refund)	25 00
Rydall, Thomas	10 00
Rydall, Annie	10 00
Russell, W. H	12 00
Kachar, Frank and wife	5 00
Rowett, Hubert	5 00
Raveill, Mrs. Isaac	6 00
Randall, Mrs. W. R.	25 00
Raveill, Fred	25
Rodgers, Emily J	2 00
Ribble, Henry	50
Raveill, Elizabeth A.	11 00
Ravenna Branch	3 00
Russell, James and wife	40 00
Ringland, Wm. and wife	20 00
Reid, Bella	1 00
Swainson, Earl	3 00
St. Thomas Branch	10 70
Smith, David and wife	40 00
Silk, Herbert	5 00
Snell, Wm. and wife	5 00
Snell, Mrs. Martin	225 00
Smith, Thos. and wife	280 00
Snell, Lizzie	30 00
Shannon, Charlotte	22 00
Skelclair, Thos. and wife	11 00
Snell, Sarah Ann	10 00
Silk, Mary Jane	5 00
Smith, Samuel and wife	20 00
Smith, Franklin	5 00
Skelding, James and wife	1 00
Silk, Sadie	2 00
Smith, C. R. and wife	2 50
Stokes Bay Branch	5 67
Strange, Nettie	5 00
Smith, Angeline	20 00
Seaton, T. R.	2 00
Small, Mrs. Wm	2 25
Slocum, John	5 00
Snell, Mary A.	5 00
Snell, Abbie	1 00
Snell, John	25
Snell, Victoria	35
Snell, Myrtle	10
Smith, Mrs. Ellen	100 00
Shannon, Hugh	1 00
Shannon, Grace	1 00
Shannon, Merle	1 00
Shannon, Vera	1 00
Smith, Mrs. Robert	2 00
Shepherdson, Wm	5 00
Scott, Letitia	2 00
Storey, Thomas	1 00
Thring, Edward	5 00
Thring, Wesley	16 00
Timbrell, Clara	10 00
Thompson, Robert	5 00
Taylor, Jacob and wife	10 00
Taylor, J. H. and wife	15 00
Tarzwel, R. and wife	10 00
Truesdale, Phoebe	9 00
Taylor, Isaac and wife	5 00
Tomlinson, S. and wife	5 00
Toronto Branch	33 17
Thompson, Joseph T.	20 00
Timbrell, Martha	10 00
Temple, Harriett	5 00
Taylor, Mrs. W. E.	17 20
Thompson, David H.	5 00
Tomlinson, John R.	1 00
Tarzwel, Kirby	50
Toovey, Florence	50
Vanessa, Branch	13 00
Veal, Agnes	10 00
Vennard, J. and wife	7 00
Whitworth, E. and wife	10 00
Willing Bro	19 06
Wilson, Martha	5 20
Whitworth, George Jr.	1 25
Whitworth, Ethel May	1 20
Whitehead, J. and wife	10 00

Waterford Branch	8 00
Whitworth, Wm. H.	1 80
Whitney, Martha E.	10 00
Wilson, Hugh	15 00
Wilson, John	12 00
Wale, Walter C	5 00
Wilson, Minnie	1 00
Wilson, Ethel	7 00
Watson, Sophia	1 00
White, Thomas	10 00
Wilde, Norman	55
Wilson, Mrs. John	5 00
Waters, Sophia	1 00
Whitney, Ellen	10 00
Wahl, Conard and wife	10 00
Winegarder, James	25
Yerks, Percy	4 00
Yerks, Mathias and wife	28 00
Yerks, Lucy	1 00
Total	\$6,200 63

Expenditures.

Bennett, Walter, e.	\$ 45 71
Evans, R. C., e.	155 00
Evans, R. C. f.	348 00
Gregory, Frederick, f.	288 00
Gregory, Frederick, e.	35 00
Bennett, W. L., f.	92 50
Howlett, R. B., f.	300 00
Kelley, E. L., Bishop	2,000 00
Longhurst, R. C., f.	130 00
Longhurst, R. C., e.	30 00
Mortimer, J. L., e.	68 00
Mortimer, A. E., e.	5 00
Mortimer, A. E., f.	240 00
McGregor, Daniel, f.	68 00
McGregor, Daniel, e.	25 75
McMullen, Alex., e.	40 00
Orders, postage, drafts	35 78
Phillips, T. A., f.	264 00
Phillips, T. A., e.	35 00
Russell, R. C., e.	85 00
Russell, R. C., f.	240 00
St. John, Benjamin, f.	300 00
St. John, Benjamin, e.	25 00
Shields, John, e.	20 00
Tomlinson, Samuel, e.	53 00
Tomlinson, George C., e.	65 00
Lake, J. H., f.	92 00

Relief.

Sr. P. H. Philip-	
pin	\$20 00
Harriet Temple	5 00
T. R. Seaton	30 00 55 00
Total	\$5,140 74
Due church	1,059 89

OREGON.

Portland District.
S. B. Hartshorn, Agent.

Barr, Jay, t	60 00
Becker, Carl, t	53 00
Barmess, Sr. M. A., t.	1 00
Edwards, Jane, t.	5 00
Lasley, A. and Mazy, t.	12 70
Merryman, H. E., t.	26 45
Madden, N. and wife, t.	5 50
Morris, Polly, t.	31 30
Minor, C. A., t.	200 00
Propst, Otis W., t.	6 00
Rice, Mary J., t.	5 00
Ward, Carrie I., t.	25 00
Wallace, E. A. and wife, t.	4 00
Wallace, Ella, t.	1 00
Chapman, N. T., agent	
of Oregon District now	
disorganized.	27 50
Austin, Nelson, o	50
Becker, Carl, o	25
Barr, Jay, o	25
Barr, Chloe, o	25
Becker, Rosie, o	25
Balding, Allie, o	50
Clark, John, o	50

Dunlap, Nettie, o	10
Davis, Ida, o	50
Davis, Leland, o	10 00
Edwards, Jane, o	65
Goodwin, Ada, o	50
Goodwin, Walter A., o	50
Hartshorn, Sherman and wife, o	1 00
Livingston, Belle, o	25
Madden, New, o	25
Minor, C. A., o	5 00
Propst, Florence, o	25
Propst, Otis, o	25
Rice, Mary J., o	25
Snively, Heber C., o	1 00
Smith, Wm., o	25
Vanderflight, Webie, o	50
Wallace, Arthur and wife, o	40
Total	\$477 70

Expenditures.

Allen, Arthur, e.	\$ 50 00
Billings, Hannah	77 00
Chatburn, F. J., f.	30 00
Chatburn, F. J., e.	5 00
Crabb, J. C., e.	60 00
Griffiths, G. T., e.	17 00
Kelley, E. L., Bishop	150 00
Parman & Parker	2 50
Agent's expenses	65
Total	\$392 15
Due church	85 55

Southwestern District.

William Smith, Agent.

Receipts.

Corson, Amos	\$ 12 80
Corson, Caroline	7 00
Greek, W. A.	22 60
Luke, John N.	5 00
Stitt, David E.	15 00
Smith, Agnes J.	5 00
Weekly, Annie I.	10 00
Weekly, Verna M.	2 00
Williams, Lucy	50
Mast, Charlotte	5 00
Total	\$84 90

Expenditures.

Kelley, E. L., Bishop	\$ 16 85
Griffiths, W. G., e.	10 00
Total	\$ 26 85
Due church	58 05

PENNSYLVANIA.

Philadelphia District.
John Zimmermann, Agent.

Receipts.

Due church December	
31, 1903,	\$2,292 56
To correct error	45
Angus, Archibald D.	20 00
Bortell, Sarah O.	3 00
Christy, Ogden T	10 00
Carter, Mary	2 00
Carter, Lizzie	3 00
Copeland, Asa	25 00
Fry, William E.	119 00
Fry, Orrin K.	44 80
Freeland, Jennie	25 00
Fowler, Joshua P.	4 00
Harrison, William H.	23 35
Hockman, Roland	15 00
Hopkins, Sarah A.	1 00
Hull, Ellsworth B.	5 00
Lewis, Walter	1 00
Philadelphia Branch	18 62
Smith, Walter W.	31 16
Zimmermann, John	2,000 00
Total	\$4,644 94

Expenditures.

Greene, U. W., f.	\$360 00
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Lentz, J. B., f.	68 00
Plunket, Bro., a.	50 00
Hewing, Sr., a.	10 00
Sheehy, F. M., e.	100 00
Smith, W. W., f.	214 00
Carr, Henry	15 00
Kelley, E. L., Bishop	2,000 00
Munsell, J. Guy, f.	134 00
Pitt, F. G.	15 00
Total	\$2,966 00
Due church	1,678 94

Pittsburg District.

L. D. Ulloa, Agent.

Receipts.

Due church December	
31, 1903	\$ 65 18
Wheeling, West Virginia, Branch.	

Blake, Flora	5 00
Bellville, Elizabeth	25
Barnes, Sarah R.	6 00
Barnes, Elijah	4 00
Barnes, Annie	1 50
Craig, Sarah J.	3 00
Collection, Steubenville.	4 25
Ebeling, Joseph E.	78 00
Edwards, A. and wife	5 00
Edwards, J. and wife	5 00
Edwards, Jeanetta	2 00
Givens, John and wife	2 00
Givens, O. N.	50
Hatcher, Commodore P.	2 50
Kennedy, R. R. and wife	2 00
Liston, Wm. and wife	16 50
Lewis, D. and wife	40 00
Lewis, Wm. and wife	2 00
Lucas, William H.	4 00
Logston, Alva and wife	15 40
McCormick, John	30 20
Martin, John and wife	20 00
Morgan, Elizabeth	50
Oliver, John and wife	15 00
Redicar, Belle	9 00
Serig, Louis A. and wife	19 05
Smith, J. F. A. and wife	3 10
Smith, Gomer	1 70
Shepherd, Jesse J. and wife	10 00
Tary, O. J. and wife	89 65
Teagarden, Margaret	5 50
Ulloa, L. D.	10 00
Winship, Jesse and wife	6 00
Winship, Henry and wife	10 00
Yocum, Isaac	1 00
Pace, John Geo	3 80
Smith, Annie E.	1 00

Pittsburg, Pennsylvania,
Branch.

Beck, Carl	\$ 22 50
Beck, Mrs. Carl	22 50
Barrett, John	59 55
Bunn, Gaius and wife	1 00
Barrett, John T.	40
Curry, John	2 00
Collection, special	7 38
Curry, Edna	2 00
Coates, Ida	1 00
Davis, Katherine	95
Daw, Elizabeth	3 00
Davis, Sarah	25
Greaser, Helen	5 00
Hadfield, T. S.	2 00
Jaques, Joseph	7 00
Lockard, Mrs. Lucy	5 00
Morgan, Nettie	21 00
Miller, C. E. and wife	10 00
Martin, C. A.	15 00
Reese, F. J. and wife	15 00
Rogers, Mrs. Margaret	2 50
Scott, Martha	4 00
Thomas, E. H.	1 50
Turner, Marcine	15
Thirt, Mary J.	2 00
Turner, Charles E.	4 12
Turner, Maggie A.	55

Fayette City Branch.	
Beam, Eunice	5 00
Cromlish, George	10 00
Gaskill, S. and wife	127 50
Gaskill, T. and wife	100 00
Hileman, M. and wife	3 00
Larmer, May	2 00
Pace, John George	12 75
Shotton, John and wife	2 00
Shotton, Wm. and wife	3 00
Stintson, R. H. and wife	5 00
Winship, R. and wife	1 50
Winship, Samuel	2 00

Glen Easton and Fairview Branch.	
Dobbs, Clinton	3 50
Dobbs, J. F.	50
Dobbs, W. H.	3 95
Dobbs, Annie E.	5 50
Dobbs, Lovina	1 00
Dobbs, James B.	45
Dobbs, Gordon	70
Dobbs, Rosie	5 00
Dobbs, Willie	05
Dobbs, Jasper	15
Lydiak, Dora	5 00
Orr, William	15
Treadway, Susan	1 00
Tary, O. J.	10

Beaver Falls Branch.	
Barnes, Troy	1 00
Hodge, William H.	50
Stintson, Robert R. and wife	30 00
Kelley, E. L., Bishop	100 00
Total	\$1,199 18

Expenditures.	
Becker, J. A., f.	\$276 00
Bickerton, Tamer, a.	24 00
Bright, John, a.	10 00
Baldwin, Richard, e.	20 00
Becker, J. A., e.	2 00
Craig, James, f.	240 00
Corey, Mrs. Adelbert, a.	10 00
Craig, James, e.	5 00
Report blanks for dist.	1 25
Ullom, L. D., e.	20 29
Ebeling, F. J., e.	6 20
Fuller, Wm. H., e.	47 50
Greene, U. W., e.	25 00
Expenses in trial of	
J. D. Porter	6 57
Porter, James D., e.	14 00
Porter, James D., f.	60 00
Rush, W. E., a.	55 00
Williams, J. L., f.	240 00
Woodyard, John, a.	7 00
Terry, Bertha, a.	5 00
Elvin, Robert M., e.	20 00
Total	\$1,094 81
Due church	104 37

Sandwich Islands Mission.	
G. J. Waller, Agent.	

Receipts.	
Due church December	
31, 1903	\$ 74 03
Mahuka, J., t.	5 00
Kanui, J., t.	17 60
Keawe, Sr. R., t.	2 00
Scott, Maria, t.	2 00
Tell, W. H., t.	2 00
Waller, G. J., t.	150 00
Sale of Book of Mormon	1 50
Charpe, Cecilia, o.	50
Kanui, Alice, o.	1 00
Keawe, George, o.	50
Tell, Victoria, o.	1 00
Tell, Annie, o.	50
Baker, Emma, o.	1 00
Evans, J. R., o.	3 00
Ingham, Ed, o.	5 00
Mahuka, Mary, o.	50
Mahuka, Thomas, o.	50

Mahuka, Daniel, o.	50
Thompson, Emily, o.	1 00
Mahoy, Jack, o.	50
Total due church	\$269 63

SCANDINAVIAN MISSION.

Peter Muceus, Agent.	
Receipts.	
Kelley, E. L., Bishop, \$1,054 75	
Book of Mormon	6 77
Interest on bank acct.	2 25
Carlsen, Bro., t.	14
Muceus, Sr., t.	2 70
Tonstad, Bro., t.	27 02
Swenson, A. C.	2 70
Pedersen, Marie	2 70
Lawrence, Hannah	12 16
Exchange of money	1 48
Total	\$1,112 67

Expenditures.	
Due agent December	
31, 1903	\$123 01
Exchange	6 52
Book of Mormon	35 13
Jessen, Peter	41 95
Enge, N. C., e.	52 20
Enge, N. C., f.	237 14
Kronberg, N., e.	20 27
Kronberg, N., f.	178 38
Olsen, Sr.	1 35
Muceus, Peter, e.	88 75
Muceus, Peter, f.	204 32
Sojland, Elder, e.	18 38
Anderson, P., e.	62 43
Postage	1 62
Exchange	1 93
Total	\$1,078 38
Due church	34 29

Book of Mormon Account.	
Due church December	
31, 1903	\$ 32 02
Bishop's agent	35 13
Sale of books	18 54
Total	\$ 85 69

Expenditures.	
Binder	\$ 22 97
Printer last payment	54 05
Freight and postage on books	1 90
Bishop's agent	6 77
Total	\$ 85 69

Scandinavian Missionary Fund.

Peter Muceus, Agent.	
Receipts.	
Due church December	
31, 1903	\$ 68 11
Olsen, Bro., Lamoni	100 00
Saints in Porsgrund	5 40
Saints in Guilford, Missouri	5 75
Sale of song-books	5 06
Total	\$184 32

Expenditures.	
Hall rent	39 46
Advertisements	5 59
Printing of tracts	16 33
Freight and postage	3 46
Cooking utensils	3 26
Sandhedens Banner	28 62
Total	\$ 96 72
Due church	87 60

Sandhedens Banner.	
Due church December	
31, 1903	20 16
Gifts for the paper	35 00
Subscriptions	74 95
Scandinavian Mission	28 62
Total	\$158 73

Expenditures.	
Postage	40 35
Paper, glue, etc.	81
Printer	112 17
Total	\$153 83
Due church	5 40

SOCIETY ISLANDS.

Metuaore, Bishop.	
Receipts.	
Due church December	
31, 1903, \$79.59 American; Chili	191 60
A brother	11 00
Sisters of Avatoru	3 60
Sisters of Tiputa	1 50
Alfred, t.	1 80
Tai of Anaa, t.	70
Parapu of Arutua, t.	70
Pou Haroatea, t.	6 00
Rua of Tarona, t.	80
A brother, t.	4 90
Rereao, t.	1 00
A brother, t.	1 70
Sisters of Tiona, o.	1 00
Sisters of Tarona, o.	18 60
A brother of Manihi	29 30
A brother	4 00
Raroia, o.	7 40
Sisters of Raroia	1 20
Sisters of Anaa	10 60
Sisters of Makatea	2 70
Sisters of Manihi	6 50
A brother, t.	21 10
Sisters of Apataki	4 10
The brethren, t.	100 80
The brethren, t.	30 40
Money received from Lui, t.	144 00
Sisters of Niau	4 90
Sisters of Avatoru	1 40
Tetai of Niau	9 40
Branch of Panau returned money borrowed in Anaa	24 00
Teehu, t.	3 00
Offerings from Tiputa	60
Tehuihui, t.	11 30
Sisters of Tikahau	1 00
Tiapu and wife	12 00
Branch of Tarona returned money borrowed in Anaa	4 00
Branch of Manihi returned money borrowed in Anaa	6 00
Tehau Tavi of Tikahau	2 80
Taina and wife, t.	6 00
Teehu, t.	8 00
Branch of Tiona returned money borrowed in Anaa	4 00
Offering from Tiona	70
Tiniatua, t.	22 00
Tithing from Teuira	8 00
Tehau Tavi, t.	1 00
Hiti Temanava, t.	1 00
Sisters of Tikahau	1 10
Teuira, t.	5 00
Turi, t.	2 00
Tetia a Tapuatua, t.	3 00
Teato A Tipae, t.	2 00
Hautepo of Makatea, t.	1 00
Manea, t.	1 00
Timeona, t.	1 00
Teuporoa, t.	1 00
Varaumia, t.	1 00
Matajura, t.	1 00
Araiaiti of Tubuai, t.	1 00
Moeterauri, t.	1 00
Tiniatua, t.	3 20
Rahera, t.	1 00
Sisters of Tikahau	1 40
One Sunday-school book sold	20

Sisters of Tarona	14 00
Branch of Mahu returned money borrowed in Anaa	5 00
Branch of Mataura returned money borrowed in Anaa	5 00
Branch of Tahuai returned money borrowed in Anaa	5 00
Puturua, t.	15 00
Mataua, t.	2 00
Fainau, t, \$2; Tera, t, \$2; Nauatua, t, \$3	7 00
Mihi, t, \$1; Mauarii, t, 50c; Tepui, t, 50c.	2 00
Matuanui, t, \$1; Hapai, t, \$1.50; Teihotua, t, \$1.50.	4 00
Teopa, t, \$1; Taio, t, \$3	4 00
Tiona offerings (Christmas)	3 60
Tarona offerings (Christmas)	5 70
Alfred returned money borrowed in 1900	16 90
Total Chili coin	\$854 20
Total U. S. coin	354 80

Expenditures.	
Metuaore	\$ 15 50
Tepava	69 00
John Hawkins	40 40
Teihoarii	10 00
Omita	5 00
Brault for printing	2 40
Ioane Purau	3 40
Board and paint for the name (on the chapel)	3 10
Tuteirihia a thepea	3 40
Teotahi a Horoi	3 00
Money loaned for the chapel in Anaa	144 00
Tanenui	5 00
Pori Bellais	3 40
Tapuni	12 00
Missionary house Tarona	10 70
Stamps	10 40
Emma Burton, allowance	489 80
Total Chili coin	\$830 50
Total U. S. coin	344 96
Due church Chili coin	\$ 23 70
Due church U. S. coin	9 84

SOUTH DAKOTA.

South Dakota District.	
W. W. Whiting, Agent.	
Receipts.	
Due church December	
31, 1903	\$172 30
Patton, Rose E.	20 00
Patton, N. M.	10 00
Bowers, Sarah E.	5 50
Williamson, Lena	10 00
Williamson, George V.	5 00
Leach, J. M.	5 00
Total	\$227 80

Expenditures.	
Kelley, E. L., Bishop	\$202 30
Gamet, Levi, e.	18 00
Total	\$220 30
Due church	7 50

TEXAS.

Central District.	
S. R. Hay, Agent.	
Receipts.	
Due church December	
31, 1903	\$ 1 07
Hay, Johnnie	8 50

Hay, Sallie A. 1 00
Hay, Maud 1 00
Mitchell, C. M. 4 00
Norcross, Aaron 20 00
Nunley, John M. 9 65
Sherrill, Frances 1 50
Vanceleave, Albert 3 00
Total 49 72

Expenditures.
Bryan, James W. \$ 11 40
Bryan, Mahala 10 00
Nunley, Emery W., e. 25 17
Smith, Hyrum O., e. 2 50
Postage 28
Nunley, J. M., agent 37
Total 49 72

Central District:
J. M. Nunley, Agent.
Receipts.

Hay, S.R., former agent 37
Dotson, Viola 05
Dotson, Will (Redoak) 1 00
Dotson, Wm. (Hearne) 8 00
Gough, Alice 1 00
Hay, Johnnie 3 75
Hay, Maud 1 00
Hay, Sallie 2 00
Hay, S. R. 8 10
Mitchell, Merrell 08
Mitchell, Martha E. 5 00
Mitchell, Mack 7 00
Norcross, Loleta O. 1 00
Norcross, Aaron 5 00
Nunley, A. M. 50
Nunley, Emery 10
Nunley, Ethel 15
Nunley, Fannie 25
Nunley, John M. 8 60
Nunley, Leonard 05
Nunley, Pearl 15
Pressley, Hiram H. 25
Pressley, Joseph E. 50
Pressley, Mary C. 50
Pressley, William 25
Schuster, Carl A. 10 00
Sherrill, Sarah F. 2 50
Sherrill, Lillie 50
Sherrill, John W. 10 00
Sherrill, Filmore 5 00
Sherrill, Emery 50
Sikes, Nora 10
Sikes, Nolen 50
Sikes, V. H. 50
Spicer, Frankie 05
Spicer, Jay 05
Spicer, Mary 50
Spicer, Laura 05
Spicer, Lunna 10
Spicer, B. F. 30 00
Spicer, Carl 10
Spicer, Clyde 05
Spicer, Johnie 05
Spicer, Willie 05
Stanifer, Riley 15 00
Stanley, David 7 00
Stanifer, Bennie 05
Vanceleave, Albert 3 00
Vanceleave, Emma 30
Webb, C. L. 10 00
Total 146 50

Expenditures.
Nunley, J. M., e. 7 37
Nunley, E. W., f. 90 32
Bryan, Mahala, f. 25 15
Total 122 84
Due church 23 66

Northwestern District.
J. H. Amend, Agent.
Receipts.

Tucker, Julia \$ 5 00
Tucker, Alice 5 00

Holcomb, Bettie 1 00
Smith, Ada B. 2 85
Henson, Edna 2 50
Henson, Susan 2 50
Amend, Lula 6 00
Total 24 85

Expenditures.
Smith, H. C. \$10 00
Due church 14 85

Northeastern Texas, Indian Territory,
and Choctaw District.
Ellis Short, Bishop.

Receipts.
Adamson, Peter, Jr. 50 00
Bailey, Earl D. 50 00
Bailey, Mrs. E. D. 4 55
Bowers, N. and B. 5 00
Butler, Mary 10 00
Brannon, O. C. 10 00
Chaney, Cornelia 3 00
Colley, William 2 00
Dalbey, H. L. 43 50
Davidson, Henry 50
DeBerry, T. C. 4 95
Durham, A. M. 30 00
Duncan, H. 17 25
Dollins, Sr. C. E. 85 00
Dollins, Orville 35
Dollins, Leon 25
Drewry, Mattie 5 00
Erwin, R. P. 5 00
Goss, Charles E. 5 00
Grey, A. T. 10 00
Gray, S. E. 4 00
Hanover, Ella 2 00
Hufford, T. J. 30 00
Hubble, Preston 1 50
Harlow, Olive 1 10
Hixson, B. R. 15 00
Hampton, W. H. 5 00
Jackson, Sr. L. B. 5 00
Jackson, J. W. 33 00
Kelley, E. L., Bishop 200 00
McClain, H. T. and son 120 00
McClain, J. E. and wife 5 00
McClain, J. E. 5 00
McClain, Ella 1 00
Manning, T. L. 300 00
Moore, James S. 5 00
Moore, L. S. 25 00
Phillips, George D. 30 00
Pollard, E. F. 12 00
Pickens, G. W. 1 00
Robinson, W. N. 314 17
Shepherd, C. T. 12 50
Stevens, John C. 4 00
Sherwin, Helen 1 00
Taylor, Jack and wife 40 00
Wards, W. H. 1 00
Wheeler, George E. 30 00
Woods, Like 20 00
Williams, Daniel 31 00
White, John S. 50 00
Youmans, Marshall 46 00
Total 1,691 62
Due Bishop Short 262 41

Expenditures.
December 31, 1903. \$687 83
Adamson, Peter, Sen. f 100 00
Erwin, E. A., f. 240 00
Henson, E. L., f. 470 00
Jackson, J. W., f. 400 00
Erwin, J. D., e. 5 00
Bailey, E. D., e. 14 45
Bookkeeper 10 00
Harris, Otto, a. 6 50
Stamps and stationery 4 00
Shepherd, T. J., e. 1 25
Short, Ellis, e. 15 00
Total 1,954 03

Southwestern District.

David Palmer, Agent.

Receipts.
Due church December 31, 1903. \$ 72 45
Allbright, Ettie 50
Allbright, Ola 1 80
Adams, Other 40 00
Bacus, Lizzie 4 00
Callahan, Kate 1 00
Davenport, William 2 50
Edwards, Lizzie 3 50
Edwards, Josie 50
Edwards, Jelf 20 00
Gifford, George 10 00
Gifford, Ruth 22 10
Hodges, Franklin, Sen. 25
Hought, Mildred 05
Hodges, Exie 3 00
Hay, Virginia 3 70
Jett, Thomas 1 00
Jett, Flossie 25
Kelley, E. L., Bishop 30 00
Kuykendall, Jesse 20
Langford, Mary 1 05
McRae, Willie 10
Neal, Albertie 3 30
Neal, George 50
Neal, Elma 10 00
Neal, Julia 5 00
Neal, Polk 5 35
Palmer, Dave 2 50
Reinarze, Gus 1 50
Secretst, Monroe 2 75
Wallace, William 2 50
Total 251 35

Expenditures.
Smith, S. S., e. \$ 8 50
Grimes, J. F., e. 12 50
Sheppard, T. J., f. 185 00
Harp, John, e. 15 00
Smith, H. O., e. 3 50
Total 224 50
Due church 26 85

UTAH.

Salt Lake District.

Guy L. M. Brokaw, Agent.

Receipts.
Coy, John, t. \$ 10 00
Coy, Sarah, t. 10 00
Clark, Myra, t. 5 00
Carlson, Eric, t. 20 00
Coleman, Martha, t. 1 00
Coleman, Anna, t. 1 00
Cooper, Jane D., t. 2 00
Haws, Betsy, t. 8 00
Higgins, Pauline, t. 2 00
Johnson, Johanna A., t. 5 00
Johanson, Oscar, t. 10 00
Johnson, Ola, t. 10 00
Kelley, E. L., Bishop 50 00
Lundquist, Carl R., t. 5 00
Lundquist, G. D., t. 20 00
Lundquist, Maria
Sophia, t. 1 00
Lundquist, Emma E., t. 45
Okerlind, Oscar, t. 5 00
Proctor, Hazel, t. 5 00
Smith, Sarah, t. 20 00
Wardle, James, t. 35 00
Wardle, Mary, t. 5 00
Warburton, Emma, t. 75 00
Proctor, Martha, t. 1 50
Wallin, Enga M. 6 00
Total 312 95

Expenditures.
Due agent December 31, 1903. 3 00
Chase, A. M., f. 121 00
Chase, A. M., e. 27 00
Condit, S. D., f. 89 00

Hanson, H. N., e. 10 00
Layland, A. J., f. 25 00
Swenson, Swen, e. 10 00
Total 285 00
Due church 27 95

VIRGINIA.

New Hope District.

Isaac Coffman, Agent.

Receipts.
Due church December 31, 1903. 36 00
A brother 20 00
Coffman, Isaac. 20 00
Total 76 00

Expenditures.
Kelley, E. L., Bishop 76 00

WASHINGTON.

Seattle and British Columbia District.
Frank Holmes, Agent.

Receipts.
Due church December 31, 1903. \$489 44
Appleman, George M. 5 00
Adams, A. J., t. 20 00
Branchflower Mrs. M., t 5 00
Briggs, Mrs. H. A., t. 7 50
Clark, Chas. L., t. 20 00
Christianson, Mrs. J. C., t 5 00
Crum, Mrs. R. J., t. 1 70
Crum, Bessie, t. 70
Clark, Mabel, t. 1 00
Clark, Mrs. Alex., t. 1 00
Dancer, W. H., t. 95 20
Davis, Nettie, t. 8 60
Dunlop, Mrs. Mary, t. 2 00
Emslie, D. A. and wife, t. 12 00
Frew, Catherine, o. 1 00
Holmes, Frank, t. 20 00
Holmes, J. W., t. 5 00
Hastings, W. and A., t. 23 00
Hilsinger, Mrs. Etta, t. 1 00
Holman, F. W., t. 1 40
Hower, J. O. and wife, t, \$17.82, o, \$2. 19 82
Johnson, W. and wife, t 10 00
Kinney, Marguerette, o. 13
King, Mrs. L. M., t. 1 00
Watson, Ben, t. 15 00
McCulloch, Bertha E., t 36 00
Mercer, Mrs. M., t. 5 00
McMullen, Mrs. G., t. 75
McMullen, Mrs. I., t. 1 65
McMullen, I. and wife, t 4 00
Oblation money at district conference. 10 20
Pierce, Frank, t. 1 25
Rainey, James and wife, o, 75c.; t, \$15. 15 75
Stade, John and wife, t. 60 00
Stade, H. and wife, t. 40 00
Stone, Amelia, t. 10 05
Sanders, John N., t. 10 00
Sisters' Aid Society, Seattle Branch. 8 00
Winegar, J. and C., t. 5 00
A sister, t. 13 00
Total 991 59

Expenditures.
Anderson, D. A., e. 30 00
Anderson, D. A., f. 50 50
Bell, T. J., f. 188 00
Chatburn, F. J., e. 10 00
Griffiths, G. T., e. 25 00
Griffiths, G. T., f. 245 00
Kelley, E. L., Bishop 150 00
Powell, D. E., e. 20 00
Roberts, J. W., e. 25 00
Roberts, J. W., f. 68 00

SUPPLEMENT TO THE SAINTS' HERALD

Sheldon, N. V., e.....	20 00
Agent's expense.....	5 69
Total.....	\$787 19
Due church.....	<u>204 40</u>

Spokane District.

J. M. Puckett, Agent.

Receipts.	
Butler, Bessie A.....	\$ 2 00
Fordham, W. W.....	400 00
Fordham, M.....	150 00
Hooker, J. M.....	3 50
Puckett, J. M.....	5 00
Puckett, Cora H.....	5 00
Olson, C.....	1 00
Olson, A. W.....	1 00
Osbon, O. P. and wife..	5 00
Little, Marion.....	1 00
Little, Minnie.....	75
Little, C. W. and wife..	10 00
Filse, Sophronia.....	1 50
Turnbull, Jane.....	10 00
Richards, E.....	5 00
Youngston, Lesley.....	75 00
Total.....	<u>\$875 75</u>

Expenditures.

Record-book.....	45
Griffiths, G. T.....	5 00
Chatburn, F. J.....	20 00
Winegar, George.....	10 00
Church-building in	
Spokane, Washington..	550 00
Church in Spokane.....	3 50
R. R. Fare.....	8 20
Total.....	<u>\$597 15</u>
Due church.....	<u>78 60</u>

WEST VIRGINIA.

West Virginia District.

B. Beall, Agent.

Receipts.

Due church December	
31, 1903.....	\$128 21

Cooper, William.....	2 00
Cooper, Sarah L.....	2 00
Cooper, Rebecca.....	2 00
Cowell, Marium.....	5 00
Call, Clara.....	2 00
Carpenter, John.....	50
Carpenter, Mary E.....	50
Ferrell, Thomas K.....	44 25
Ferrell, Sarah E.....	43 85
Ferrell, Naomi D.....	1 60
Ferrell, Ida J.....	1 00
Fishback, Sophia.....	5 00
Givens, Ralph.....	2 00
Givens, Ollie.....	1 00
Hoffman, Mary.....	1 00
Jeffreys, J. B.....	50
Ross, Joseph.....	5 00
Ross, Mabel.....	5 00
Ross, Sarah J.....	7 00
Saunders, Sarah.....	1 00
Saunders, O. B.....	1 00
Smith, Thomas.....	1 00
Scott, Alice.....	2 00
Williams, Lucinda.....	2 00
Total.....	<u>\$266 41</u>

Expenditures.

Godbey, G. H., f.....	115 00
Shinn, D. L., f.....	68 00
Cox, James, a.....	11 00
Leason, John, a.....	30 00
Shinn, D. L., e.....	5 00
Smith, F. M., e.....	15 00
Goodrich, J. L., e.....	4 00
Greene, U. W., e.....	6 00
Foss, S. O., e.....	6 00
Total.....	<u>\$260 00</u>
Due church.....	<u>6 41</u>

WISCONSIN.

Northern District.

Lester Wildermuth, Agent.

Receipts.

Barnes, Mrs. J.....	2 00
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Beringer, Mrs. Jacob... 3 50	Dutton, Hattie M., t... 2 70
Ganoe, O. O..... 5 75	Dutton, Hattie M., o... 4 00
Ganoe, Jennie..... 1 00	Davis, Charles..... 61 65
Johnson, Clara..... 1 00	Edgington, Mrs. J. C... 2 00
Kelley, E. L. Bishop... 93 00	Foye, Sarah K., o..... 1 00
Longstreet, Mrs. Geo... 50	Gaylord, C. E. and family 20 00
Lawrence, Mary..... 1 75	Gratz, August..... 10 00
Lawrence, Bennie... 25	Hackett, F. and wife... 5 00
Moore, Rillie..... 2 00	Hackett, J. T. and wife 3 00
Russell, F. M..... 2 00	Hield, N. E. and wife.. 1 00
Shedd, M. O..... 5 00	Hield, Norman E., Jr... 2 65
Thompson, J. H..... 9 50	Hield, Willard..... 14
Thompson, Mrs. J. H... 5 50	Hoague, Mary..... 11 96
Thompson, Sylvia..... 1 00	Hoague, Charlie C., Jr. 2 75
Thompson, Orville.... 50	Jenson, Christian..... 40 00
Williams, Richard..... 1 00	Lockwood, H. D..... 11 50
Wildermuth, Lester... 1 50	Mason, Eugene D..... 30 00
Wildermuth, Tamar... 2 50	McDowell, Mrs. W. A... 2 00
Wildermuth, D. R..... 1 50	Noble, Hannah..... 4 00
Waste, Mrs. C. C..... 40 00	Oates, Thornton..... 15 00
Total.....	<u>\$180 75</u>

Expenditures.

Wildermuth, Lester, e..	1 20
Wildermuth, J. B., e..	1 25
Whiteaker, A. G., f... 178 30	
Total.....	<u>\$180 75</u>

Southern District.

C. C. Hoague, Agent.

Receipts.

Due church December	
31, 1903.....	\$ 54
Andrews, Samuel.....	13 00
Askin, Sarah.....	12 00
Ball, Martha A.....	5 50
Blackman, Madge.....	5 00
Bettner, Mary.....	5 00
Bettner, Mildred.....	5 00
Blackbourn, J. and wife	6 00
Carrington, Martha...	20 00
Dutton, O. N. and family	40 00
Dutton, Mrs. O. N., o..	2 00
Dutton, Julia N., t.....	13 00
Dutton, Julia N., o.....	2 00

Total.....\$639 94

Expenditures.

McDowell, W. A., f... \$301 00
Robertson, W. P., f... 242 00
Burr, C. H., f..... 68 00
Dowse, R. and family, a 25 00
Postage, P. O. Orders,
etc..... 3 82
Total..... \$639 82
Due church..... <u>12</u>

NOTE.—The abbreviations used in the foregoing report are as follows: t, tithes offering; o, offering; c, consecration; s, surplus; tf, tract fund. f, family; e, elder's expenses; a, aid, poor.

Receipts and Expenditures of Elders, for Year Ending December 31, 1904.

Names.	Due Church		Receipts.		Furnished by Self.	Total		In hands of Elder.
	January 10, 1904.	Bps. and Agts.	Individuals.	Agts.		Receipts.	Expenditures.	
Allen, Arthur	4 22	80 00	88 25			172 47	171 69	78
Allen, D. L.		5 00	79 85			84 85	84 85	
Adams, Peter	2 27	50 23	3 50			56 00	56 00	
Anderson, D. A.	15 00	147 85	102 05			264 90	263 55	1 35
Anderson, Peter		92 43	130 30			242 40	242 40	
Avery, C.			71 35			71 35	71 35	
Aylor, W. M.		27 00	56 55	49 90		133 45	133 45	
Baker, A. A.			24 75	10 45		35 20	35 20	
Baker, A. M.			110 50			137 05	72 30	64 75
Baker, J. H.			12 00	22 74		52 99	52 99	
Baker, J. M.			25 87	9 04		45 06	45 06	
Baggerly, I. P.	5 00	19 45	10 85	10 01		45 31	45 31	
Bailey, J. J.		50 35	70 54			120 89	108 74	12 15
Bailey, O. H.		25 40	109 65	2 25		137 30	137 30	
Baldwin, Richard		52 00	35 04			87 04	75 64	11 40
Baldwin, D. R.		15 68	43 13			58 81	42 56	16 25
Barmore, A. C.		4 87	88 45			93 32	93 32	
Barr, A.		25 80	7 00			32 80	32 80	
Beatty, T. J.		62 75	10 98			73 73	54 54	19 19
Becker, J. A.		35 50	68 31			103 81	102 81	1 00
Beckley, J. R.	2 42	37 00	49 50	20 33		109 25	109 25	
Beebe, G. W., Sen.		52 08	12 50			64 58	64 58	
Bell, T. J.	1 60	46 20	106 35			154 15	122 20	31 95
Berve, Amos		52 67	59 44			112 11	110 41	1 70
Booker, Alma			35 66			35 66	35 66	
Booker, W. J.	3 00		30 65			33 65	30 65	3 00
Booker, W. L.			34 35			34 35	32 76	1 59
Boswell, J. J.		79 92	3 00	15 63		98 55	98 55	
Bond, M. H.	57 75	230 00	43 15	46 85		377 75	377 75	
Brookover, George J.		60 00				60 00	60 00	

Names.	Due church January 10, 1904.	Receipts.		Furnished by Self.	Total.		In hands of Eldor.
		Bps. and Agts.	Individuals.		Receipts.	Expenditures.	
Briggs, E. C.	53 41	45 00	37 50		135 91	115 91	20 00
Burr, A. E.		8 00	24 30	8 61	40 91	40 91	
Burr, C. H.		69 00	69 87		138 87	113 88	24 99
Burt, G. W.		9 00	18 50	10 57	38 07	38 07	
Butterworth, C. E.		20 00	55 83	6 07	81 90	81 90	
Bullard, Richard		85 31	51 47		159 23	159 23	
Burton, J. F.	22 45		176 22		176 22	176 22	
Butterworth, C. A.	28 54	10 80	79 88	69 26	188 48	188 48	
Caffail, James	25 09		57 05		82 14	66 37	15 77
Campbell, Duncan		70 00	14 25	12 35	96 60	96 60	
Carlisle, James			12 95	9 53	22 48	22 43	
Carmichael, A.	5 00	151 96	98 25		255 21	255 21	
Carmichael, J. B.			7 00	2 00	9 00	9 00	
Case, Hubert		48 33	46 80		95 13	95 13	
Case, Oscar		43 35	63 96	10 50	122 81	122 81	
Chambers, D. R.		7 50	51 10	2 99	61 59	61 59	
Chase, A. M.	31 50	27 00	239 69	19 17	317 36	317 36	
Chatburn, F. J.		95 00	59 40	34 00	188 40	188 40	
Chatburn, T. W.		59 85	40 10	18 75	118 70	118 70	
Christy, Wardell		66 00	19 18		85 18	85 08	10
Clapp, J. C.	65	23 00	25 75	29 00	33 40	33 40	
Cochran, A. S.		42 00	53 05	21 38	116 43	116 43	
Closson, A. V.		40 00	28 29	27 80	96 09	96 09	
Cohrt, F. E.		5 00	59 05	16 35	30 40	30 40	
Condit, J. H.		35 00	37 60	3 50	76 10	76 10	
Condit, S. D.		53 09	66 50	50	125 09	125 09	
Cook, M. H.		26 00	74 56	48 40	148 96	148 96	
Cooper, F. M.		46 00	65 85	18	111 98	111 98	
Crabb, J. C.		115 15	82 43		197 58	192 05	5 53
Craig, James		19 80	56 20	32 60	108 60	108 60	
Crumley, C. E.		43 50	91 81		135 31	132 50	2 81
Curtis, J. F.	21 66	38 90	69 77	2 54	132 87	132 87	
Cushman, S. F.			22 50	56 23	78 73	78 73	
Davis, E. A.			17 00		17 00	17 00	
Davis, John		110 84	75 23		186 12	169 29	16 83
Davis, James T.		63 00	20 23		83 23	82 17	1 06
Davis, J. W.		17 00	19 15	40 55	76 70	76 70	
Davis, William		23 00	52 12	1 25	81 37	81 37	
Davison, H. J.		41 00	73 47	3 32	117 79	117 79	
Derry, Charles			63 46	27 92	91 38	91 38	
Devore, L. R.		60 00	110 13		170 18	160 14	10 04
Durand, E. H.	27 14	11 50	46 45		85 09	80 40	4 69
Dutton, Jasper O.	2 00	35	80 05	3 45	85 85	85 85	
Ebeling, F. J.		45 70	49 67		95 37	92 46	2 91
Ellis, W. D.		9 85	60 02		69 87	67 51	2 36
Elvin, R. M.		54 20	125 61		179 81	173 86	5 95
Enge, N. C.		85 63	23 04	18	108 90	108 90	
Erwin, E. A.		26 50	33 50	17 80	77 80	77 80	
Erwin, J. D.	7 80	20 00	37 50	10 45	75 75	75 75	
Etzenhouser, R.	19 64	1 75	77 23		98 62	93 75	4 87
Evans, J. R.			11 75		11 75	11 49	26
Evans, R. C.	3 92	164 00	247 80		415 72	404 45	11 27
Farr, F. B.			10 20	14 35	24 55	24 55	
Farrell, R. W.		11 00	55 73		66 73	59 85	6 88
Fields, S. H.		10 00	3 50	3 91	17 41	17 41	
Flinn, P. A.		4 00		7 83	11 83	11 83	
Foss, J. C.		35 00	85 75	54 94	175 69	175 69	
Foss, S. O.		111 35	23 57	7 25	142 17	142 17	
French, H. E., (furnished own expenses)							
Fry, Charles	7 44	12 00	181 75	8 52	159 71	159 71	
Gamet, Levi		13 00	31 24		49 24	49 24	
Gibson, William	15 55	73 00	2 50		96 05	96 05	
Godbey, G. H.		36 00	43 77	18 98	98 75	98 75	
Goodwin, E. A.		50 00	48 22	18 42	116 64	116 64	
Goodenough, E. J.		38 00	57 53	20 58	116 11	116 11	
Goodrich, J. L.		30 00	14 05	27 92	71 97	71 97	
Goodrich, V. M.		63 50	39 31		107 81	107 81	
Gould, Leon A.	5 66		64 10	02	69 78	69 78	
Gowell, M. F.	10 74	31 50	45 17		87 41	86 41	1 00
Granger, Francis		17 32	10 90	3 23	31 45	31 45	
Grant, John A.	86	13 50	78 91		93 27	93 24	03
Graves, George H.		117 00	11 51	90	129 41	129 41	
Gregory, Frederick	5 00	55 00	78 09		138 09	135 14	2 95
Greenwood, W. H.			21 92		21 92	21 92	
Green, George			10 00		10 00	10 00	
Greene, U. W.		90 00	84 95		174 95	173 53	1 42
Griffiths, G. T.	34 66	132 00	98 65		265 31	227 31	38 00
Grimes, J. F.	40	37 50	48 20	9 36	95 46	95 46	
Gurwell, L. G.		3 50	10 53	81 21	95 29	95 29	
Hampshire, George			6 10	5 40	11 50	11 50	
Hansen, H. N.		89 41	24 85		114 26	114 26	
Hansen, John		99 25	23 91	45 30	168 46	168 46	
Hansen, P. M.			106 74		106 74	99 49	7 25
Harder, H. R.		18 00	44 85	19 95	82 80	82 80	

SUPPLEMENT TO THE SAINTS' HERALD

Names.	Due church		Receipts		Furnished by Self.	Total		In hands of Elder.
	January 10, 1904.	Bps. and Agts.	Individuals.	Receipts.		Expenditures.		
Harpe, Charles E.	4 00	112 85	20 45		52	137 82	137 82	
Harp, John	23 25	89 27	33 50			151 02	63 10	87 92
Haden, W. E.		23 00	20 15		5 30	48 45	48 45	
Hayer, Eli		20 53	24 42		31 73	76 63	76 63	
Hawn, O. J.		25 00	37 05		12 06	74 11	74 11	
Haworth, W. J.		18 36	36 63		3 42	58 41	58 41	
Henson, E. L.		15 00	49 55		11 29	75 84	75 84	
Higdon, Amos T.		15 00	23 45		15 00	53 45	53 30	15
Hills, L. E.		15 00				15 00	13 04	1 96
Holt, H. L.			80 00			80 00	66 25	13 75
Houghton, Leonard		22 00	30 25			52 25	51 52	73
Howlett, R. B.	7 34	30 00	68 06			105 40	92 02	13 38
Huff, James		2 50	43 00		15	45 65	45 65	
Hulmes, George H.	56 48	254 12	12 25			322 85	261 66	61 19
Hunt, C. J.		60 80	27 65			88 45	65 40	23 05
Irwin, Charles E.		47 50	39 93		8 73	96 16	96 16	
Jackson, J. W.	8 90	52 50				61 40	51 50	9 90
Jeffers, S. J.		55 00	7 50			62 50	59 00	3 50
Jenkins, George		97 04	6 30		47 35	150 69	150 69	
Jessen, Peter		55 50				55 50	51 00	4 50
Joehnk, C. C.			17 50		114 55	132 05	132 05	
Jones, A. E.			23 90			23 90	23 90	
Jones, J. H. N.	00		107 13			107 24	104 37	2 87
Kaler, John			56 21		5 72	61 93	61 93	
Keck, F. C.		36 50	129 10			165 60	135 63	29 97
Keeler, E.		45 20	66 45		1 83	113 48	113 48	
Kelley, James E.		96 65	62 37			159 02	146 79	12 23
Kelley, W. H. (Iowa)		120 00	48 25		46 94	215 19	215 19	
Kelley, W. H. (Indiana)	4 70	77 65	4 00			86 35	63 30	23 05
Kelley, T. C.	1 93	50 00	93 90		9 67	155 55	155 55	
Kelley, U. M.	38	2 00	8 90		6 72	18 00	18 00	
Kemp, Henry			75 15			75 15	73 35	1 80
Kemp, James		5 00	52 70			57 70	55 30	2 40
Kephart, W. H.		49 30	36 71		89	86 90	86 90	
Knisley, Alvin		30	102 44		21 53	124 27	124 27	
Kronberg, N.		20 27	4 86			25 13	25 13	
Lake, John H.	2 62	10 00	205 25		2 90	220 77	220 77	
Lambkin, B. S.		43 00	29 53		13 33	90 91	90 91	
Lambert, J. R.	21 53	45 00	166 44			233 02	216 95	16 07
LaRue, W. E.		25 60	204 25		1 26	231 11	231 11	
Layland, A. J.		22 30	79 95		14 50	116 75	116 75	
Lentz, J. B.		71 47	109 45			180 92	180 92	
Lewis, C. J.			6 65		1 50	8 15	8 15	
Livingston, Sheridan			4 50			4 50	4 50	
Long, E. E.		18 00	61 86			79 86	64 53	15 33
Longhurst, R. C.		39 70	15 60			56 30	45 03	11 27
Macrae, W. S.		41 00	30 12			71 12	71 12	
Mackie, W.			71 71			71 71	70 11	1 60
Madison, A. E.		5 00	67 61			72 61	64 43	8 18
Madden, S. J.		61 00	84 89			145 89	145 25	64
Manning, Wm. H.		22 00	49 29		2 42	73 71	73 71	
Marshall, W. C.	2 25	9 20	13 10		12 00	36 55	36 55	
McClain, J. R.		35 66	20 75			56 41	56 41	
McCoy, H. A.		81 10	62 50			143 60	143 60	
McDowell, J. F.	18 50	49 50	39 00			157 00	128 75	28 25
McDowell, W. A.	20 00		58 70		18 50	97 20	97 20	
McKiernan, James		83 00	82 45			170 45	165 45	5 00
McMullen, Alex.	5 31	49 00	30 04			84 35	84 35	
Metcalf, J. W.		45 35	26 82			72 17	66 97	5 20
Mintun, J. F.	9 93	28 50	150 33			188 76	186 16	2 60
Moler, H. E.	16 16	26 00	73 13		25 39	140 68	140 68	
Moler, James	14 79	18 00	43 98			76 77	75 95	82
Morgan, J. W.		113 50	93 58			207 08	201 56	5 52
Morgan, E. B.		92 53	53 34		10 26	156 13	156 13	
Mortimer, A. E.	2 24	61 00	62 40		1 59	127 23	127 23	
Mortimer, J. L.		63 00	139 95			207 95	197 17	10 78
Muceus, Peter		88 75	38 63			127 38	127 38	
Newton, William			18 02		167 38	185 40	185 40	
Nunley, E. W.		51 15	15 60			66 75	66 75	
Omans, F. D.		25 00	24 30		25 14	74 44	74 44	
Payne, S. D.	4 16	17 00	18 40			39 56	37 79	1 77
Parsons, A. H.		69 00	18 95			87 95	87 95	
Paxton, J. W.		71 54	18 46		11 55	101 55	101 55	
Peak, W. E.	36 25	141 00	44 50			221 75	211 51	10 24
Pender, W. S.		48 00	41 30			89 30	89 30	
Peterson, J. W.	7 30	49 80	33 69			140 79	101 53	39 26
Peters, C. J.		27 00	2 00		12 95	41 95	41 95	
Phelps, Levi		25 00	10 32		17 73	53 10	53 10	
Phillips, A. B.		86 92	60 21			137 13	137 13	
Phillips, T. A.		48 00	79 18			127 18	127 18	
Pickering, W. P.		26 10	66 46			92 56	92 56	
Pierce, F. J.		21 19	25 04			46 23	39 30	6 93
Place, William			22 04			22 04	22 04	
Porter, C. H.			70 10		15 40	85 50	85 50	

Names.	Due church January 10, 1904.	Receipts.		Furnished by Self.	Total. Receipts.	Expenditures.	In hands of Elder.
		Bps. and Agts.	Individuals.				
Porter, J. D.		37 75	7 95		45 70	39 22	6 48
Powell, D. E.		25 37	21 25	68	47 30	47 30	
Prettyman, C. W.		47 13	66 40	33	113 86	113 86	
Quick, Lee			4 45	9 79	14 24	14 24	
Rammie, E.	76	77 10	91 11		168 97	124 12	44 85
Reiste, S. M.		10 00	1 70	5 10	16 80	16 80	
Renfro, B. F.		60 00	4 25	6 20	70 45	70 45	
Rich, C. H.		115 00	49 50	28 80	193 30	193 30	
Riley, J. T.		16 50	4 00	68 40	88 90	88 90	
Roberts, I. N.		133 20	27 00	37	160 57	160 57	
Roberts, J. W.	52 60	92 55	35 27	9 00	189 42	189 42	
Robertson, E. F.		67 51	37 15	37 05	141 81	141 81	
Robinson, W. P.		20 00	55 51	9 26	84 77	84 77	
Roth, J. S.		22 00	33 40	10	55 50	55 50	
Roush, J. B.			4 50	3 50	8 00	8 00	
Rudd, D. M.		73 00	37 23	30	160 58	160 58	
Rushton, J. W.		90 40	85 54		176 94	170 19	6 75
Russell, F. A.		36 46	123 05		159 51	159 51	
Russell, R. C.		122 50	60 73		183 23	182 43	80
Sawley, F. L.	41 32	74 00	36 00		151 82	71 04	80 78
Schmidt, E. P.		40 50	13 75	5 32	59 57	59 57	
Schreur, John		15 00	24 75	31 97	71 72	71 72	
Scott, C.	5 13	202 50	170 45		378 08	339 33	38 75
Scott, S. W. L.	92 76	75 90	39 05		207 71	95 70	112 01
Self, R. O.		49 59	26 31	44 64	120 45	120 45	
Self, W. M.		5 00	53 50	2 92	61 42	61 42	
Sheehy, F. M.	47 43	232 55	101 70		411 68	292 89	118 79
Sheldon, N. V.		90 00	50 10		140 10	138 37	1 73
Sheldon, T. J.		107 95	71 73	41 33	221 01	221 01	
Shields, John	6 93	20 00	80 35		107 78	99 42	8 36
Shinn, D. L.		25 00	5 85		30 85	28 63	2 22
Shippy, George M.	2 36	50 60	141 93		194 29	167 04	27 25
Silvers, A. C.	6 14		23 70	36 68	66 72	66 72	
Simmons, S. W.		30 00	52 75	21 40	104 15	104 15	
Slover, F. M.			122 51		122 51	122 51	
Smart, W. H.		44 00	25 50	21 90	91 40	91 40	
Smith, A. H.		25 30	143 90		169 20	169 20	
Smith, David		25 00	33 50		68 50	68 50	
Smith, Elbert A.		75 00	29 75		104 75	104 75	
Smith, F. A.	49 35	132 15	158 37		339 87	261 12	78 75
Smith, G. A.		35 00	4 25	1 95	36 20	36 20	
Smith, G. H.		44 00	91 83		135 83	128 83	7 00
Smith, Heman C.	12 67	133 10	167 87		313 64	275 93	37 71
Smith, H. O.		130 95	100 48		231 43	225 34	6 09
Smith, I. M.	2 55	73 00	53 86		129 41	126 21	3 20
Smith, John		115 00	45 26		160 26	160 26	
Smith, President Joseph		158 31	62 01		200 32	200 32	
Smith, S. S.		23 50	32 31		55 81	55 56	25
Smith, W. A.			81 12		81 12	81 12	
Smith, W. R.		75 00	53 57	6 56	135 13	135 13	
Smith, W. W.		35 15	111 90		147 05	140 90	6 15
Snow, C. L.		55 00	19 75	10 10	84 85	84 85	
Sojland, A.		18 38			18 38	18 38	
Southwick, Henry			14 05		14 05	14 05	
Sorensen, S. K.		57 33	34 00		91 33	90 48	85
Sparling, Henry		161 25	13 30	11 00	186 05	186 05	
Sparling, William			4 35	81 35	85 70	85 70	
Spurlock, C. J.	123 69	13 75	59 02		196 46	66 13	130 33
Stead, J. D.		20 00	212 85		232 85	205 39	27 46
Stebbins, H. A.			11 32		11 32	11 32	
Stedman, E. A.		60 41	33 15		93 56	84 71	8 85
St. John, B.		72 15	53 19	26 85	157 19	157 19	
Strain, J. S.			4 25	65 15	69 40	69 40	
Stroh, S.		45 49	12 90		58 09	58 09	
Stubbart, J. M.		8 00	96 76		104 76	102 76	2 00
Summerfield, W. E.		5 00	18 55		23 55	23 00	55
Sutton, J. R.		39 00	70 35	8 89	118 24	118 24	
Sweet, J. L., (furnished own expenses)							
Swenson, Swen		30 00	98 90	38 35	167 25	167 25	
Tanner, J. A.		29 00	71 65		100 65	100 21	44
Taylor, Thomas			15 24	3 24	18 48	18 48	
Teeters, J. A.			12 70	32 33	45 03	45 03	
Terry, J. M.		30 00	347 15		377 15	367 15	10 00
Thomas, Myron E.		8 25	18 75		27 00	27 00	
Thomas, O. B.	1 78	90 25	107 23		199 26	199 26	
Thorburn, G. W.		98 00	54 22		152 22	143 19	9 03
Tomlinson, G. C.		80 00	70 40		150 40	138 40	12 00
Tomlinson, S. W.		68 00	83 01	3 31	154 32	154 32	
Tucker, D. E.	17 64	223 00	42 56	23 58	306 78	306 78	
Turner, Warren		20 00	36 65	20	56 85	56 85	
Turpen, M. M.	23 54	52 07	85 68		169 29	153 86	15 43
Twombly, Samuel		17 00	75 55	6 59	99 14	99 14	
Vanderwood, J. E.		28 00	14 40	29 55	71 95	71 95	
Vaughn, J. C.		17 04	16 75	6 05	39 84	39 84	

Washburn, G. D.			14 74	2 66	17 40	17 40	
Warnky, F. C.		162 64	15 40	87	178 91	178 91	
Walters, R. T.	4 98	28 00	73 77	18 14	124 89	124 89	
Waldsmith, J. W.		30 14	35 10		65 24	63 76	1 48
Ward, F. S.	50	94 45	9 66		104 61	104 61	
Welch, C. P.	29 30				29 30		29 30
White, Alfred		52 75	48 55		101 30	101 30	
White, Ammon		49 85	22 32	28 10	100 27	100 27	
White, D. C.			38 71	47 09	85 80	85 80	
White, I. N.	24 62	33 00	124 21		181 83	178 83	3 00
White, T. R.		30 00	15 94	34 55	80 49	80 49	
Whiteaker, A. L.			15 48	14 73	30 21	30 21	
Wight, J. W.		75 00	104 08		179 08	179 08	
Wight, L. L.			3 92		3 92	3 92	
Wight, R.		60 00	105 98		165 98	149 39	16 59
Wildermuth, E. M.	1 55	10 00	35 69		47 24	44 16	3 08
Wildermuth, J. B.		61 25	59 15		120 40	114 15	6 25
Wildermuth, J. E.		37 00	72 92	27 85	137 77	137 77	
Wiley, C. E.		38 00	62 89		100 89	96 81	4 08
Winegar, G. A.		50 00	25 75	40 51	116 26	116 26	
Williams, J. L.		35 00		20 00	55 00	55 00	
Williams, T. W.		20 00	11 50		31 50	31 50	
Wood, L. G.	32 16	21 00	30 76		33 92	33 92	
Wyman, E. M.		5 05	57 29		62 34	55 04	7 30
Baggerly, James M.	13 32	71 00	129 55		213 87	201 35	12 52
	<u>\$1,292 43</u>	<u>\$13,657 42</u>	<u>\$16,153 64</u>	<u>\$2,779 18</u>	<u>\$33,882 37</u>	<u>\$32,179 97</u>	<u>\$1,702 40</u>

ADDITIONAL.

F. G. Pitt	70 00	152 57	19 59	242 16	242 16	
Frederick M. Smith	196 54	199 72	27 69	423 95	423 95	
Williard J. Smith	139 00	170 55	30	309 85	309 85	

ATTEST OF AUDITORS.

"We have audited reports submitted by the Bishop's Office, including College and Saints' Home accounts, for the year 1904, and have found them to be correct summaries of accounts as shown by the books."

"LAMONI, Iowa, April 13, 1905.

"A. CARMICHAEL.
"F. A. RUSSELL.
"CHARLES FRY."

DONATIONS TO THE SAINTS' HOME.

RECEIVED BY MISS ALICE P. DANCER, MATRON.

Quilt made by Sr. Malinda Jones, seventy years of age, Old Far West, Missouri.

A box containing two quilts, toweling, calico, mittens, pins, thread, and dried apples, from Sr. Jane Johnson, Denison, Iowa.

Two quilts from Mrs. Catherine Z. Wismer and Lidia Suprey, Soldiers' Home, Grand Rapids, Michigan.

One comfortable from Society of Willing Helpers, Detroit, Michigan.

One quilt from Sr. A. Leles and daughter, Mrs. E. L. Phillips, Griswold, Iowa.

Mite Society, Dow City, pieced top for a quilt.

A box of Christmas presents, quilts, cushions, aprons, fancy articles, and fruit jellies, from Helping Hand Society, La Conner, Washington.

A box of Christmas presents for several of the inmates from the sunshine band, St. Louis.

A box of upholstery pieces and remnants from John Dawson, St. Louis, Missouri.

A quilt from Mrs. Heavener, Piper City, Illinois.

A quilt from Sr. E. L. Pringle, McIvor, Michigan.

Work done by Srs. Pringle and Alyce Goodwin.

A quilt from Sr. C. M. Goodwin, Whittmore, Michigan. Word done by Srs. Goodwin and Belle Stocks.

A box from Mrs. George Schneidecker, Shabbona, Illinois, containing quilts, comforts, pillow-cases, and two bed-spreads.

Pieced top for quilt Sr. Faulk, Springfield, Nebraska.

GRACELAND COLLEGE DEBT ACCOUNT.

Apportionment and Receipts.

From March 31, 1904, to April 8, 1905.

ALABAMA DISTRICT.

Apportionment.....\$168 80

Receipts.

Booker, A. G.....	25
Booker, W. H.....	25
Booker, DeWit.....	25
Booker, Sam.....	10
Booker, G. G., Sen.....	1 00
Booker, R. B., and F.....	2 45
Edeker, F. M.....	25
Long, S. M.....	50
Long, S. M. and family.....	1 00
Long, W. M.....	50
McCall, E. N.....	1 00
Sellers, G. O.....	1 20
Sellers, Geo. O., agent.....	24 25
Salter, H. F.....	25
Tatum, A.....	20
Vickery, A. J.....	2 50
Total.....	\$ 35 95

MOBILE DISTRICT.

Apportionment.....\$176 00

Receipts.

Bluff Creek Branch.....	13 75
Perseverance Branch.....	13 55
Theodore Branch.....	10 07
Three Rivers Branch.....	10 00
Bass, Bro.....	1 00
Booker, W. L., agent.....	14 40
Scogin, O. C.....	3 00
	\$ 65 77
Less postage.....	21
Total.....	\$ 65 56

ARIZONA.

Receipts.

Bricker, John.....	\$ 3 50
Farley, James and wife.....	5 00
Farley, John.....	5 00
Fike, Lydia L.....	25 00
Rehwald, Mr. and Mrs.....	5 00
Sturges, Mrs. C. E.....	1 50
Total.....	\$ 45 00

ARKANSAS.

Receipts.

Baldwin, D. M.....	\$ 50
Baldwin, D. R.....	2 98
Baldwin, J. N.....	4 25
Baldwin, J. N. and Lucy	1 20
Griswold, Charles and	
wife.....	1 20
Total.....	\$ 10 08

AUSTRALIA.

Apportionment.....\$ 87 82

Receipts.

Balmain Branch.....	\$ 21 08
Bramston, Sr.....	24
Bramston, Mrs. Mar-	
garet.....	4 87
Burdekin, Bro. and Sr.....	36
Brisbane Branch.....	4 87
Clarke, Bro. and Sr.....	49
Cornelius, James.....	24
Davies, C. A.....	61
Engel, Bro. and Sr.....	24
Fraser, Bro.....	24
Ford, Bro. and Sr.....	24
Gammige, H. and Sr.....	24
Gregory, Bro. and Sr.....	24
Hatch, Sr.....	12
Haworth, Ruth.....	24

Haworth, Ada.....	12
Hagter, Eva.....	1 22
Jones, John.....	1 34
Lewis, G.....	49
Lewis, D.....	24
Massingham, W.....	2 37
Mather, Sr.....	61
Maybury, William.....	2 56
Nambucca Branch.....	10 23
Potter, James.....	1 22
Potter, J. and F.....	24
Prosser, J. C.....	1 22
Rawling, Reach.....	12
Rawling, Sr. J.....	36
Sincere sister.....	4 87
Squire, F.....	1 01
Stewart, Bro. and Sr.....	24
Schultz, Bro.....	49
Tuncurry Saints.....	14 39
Walles, Sr.....	36
Webster, Ann.....	2 74
Whaler, F.....	24
White, Mr. and Mrs.....	24
Total.....	\$ 81 24

BRITISH ISLES MISSION.

Apportionment.....\$160 80

Receipts.

Ellis, Henry.....	\$ 30
Ellis, Thomas.....	53
Jones, Thomas and wife.....	9 74
Greenwood, Sr. W. H.....	2 00
McPherson, Henry.....	5 00

Birmingham.

Anderton, Thomas and	
Elizabeth.....	61
Anderton, Amy.....	08
Bakershall, Emma.....	12
Caton, Sarah Ann.....	24
Caton, Charles Hy.....	49
Crumps, Arther.....	12
Fellows, Mary Ann.....	12
Flanagan, Hannah.....	36
Gibbs, Rosa.....	36
Hoole, John.....	24
Lane, Sr.....	12
Matthews, Edward and	
Alice.....	2 44
Meredith, John Ed.....	2 44
Meredith, Ada Alice.....	2 44
Meredith, Howard and	
Ada.....	24
Meredith, H. J. V.....	12
Meredith, Beatrice.....	61
Meredith, E. E. S.....	1 22
Munslow, Francis.....	12
Munslow, Walter G. and	
Elizabeth.....	24
Pugh, Maud.....	12
Roberts, Emma.....	12
Smith, Herbert.....	24
Smith, Herbert, Jr.....	12
Smith, Frank.....	12
Snead, Howard and	
Edith.....	24
Snead, Queenie.....	12
Swann, Frank.....	97
Swann, Ellen, Sen.....	97
Swann, Fred.....	73
Swann, Ellen, Jr.....	73
Swann, Annie.....	73
Swann, May.....	73
Taylor, Thomas.....	49
Walton, Chas. and Eliz.....	24
Walton, Frank.....	12
Walton, Arther.....	12
Webb, Ephriam A. and	
Seliana.....	24
Webb, Sr. Christavn.....	12
Cardiff, Wales.	
Allen, Leonard.....	24

Evans, Martha.....	12
Gill, Sr.....	24
Gould, Thomas.....	24
Green, Benjamin.....	24
Jones, Alfred.....	24
Trapp, E. J.....	12
Sheffield.	
Austin, John.....	24
Austin, Sr. S.....	12
Austin, Alice.....	12
Greenwood, Henry.....	12
Greenwood, Sr. W. H.....	61
Greenwood, E.....	12
Greenwood, M.....	12
South Manchester.	
Baty, James, Sen.....	61
Baty, James, Sr.....	24
Baty, James, Jr.....	1 22
Baty, Annie.....	12
Baty, Lilly.....	12
Barton, C. H.....	49
Barton, Sr. C. H.....	61
Berry, Jane.....	61
Clark, Bro. J. J.....	12
Coux, Tom.....	24
Dewsnup, Joseph, Sen.....	12 18
Dewsnup, Joseph, Jr.....	12
Dewsnup, Harriett.....	12
Dewsnup, Florance.....	12
Dewsnup, Lilly.....	08
Dewsnup, Harold.....	06
Harvis, Jane.....	24
Haddocks, William.....	1 34
Haddocks, Sr.....	24
Mather, F. S.....	2 44
Mather, Bessie.....	12
Mather, Evelynne.....	06
Palmer, Harold.....	30
Palmer, Sr.....	30
Towers, M. Alice.....	36
Towers, Mary Hannah.....	24
Towers, George.....	12
No name.....	36
North Manchester.	
Bailey, John.....	12
Bailey, Martha.....	12
Bailey, John, Jr.....	12
Bailey, Tom.....	12
Baty, Ann.....	12
Baty, Mary Jane.....	12
Foden, John.....	36
Foden, Sr. John.....	12
Greenwood, Henry.....	36
Greenwood, Susan.....	36
Greenwood, Emily.....	12
Green, Sr. A.....	12
Gillson, Bro. and Sr.....	24
Grimes, Sr.....	12
Hall, Albert.....	12
Hall, Emma.....	12
Hall, James.....	12
Hall, Sr.....	12
Hall, Abel.....	12
Hughes, Sr. M.....	24
Hughes, Sr. A.....	12
Jolly, Maud.....	24
Robinson, Sr.....	12
Schofield, Lucetta.....	06
Smith, John.....	12
Smith, John, Jr.....	06
Smith, Lilly.....	06
Smith, Robert William.....	24
Smith, Elizabeth.....	24
Shaw, Florance.....	12
Shaw, Sr. J.....	12
Towers, James.....	12
Towers, Ann.....	12
East Manchester.	
Armstrong, Wm. R.....	12
Armstrong, Sr. W. R.....	12

Beswick, Bro.....	12
Beswick, Sr.....	12
Baguley, Sr. A.....	12
Clark, Simon.....	12
Clark, Sr.....	12
Clark, Alice.....	12
Clark, Amelia.....	12
Davies, Lottie.....	12
Davies, Sarah.....	12
Foster, C.....	12
Gayter, Albert.....	12
Gayter, Sr.....	12
Gough, Bro. and Sr.....	24
Green, John W.....	12
Green, Ada.....	12
Haslem, Sr.....	12
Haslem, Maggie.....	12
Hodges, S. and Jane.....	24
Horsfall, Wm. R.....	12
Kay, Adah.....	12
Maloney, Ed and Sr.....	24
Mellor, Mr. J.....	12
Mills, Bro. and Sr.....	24
Paxton, Sr.....	12
Weate, N. G. and Sr.....	24
Weate, Leah.....	12
Weate, J. J.....	12
Weate, Nathan.....	12
Weate, Alma.....	12
Wellings, Sr. A.....	12
Northeast Manchester.	
Brien, Thomas.....	24
Clarke, F.....	24
Eope, Sr.....	12
Leggott, G. W.....	24
Mayne, A.....	61
Schofield, John, Sen.....	1 22
Schofield, James.....	24
Saunders, L.....	12
Tapping, Fred.....	24
Salford.	
Elliot, J. F.....	12
Elliot, Sr.....	12
Gray, Sr.....	24
McArthur.....	12
Mayne, G.....	12
Nixon, E.....	24
Sharrocks, M.....	12
Taylor, John Wm. and Sr.....	24
Taylor, M.....	12
Taylor, Bro. A.....	12
Walker, James.....	12
Walker, Sr.....	12
Whittaker, Sr.....	12
Glasgow, Scotland.	
Anderson, John.....	49
Hepburn, John.....	49
Hepburn, Sr. W.....	12
Hepburn, Sr. W.....	12
McPherson, Henry.....	2 44
Wilson, James.....	2 44
Leicester.	
Copley, Mary A.....	12
Ecclestone, William.....	12
Ecclestone, Frances.....	12
Kemp, Wm. N.....	12
Norton, Edmund.....	12
Norton, Sidney.....	12
Norton, Percy.....	12
Norton, Alfred J.....	12
Norton, John T.....	12
Norton, Sarah Ann.....	12
Stafford.	
Bates, Joseph.....	12
Bates, Charles.....	12
Bates, Ellen, Sen.....	12
Bates, Ellen, Jr.....	12
Cooper, John.....	44
Dyche, John.....	1 17
Ecclestone, George.....	1 42
Ecclestone, Joseph.....	06

Greenwood, George S. 57
 Greenwood, Joseph R. 79
 Tipper, Sr. 12

Stockport.

Baty, George, and Jane 49
 Bewick, Sr. 12
 Cotton, Bro. and Sr. 24
 Hoyle, Bro. and Sr. 24
 Isherwood, Bro. and Sr. 36
 Massey, Sr. 12
 Naden, Bro. and Sr. 24
 Preston, Bro. and Sr. 49
 Ward, Bro. and Sr. 24
 Worth, Bro. 12

Warrington.

Carter, Mr. 12
 Chandler, W. H. 12
 Chandler, 12
 Byfield, Mr. W. 12
 Gleave, Mr. 12
 Grundy, J. S. 12
 Grundy, Sr. 12
 Schofield, John 12
 Schofield, Sr. 12
 Wray, William 12

Hanley.

Davis, John D. and Sr. 1 49
 Tabbiner, Henry and family 2 44

London.

Per Clift Richard, Agt. (no names sent, C. H. C.) 4 26

Miscellaneous.

Howell, Joseph D. 1 22
 Ecclestone, Joseph 24
 Rushton, John W. and wife 1 22
 Woodward, Joseph 61
 Woodward, Ann 62
 Cheadle, Margaret 62
 Davis, 4 87
 Cousins, Fred 24
 Rallings, Bro. and Sr. 24
 Evans, Bro. and Sr. 49
 Llannelly Branch 2 07
 Spargo, James 1 22
 Spargo, Thomas 49
 Total \$111 82

CENTRAL CALIFORNIA DISTRICT.

Apportionment \$144 00

Receipts.

Bates, E. E. 2 00
 Bates, Harley 1 00
 Bates, Minnie 1 00
 Burgess, Henry 3 00
 Burgess, Harriet 1 00
 Carmichael, Nathaniel and wife 5 00
 Clark, John and wife 5 00
 Carlton, Etta 2 50
 Dani, G. 10 00
 Deuel, C. W. and wife 5 00
 Eitzenhouser, Conrad 1 00
 Fay, Henry 50
 Foss, J. C., Etta, Mary A., and Earl F. 30 00
 Flory, Joseph 3 00
 Flory, Mable 25
 Flory, Linnie 25
 Flory, Mollie A. 2 00
 Flory, Isaac T. 5 00
 Hart, Lenora 50
 Holt, Eugene 5 00
 Holmes, Moses and fam 4 00
 Headrick, Sarah J. 1 00
 Hawkins, C. W. and fam 2 00
 Hawkins, Nancy A. 5 00

Isum, Thomas 1 00
 Jennings, Anna 1 00
 Journey, R. W. and wife 2 00
 King, S. A. 50
 Lawn, Mrs. R. A. 1 00
 Lawn, F. H. and wife 2 50
 Morgan, W. T. 5 00
 Moses, N. A. and wife 4 00
 Merrill, D. A. and wife 2 00
 Martin, A. T. 1 00
 Morss, Roxanna 1 00
 Page, Albert 5 00
 Page, Walter 2 50
 Ross, George and wife 10 00
 Ross, Mabel 50
 Steele, A. M. 50
 Steele, J. W. 50
 Steele, Mamie 50
 Steele, Bertha 50
 Steele, Frank 50
 Smith, Sr. A. H. 50
 Smith, F. C. 50
 Smith, J. A. 25
 San Jose Religio 10 00
 Stevens, Hannah S. 1 00
 Trotter, M. A. 2 50
 Walker, John and wife 1 00
 Walker, Sarepta 75
 Walker, Edna 75
 Ward, G. E. 1 00
 Total \$154 75

NORTHERN CALIFORNIA DISTRICT.

Apportionment \$422 40

Receipts.

Allen, M. A. \$ 1 00
 Almeda Creek Branch 11 00
 A sister (per C. S.) 25 00
 Askew, Jane 5 00
 Anthony, Sr. J. A. 5 00
 Anthony, Jacob 2 50
 Archer, Bro. 1 00
 Anderson, E. D. 5 00
 Archer, Annie 3 00
 Bonham, Terresa 50
 Boydston, Sarah E. 1 00
 Bloom, Emma 25
 Bloom, F. 25
 Bloom, Wm. H. 50
 Bloom, Cora 50
 Blakey, Nettie R. 1 00
 Ball, Sr. 1 00
 Blair, Sr. C. W. 5 00
 Bennett, John 25
 Balchen, G. E. 5 00
 Berkeley Branch 10 00
 Billups, Mrs. L. 1 00
 Bohall, Mrs. C. 5 00
 Bohall, Wm. M. 2 00
 Bell, Luther 1 00
 Cannon, M., collection 2 75
 Cook, Emma 1 00
 Cook, Maud 1 00
 Crocker, Julia A. 5 00
 Curry, Lilly 2 50
 Carlson, O. C. 1 25
 Cross, Sr. 1 00
 Dawson, Edwin T. 1 00
 Douglass, Roy 2 50
 Dagner, L. 2 50
 Driver, John 1 00
 Dawson, Will, Jr. 5 00
 Dawson, Wm. N., Sen. 2 50
 Dawson, Edwin T. 1 00
 Dawson, Sr. D., Sen. 1 00
 David, Addie 50
 Davis, Alroy 5 00
 Daley, George 1 00
 Dykes, Sr. 1 00
 Daughters of Zion, San Francisco 1 00
 Fee, James 1 00
 Fisher, Bro. 1 00

Frank, Sr. 25
 Fulton, Mary F. 1 00
 Ferguson, R. J. 1 50
 Goode, Mary R. 5 00
 Gilbert, J. W. 2 00
 Green, Sr. 10
 Harlow, Susie 2 00
 Harlow, Sr. George W. 5 00
 Harlow, Addie M. 1 00
 Hawley, Cecil 1 50
 Hommes, J. S. 1 00
 Julian, Sr. Newton 1 00
 Kafader, Mrs. A. M. 1 00
 Kaighin, Mattie 25 00
 Keegan, Amelia 2 00
 Knight, Jane 50
 Knight, Ether 50
 Kerns, Sr. 2 50
 Lawn, John 3 00
 Landis, Arthur 2 50
 Lawton, Harry 1 00
 Lawton, Ella 1 00
 Lower Lake 4 50
 Lightowler, Martha 5 00
 Lown, T. J. and wife 5 00
 Lytle, Ira A. and wife 5 00
 Ladies' Aid Society 6 00
 Lund, John 5 00
 Linton, Mrs. J. E. 3 00
 Milgate, Chas. and wife 5 00
 McDaniel, Sr. 25
 McDaniel, Ann 25 00
 Morgenstern, Sr. 2 00
 Moreing, Estella 65
 McKee, Retta 1 00
 Mills, Edna B. 1 00
 McGee, Kate 5 00
 McGee, Irvine 1 50
 McKee, Sr. R. Y. 2 00
 Norrid, Anna 5 00
 Napier, N. and wife 2 00
 Milgate, Anna S. 5 00
 Nedder, Jane 1 00
 Oakland Branch 82 25
 Oakland Sunday-school 5 00
 Parkin, C. A. 5 00
 Parker, John 1 00
 Parker, R. J. and wife 5 00
 Phegly, Sr. 50
 Parkin, C. A. 12 50
 Robinson, Lillie 2 00
 Russell, Isabell 1 00
 Roseberry, Mrs. E. J. 1 00
 Rasmussen, Peter 6 00
 Ritta, Viola 1 00
 Root, Sr. 2 00
 Robinson, Samuel B. 2 00
 Starkey, A. M. 1 60
 Scott, Sr. 50
 Smith, Sr. 35
 Shoup, A. J. 1 00
 Smith, E. H. 3 00
 Saxe, John 5 00
 Steele, George 5 00
 San Francisco S. S. 10 00
 Smith, Mrs. J. F. 2 00
 Twaddle, Elizabeth 5 00
 Tice, Sr. J. C. 2 50
 Tilton, Sr. 1 00
 Urnsbach, Louis F. 1 00
 Wilfley, Ruth 1 00
 Walker, Chester 10 00
 Weller, Wm. H. and Eva 2 00
 Welsh, Mary E. 50
 Worthington, R. 2 00
 Worthington, Sr. Wm. 5 00
 Wilson, L. L. 1 00
 White, L. E. 1 00
 Williams, H. M. 5 00
 White, L. P. 50
 White, Mary 50
 Wright, Charles 2 50
 White, Lytle 50
 Zions's Religio-Literary Society, San Francisco 10 00
 Total \$485 70

SOUTHERN CALIFORNIA DISTRICT.

Apportionment \$311 20

Receipts.

Adam, Fred 1 00
 Adam, Hugo 5 00
 A sister (per J. S.) 2 00
 Burton, F. W. and wife 2 50
 Burton, Irene and Lottie 1 00
 Burton, Wilfred 1 00
 Burton, Laurine and Mamie 50
 Brown, T. S. 5 00
 Ballard, Arthur 2 00
 Backer, Henry 5 00
 Behnke, Karl 3 00
 Badham, W. E. 2 00
 Bedford, Annie 1 00
 Carmichael, A., agent 222 00
 Crumley, Edna 1 00
 Crumley, Ethel 1 00
 Crumley, Sarah 1 00
 Cooper, R. T. 2 00
 Crumley, William 5 00
 Dana, R. R. 1 00
 Ebinger, Sr. 2 50
 Green, Sr. M. M. 1 00
 Green, A. M. 1 00
 Green, M. M. 5 00
 Grant, Sr. 1 50
 Hannah, Mrs. 5 00
 Hannah, Sr. M. C. 1 00
 Johnson, C. M. 1 00
 Kaufmann, Peter 2 00
 Los Angeles Religio 9 40
 Leepe, Sr. 1 00
 Loma Vista S. S. 5 27
 McGary, Bro. 10 00
 Los Angeles S. S. 6 70
 Nelson, Fred. F. 65
 Oden, Bro. 4 00
 Powell, Mrs. H. C. 50
 Paulson, Nels 3 00
 Powell, H. C. 1 50
 Rogers, Sr. 5 00
 Shipp, Mrs. Harriet 2 50
 Sloan, James 2 50
 Sisters' Mite Society, Newport 20 00
 Smith, Sr. 1 00
 Schnell, Sr. 2 00
 Slotterbeck, Sr. 2 00
 Schade, Wm. 2 00
 Twitchel, S. M. 1 50
 Walker, Sam E. 1 00
 Wyman, George M. 1 00
 Wallace, Sr. 1 00
 Westphal, Sr. 1 00
 White, Sr. 1 00
 Wood, Sr. 1 00
 Total \$370 52

COLORADO DISTRICT.

Apportionment \$254 80

Receipts.

Atkinson, Harriet \$ 2 00
 Adkins, Hanna 50
 Akers, Mary 50
 Beardsmore, E. R. 1 00
 Beardsmore, Albert 25
 Black, Rena 2 00
 Beebe, Mary 65
 Barter, Mae Ivy 2 00
 Bratton, Gladys 1 00
 Bratton, Wm. 1 00
 Bratton, Nellie 1 00
 Bratton, Eliza 2 00
 Brannan, Ella, Sen 2 00
 Brannan, Ella, Jr. 2 00
 Brannan, Abbie 1 00
 Bible, Jessie M. 2 00
 Bornell, P. E. 50
 Bullard, F. E. 50
 Bullard, G. F., and wife 1 00
 Beach, E. N. 2 00

Crosley, Jessie	1 00
Cruise, Joseph	1 00
Cruise, Lucy	1 00
Clark, Mary J.	75
Christensen, Alva H.	1 00
Davies, Margaret E.	2 00
Edwards, Mary	25
Edwards, Ivers C.	25
Edwards, Ralph	25
Edwards, Iverne	25
Everett, C. E. and wife	2 00
Everett, Chas. E. agt.	22 75
Farley, William B.	50
Farley, Thomas	25
Farley, Albert S.	25
Farley, James	25
Farley, William Alma.	25
Farley, Elizabeth Ann.	25
Farley, Mary A.	50
Farrar, Henry L.	5 00
Fishburn, William H.	50
Fishburn, Louisa	1 00
Grutsch, Alice	35
Grutsch, Ella	35
Gill, Sr. R. L.	1 00
Grutch, Louise May	35
Hershey, Frank A.	1 00
Jamison, M. E.	1 00
Kemp, Francis M.	2 00
Kemp, Jesse S.	2 00
Kemp, Delbert A.	1 00
Kemp, Robert J.	1 00
Kemp, Roy L.	1 00
Kemp, Paul	25
Kemp, Joseph E.	50
Korf, Bro. and Sr. S.	5 00
Lewis, Emma B.	2 50
Lewis, Glen F.	50
Lum, Maud L.	1 00
Lamb, Ethel	25
Lamb, Blanch	10
Miller, Wm. A.	50
McPherson, Lizzie	1 00
McNall, Anna	1 00
McQueary, Nellie	1 00
Oliver, J. F. A.	10
Powers, Josephine C.	2 00
Powers, Eva W.	1 00
Pett, Frederick A.	1 00
Paik, A. A.	2 50
Petre, E. E.	5 00
Petre, Flora	50
Pople, Martha	1 00
Playmate, Bro. and Sr. B.	1 00
Pullen, Letta	50
Pritchard, Elizabeth E.	50
Reed, Annie	50
Ralston, Alice	2 00
Roush, J. B. and wife.	2 00
Roush, Sr. M. J.	1 00
Rogers, Martha	50
Rogers, Wm. J.	1 00
Seli, Krocket	60
Schmutz, Hattie L.	50
Shupe, Homer	1 00
Schmutz, Lydia A.	5 00
Schmutz, Lenora E.	2 00
Sutton, Mamie	50
Sutton, Anna	50
Shippy, Mary	50
Schwartz, Helen	25
Sanders, Mrs. Judah	1 00
Thorp, Nettie	1 00
Thorp, Henry Clay	1 00
Tabor, A. E. and N. A.	2 00
Tabor, Ellen	50
Tabor, Harold	20
Walsh, Caroline H.	1 00
Walsh, Thomas E.	1 00
Williams, E. J.	1 00
Wagner, Michael J.	5 00
Wagner, Augusta	1 00
Wind, Nellie	1 00
Westland, Martha	2 00
Woolsey, J. V.	2 00
Weller, Walter	50
Weller, W. J. and wife.	1 50

Weller, Harry	25
Weller, George	25
Willis, Emma E.	1 00
Willis, Bro. and Sr.	
Coral E.	1 00
Wolf, W. E. and S. E.	2 00
York, Henry	1 00
Total	\$150 95

FLORIDA DISTRICT.

Apportionment	\$140 00
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IDAHO NORTHERN DISTRICT.

Receipts.

Bradshaw, Wm.	\$ 1 50
Bennett, Josephine	50
Christensen, Lena	2 25
Cedrine Sunday-school	2 00
Ferguson, John	1 00
Farnsworth, Joseph	5 00
Grimmett, Hyram	1 00
Hansen, R. E.	75
Jennings, James	10 00
Jennings, Jasper	1 50
Nilsson, Mrs. Jans	50
Omans, R. D. and wife.	2 00
Thorp, Mrs. M. J.	5 00
Zigler, Zippha	1 00
Zigler, Alice	1 00
Total	\$ 35 00

IDAHO SOUTHERN DISTRICT.

Apportionment	\$ 89 20
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Receipts

Albertson, Pearl	50
Albertson, Vina	50
Albertson, Salome	50
Albertson, Charles	1 50
Benson, B. F.	10 00
Condit, Sr. M. C.	3 00
Covdit, J. H. and family	3 20
Condit, Addie	50
Condit, J. E. and wife.	1 00
Condit, Arthur	35
Cook, Joseph	50
Cook, Edna	50
Condit, S. D.	50
Drake, R. A. and wife.	5 00
Drake, R.	50
Drake, Lovina	50
Drake, Merritt	50
Durfee, Lois and family	3 20
Evans, Wm. M.	50
Evans, Mary J.	50
Evans, Ann	50
Fausett, A. A.	3 00
Gilmore, H. B.	5 00
Hendrickson, Adolphus	1 00
Hendrickson, Lucinda J.	1 00
Hendrickson, John J.	50
Hendrickson, Ben L.	50
Hendrickson, Milton	50
Hendrickson, William	50
Hendrickson, Mrs. Wm.	50
Hendrickson, Martha J.	50
Hobson, Jesse	50
Howell, Eva	50
Jones, Eliza	50
Jones, Martha	50
Jones, Wm. M.	50
Jones, Morgan P.	50
Jenkins, Thomas	1 00
Jenkins, Mary E.	1 00
Lynch, Z. J.	50
Louis, George H.	25
Larson, Lars P. and wife, Stephen and Mary.	2 00
Layland, A. J., Charles, Leroy, Andrew B. and Martha J.	5 00
Mahoney, Mrs. B. F.	3 00
Neiffenger, Henry	50
Nicholas, Wm. H.	50
Pender, W. S. and wife.	1 00
Pocatello Branch	10 00

Price, Mary	50
Reynolds, David J.	25
Richards, Elias	50
Richards, Edmund	75
Richards, W. E.	25
Richards, W. W.	1 00
Richards, W. S.	25
Richards, William	50
Richards, Margaret	50
Sparks, Sr. A. W.	50
Strickland, Mrs. N. F.	5 00
Strickland, Mrs. N. F. and children	6 00
Thomas, Eliza	50
Thomas, John O.	50
Thomas, Margaret N.	50
Thomas, William	50
Thomas, W. M.	1 00
Waylett, Claudia	50
Williams, Rachel	50
Total	\$ 93 70

CENTRAL ILLINOIS DISTRICT.

Apportionment	\$ 68 00
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Receipts.

Boyd, A. R. and wife.	1 00
Boyd, N. W. and wife.	1 00
Brown, Lewis	1 00
Carrell, Sr. S. P.	1 00
Campbell, John	2 00
Cruse, B. F.	1 00
Curtis, J. T. and wife.	1 05
Ferguson, Mary	50
Goodwin, Eliza B.	45
Matheny, James and wife	1 00
Pana Saints	10 45
Simpson, Luther, agent	30 50
Swan, Nancy	5 00
Taylorville Saints	26 05
Ulery, Sr. L. M.	1 00
Waltenbaugh, Jacob	75
Total	\$83 75

KEWANEE DISTRICT

Apportionment	\$221 60
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Receipts.

Adams, J. F.	50
Bailey, Sr.	1 00
Ball, C. E. and wife	1 00
Boney, Sr.	1 00
Buffalo Prairie Branch.	30 15
Cady, Harland	1 50
Cady, John	1 00
Clow, D. W.	50
Clow, Martha	50
Constance, J. C.	5 00
Dickey, Bro. and wife.	1 50
Douglass, Bertha	1 00
Elvin, Reuben C.	1 00
Elvin, R. C. and wife.	5 00
Epperly, Bro. and wife.	1 35
Epperly, Hettie	1 50
Fassnacht, Bro	1 00
Good, Bro. and Sr. O. L.	1 00
Green, Mrs. E.	5 00
Gunter, Sr. W. S.	2 00
Houghton, Belle	5 00
LaRue, Rachel	5 00
Leland, Jennie	50
McIntyre, Bro. and wife	2 00
Miller, Sr. Mary	1 00
Millersburg Branch	5 00
Mintzer, Elizabeth	1 00
Martin, Inez	50
Murdock, Bro. and wife	1 00
Pine, Bro. and wife	2 00
Russell, F. A.	5 00
Sackfield, George	1 00
Santee, Mrs. Z. M.	2 00
Santee, Z. M.	1 00
Sartwell, Mrs. E.	1 00
Sartwell, Vera	50
Schwertfeger, Louise	50
Sweeny, Lizzie	50

Terry, J. L.	5 00
Wakeland, Wm. and wife	1 00
Wakeland, W. W.	2 00
Webber, A. J.	50
Webber, Grace	50
Total	\$105 00

NAUVOO DISTRICT.

Apportionment	\$230 80
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Receipts.

Bauer, Sopha	50
Bierman, Mrs.	50
Bierman, Sena	1 00
Browman, Frederick	3 00
Brown, W. H.	50
Bauer, John N.	50
Bullard, Charles W.	1 00
Brown, Emerson and wife	1 00
Brown, Emerson	1 00
Brown, Mary E.	1 00
Bishop, Ella M	1 00
Conn, Clarence C.	1 00
Day, Mrs. Bertha E.	1 00
DeLancey, J. M. P.	2 00
Duke, Lydia	25
Duke, Mary L.	25
Duncan, Ella M.	2 00
Demuth, Lillian	50
Ellison, Della	1 00
Emberling, Maggie	25
Englehome, Bertha	1 00
Fleming, Bessie	1 00
Friends (by I. Gelatt and J Ward)	3 20
Gelatt, Ida	1 00
Gibson, Anna	50
Gibson, Christopher	1 00
Giesch, Albert	1 00
Head, John	5 00
Herbert, George	5 00
Head, Kate	50
Horsely, Catherine	1 00
Jarvis, Carolyn B.	1 00
Jarvis, H. E.	10 00
Johnson, Brooks	1 00
Kaestner, Charles	2 00
Kaestner, Henry	50
Kaestner, Joseph	3 00
Kaestner, Martha	50
Kaestner, William	1 00
Kaestner, Will P.	1 00
Kaestner, Emma	1 00
Keokuk Branch	9 00
Lane, J. M. and wife.	2 00
Ladies' Aid Society, Burlington, Iowa.	5 00
Lambert, Anna J.	75
Lambert, A. W.	1 00
Lambert, George P.	4 50
Lambert, Hattie J.	2 00
Lambert, Grace A.	1 00
Lambert, Millard G.	50
Lambert, Richard	10 00
Lambert, William T.	25 00
McClintchen, Lafayette and wife	1 00
McDonald, F. M. and wife	3 00
Manifold, Ida M.	1 00
McKiernan, J. and H.	5 00
Mite Society, Rock Creek Branch	12 00
Newberry, F. D.	1 00
Newberry, Mrs. J. W.	5 00
Otto, Augusta	5 00
Ortleb, Wm. and family	6 00
Parrish, Carrie	1 00
Pendleton, Sarah	1 00
Pitt, Edwin J.	1 00
Pitt, Henry T.	5 00
Reed, Elmer	10 00
Religio Social	6 20
Richards, James	5 00

Richardson, Isabella.....	5 00
Ross, Hattie.....	25
Ross, Ellen.....	50
Salisbury, Josephine.....	1 00
Salisbury, Don C., Sen.	2 00
Schweers, Ed.....	1 00
Schweers, Fred.....	1 00
Schweers, Edmund.....	1 00
Schweers, Loren.....	1 00
Schweers, Mrs.....	1 00
Schweers, Johanna.....	50
Schweers, William.....	1 00
Scott, Maggie.....	50
Seigfreid, Mark H.....	3 00
Seigfreid, Mary E.....	1 00
Seigfreid, Sam.....	5 00
Santee, Earnest.....	1 00
Sellon, William R.....	1 00
Simpson, Thomas.....	5 00
Smith, Clara.....	1 00
Smith, Clara C.....	1 00
Smith, Albert A.....	1 00
Smith, Albert A. and wife	3 00
Stevenson, Lizzie.....	1 00
Stobaugh, J. W.....	1 00
Teel, Doctor A. W.....	50
Terry, W. P. and wife.....	11 30
Tripp, Leroy.....	50
Tripp, Lottie.....	1 00
Wallace, Mary A.....	50
Wallace, George W.....	2 00
Ward, Ella.....	50
Ward, Jessie.....	2 00
Ward, Sattie.....	75
Ware, Bertie.....	50
Weaver, J. W.....	1 00
Williams, D. T., Jr.....	50
Williams, D. T., Sen.....	50
Weishaupt, Charles.....	1 00
Willey, Joseph.....	1 00
Willey, Lawren.....	1 00
Willey, Lawrence.....	2 00
Warnock, Susan.....	50
Wooding, Matilda M.....	5 00
Wheatley, Mrs. E. J.....	1 00
Winter, Marie.....	50
Winter, Marie E.....	50
Willson, Anna.....	50
Willson, Sarah.....	50
Wright, Margaret S.....	5 00
Total.....	\$269 20

NORTHEASTERN ILLINOIS DISTRICT.

Apportionment.....	\$392 00
Receipts	
Anderson, A. H.....	1 00
Anderson, E. E.....	1 00
Blakely, N. L.....	1 00
Bickford, N. M.....	50
Clark, C. J.....	2 80
Cooper, F. M. and wife.....	2 00
Crick, John.....	50
Crick, Thomas.....	50
Culver, C. E.....	2 00
Dalton, Johana.....	1 00
Danielson, C.....	1 00
Good, Mary.....	50
Gurwell, C. A.....	5 00
Haie, Electa.....	50
Hayer, Ann.....	50
Hayer, Ellen.....	50
Hansen, Ann.....	50
Heavener, Alice.....	1 00
Heavener, Melvina.....	1 00
Hougas, Thomas.....	5 00
Hull, John and Martha.....	1 00
Johnson, C. E.....	5 00
Johnson, Sr. C.....	50
Johnson, Mrs. F. H.....	5 00
Keir, James.....	1 00
Keir, J. F.....	3 00
Kilgore, Sr. R.....	50
Knutson, Knute.....	1 00
Matthews, J. A.....	5 00

Marshall, Alice.....	1 00	
Midgorden, J.....	1 50	
Pitt, Bro.....	1 00	
Quick, Ada.....	1 00	
Rogers, Eliza.....	1 00	
Rogers, Luella.....	1 00	
Rogers, Lucy.....	1 00	
Rogers, Mary L.....	1 00	
Rodger, J. B.....	10 00	
Saints' Sewing Society,		
Ladd, Illinois.....	21 00	
Schneidecker, Mrs. Geo.....	5 00	
Schneidecker, S. A.....	5 00	
Selle, Sadie.....	50	
Smith, Mark N.....	2 00	
Teal, Nathan and family	1 50	
Wildermuth, E. M.....	and wife.....	1 00
Williamson, N. E.....	5 00	
Total.....	\$109 30	

SOUTHERN ILLINOIS DISTRICT.

Apportionment.....	280 00	
Receipts.		
Brown, Ardena E.....	1 00	
Brown, M. R.....	1 00	
Brush Creek Branch.....	43 00	
Brroughs, A. H.....	10 00	
Fleeharty, Jas. and wife	75	
Hayslip, Mrs. Mary.....	1 00	
Higdon, Amos.....	25	
Houston, Mary J.....	1 00	
Jelly, Mrs.....	35	
Parrish Branch.....	8 62	
Smith, John G.....	75	
Simmons, Lottie.....	2 00	
Spurlock, C. J.....	1 36	
Springerton Branch.....	6 22	
Tunnel Hill Branch.....	24 89	
Vancil, John.....	1 00	
Walker, Henry.....	50	
Wickiser, Daniel and	Elizabeth.....	1 00
Total.....	\$104 69	

SOUTHERN INDIANA DISTRICT.

Apportionment.....	\$200 00	
Receipts.		
Austin, F. M. and wife.....	80	
Baggerly, David.....	50	
Boswell, Rhoda and J. J.....	1 00	
Camron, Jennie.....	40	
Chappelow, Joseph.....	50	
Chappelow, Thomas and	Emma.....	1 00
Coleman, Sylvester.....	50	
Cummings, Joseph and	wife.....	1 00
Davis, Rose.....	1 00	
Davis, John.....	1 00	
Eyres, Robert.....	10	
Fettic, Lizzie.....	50	
Gibson, Indiana.....	25	
Glenn, Joseph and wife.....	80	
Glenn, Houston.....	50	
Glenn, Mollie.....	50	
Goss, Sarah.....	50	
Gruver, Charlotte.....	40	
Gruver, Mollie.....	40	
Gruver, Simpson.....	40	
Harbstreit, Emma.....	20	
Harbstreit, Wm. and	wife.....	1 00
Huff, H. A. and wife.....	1 00	
Hostuttler, Lydia.....	50	
Heinrich, Hannah.....	1 00	
Jenkins, George.....	2 00	
Jenkins, Geo. and wife.....	3 00	
Jolley, Philip S. and	wife.....	80
Knowland, E. W.....	10	
Knowland, Orabell.....	25	
Lahne, George.....	25	
Maymon, C. and wife.....	1 00	

Maymon, Martina.....	20
Maymon, Rebecca.....	20
Maymon, Willie.....	10
McKinnie, J. and wife.....	80
McKinnie, Noble.....	40
McKinley, Georgia.....	40
Moser, A. S. and wife.....	50
Northcutt, Amazetta.....	30
Osburn, Maggie.....	1 00
Persinger, Cornelius.....	50
Persinger, Mattie.....	50
Rayle, S. and wife.....	80
Rudicil, E. C. and fam.....	2 00
Scott, Altheda.....	25
Slotterbeck, Eli.....	50
Slotterbeck, Nancy.....	50
Stites, D. O. and wife.....	80
Swallers, John and wife	80
Taylor, Earl.....	1 20
Vardaman, Lizzie.....	1 00
Victory, Wm. and wife.....	1 00
Wyman, J. M. and wife.....	1 00
Zahnd, Christ and wife.....	80
Zahnd, John.....	40
Total.....	\$ 39 10

DES MOINES, IOWA, DISTRICT.

Apportionment.....	\$323 20	
Receipts.		
A sister.....	\$ 50	
Anway, J. F.....	2 00	
Bailey, Sr. C. E.....	1 00	
Bare, Robert.....	5 00	
Bixby, David.....	45	
Boatwright, V.....	1 00	
Brock, Clara.....	50	
Chandler, H. W.....	1 00	
Castig, Henry.....	2 00	
Christy, Mrs. Lenor.....	1 00	
Christy, W.....	20	
Clark, E. J. and wife.....	2 00	
Clark, John and wife.....	50	
Clark, James H.....	1 00	
Clark, Mary F.....	50	
Davis, Mary.....	1 00	
Dunn, Lettie.....	50	
Elefson, Oliver.....	2 00	
Earhart, Cora.....	50	
Earhart, Euella.....	50	
Earhart, W. C.....	50	
Elliott, John.....	50	
Elliott, Sr. John.....	1 00	
Griffin, Wm. and wife.....	5 00	
Goreham, Mrs. R. L.....	1 00	
Hall, John and wife.....	5 00	
Hayer, C. F.....	5 00	
Hess, D. C. and wife.....	2 00	
Huffaker, Sr. J. C.....	50	
Huffaker, Mae.....	1 00	
Hughes, Mattie.....	1 00	
Hughes, F. J.....	1 00	
Israelson, Aaron.....	5 00	
Jones, Mrs. E. J. and	daughters.....	5 00
Knox, Joseph and family	3 00	
Lewis, R.....	5 00	

EASTERN IOWA DISTRICT.

Apportionment.....	\$150 00
Receipts.	
Beall, W. W.....	\$ 1 00
Beasley, Thomas.....	1 00
Bradley, J. R.....	10 00
Dulin, Lavina.....	1 00
Darrow, S. C. and wife.....	1 00
Elledge, D. B.....	50
Elledge, Pauline.....	1 00
Green, E. A.....	5 00
Green, J. R.....	1 00
Green, Mary A.....	1 00
Green, Mrs. R. M.....	5 00
Green, O. E.....	1 00
Hansel, Mrs. George.....	1 00
Hart, Mary.....	1 00
Heide, Elvin J.....	1 00
Heide, John.....	5 00
Heide, John, agent.....	92 50
Hiness, Mary Ann.....	1 00
Horton, Pearl.....	25
Johnson, James R.....	1 00
Myatt, Louisa.....	1 00
Moses, Mary.....	1 00
Newlin, J. A.....	5 00
Palsgrove, D. L.....	5 00
Rundell, G. W.....	5 00
Schrunk, Dora.....	1 00
Schrunk, Ina.....	1 00
Schrunk Mrs. T. F.....	5 00
Schrunk, Thomas.....	5 00
Stoll, Will.....	5 00
Trimble, E. D.....	1 00
Weston, W. B.....	5 00
Total.....	\$171 25

Park, N. P.....	1 00
Price, Nellie.....	50
Packard Branch.....	7 00
Pitcher, Walter and wife	1 00
Reams, J. C.....	2 50
Reams, L. J.....	2 50
Rogers, Jennie.....	25
Rogers, Sarah.....	25
Richeson, C. M. and wife	5 00
Rogers, Jessie.....	2 00
Roberts, H. L.....	50
Roberts, Sr. M.....	50
Rowley, Edward.....	50
Reiste, S. M.....	1 00
Russell, Elsie.....	50
Russell, Sr., (Grinnell).....	50
Shimel, P. H. and fam.....	6 00
Smiley, Samuel.....	1 00
Smiley, Sr. S.....	3 00
Thomason, Osmond.....	5 00
Taylor, Mrs. Neilson.....	1 00
Templeton, Flo.....	40
Towsley, J. W. and wife	2 00
Veach, Charles.....	25
Veach, James.....	50
Veach, Martha.....	50
Walls, Albertus.....	5 00
Walls, Belle.....	1 00
Walls, Nancy.....	1 00
Wells, Fred and wife.....	1 00
Weeks, Emma A.....	1 00
Weir, Sarah W.....	25
Weaver, S. M.....	25
Young, Martha.....	1 00
Zimmerman, I. L.....	1 00
Total.....	\$155 15

FREMONT DISTRICT.

Apportionment.....	\$296 00
Receipts.	
Bartlett Branch.....	\$ 7 00
Crawford, J. and G.....	10 00
Fry, Charles.....	2 50
Glenwood Branch.....	7 00
Henderson Branch.....	19 00
Merritt, Mrs. H. M.....	5 00
Miner, Emma D.....	1 00

Shenandoah Branch...	6 35
Tabor Branch.....	15 75
Thurman Branch.....	125 50
Total.....	<u>\$199 10</u>

GALLANDS GROVE DISTRICT.
 Apportionment.....\$386 82

Receipts.

Ashbaugh, Walter and Corena.....	2 00
Auburn Aid Society.....	1 00
Albertus, Mrs. John A.....	50
Albertus, Marie.....	25
Ahart, Fannie.....	50
Ballantyne, Robert.....	5 00
Bell, Ida.....	50
Bell, Thomas.....	40
Ballantyne, Robert and Marinda.....	10 00
Brady, Timothy C. and Jennie.....	1 00
Baughman, David S.....	40
Baughman, H. N. and family.....	1 60
Baker, Alta.....	1 00
Baker, James M. and family.....	1 60
Booth, William.....	1 00
Butterworth, Charles E. and family.....	2 00
Butterworth, Clair and family.....	2 00
Butterworth, J. L. and family.....	2 00
Butterworth, Elsie.....	5 00
Butterworth, R. W. and wife.....	80
Brewster, David.....	2 00
Banister, Lulu.....	40
Barker, Alexander and family.....	1 50
Beadle, Jane.....	1 00
Barnett, Maud.....	40
Barnett, Cecil.....	40
Bullard, James H. and family.....	5 00
Barber, Louisa.....	1 00
Bean, John W. and wife.....	1 00
Bean, Archie.....	10
Brogden, F. H.....	50
Bush, George H.....	75
Bush, James.....	75
Benson, G. L.....	2 50
Benson, Mrs. G. L.....	2 50
Carmichael, C. L. and Sarah.....	80
Crippen, Albert, Belle and Lulu.....	5 00
Crandall, Nellie.....	50
Crandall, Neva.....	50
Crandall, Mrs. M. J.....	40
Crandall, Benj. and wife.....	2 00
Crandall, David C.....	40
Crandall, Ellen.....	40
Crandall, Fern.....	40
Crandall, Lewis.....	40
Clark, W. W. and Selina.....	1 00
Carroll, W. A. and wife.....	2 00
Carroll, Orpheus.....	1 00
Carroll, Yokely.....	50
Clothier, Lehi and fam.....	2 75
Cross, Bessie.....	1 00
Cook, Anna.....	50
Cook, Harris and Maude.....	1 00
Cadwell, Ellen S.....	40
Chatburn, George R.....	2 00
Cunningham, Ethel.....	50
Crandall, Lenora.....	50
Cross, John and family.....	2 00
Dobson, John.....	50
Dobson, T. C. and Marie.....	80
Dobson, Eunice.....	40
Dobson, Jennie.....	50
Dobson, Sarah K.....	1 00
Dixon, Samuel and Ima.....	1 00
Duckett, Ellen.....	1 00

Duckett, Lora.....	1 50
Dillivan, Walter and Sarah.....	80
Donkin, Frances.....	50
Dewey, Alice.....	1 00
Dewey, Alice.....	5 00
Dow City Reunion S. S.....	6 50
Dow City Sisters Aid Society.....	5 00
Edson, Elizabeth.....	5 00
Edwards, E. E. and Carrie.....	4 00
Frazier, Laura Kent.....	2 00
Frame, Mary S.....	60
Ford, Robert.....	50
Ford, Edmund, Josephine and Frank.....	1 25
Ford, Geo. E. and Ora.....	1 00
Franklin, Thomas N. and Pearl.....	5 00
Fish, Joseph and Mary.....	1 00
Fish, Robert and Lizzie.....	1 00
Fenn, Phebe A.....	75
Fritz, Della.....	75
Field, Ray.....	40
Field, Jay.....	50
Field, Almira.....	50
Gunsolley, G. H. and R.....	2 00
Goff, Ira A.....	40
Gardner, Lucy.....	40
Greenwood, J. H. and O.....	2 00
Griffin, Olive.....	1 00
Goreham, Martha J.....	50
Galland, W. and E.....	1 00
Hillebrant, Susan E.....	1 00
Hunt, C. J.....	2 00
Hunt, Margaret.....	50
Hunt, Mary E.....	5 00
Horr, S. and family.....	1 60
Horr, James and F.....	2 00
Holcomb, C. S.....	1 00
Holcomb, Romanan.....	50
Holcomb, O. E. and family.....	3 00
Holcomb, George E.....	5 00
Holcomb, D. A. and F.....	5 00
Hayes, N. and C.....	1 00
Handbury, Anna.....	1 00
Howard, Rachel.....	50
Hartshorn, M. W. and Catharine.....	5 00
Hoaglund, Florence.....	1 00
Hansen, Kate.....	1 00
Hansen, F. and M.....	2 00
Hirst, James W.....	50
Hay, William.....	50
Hay, Mary.....	50
Hay, Lizzie.....	50
Hay, Miss Lizzie.....	50
Hall, David and family.....	11 00
Hall, Alva.....	1 00
Halberg, Katie.....	50
Hill, Alice O.....	1 00
Hain, P. M. and wife.....	1 00
Hain, David and family.....	1 20
Hagen, S. and E.....	80
Jackson, A. and B.....	1 00
Jackson, Fred and Pearl.....	80
Jackson, Lewis E.....	2 00
Jackson, A. and M.....	1 00
Jackson, W. and wife.....	3 00
Juergens, Geo. and M.....	3 00
Juergens, Garret.....	1 00
Jordan, Melissa L.....	40
Jordan, G. S. and family.....	5 00
Jordan, C. R. and Sarah.....	80
Jordan, Mabel.....	50
Johnson, Jane.....	1 00
Jordison, William.....	40
Jordison, Hannah.....	40
Jordison, Sarah.....	40
Jordison, John.....	1 00
Jordison, Thomas.....	1 00
Jordison, Arthur.....	50
Jordison, Richard.....	50
Jordison, Agnes.....	50
Jenness, Willis E.....	1 00

King, D. and J.....	1 00
King, A. D.....	1 00
Kingsbury, J. and wife.....	1 00
Keairnes, Laura.....	50
Keairnes, Grace.....	50
Keairnes, Bertha.....	50
Keairnes, Wesley.....	50
Keairnes, Clyde.....	40
Keairnes, George.....	1 00
Kuykendall, W. P.....	1 00
Kuykendall, A. R.....	50
Kuykendall, William and family.....	2 00
Kinney, Inez.....	1 00
Kindel, Mrs. W. C.....	1 00
Kendall, Beyrl.....	50
Lane, Avis C.....	50
Lewis, Thomas W., Sen.....	75
Lewis, Amanda.....	1 00
Leise, Belle.....	50
Lertz, Maggie.....	50
Miller, Joseph L.....	25
Miller, Rebecca E.....	50
Marks, Lillie.....	75
Merrick, Agnes.....	50
Merrick, Lyman.....	50
Merrick, Jesse.....	50
Merrick, Melissa.....	50
Moss, Anna.....	40
McCord, Minnie.....	1 00
McCord, William and Belle.....	1 00
McCord, Patrick and Nora.....	1 00
McCord, Bradley and family.....	5 00
Myers, J. G. and family.....	1 60
Myers, Sarah A.....	1 00
Myers, W. W. and Hat-tie.....	1 00
Myers, Mary.....	50
Marcum, A. P.....	50
Mcouler, Joseph H.....	1 00
McKim, William.....	2 50
Mockler, Mrs. T. R.....	1 00
Newcom, Mary J.....	2 00
Newcom, Emma.....	1 00
Pett, John.....	3 00
Pett, J. M. and Ella.....	2 00
Pett, Howland.....	50
Pett, Loyd V.....	50
Pett, Wm. and family.....	1 60
Penell, Elmer and Ellen.....	50
Patchin, Murilla.....	40
Patchin, Susan.....	40
Pritchard, Amanda and family.....	1 20
Peterson, Rasmus P.....	10 00
Pearsall, Jas. and family.....	2 40
Rudd, J. R. and Serelda.....	1 00
Rudd, D. M. and wife.....	1 00
Rudd, A. H. and family.....	2 00
Roundy, Anna and Carrie.....	1 00
Roundy, Sophia.....	2 00
Randall, Mrs. N. L.....	2 00
Reed, Mildred.....	1 00
Reed, J. M. and wife.....	5 00
Reynolds, A. B. and family.....	2 00
Ray, William.....	40
Ray, Lizzie.....	40
Ray, Mary.....	40
Ray, Lily.....	40
Ray, Lillie.....	40
Roberts, Benj. and Ellen.....	80
Richardson, Mary.....	50
Roy, Mary.....	50
Rowlee, L. J. and wife.....	80
Sheldon, Frank M. and Amanda.....	1 00
Sheldon, Zenos B.....	50
Sheldon, Nelson V. and Ada.....	1 00
Sheldon, James O. and Martha.....	5 00
Stout, Walter.....	75
Salisbury, Herald and	

Pearl.....	2 00
Smith, Neslen and wife.....	2 50
Scofield, Pearl.....	75
Sweet, George and Cora.....	1 00
Soesbe, Pearl.....	1 40
Steele, George and wife.....	1 00
Sease, Mrs. Charles.....	50
Skinner, Edgar L.....	50
Skinner, Wiley E.....	50
Skinner, Mrs. Belle.....	1 00
Skinner, Levi.....	50
Spence, William and Mary.....	1 00
Spence, James T. and family.....	2 00
Strong, Kate.....	50
Stevens, Sarah A.....	40
Swain, Mrs. J. B.....	50
Spence, James T.....	3 00
Turner, James T.....	40
Turner, James N.....	50
Talcot, Lena.....	50
Taylor, Hazel.....	40
Taylor, F. P. and wife.....	1 00
Truog, John, Catherine, and William.....	5 00
Truog, John, Jr.....	1 00
Teasdale, James.....	40
Teasdale, Andrew.....	40
Teasdale, Elizabeth.....	40
Thompson, Lola.....	1 00
Williamson, James W. and Anabel.....	1 00
Wight, Bertha.....	1 00
Wight, Romanan.....	40
Wight, Paul P.....	80
Wilson, Kate.....	50
Wallace, Elizabeth.....	1 00
Wygart, Elizabeth.....	40
Wicks, B. F. and wife.....	1 00
Winey, Flora.....	50
Wood, Mrs. A. J.....	25
Wilcox, W. H. and Marie.....	1 00
Woodcock, Robert.....	5 00
Walsh, Laura B.....	40
Wedlock, Silas and Cora.....	80
Worley, Jacob and fam.....	1 20
Yeomans, R. W. and fam.....	2 50
Young, Henry.....	50
Zeidler, J. C. and fam.....	2 00
Total.....	<u>\$361 15</u>

LAMONI STAKE.

Apportionment.....\$971 20

Receipts.

Anderson, A. K.....	\$ 5 00
Anderson, A. C. and wife.....	1 00
Anderson, John.....	1 00
Anderson, Mrs. D. A.....	1 00
Anderson, L. E.....	5 00
Anderson, B. M.....	25 00
Anderson, Nellie M.....	5 00
Anderson, J. E.....	15 00
Angell, George T.....	21 30
Allen, Sr. M. A.....	50
Allen, James.....	5 00
Alden, Sarah L.....	2 00
Adair, D. and F.....	1 00
Allen, Phoebe.....	1 00
A friend.....	5 00
Allen, Hugh D.....	1 00
Atkinson, Mrs. Levi.....	2 00
Adams, Mrs.....	50
Beach, W. N.....	10
Button, G. S.....	1 00
Barr, L. J.....	1 50
Bradfield, Sr.....	50
Bootman, C. E.....	2 00
Blakesley, J. O.....	50
Bouton, J. L.....	50
Bouton, S. E.....	50
Banta, Mary Crosley.....	10 00
Batten, Parley.....	40
Batten, Lizzie.....	40
Batten, Edith.....	40

Batten, James	40	Evans, Addie	50	Krahl, Mrs. E. J.	5 00	Sandage, Emanuel	1 00
Batten, Stella	40	Evans, Mary	50	Kephart, John	1 00	Sandage, Maud	1 00
Batten, Kathie	40	Evans, Lizzie	50	Krucker, Mrs. L	1 00	Snethen, W. H.	1 00
Batten, David	40	Evans, D. T.	50	Kozman, Harry	50	Snethen, Christina and daughter	1 00
Batten, Ammon (deceased)	40	Evans, Ed. R.	50	Kephart, Bertie M.	30	Stanley, Jane	1 00
Batten, Daniel	1 25	Evans, Jennet	50	Luke, John	1 00	Smith, Teale & Co.	10 00
Batten, Maggie	1 25	Evans, John R.	50	Lucas Branch	2 95	Stubbins, H. A.	1 00
Batten, Salome	1 25	Evans, Lucy	50	Lane, James	1 00	Stedman, Mrs. E. A.	1 00
Batten, Alma	1 25	Elvin, Robert M.	1 00	Lewis, Evan	40	Sprague, Ethel L.	1 00
Blackmore, Josie	50	Earley, Susie	2 00	Lewis, Mary	40	Scott, Mrs. Lula	5 00
Blackmore, Mart	50	Ellison, Alma	1 00	Lewis, Maggie S.	40	Shakespeare, Jane	50
Burk, C. E.	50	Ellston Branch	4 10	Lewis, Walter	40	Shakespeare, W. T.	50
Burk, Belle	50	France, Charles	25 00	Lewis, Albert	40	Scott, Hubert	80
Burk, Ethel	50	Fowler, George	1 50	Lewis, Agnes	40	Star of Bethlehem S. S.	100 00
Briggs, E. D., J. D., E. C., and Mabel	25 00	Farley, Joseph	50	Lewis, Jane	40	Smith, Olga	40
Bailey, Mr. and Mrs. S. V.	2 00	Farley, Hannah	50	Lester, Clarence	1 00	Smith, Oren	40
Bierlein, Kitty	2 00	Farley, Sarah	50	Lane, J. A.	1 00	Spencer, Mrs. H. B.	1 00
Brinigan, Mr. and Mrs. Thomas	1 00	Fowler, Mrs. Susan	2 00	Lovell, Nephi	3 00	Shakespeare's Religio Class	2 25
Brackenbury, Charles	1 00	Fowler, L.	2 00	Lovell, N.	2 00	Smith, John and wife	10 00
Burk, C. E. and wife	1 00	France, Sr. Thomas	5 00	Lovell, John	5 00	Talbot, J. W.	50
Bailey, Mrs. O. J.	1 00	France, W. A.	2 00	Louthan, Mary	50	Taylor, Isabella	25
Baguley, Mrs. M.	5 00	Gray, I. C.	1 50	Lovell, Willie	1 00	T. H. E. Cooking Club, Lamoni	40 00
Ballou, S. E.	2 00	Gray, J. J.	1 00	Lewis, D. A.	50	Thompson, Ruth	50
Blair, G. W.	10 00	Gaulter, L. B.	10 00	Lovell, Alfred	3 00	Tyrell, Mrs. E. N.	50
Bailey, A. M.	1 00	Gaulter, Alex.	1 00	Lasley, F. M.	1 00	Turnbull, Mary Jane	3 00
Box, Mina	1 00	Garver, John F.	10 00	McPeak, Price	10 00	Thomas, O. I.	1 00
Bailey, C' ver	50	Gold, H. H.	50	McPeak, Carrie	50	Turnbull, Oliver	50
Brackenbury, Charles	25 25	Goold, Leon A. and wife	1 00	Mather, Will J., (note)	25 00	Thompson, F. L.	2 50
Bandy, George	4 00	Gillen, Lou.	50	Mayer, Fergus	1 00	Traxler, Sr. E.	50
Black, F. A.	3 00	Gillen, Wilber	5 00	Meyer, Lizzie	1 00	Traxler, Moroni	2 50
Boswell, Joseph	2 00	Greer, Doctor B. A.	10 00	McGlochlin, W. O.	1 50	Tony, Mary A.	1 00
Bogue, Joseph	2 40	Gunsolley, Myrtle	2 00	Morgan, D. L. and wife	2 50	Vandel, Martha	20
Bailey, Vaughn	2 50	Gavford, W. B.	2 50	Monroe, I. A.	10 00	Vandel, Silvia	1 00
Bradfield, Charles	2 50	Glidden, Volney and wife	1 00	Malloy, Thomas and Frances and son	3 00	Vandel, Geo. and mother	1 00
Bentley, George	50	Hartchen, Sr. M.	2 00	Matthews, W. T. and wife	2 00	Vanderflute, Hessel	5 00
Burkett, Clara Dudley	50	Hartchen, John	1 00	Miller, Nathaniel	1 00	Vredenburg, Grace M.	25 00
Buell, G. Guy	50	Haas, J. P.	1 00	McNutt, G. E.	3 00	Watkins, George	50
Buckingham, Jane	1 00	Heathman, A.	1 00	Mann, Mrs. E. A.	1 00	Watkins, John	60
Cummings, Mamie	50	Hatcher, John (note)	25 00	Mayer, Ferguson	1 00	Watkins, Lizzie	90
Church, C. F.	5 00	Heathman, Mrs. J. L.	1 00	Mayer, Eliza	1 00	Watkins, Alma	40
Centerville Branch	1 50	Hopkins, Thomas	1 00	Mite Society, Lamoni	25 00	Watkins, David	40
Crooks, Dorse	50	Hopkins, Hannah	50	Musser, Sr	50	Watkins, Evan	40
Cackler, Jacob C.	50	Holloway, L. G.	50	Music	30	Watkins, Jane H.	40
Cackler, Kate	50	Hopkins, Gwenny	50	McDaniel, T. T.	2 00	Watkins, John, Jr.	40
Campbell, Duncan	1 00	Hall, W. D.	1 00	McKean, E. D.	2 50	Watkins, John J.	40
Cummins, Ruby	50	Hughes, Mrs. M. A.	50	Morey, Charles E.	1 00	Watkins, Louisa	40
Clum, L. J.	5 00	Hitchcock, Frank	25 00	Murray, William	1 00	Weable, Josephine	70
Cave, Jessie	1 00	Harger, Geo. and wife	1 00	Nyswanger, Reese	25	Walker, Annie	1 00
Chase, Sarah	1 00	Hayer, Eli and wife	25 00	Nicholls, John	10 00	Walker, M.	5 00
Cleveland Mite Society	5 00	Hughes, Mrs. M. A.	50	Newford, Edward	1 00	Weld, P. M.	5 00
Carpenter, C. I.	5 00	Herrick, Catherine	50	Omans, Mary	1 00	Walters, T. M.	5 00
Clum, R. G. and son	5 00	Hall, Geo. and Mrs.	90	Omans, Ray H.	1 00	White, D. C. and wife	80
Conover, W. L.	1 00	Hayer, Lorenzo	5 00	Post, J. H.	5 00	White, Howard	40
Cooper, Susie	1 00	Hopkins, Elizabeth	5 00	Post, J. H. and wife	5 00	White, Maggie	40
Cobb, Alice	5 00	Hartshorn, H. A.	5 00	Prall, O. E.	5 00	White, May	40
Cooper, Sarah	50	Harp, F. N.	50	Pruden, Stella	1 00	Wellington, Martha	1 00
Campbell, Duncan	1 00	Hougas, John and wife	2 00	Puterbaugh, S.	5 00	Weedmark, John	1 50
Cummins, Ruby	50	Hayer, Oliver	25 00	Pul, W. B. and wife	5 00	Wilson, C.	3 00
Cave, Lucina	50	Irwin, C. E.	50	Plant, Sarah	1 00	Wilkinson, Jas. and wife	5 00
Church, Edward C.	50	Jeffries, Sarah E.	50	Post, Wm	1 00	White, Myrtle	50
Cochran, Cora M.	5 00	Jones, Daniel	5 00	Post, Warren	1 00	Wiley, R. T.	1 00
Cochran, Emma	3 00	Jones, J. F.	2 50	Parker, Fannie	1 00	Wiley, C. E.	1 00
Cleveland Branch	18 00	Johnson, Bernt	1 00	Parker, O. W.	5 00	Whitehead, Ella D.	1 00
Dunwoody, S.	5 00	Jones, Jesse W.	1 00	Phillips, Isaac	1 00	Williams & Grenawalt	25 00
Delong, Newton	1 00	Jones, Ingvert L.	1 00	Phillips, Ann	1 00	Wilkinson, Hannah	1 00
Daughters of Zion, Lamoni	10 00	Jones, Howell	40	Perry, Wm.	50	Wilkinson, Sarah	50
Delong, Edith	1 00	Jones, Sr. Howell	40	Parker, A. S.	1 00	Wilkinson, William	1 00
Davis, Mrs. Dwight	5 00	John, Thomas A.	40	Pitkin, Sr.	1 60	Wilkinson, John	40
Danielson, Joe	5 00	John, Sr. Thomas A.	40	Ray, W. N.	2 50	Williams, T. R.	40
Dillon, C. W.	2 50	Johnson, J. J. and wife	1 50	Resseguie, Lucy L.	25 00	Williams, Ellen	40
Doty, Joseph	1 00	Johnson, Bertha	40	Robinson, B.	50	Williams, Lizzie	40
Dillon, J. D.	1 00	Jones, Ada and Clara	1 00	Robinson, Mary S.	50	Williams, Rose E.	40
Dudley, Dud R.	50	Jones, C. H.	5 00	Robinson, Sarah	50	Wilson, James	1 00
Denio, Vina	1 00	Johnson, George W.	5 00	Robertson, Mrs. Salome	1 00	Wilson, Lehi	50
Evans, Gomer	40	Johnson, Berta H.	3 00	Reynolds, Eva	1 00	Wilson, William	1 00
Evans, John R.	25	Kelley, Laura B.	2 00	Scott, Sr. C., treasurer lecture course committee	25	Wilson, Lizzie	1 00
Evans, John R., Jr.	40	Kelley, R. C.	5 00	Scott, Lorna	5 00	Wilson, Goldie	50
Evans, Louisa J.	40	Kelley, E. L., Jr.	5 00	Simmons, Mrs. M. E.	1 00	Wilson, May	50
Evans, Lottie	40	Kelley, E. L.	1 00	Summers, Lewis	95	Young, W. T.	50
Evans, Lottia	40	Kelley, Mrs. E. L.	1 00	Strauss, Sr. J.	50	Young, F. D.	1 00
Evans, Laura	40	Kelley, Jeannette V.	1 00	Smith, N. W.	1 00	Young, F. D.	10 00
Evans, David	50	Kelley, Stanley	50	Sparks, E.	2 00	Young, F. K.	1 00
Evans, William	50	Kelley, Emilin	50	Sloan, Mrs.	10	Young, Roy	1 00
Evans, Martha	50	Kelley, Ruth Alix	50			Young, Bert	1 00
Evans, John A.	1 25	Kelley, W. B.	25 00				
Evans, Sr. J. A.	1 25	Keown, David	2 00				

Young, Alta 1 00
 Young, David A. 1 00
 Total \$1,163 80

LITTLE SIOUX DISTRICT.

Apportionment\$651 20

Receipts.

Anderson, A. M. and wife 1 00
 Adams, Mrs. 50
 Adams, Mrs. Jane. 50
 Adams, Asenath 1 00
 Adams, Mrs. Emiline... 1 00
 Adams, A 1 00
 Asquith, Mrs. 50
 Ashley, J. L. 1 00
 Ashley, Mrs. 1 00
 Ashley, Mabel 1 00
 Anway, Charles. 1 00
 Allen, C. A. 1 00
 Baker, George and wife 2 00
 Ballantyne, O. 1 00
 Ballantyne, R. A. 25 00
 Ballantyne, J. C. 2 00
 Ballantyne, Myrtle ... 1 00
 Ballantyne, J. O. 1 00
 Ballantyne, Emma 5 00
 Ballantyne, Jane. 1 00
 Benson, Charles and wife 2 00
 Benson, John. 50
 Bartholomew, E. O. 5 00
 Bartholomew, Mrs. J. L. 1 00
 Bartholomew, Mabel... 1 25
 Barnum, Lovina 5 00
 Binall, Anna 50
 Binall, Emma 50
 Binall, Mrs. John. 50
 Blackman, Sr. G. J. 50
 Butler, Mrs. 50
 Beecham, J. and wife. ... 1 00
 Brooks, Mrs. E. W. 42
 Bryans, J. H. and wife. 2 00
 Chapman, James 5 00
 Chapman, B. and wife. ... 2 00
 Coht, F. E. and family 1 20
 Cooper, S. I. 50
 Coffman, W. T. 25
 Chatburn, R. 2 00
 Conyers, Wm 1 00
 Cannon, Joseph. 1 00
 Case, David 50
 Coffman, Wm. and wife 2 00
 Coffman, Elmer 25
 Coffman, John 25
 Coffman, Sarah 25
 Driggs, Mary 1 50
 Davis, Wm. and wife... 1 00
 Derry, Sr. C. 1 00
 Derry, Charles 1 00
 Derry, George 1 00
 Durkee, Charles 1 00
 Durkee, Chancey 1 00
 Durkee, Mrs. J. 1 00
 Duvall, Mrs. George... 50
 Deputy, Charles. 50
 Day, Sr. S. T. 6 50
 Echo Sunday-school ... 8 00
 Elston, V. M. 1 00
 Erixon, Joseph. 1 00
 Fry, Fred 2 00
 Fry, Ed 2 00
 Fry, Bert 2 00
 Fry, Ammon 1 75
 Fry, Mary A. 50
 Fry, William H. 25
 Fyrand, A. M., agent. 25 65
 Fallon, W. B. 2 00
 Fallon, W. T. 5 00
 Gamet, Bert and wife. ... 1 50
 Gamet, David 2 00
 Gamet, Parley 1 00
 Garner, J. P. 2 00
 Garner, Mrs. J. P. 2 50
 Gunsolley, J. E. 1 00
 Grigsby, Cloe H. 18 00
 Hawley, Mrs. Carl. 50

Hawley, Gid. 1 00
 Hawley, Mary 1 00
 Hawley, Adel 1 00
 Hawley, W. A. 1 00
 Harper, Wm. and wife. 2 00
 Harper, A. F. 2 00
 Hill, Frank. 12 50
 Hansen, Kate. 5 00
 Howard, Geo. and wife. 5 00
 Hoyt, A. O. and family. 2 50
 Hansen, Charles. 50
 Houghton, E. 50
 Harris, Paul and wife .. 1 50
 Harrington, Charles... 25
 Harrington, Roy 25
 Hughes, Lena 1 00
 Hoffman, Cordia 1 00
 Hoffman, Sarah 1 00
 Hoffman, Mollie 1 00
 Hoffman, Joseph 1 00
 Hoffman, Alma 1 00
 Heistand, G. T. 5 00
 Hupp, F. L. 1 00
 Johnson, Andrew 1 00
 Johnson, Jennie 50
 Johnson, Fred 1 50
 Johnson, Oliver 50
 Johnson, Ann. 6 00
 Jensen, Mark 1 00
 Kemish, Mrs. P. C. 1 50
 Kibler, S. B. 5 00
 Kibler, Mrs. L. W. 50
 Kemish, D. 2 00
 Kearns, Amy. 50
 Lane, Charles. 50
 Lane, John. 50
 Lane, J. W. and wife.. 1 00
 Logan Branch 45 30
 Lee, E. M. and wife... 50
 Lee, Sr 40
 Lytle, Delos. 1 90
 Larson, Mrs. A. 25
 LaSeur, Mrs. Sarah ... 1 00
 Lewis, Earl 1 00
 Lindgren, C. M. 1 00
 Lindgren, J. P. 1 00
 Lamb, C. W. 50
 Lytle, Ivan. 1 00
 Lane, J. M. and wife... 1 00
 Lukehart, Mollie 1 00
 Martin, William 50
 Martin, Chas. and Nellie 4 00
 Martin, Chas. and wife. 5 00
 Martin, Mrs. 50
 Martin, Miss 50
 Mann, Lou 1 00
 Meggers, Geo. and wife. 1 00
 Mayo, May 40
 Mefford, W. G. and wife 2 00
 Mefford, Sr. John 1 00
 Mefford, Mrs. L 50
 Martin, Esther M 50
 Mintun, J. F. 5 00
 McDowell, E. J. 1 00
 Maule, Donald 5 00
 Maule, Sr. Donald... 50
 Maule, James 1 00
 Motz, W. C. 1 00
 McDonald, S. H. 1 00
 Moore, G. B. 1 00
 McIntyre, A. 2 00
 Mann, Richard 1 00
 Nelson, R. 1 00
 Osler, Ada 1 00
 Osler, Iva 1 00
 Osler, Mrs. C. J. 1 00
 Oviatt, F. C. 5 00
 Oviatt, Clarence 25
 Oviatt, H. H. and wife. 2 00
 Oviatt, Nellie 50
 Oviatt, Nora 50
 Oviatt, Joseph 50
 Purcell, Mrs. Henry ... 50
 Purcell, Edna 50
 Purcell, Mrs. Susan ... 50
 Purcell, H. C. 1 00
 Pettit, W. J. 1 00

Peasley, Mary 50
 Peasley, Sr. J. S. 50
 Peterson, Gus A 25
 Quade, A. F. 1 00
 Russell, Cora. 2 00
 Rice, Charles. 1 00
 Riley, Jennie. 50
 Reeves, Tillie. 50
 Runkels, Frank and wife 1 00
 Smith, A. J. and wife.. 5 00
 Strand, Mrs. T. O. 1 00
 Streeter, J. A. 50
 Streeter, R. M. 1 00
 Stuart, Annie. 1 00
 Stuart, Wm 1 00
 Shearer, John and wife. 8 00
 Shearer, Leslie 1 00
 Shearer, Ona 1 00
 Sweet, Mrs. 50
 Swain, H. D. 5 00
 Shrever, Mrs. Mary .. 50
 Seely, Frank 1 00
 Shearer, George 1 00
 Scott, G. M. and wife.. 2 50
 Scott, George M. 3 00
 Scott, Maria 1 00
 Stewart, Carrie 40
 Sunshine Band, Biglers Grove 10 00
 Sioux City Branch 13 20
 Stuart, James D. 12 50
 Thompson, Mrs. Rena... 50
 Vredenburg, Charles... 50
 Vance, J. E. 1 00
 Wilder, C. M. 2 00
 Wood, Samuel 1 00
 Worsencroft, J. T. 50
 Worsencroft, Martha... 50
 Worsencroft, Priscilla. 50
 Welten, Wm 40
 Wood, Mrs. Roy 1 00
 Wilkinson, Mrs. Louise. 50
 Williams, Lillie 1 00
 Yager, Wm. and wife.. 1 00
 Yocum, N. 1 00
 Total\$441 27

POTTAWATTAMIE DISTRICT.

Apportionment\$335 20

Receipts.

Anderson, Bro. and Sr.. 5 00
 A brother 2 65
 Bardsley, Sr. B. 5 00
 Bardsley, Bro. and Sr. C. B. 20 00
 Briggs, Sr. R. W. 50
 Briggs, Pearl. 1 00
 Baxter, M. T. 5 00
 Beebe, Sr. C. A. 5 00
 Beebe, Sr. E. D. 2 00
 Butler, Bro. and Sr. J. W. 5 00
 Boren, Scott 1 00
 Carlile, Bro. and Sr. J. 25 00
 Campbell, Bro. and Sr. J. N. 1 00
 Campbell, Bro. and Sr. R. 90
 Currie, J. A. 1 00
 Carlile, Bro. and Sr. C. 8 00
 Carlile, Bro. and Sr. J. P. 30 05
 Campbell, G. 1 00
 Cauplan, Sr. J. J. 5 00
 Darrington, Sr. M. 1 00
 Darrington, Sr. B. J. ... 2 00
 Darrington, W. J. 1 00
 Ellswick, M. F. 4 00
 Ellswick, Sr. M. 1 00
 Ellswick, Edna. 1 00
 Evens, J. 2 00
 Foote, S. C. 50
 Penn, Ann 5 00
 Penn, Sr. M. 1 50
 Frederickson, Bro. and Sr. P. W. 15 00
 Gish, M. G. 5 00
 Hanson, Sr. J. 5 00
 Holder, C. L. 1 00

Hartwell, Sr. L. A. 2 00
 Hanson, Hemming 1 00
 Hough, Bro. and Sr. G. F. 2 50
 Hanson, Bro. and Sr. J. A. 5 00
 Hanson, H. N. 5 00
 Halladay, Alice 5 00
 Hoatz, Sr. S. 1 00
 Jensen, Ida 1 00
 Jensen, Sr. M. 50
 Jensen, Sr. C. 1 00
 Jensen, Henry 50
 Jensen, Carl 25
 Johnson, Christina. 1 00
 Klopping, K. 5 00
 Klopping, A. 5 00
 Kirkwood, Bro. and Sr. J 5 00
 Kirkwood, John 5 00
 Laythorn, Bro. and Sr. J 10 00
 Lapworth, Bro. and Sr. J. R. 15 00
 Lapworth, John 5 00
 Liles, Sr. 1 00
 Mackland, Bro. and Sr. Joseph 5 00
 McCart, Sr. E. A. 1 00
 Madison, Lena 1 00
 Madison, Sr. Alma 1 00
 McKeown, Jennette. ... 5 00
 McKeown, John 2 00
 McKenzie, R. 10 00
 McMullen, S. 1 00
 McIntosh, W. C. 2 00
 McIntosh, S. 1 00
 Parrish, Bro. and Sr. D. 5 00
 Peterson, Nels 2 00
 Roberts, S. 2 50
 Rasmussen, M. 2 00
 Sorenson, Ann 50
 Shadden, Sr. M. 50
 Schenck, Sr. L. 50
 Schenck, Sr. M. 1 00
 Social at Sr. J. P. Carlile's 13 50
 Scott, Bro. and Sr. Thomas 10 00
 Scott, Bro. and Sr. W. C. 5 00
 Smith, Bro. and Sr. A. B. 2 00
 Stewart, Lola M. 2 00
 Thomas, Sr. C. 50
 Tanner, Sr. F. 5 00
 Underwood, Bro. and Sr. S. W. 2 00
 Underwood, L. C. 1 00
 Williams, Lodde 1 00
 Walton, Sr. E. 5 00
 Wood, Sr. A. 5 00
 Wood, Sr. C. 5 00
 Total\$345 85

NORTHEASTERN KANSAS DISTRICT.

Apportionment\$280 10

Receipts.

Beardsley, Lura 1 00
 Berry, Jane 50
 Brooks, Agnes 50
 Boston, Sr. H. 50
 Burns, Sr. James. 1 00
 Brooks, Viola 50
 Brown, Maria E. 5 00
 Bell, Emeline 1 00
 Blanton, James 1 00
 Cairns, James 5 00
 Cairns, John 5 00
 Conard, Arvilla 50
 Chew, Maggie 1 00
 Chick, G. A. 1 00
 Davis, Steven 50
 Fletcher, Ellen 50
 Graves, Etta 1 00
 Gibbs, Mrs. J. 1 00
 Gurwell, L. G. and wife 1 00
 Gibbs, Mrs. R. 1 00

Table with 2 columns: Name and Amount. Includes Guinand, Bro. and wife (1 00), Green, Henry and wife (5 00), Green, John M. (50), Gurwell, S. E. (1 00), Hopkins, Wm. and wife (5 00), Hine, Edward (50), Herzing, L. and wife (2 50), Hedrick, F. G. and wife (2 50), Idylwild Branch (21 80), Johnson, George (1 00), Ketchum, George (50), Kout, Mollie (50), Ladies' Aid Society, Atchison (1 00), Love, Christina (2 00), Miller, Elmira (1 00), Menzies, W. (1 00), Munns, Lillie (1 00), McDougal, John (50), McDougal, Neica (50), McDougal, Joseph (50), McDougal, Mollie (50), McDougal, Alice (50), McDougal, Matilda (2 50), McCray, Maggie (50), McNutt, F. J. and fam. (2 00), Nicholson, Maud (1 00), Patterson, John (1 00), Patterson, Eliza (1 00), Patterson, Ellen (1 00), Parker, Hiram and wife (5 00), Price, J. D. (50), Smith, Walter R. (50), Smith, Elizabeth (50), Sprague, Alice E. (50), Shaw, Catherine (1 00), Severin, J. C. (3 00), Thompson, Jennie (50), Thorp, Nancy (1 00), Thomas, B. F. and wife (1 00), Willey, Mrs. A. B. (1 00), Williams, Phoebe (1 00), Total (\$103 00)

Table with 2 columns: Name and Amount. Includes ANGOLA BRANCH (29 00), Bird, Richard and wife (6 00), Binkley, Lewis (5 00), Bradley, Bro. and Sr. (50), Barnett, C. H. (1 00), Balch, Eda F. (35), Beck, Bro. and Sr. (1 25), Baldwin, J. W. (50), Bath, John (2 50), Bath, William, Sen. (1 00), Bath, William, Jr. (3 00), Bath, George (1 00), Baumgartel, O. (1 00), Beck, Amanda (1 00), Bloom, Florence (1 00), Bath, W. M. and wife (2 00), Bradley, Sr. L. J. and family (5 00), Christensen, W. W. and wife (1 00), Cowen, Rebecca (50), Davis, B. H. and wife (2 00), Davis, J. H. (1 00), Davis, Ewan and wife (80), Davis, J. T. (40), Davis, Freda (40), Davis, J. W. and wife (2 00), Davis, A. E. (1 00), Davis, Arthur (1 00), Doty, W. A. (2 00), Elenck, Pearl W. (60), Freeman, F. L. and wife (1 00), Gloyd, Lovina (5 00), Gunter, Manuel (1 00), Getsie, Mama (60), Hayton, Francis (60), Hayton, Ethel (60), Hayton, Hortense (60), Hayton, Victor (25), Hayton, Randolph (25), Hayton, Myrtle (25), Hayton, Baby (25), Hayton, Edith (25), Hayton, L. S. and wife (1 50), Hill, Anna (50), Hemple, Otto (1 00), Hillen, W. B. (2 50), Harven, V. A. (50), Jones, J. W. (1 00), Joplin Branch (37 13), Jones, Lulu (1 00), Jones, Mattie and son Lavin (1 00), Jenkins, Columbus (50), Kirk, W. M. and wife (5 00), King, Hattie J. (1 00), Lewis, J. H. (50), Mercer, Clara (10), Makin, Geo. and wife (5 00), Martin, R. and wife (1 00), McFarland, Mary (1 00), Pleasant View Branch (12 55), Total (\$56 75)

Table with 2 columns: Name and Amount. Includes NORTHWESTERN KANSAS Apportionment (\$130 00), Allen, Susan (1 00), Ackley, Helen (1 00), Boyd, N. A. (1 00), Boyd, A. C. (1 00), Baranger, John (1 00), Boyd, C. H. (50), Brown, P. V. and Dorothy (1 00), Bergier, Frank (1 00), Bunt, Elizabeth (50), Ball, Chester (25), Bergier, Mary (1 00), Bonner, Milton (1 00), Cole, Jacob and wife (4 00), Cook, D. and wife (1 00), Curtis, Ben (25), Cairns, D. (50), Cairns, John (50), Decker, Laura (1 00), Drovette, Sarah (50), Fender, Fred (50), Fender, America (1 00), Greer, Phoebe (25), Grout, O. W. (50), Grout, Olive (50), Grout, Belle (50), Hopkins, Emma J. (50), Hudson, Mrs. S. M. (1 50), Johnson, Sherman (50), Jackson, Mary (50), Joh, Nettie (1 00), Knapp, Melissa (50), Kelley, Marguerite (1 00), Lily, H. E. (2 00), Mahan, Vanbert (1 00), Mahan, Addie (1 00), Mahan, Hulda (1 00), Mahan, Lydia (1 00), Mitchell, Mary (50)

Table with 2 columns: Name and Amount. Includes Peck, Mate (75), Peck, Pearl (25), Pittsburg Branch (18 50), Robinson, J. M. (3 50), Randall, Newton (1 00), Riley, J. T. and family (5 00), Rawlins, C. H. (5 00), Ross, Geo. and family (2 00), Sample, Mrs. E. L. (1 00), Spurgeon, M. H. (1 00), Strickland, Sr. (50), Severin, J. C., Sen. (3 00), Smith, Robert and wife (1 00), Steele, W. R., Mary, Hugh B., L. W., Margaret, and Roberta (18 90), Skillman, Mary B. (1 00), Sutherland, Hettie J. (1 00), Sutherland, C. W. (1 00), Sutherland, O. P. and wife (2 00), Sherwin Branch (3 00), Shoemaker, Fred (3 00), Shoemaker, W. W. (1 00), Short, Ellis and wife (25 00), Tomlin, Sr. R. E. (50), Thurman, H. J. (2 00), Taylor, W. S. (1 00), Thompson, Pearl (1 00), Taylor, W. S. (1 00), Traverse Branch (5 00), Wildermuth, E. C. (1 00), Wilson, C. C. and wife (5 00), Williams, Mark (1 00), Williams, Sr. N. E. (50), Wetherell, M. A. (50), Weimer, F. M. (2 00), Young, W. A. and wife (1 00), Total (\$277 13)

Table with 2 columns: Name and Amount. Includes KENTUCKY AND TENNESSEE Apportionment (\$137 20), Adair, J. J. (1 00), Adair, J. H. (50), Adair, Mollie L. (50), Adair, Mary H. (50), Adair, Spencer (50), Adair, Mattie A. (50), Adair, Turner (5 00), Cook, Lizzie (1 00), Cook, Willie C. (75), Cook, E. P. (10 00), Connelly, L. D. (25), Christopher, Sarah A. (15), Fields, S. H. (1 00), Gower, F. C. (40), Gower, W. S. (40), Goff, Mrs. E. F. (50), Gore, M. H. (50), Johnson, Messer (2 00), Knodel, Margaret (1 00), Kreutzer, A. and wife (50), McClain, J. R. (2 00), McClain, Kate (50), McClain, W. L. (1 00), McClain, Alma E. (1 00), McClain, G. W. (1 00), McClain, Emma (50), McClain, Martha J. (50), Metcalf, J. W. and wife (1 00), Reed, S. (1 00), Reed, Mary F. (1 00), Reed, W. C. (1 00), Reed, Patra (1 00), Reed, Osceola (1 00), Snow, C. L. (1 00), Scott, J. H. (1 00), Scott, J. T. (25), Turnbow, Mattie J. (50), Williams, Alexander (35), Willis, Jennie (50), Total (\$43 05)

LOUISIANA Receipts.

EASTERN MAINE DISTRICT. Apportionment \$ 92 40 Receipts.

Table with 2 columns: Name and Amount. Includes Alley, Rebecca A (25), Alley, John M. (50), Alley, Charles W. (1 00), Alley, E. M. (1 00), Beall, Hannah B. (75), Beall, John A., 1st. (2 00), Beall, John A. (1 50), Beall, Mrs. Lowell E. (1 00), Beall, Sarah A. (25), Beall, Obed L. (50), Beall, John F. (75), Beall, Elisha E. (50), Bradley, Stephen (1 00), Carr, Mrs. J. B. (50), Crowley, Charlotte (50), Cummings, Mary A. (50), Crowley, Burlin (20), Dauphinee, Lizzie A. (1 00), Dobbin, Ada E. (1 00), Falkingham, Lewis A. (1 00), Falkingham, Eliza H. (50), Foss, E. C. (1 50), Foss, Willis (1 00), Foss, Phoebe J. (50), Foss, Mrs. S. O. (25), Foss, Joseph (50), Foss, B. A. and wife (5 00), Francis, Inez B. (50), Gay, A. M. (50), Gray, Hattie E. (2 00), Guthrie, Ellen (1 00), Hall, Mary A. (1 00), Hinkley, Julia A. (10), Ingersoll, Carrie (25), Johnson, Henry (25), Joy, David B. (1 00), Joy, Mary E. (1 00), Kelley, Ada S. (5 00), Kelley, Aaron (3 00), Kelley, Carl E. (1 00), Kelley, Mercy S. (2 00), Kelley, U. M. (1 00), LaRue, W. E. (5 00), Lynch, Charlotte B. (25), Mansfield, Mary (1 00), Mealy, Jere (1 00), Norton, Lucy A. (1 00), Philbrook, Preston (1 00), Powers, Joel H. (1 00), Pray, Ada (50), Rumrey, Nellie (25), Radley, Sylvia (50), Smith, Frank P. (50), Smith, Esther (50), Taintor, E. S. (5 00), Unknown (50), Whitney, W. W. (50), Wilson, Austin L. (50), Wilson, E. W. (1 00), Total (\$ 64 25)

Table with 2 columns: Name and Amount. Includes WESTERN MAINE DISTRICT. Apportionment \$123 00 Receipts. Candage, Asa O (50), Eaton, Ada E. (75), Hall, Iroy and Mary (1 00), Haskell, Freeman (50), Hatch, Arthur (25), Newton, Abbie (5 00), Nolton, Louise (50), Pettengill, C. A. (50), Powers, Joel (1 00), Sullivan, Sarah M. (1 00), Summerfield, T. H., and R. M. (1 00)

Towle, J. J.	1 00
Young, Mrs. J. L.	1 00
Total	\$ 14 00

MASSACHUSETTS DISTRICT.

Apportionment\$386 00

Receipts.

Abbott, F. and wife	1 00
Ames, I. E.	50
Andrews, M.	45
Baker, Mamie S.	50
Boan, Ellen M.	2 50
Bullard, R.	24 33
Burnham, George	5 00
Barnes, Michigan	1 00
Bradbury, W. and wife.	1 00
Brayton, Carrie B.	50
Beach, Elisha	50
Beach, Eliza	50
Booth, Nellie	50
Billington, Elizabeth	45
Billington, Margaret	45
Booth, Sarah	45
Booth, Isabel	45
Cash, S.	50
Cockroft, M.	25
Coombs, M.	50
Coombs, C. A.	1 00
Cliff, Richard	45
Cliff, Joseph	45
Cliff, Gertrude	45
Chase, Abbie	1 00
Chase, Rosa	40
Chase, Helen C.	50
Cowan, James T.	2 00
Delano, Ada	50
Dixon, Elizabeth	45
Edwards, James L.	10 00
Fox, E. A.	2 00
Fall River, Massachusetts, Aid Society	5 00
Grainger, Ann	50
Gilbert, Elizabeth	1 00
Gilbert, Susan E.	50
Gilbert, John	45
Gilbert, Milton J.	45
Glover, Eva and children	2 00
Goff, Georgia	50
Glover, Julia A.	1 00
Gerrish, Sr. C. D.	3 00
Gardner, Henry H.	50
Griffiths, H.	45
Howlett, Harry	1 00
Hemerly, Clara	40
Hemmerlery, H. E.	40
Hemmerlery, Helen	40
Hemmerlery, W. H.	40
Heap, Myra	45
Heap, John	1 00
Halstead, Sarah	1 00
Knowlton, A. H.	50
Leather, Annie	2 00
Lewis, Victoria	50
Leckney, Adolph	5 00
Linney, T.	50
Lake, Alberta	50
McKenna, Joseph	2 00
Monks, Alice	50
Munroe, C. L.	50
Monks, W.	45
McKee, Mary	25
Mercer, Mary L.	45
Magathlin, S.	50
McKee, Jas. and wife	2 00
No name	1 50
Nickerson, N. R.	40
Nickerson, Alma	40
Nickerson, Hattie N.	40
Nickerson, Sylvia	40
Nickerson, Arthur	40
Nelson, Alonzo	50
Owens, John	50
Powers, Clark	30 00
Petty, A. M.	1 00
Pillsbury, Mary	50
Pillsbury, Charles	45

Pilling, John and wife.	1 00
Rigby, Ann	50
Robley, George	50
Russell, M.	50
Reumert, Hannah	1 00
Reed, Wm. H.	50
Raymond, F. P.	50
Snow, Hephsabeth J.	50
Steele, M. G.	1 00
Spinnett, J. F.	1 00
Stevens, Eleanore	40
Sinclair, W. A.	1 00
Shilling, M.	40
Shilling, Anna	45
Sisson, E. E.	50
Smith, G. H. and wife.	1 00
Staples, Hattie	5 00
Sears, Cora	45
Sears, Belma	1 00
Sears, Bessie	50
Sears, Nettie	50
Sanford, Ada B.	1 00
Sinclair, Geo. and wife.	90
Toombs, Otis	50
Wood, Cyrus W.	50
Willie, Wm. and wife	2 00
Whiting, Elenora	45
White, P. H.	40
Whipple, Chas. and Ora	1 00
Whipple, Thos. and fam	2 00
Ward, Abraham	50
Yarwood, Jas. and wife	1 00
Total	\$161 48

EASTERN MICHIGAN DISTRICT.

Apportionment\$580 00

Receipts.

Allen, George	1 00
Brown, Rilla	50
Baum, Selma	50
Brown, Anna K.	1 00
Bailey, John J.	50
Bailey, Susan	50
Barr, Andrew	1 00
Barr, Catherine A.	1 00
Barr, Andrew, agent	53 89
Bay Port Branch	30 00
Boomer, E. F.	1 00
Barss, Joseph	1 00
Bell River Branch	10 76
Bopra, Silas	41
Brown, Robert, Jr.	41
Baggerly, J. M.	5 00
Bowyer, Elizabeth	50
Cass River Branch	18 35
Campbell, W. G. and wife	82
Campbell, Rosey	41
Campbell, Alma	41
Campbell, Jenney	41
Campbell, Martha	41
Campbell, H. G.	41
Campbell, H. H. and wife	82
Campbell, David	44
Coats, Robert	41
Cline, Albert	1 00
Davis, Wm.	50
Durand, E. H.	10 00
Dickman, Wm.	2 00
Davis, Eliza A.	50
Evergreen Branch, Detroit	30 00
Farley, Ida	50
Goheen, Israel	50
Goheen, Ellen	50
Huston, Robert H.	3 00
Hansen, Christian	1 00
Hansen, Eliza	1 00
Hastings, Varion	1 00
Hastings, Lana	1 00
Henry, John	25
Henry, Lena	25
Hager, Helen	1 00
Hager, G. P.	1 00
Hawn, O. J. and wife	1 00

Hinds, Bertha	25
Hinds, Amelia P.	50
Hinds, Phoebe	25
Huston, R. H.	1 00
Harrison, John	1 00
Hartnell, Elizabeth	1 50
Karkiff, Abram	1 00
Lane, James and wife	78
McBride, Alma	50
Moran, Jerry	1 00
Morgan, Charles	2 00
McCullough, T. and wife	82
Morgan, J. G.	1 00
Maedel, John	5 00
Maple Valley Branch	2 25
Nichols, Martha	41
O'Brian, Joseph	25
O'Brian, Martha	25
Patton, Norman	50
Port Huron Branch	14 25
Pigeon River Branch	8 25
Rich, Ellen	42
Rossor, Richard	1 00
Rawson, Charles	1 00
Rushton, Mellisa	5 00
St. Clair Branch	19 70
Stark, Herman	1 00
Sherman, William	1 00
Sweet, J. L.	50
Tucker, Hannah	25
Trescott, Alexander	50
Thompson, Marion A.	50
Vincent, Clark	1 00
Volz, Charles	50
Volz, Elizabeth	50
Volz, Emma	50
Volz, Fred	50
Volz, Ida	50
Volz, Jacob	50
Volz, Lizzie	50
Volz, William	50
Volz, Albert	50
Ward, Francis	50
Ward, John	50
Wade, Mrs. D. P.	2 00
Wilder, Jennie	1 00
Yager, Laura	25
Yager, Michael	50
Yager, Mariah	50
Yager, Roy	15
Total	\$272 89

NORTHERN MICHIGAN DISTRICT.

Apportionment\$775 20

Receipts.

Cornish, J. J., agent	375 00
Joslyn, Alice M.	5 00
Lewis, C. G.	25 00
McArthur, A. D.	1 00
Phelps, Lydia	1 00
Phelps, Gland R.	1 00
Phelps, Alvin L.	1 00
Phelps, Anna	1 25
Phelps, Levi	1 25
Rockwood, J. H. and wife	15 00
Russell, Mrs. Jennie	50
Shelly, Buell	2 00
Skinner, Everett	50
Sloan, S. and wife	5 00
Stade, Mrs. F. B.	2 00
Stocks, Elizabeth	50
Stocks, Mary A.	05
Stover, L. and C. J.	5 00
Strong, Lizzie F.	2 00
Wisner, Catherine Z.	1 00
Total	\$445 05

SOUTHERN MICHIGAN AND

NORTHERN INDIANA.

Apportionment\$360 00

Receipts

Atkinson, Geo. and wife	1 00
Alles, Harm and wife	2 00
Alcott, Catherine	1 00

Bailey, Peter	3 00
Bailey, Florence	1 00
Bailey, Harry	1 00
Bailey, Jane	2 00
Bailey, Ada	1 00
Brown, Mary D.	50
Bailey, Ellen	50
Bailey, Jacob	50
Baker Julia	1 00
Burnison, Lell	1 00
Blakeslee, E. A.	5 00
Bevilhymmer, John	1 00
Bevilhymmer, Mary	50
Babcock, Margaret	2 00
Burgoyne, Ida	50
Bevilhymmer, Willard	50
Buckley, Leora	50
Baird, Ella	10 00
Bailey, Samuel	2 00
Buckley, Walter	1 00
Backus, F. M.	5 00
Burch, Charles	2 00
Benjamin, Allen	1 00
Benjamin, Cora	1 00
Blote, Eva	50
Cartridge, Mae	50
Corliss, Dean	1 00
Corliss, Maud	1 00
Corliss, Starr	1 00
Corliss, Bradford	1 00
Corliss, Ann E.	1 00
Corliss, Irwin	1 00
Corliss, Pheba	1 00
Corliss, Hiram	1 00
Corliss, Ida	1 00
Corliss, George	2 00
Corliss, Libbie E.	1 00
Corliss, Minnie	1 00
Corliss, Mary	1 00
Corliss, Mabelle	1 00
Corliss, Jessie	1 00
Cavanaugh, J. A. and wife	1 00
Cavanaugh, Anna	25
Cavanaugh, Blanche	25
Cavanaugh, Laura	25
Cavanaugh, Ruby	15
Cavanaugh, Ruth	10
Crawford, Mrs. R.	1 00
Cassell, George	5 00
Clark, Orpha	1 00
Clark, Robert	1 00
Cairns, Emma	25
Cairns, Robert	25
Crawford, Addie	1 00
Cox, Lurinda	1 00
Cawham, Robert	50
Cilley, Emily	1 00
Clark, Lydia	5 00
Cudney, C. H.	50
Cornell, Christina	50
Dygert, Loren	2 00
Dygert, Carrie	1 00
Dygert, Mary J.	1 00
Dailey, Alvina J.	1 00
Dunshee, Dewight	1 00
DePorter, Peter	1 00
DeGraw, Mabelle	50
DePorter, Hattie	1 00
Dunshee, Mary	1 00
DeTray, Geo. and wife	5 00
Dougherty, J. H.	50
Drake, Frances	2 00
Davis, Enoch	1 00
Davis, Ella	1 00
Eckert, Carrie	1 00
Ellis, Melvin G.	2 00
Ellis, William	50
Ellis, Maud	50
Ellis, John	50
Ellis, Roxie	50
Ellis, Arthur	1 00
Ellis, Ellen	25
Ellis, Santford and wife	2 00
Ernsberger, E. J. and wife	1 00
Erhart, Julius J.	1 00

Erhart, Wineford E.	1 00	Monter, Jennie.	75	Smith, Martha.	1 00	Yournd, Fred.	50
Emrick, Mary.	25	McEnterfer, Wesley		Smith, Sherman.	1 00	Zimmerman, Annie.	1 00
Foster, Mrs.	1 00	and wife.	1 00	Smith, Elizabeth.	1 00	Total.	\$397 50
Felkey, Lewis.	50	Most, Sarah.	50	Shook, Mary A.	1 00	MINNESOTA DISTRICT.	
Fraiser, James.	2 00	Most, John.	1 00	Shook, Joseph.	2 00	Apportionment:	\$150 00
Fraiser, Millie.	2 00	Most Pearl.	25	Shook, Caroline E.	1 00	Receipts.	
Foster, Edith.	50	Marrs, Estella.	1 00	Shook, Iva S.	50	Bailey, Jessie M.	50
Field, Fred T.	1 00	Manee, Samantha.	1 00	Sisters' Aid Society.	10 00	Butts, Mrs. E. E.	1 00
Field, Marilda.	1 00	Mathew, Ester.	1 00	Sherwood, Harlow.	1 00	Corliss, W.	5 00
Finch, A. C. and wife.	1 00	Meeks, Curtis and wife.	50	Sherwood, Matilda.	25	Craven, Mrs. S. E.	3 35
Finch, Augusta.	50	Maxon, Cassie.	25	Sweet, William.	50	Dickey, Mrs. W. H.	2 00
Frisbie, William.	25	Maxon, George.	1 00	Sweet, Mary.	50	Garrett, M. M.	1 00
Frisbie, Ida.	25	McMurray, Vine.	1 00	Smith, Martha J.	10	Godfrey, E.	3 50
Fuller, H. and wife.	2 00	Morris, Charlotte.	1 00	Smith, Wilson.	20	Garrett, Susan L.	2 00
Fish, Charles and wife.	5 00	Naab, Nettie.	1 00	Smith, Zella.	10	Griffin, W. C., agent.	55 00
Fisher, Etta M.	50	Naab, Susan.	1 00	Storey, O. H.	1 00	Hastings, James and	
Fay, Lorenzo.	1 00	Oberst, Lennie.	25	Storey, Jennie.	1 00	wife.	2 00
Farris, Kate.	75	Omans, Wm. S.	1 00	Storey, Nihl.	50	Hilton, J. F. and wife.	5 00
Garver, Mary.	1 00	Omans, Ilura M.	1 00	Shearer, Mrs. Frank.	50	Morris, Thomas.	2 00
Garver, William.	1 00	Omans, Anna.	50	Smith, Harrison.	1 00	Shaw, Belle.	1 50
Granger, Francis.	1 00	Oppenner, James.	2 00	Smith, Iona.	1 00	Toplin, S. M.	1 00
Granger, Cynthia.	1 00	Perry, Frank.	2 00	Smith, Clyde and wife.	50	Wise, Mrs. H.	1 00
Gallup, Cora.	50	Perry, Eliza.	1 00	Smith, Peter.	1 00	Total.	\$ 85 85
Gilbert, Maud.	25	Pement, Philemon.	1 00	Smith, Priscilla.	1 00	CLINTON, MISSOURI, DISTRICT.	
George, E.	25	Pement, Ethel.	1 00	Smith, George A.	1 00	Apportionment.	\$319 60
Gray, Daniel and wife.	1 00	Pement, Arthur.	1 00	Smith, Walter.	50	Receipts.	
Griffith, Bernice.	50	Pement, Jessie.	1 00	Smith, Addie.	25	Andes, S. C. and fam. \$	2 50
Grant, Josephine.	2 00	Prettyman, J. B.	5 00	Smith, Nancy.	50	Andes, Minnie.	1 00
Glidden, Charles E.	1 00	Pettengill, Flora.	50	Smith, Floyd.	50	Barnard, William.	1 00
Glidden, Ida.	1 00	Pearson, Maggie B. P.	50	Smith, Lewis.	25	Burcham, Nancy.	1 00
Goodenough, George H.	1 00	Pearson, Maggie M.	1 00	Smith, David D.	1 00	Boch, Lizzie.	55
Goodenough, Lucretia.	1 00	Peacock, Dora L.	50	Sanders, Arthur.	1 50	Boch, Charles.	55
Goodenough, D. H.	50	Petre, Jacob.	5 00	Steinbarger, J. W.	1 00	Brown, J. S.	25
Goodenough, Fred.	50	Phillips, Dell and wife.	1 00	Summerlot, Mattie.	1 00	Batton, David.	1 00
Goodenough, C. E.	50	Phillips, Frank and wife.	1 00	Shoub, Will.	1 00	Bass, Julia Ann.	60
Gander, James S.	50	Porter, Charles.	50	Shoub, Olie.	1 00	Brose, Earnest.	1 00
Green, Charles and wife.	2 00	Pement, Annie C.	1 00	Seely, Addie.	50	Bellville, Sarah.	50
Green, Ola.	2 00	Pearson, Mollie.	2 00	Stickney, Mabel, James		Breeze, G. W.	2 00
Glidden, W. S.	1 00	Ravish, Mike and wife.	2 00	and wife.	5 00	Beebe, G. W., Sen.	2 50
Goodenough, Katie.	50	Reed, Sidney S.	1 00	Scrivers, Charles.	1 00	Beebe, G. W. and Jane.	1 00
Headley, Frank F.	2 50	Rees, Frances.	50	Summerlot, Doan and		Beebe, E. M. and H.	1 00
Housman, Rebecca.	1 00	Rees, Fern.	50	wife.	3 00	Budd, J. C. and family.	4 00
Housman, W. W.	50	Robertson, Jennie.	2 50	Tanner, Amy.	1 00	Cool, Fred.	1 00
Harner, Melva.	50	Robertson, Anabell.	1 00	Teeters, Ada.	50	Carpenter, W. H. and	
Hooper, Mary.	3 00	Robertson, Maggie.	1 00	Teeters, Orpha.	1 00	C. E.	1 00
Hough, Jane.	1 00	Robertson, Francis.	1 00	Teeters, Forest.	25	Crayne, W. P.	5 00
Hough, Leonard.	50	Robertson, Annie.	1 00	Teeters, Wilson.	1 00	Cruse, C. T. and Lula.	1 00
Hough, Bessie.	50	Robertson, Harry.	1 00	Teeters, Mrs. F. F.	50	Chapman, Wm.	5 00
Heth, E. W.	5 00	Robertson, Lena.	1 00	Teeters, Mary.	25	Duzan, Sr. James.	2 00
Huff, Olive.	1 00	Rollings, Roxy.	3 10	Teeters, Susan.	1 00	Duzan, J. W.	1 00
Harroun, Lucetta.	50	Richardson, H. A.	2 00	Teeters, D. B.	1 00	Deller, Lehi.	5 00
Johnson, Maude.	1 00	Royce, Belle.	2 00	Teeters, J. A. and wife.	1 00	Deller, Joe.	2 00
Johnson, Lizzie.	50	Royce, John.	1 00	Trumble, Maud.	1 00	Deller, Henry.	2 00
Johnson, Mark.	1 00	Rockley, John M.	2 00	Trumble, Maynard.	1 00	Deller, August.	5 00
Jaqua, Eliza.	1 00	Rockley, Jennie B.	1 00	Trumble, Estella.	1 00	Deller, Delia.	50
Johnson, Eleanor.	1 00	Rogers, Leaman.	50	Trumble, Caroline.	1 00	Dingle, Jennie.	1 00
Jackson, Adaline.	25	Rogers, Eliza.	50	Tirrell, Laura.	1 25	Duzan, C. and wife.	3 00
Kiles, James.	1 00	Randall, Dollie.	50	Touchatt, Bro. and Sr.	1 00	Eldorado Springs Branch	
Kemp, Edith.	1 00	Roark, John.	50	Trott, J. A. and wife.	1 00	Faler, Dora.	50
Kemp, George E.	1 00	Roark, Jane.	50	Taylor, Celia.	1 00	Gracey, Rena.	50
Kiefer, John W.	3 00	Ryder, W. T.	1 00	Taylor, William.	1 00	Goodrich, C. C. and M.	
Kiefer, Lena.	50	Rice, Amy.	50	Thompson, Lizzie.	50	M.	2 00
Kutt, Nellie.	50	Reynolds, Wm. H.	1 00	Thomas, Annie.	1 00	Glen, Sr.	25
Kerr, Alfred C.	50	Stroh, Samuel.	1 00	VanPattan, Lula.	50	Gabler, Bro. and Sr.	4 00
Kelley, D. V.	1 00	Stroh, Alta.	1 00	Wheeler, Lucetta.	25	Goodale, Laura.	55
Kelley, Lillie E.	1 00	Spencer, Beatrice.	1 00	Willard, Vina.	50	Glick, R. J.	2 00
Kellogg, Lon.	1 00	Schumaker, Charles.	1 00	Wicks, Mary.	1 00	Glick, Zilla.	25
Kissenger, Charles.	5 00	Schumaker, Sarah.	1 00	Willard, Grace.	1 00	Hayes, Florence.	55
Lohse, Bertha.	5 00	Sinclair, Lutie.	50	Whaley, Charlotte.	2 00	Hardacker, Samuel.	1 00
Landis, Annie.	50	Sparks, Ella.	5 00	Whaley, Edd.	2 00	Hardacker, John.	1 00
Lybarger, Samuel.	1 00	Sinclair, Lou.	50	Whaley, Lissie.	1 00	Higdon, Amos T.	1 00
Lords, Harriet.	50	Stettler, Ray.	1 00	Woodmaster, Maggie.	1 00	Higdon, J. T. and N. E.	1 00
Lords, H. A.	50	Stettler, Sarah.	1 00	Wimer, Hattie.	1 00	Higdon, H. R.	50
Lords, Floy.	50	Sparks, Wesley.	25	Wismer, Catherine.	50	Higgins, Joe.	1 00
Larkins, Lon.	50	Sparks, Catherine.	25	Whitney, Sr.	25	Higgins, Wm.	1 00
Larkins, Carrie.	50	Sparks, Martha.	1 00	White, Matilda A.	1 00	Hartley, J. P. and family	
Lavery, Jerome.	50	Smith, Glen.	1 00	White, Martha A.	10 00	Jourdan, Wm.	50
Lavery, Alta.	50	Stevens, Kate.	50	Worthington, Peter.	1 00	Jourdan, Judson.	1 00
Leigh, Hattie.	25	Sweet, Mae.	50	Worthington, Sarah.	1 00	King, T.	1 00
Lindsay, Maggie.	1 00	Scott, Mae.	50	White, Emma V.	50	Kearney, M. E.	1 00
Locke, Ann.	1 00	Stroh, George.	50	White, Silas.	1 00	Kearney, W. W. and	
Lockerby, Elsie.	50	Stroh, Mary.	50	Wismer, Theodore.	50	Mina.	2 00
Lockerby, Cornelia.	5 00	Spafford, Frank J.	1 00	Wismer, Lottie.	50		
McDuffee, Clara.	50	Spafford, Mary.	1 00	Whisler, Della.	1 00		
Murphy, Carrie.	50	St. John, George.	50	Wheeler, O. J. and wife.	1 50		
Monter, Frank.	75	St. John, Hannah.	50	White, Samuel L.	1 00		
				Yournd, Mabelle.	1 00		

Keck, Ollie	50
Keck, C. W.	1 00
Lloyd, E. W.	1 00
Lowe, W. H.	1 00
Lloyd, A.	2 50
Lloyd, E. W.	5 00
Lowe, Maud.	50
Lucas, Georgia and Clara	2 00
Lucas, J. N.	2 00
Lyon, L. A. and wife	2 50
Lowe, Wm. H.	2 00
Lowe, J. S.	25
Lowe, Ormie.	25
Lowe, Dora	50
Leeper, A. S. and wife	5 50
McDaniels, Boone	1 00
Mannering, Viola	1 00
McCormick, Thos. and Mollie	1 10
Mannering, J. A.	5 00
Metz, D. J.	50
Myers, C. O.	5 50
McElvaine, Wm.	50
Matson, Julia	2 00
Matson, Ada	2 00
Masterson, Bro. and Sr.	1 00
Penick, Fachel C.	50
Quick, Lee and Lizzie	2 00
Roush, S. H.	1 00
Roush, Mary	1 00
Roberts, A. I. and fam.	5 00
Rusaw, Bro.	2 00
Sandage, T. S.	1 00
Snodgrass, Nora	50
Sterling Joseph	2 00
Sterling, Lennie	50
Segman, Sarah	50
Sandage, J.	1 00
Swenson, Celia	50
Sallee, Charles	2 00
Staley, J. E.	1 00
Stone, R. E.	1 00
Snodgrass, Sarah	4 00
Stevens, Sarah	1 00
Sisters' Aid Society	2 00
Taggart, Razman A.	1 00
Unknown	4 00
Veve Branch	1 00
Vaughn, Melissa	1 00
Welsh, Carroll	3 00
Williams, Iras	50
Waterman, Archie	50
Wedlock, Sr	1 00
Wheatland Branch	50
Williams, S. C.	1 00
Walters, R. T. and wife	2 50
Total	\$172 15

FAR WEST DISTRICT.

Apportionment	\$594 00
Receipts.	
Aegerter, Dora	50
Agenstein, B. J.	1 00
Agenstein, John	1 00
Ackerly, Ether	1 00
Bradley, Eleanore	1 00
Binstead, Ann	1 00
Carp, Lizzie	1 00
Carstensen, I.	2 00
Carstensen, Iver	2 00
Dobie, F. T.	55
Dodge, D. D.	2 00
Dobie, Mary C.	50
Foreman, J. V.	1 00
Foster, Guy	60
Foster, Guy L.	60
Faul, C. P., agent	81 30
Ferguson, L. F.	5 00
Ferguson, Thomas	1 00
Flanders, W. C.	50
Graham, David	1 00
Haymann, Henry	1 00
Hopkins, Mary	50
Jones, Sr. S. B.	1 00
Knipschild, Fred	25 00

L. M. D.	10 00
Lewis, Carrie M.	5 00
Lewis, Emma	5 00
Lewis, Ann	5 00
Moore, Zilla	2 50
Mauzey, T. J.	5 00
Mauzey, George W.	5 00
McKee, William	1 00
McGalliard, Sarah	1 00
Nesser, Viola	1 00
Price, Daisy	1 00
Ranes, Mrs. J. H.	1 00
Roberts, I. N.	5 00
Snider, J. H. and Juliett	9 00
Snider, Coleman and Nellie F.	2 00
Swenson, Swen	20 00
Selby, Lydia	1 00
Thatcher, A.	1 00
Total	\$212 55

INDEPENDENCE STAKE

Apportionment.....\$984 00

Receipts.

A friend	\$ 50
Arbor, Joseph	1 00
Arbor, Ethel	1 00
Armstrong Religio	3 02
Abrahams, Nels	2 50
Armstrong Branch	91 50
A friend	75
A friend	50
Bailey, George	50
Bailey, Milton	1 00
Barto, Mr. and Mrs.	2 00
Booker, J. L.	1 00
Bullard, W. J.	50
Brackenbury, Lester	1 00
Brackenbury, A. J.	1 00
Bullard, W. D.	2 00
Burdick, Ira	1 00
Bullard, Alice	1 25
Brocaw, R.	1 00
Booker, Mrs. J. L.	1 00
Booker, Daisy	1 00
Bailey, John W. A.	1 00
Brockner, John	50
Bernard, Billbred.	50
Blair, David and Maggie	5 00
Brown, Sr. F. T.	1 00
Briner, Sr. George	1 00
Brinck, Mrs. Lee H.	1 00
Blair, W. A.	1 00
Blair, Viola	1 00
Banks, Birdie	50
Bellville, C.	50
Bellville, Alice	50
Craig, C. N.	2 00
Carthell, S. J.	25
Carson, C. D.	50
Cox, A. J.	50
Crick, Maggie	2 00
Closson, W. O.	50
Carthell, Earl	5 00
Criley, Frank and fam.	7 00
Crick, Letitia	50
Cain, Mary	1 00
Creesse, H. G.	1 50
Charles, Bro. and Sr.	1 00
Creviston	1 00
Crayne, Charles and Mabel	1 00
Crayne, Cora	50
Crayne, Della	50
Chick, George	50
Catlin, Cora	2 00
Crick, Vernon	1 00
Clark, Anna	25
Children's Day Offering	2 06
Second K. C. Branch	05
Dutton	00
Davis, H. N.	1 00
Dake, Sarah J.	50
Dillee, A. K.	2 00
Drown, J. H.	50

Davis, Lizzie	50
Davis, Sr. R. W.	1 00
Dungee, F. D.	5 00
Davis, Alma	50
Davis, A. T.	50
Davis, Eleanor Alice	50
Deam, W. H. and wife	6 00
A sister	2 00
Eldridge, Bro	50
Etzenhouser, L. M.	2 50
Etzenhouser, Ida	1 00
Emmon, A. D.	2 00
Emmett, Joseph	50
Etzenhouser, R.	10 00
Flanders, O. C. and wife	5 00
Farrow, W. A.	1 00
Frick, George	5 00
Foushler and wife	1 00
Gardner, J. A. and wife	2 00
Goodwin	1 00
Gerber, Theo.	1 00
Gabrielson, Gustav	50
Gunsolley, J. F.	25
Gould, C. G.	1 00
Green, Edna	50
Garrett, W. H.	2 00
Gerber, F. J.	15 00
Gerber, E.	1 00
Gaylord, Sr	50
Gowell, S. B.	1 00
Gault, Jane	2 02
Grainger, J. C.	50
Grainger, Emily E.	50
Grainger, William	50
Grainger, Richard	50
Grainger, Mabel	50
Grainger, Ruth	50
Griffiths, Mayme	50
Harrington, C. E. and wife	2 00
Hart sisters	50
Holmes, J. B.	20
Harcan, C. C.	1 00
Harrington, Lenard	1 00
Harrington, C. E.	2 00
Hildreth, Maggie	1 50
Henderickson, James	2 00
Hilliard, G. H.	2 00
Horton, Geo. and wife	1 00
Henson, J. W.	50
Hansen, Sarah	50
Hulmes, Sr. M. R.	10 00
Hulmes, G. H., Sen	3 00
Hulmes, G. H., Jr	1 00
Herman, A. B.	20
Hulburt, Maude	20
Hough, Bro. and Sr	1 00
Hawkins, Frank and Lloyd	1 00
Hawkins, Bro. and Sr. D	1 00
Hawkins, Vida	50
Hands, W. O.	1 00
Hartegan, Jennie	1 00
Highman, James	2 00
Holden Branch	99 98
Hilliard, R. B.	2 00
Horton, Geo. and wife	1 00
Inman, I. M.	1 00
Inman, George	3 00
Ingham, Edward	4 50
Independence Stake S. S	26 74
Jarred, E.	50
Jolley, M.	2 00
Jolley, Pearl	1 00
James, Mrs. O. L.	5 00
Johnson, Tessie	1 00
Jones, Meddie M.	50
Kerr, Sr. L.	50
Kemp, Sr. R.	2 00
Kiser, Helen	1 00
Koehler, Fred	1 50
Knohnoster Branch	6 00
Kansas City Branch, (Second)	14 25
Koehler, J. A.	4 00
Kelley, Mrs. T. C.	1 00
Lintle, W. J.	1 00

Lintle, Joe	1 00
Lintle, Sam	25
Lamb, N. R.	50
Larson, E.	10 00
Leaverton, A.	1 00
Lightfoot, A. C.	1 00
Lanning, Bro. and Sr	50
Leeton, M. M.	1 00
Lemburg, John	1 50
Lewis, Sr. Joseph	50
Layton, D. D.	3 00
Leaverton, Albert	1 50
Lanfried, Philip and wife	2 00
Larson, Enoch and wife	2 00
Luff, Joseph (books)	23 00
Lewis, Joseph	2 00
Millard, C. N.	2 50
May, Nephi and wife	2 00
Myers, A. J.	50
Myers, Ellen	50
Morgan, A.	2 50
Mills, Frank and wife	1 00
May, William	1 00
May, Mrs. R.	2 00
Mills, W. H.	2 00
Miller, C. E.	1 00
Mills, H. R. and wife	5 00
Mathison, W. C.	1 00
Murphy, W. H.	10 00
Mills, C. M.	1 00
Mills, C. W.	5 00
Miller, J. W.	1 00
Monroe, B. E. and fam.	2 00
Manley, Sr. J. W.	50
Matthews, Sr. W. S.	1 00
Manley, Sarah	1 00
Mauzey, Bro. and Sr.	1 50
Montague, G. and fam.	1 50
Mannering, Maggie	50
Mannering, Georgia	1 50
Madden, George	50
Mills, H. R. and wife	1 50
Miller, J. W.	1 00
May, J. C.	2 00
May, Pearl	1 00
May, R.	5 00
McNichols, Flo	50
McCalvey, Earnest	50
McIntosh, Mary	50
McIntosh, Elenor	25
McFadden, —	1 00
Nesbit, Bina	50
Newland, C. F.	30
Newland, Eva	25
Newland, M. L.	50
Newkirk, R. C.	50
Nunn, J. C. and wife	1 00
Newcomb, Sr. C. M.	50
Newcomb, John	50
Olsen, Swenn	50
Peterson, Iva	50
Page, Jerome	1 00
Pooler, M. E.	1 00
Peterson, Bert	1 00
Peterson, M. M., Sen.	50
Peterson, P.	2 00
Pooler, Emma	1 00
Philips, Flo	1 00
Pickering, W. R. and wife	100 00
Phare, John J.	1 00
Passman, Bro. and Sr.	1 00
Peak, J. W.	1 00
Roel, H.	50
Rush, C. A.	50
Roell, C.	5 00
Resch, B. F.	1 50
Resch, Henry	1 00
Roberts, H. B.	1 00
Roberts, C. M.	1 00
Roberts, Jess	1 00
Roberts, Earl	1 75
Riggs, Sr. D. M.	1 00
Robertson, Margaret	2 00
Robinson, H. H.	1 00
Rosson, W. and wife	1 00
Roberts, Ada	25

Table listing names and amounts for the first column, including Smith, T. J., Sterrett, P. A., Short, E. and wife, etc.

Table listing names and amounts for the second column, including Warnkey, Maude, Winning, Amy, Warnkey, Russell and Anna, Winchester, J. H., etc.

Table listing names and amounts for the third column, including Sanford, Alice E., Salyer, J. W. and wife, Surridge, Maria, Taylor, Mary, etc.

Table listing names and amounts for the fourth column, including Benedict, Effie A., Bridger, S. S., Banard, Mary, Catron Bros., etc.

NODAWAY DISTRICT.

Table listing names and amounts for the Nodaway District, including Apportionment \$110 80 and Receipts: Black, Elizabeth, Bedison Branch, etc.

NORTHEASTERN MISSOURI.

Table listing names and amounts for the Northeastern Missouri district, including Apportionment \$186 40 and Receipts: Barnett, J. W., Burnam, Chas. and wife, Broad, Thomas and wife, etc.

SOUTHERN MISSOURI.

Table listing names and amounts for the Southern Missouri district, including Apportionment \$203 60 and Receipts: Allen, J. B., Anway, Geo. M., Bowdidge, Mrs. M., etc.

CENTRAL NEBRASKA DISTRICT.

Table listing names and amounts for the Central Nebraska District, including Apportionment \$109 60 and Receipts: Bender, George W. and family, Blalock, Henry, Brown, William, etc.

ST. LOUIS DISTRICT.

Table listing names and amounts for the St. Louis District, including Apportionment \$272 00 and Receipts: Archibald, R. agent, Barraclough, George, Evans, Daniel, etc.

MONTANA DISTRICT.

Table listing names and amounts for the Montana District, including Apportionment \$ 83 20 and Receipts: Sharp, George, Sherman, G. and wife, Sweet, Sr. A., Sagaser, A. and wife, A sister.

Logeman, Arden.....	50
Logeman, J. H. and wife.....	1 00
Lewis, Lorinda.....	1 00
Lissenby, F. W.....	50
Lewis, Maggie.....	25
Lewis, Ella.....	25
Lewis, Ira and wife.....	1 00
Myers, J. L. and wife.....	2 00
Moore, Samantha E.....	2 00
Moore, Muriel E.....	50
Moore, W. S. and wife.....	1 00
McKee, Wm. and wife.....	1 00
Newberry, H.....	3 00
Newberry, J. W.....	1 00
Newcomb, Cash.....	1 00
Naab, John.....	1 00
Naab, Annes M.....	1 00
Obrist, Eliza.....	50
Outhouse, Hardy.....	1 00
Palmer, Wm. W. and wife.....	80
Palmer, Daniel and wife.....	1 00
Potter, Ida.....	30
Reinoehl, Rebecca.....	1 00
Rumel, W. M. and fam.....	1 20
Rutledge, Etta.....	90
Simpkins, George W.....	50
Smith, Keziah.....	50
Soderstine, Hattie.....	50
Sheppard, E.....	50
Sheppard, George W.....	50
Strong, Hiram.....	50
Strong, Mary E.....	40
Strong, Charles.....	46
Strong, Hulda.....	40
Strong, Coila M.....	40
Storejohn, Claus.....	3 00
Sprague, Wm. and wife.....	2 00
Slonecker, Blanche M.....	50
Thompson, George.....	40
Toyne, Louisa.....	30
Watson, Cynthia.....	1 00
Willoughby, J. O.....	1 00
Willoughby, Leonard.....	1 20
Willoughby, Minnie and Johnson.....	40

Total.. \$82 05

NORTHERN NEBRASKA.

Apportionment.....	\$239 20
Receipts.	
Anderson, Sr. K. M.....	1 00
Anderson, Morgan W.....	1 00
Atkinson, James.....	50
Ahstrand, Ed. R. and wife.....	2 50
Brown, William R.....	1 00
Bundy, Hernly.....	2 00
Bertleson, C.....	50
Bilyne, M. and wife.....	2 00
Babb, W. A.....	1 00
Butts, J. E. and wife.....	2 00
Brown, Annie E.....	2 00
Brown, Richard.....	1 00
Boicourt, Sr.....	50
Case, James M.....	9 00
Case, Burn.....	2 00
Case, Emogene.....	2 00
Craig, Sr.....	1 00
Carl, Sarah.....	50
Edwards, Ann.....	1 00
Emley, A.....	1 00
Emley, Mary.....	1 00
Farley, Robert and wife.....	1 00
Folek, Eliza.....	1 00
Funkhouser, Bro.....	50
Funkhouser, Sr.....	50
Galley, George W.....	5 00
Greenslit, Sr.....	1 00
Grover, Nellie L.....	3 50
Gunsolley, Albert P.....	1 00
Gunsolley, Mrs. A. P.....	1 00
Huff, Laura E.....	50
Hollenbeck, C. M.....	1 00

Hineline, Sylvia E.....	1 00
Hineline, John and wife.....	1 00
Huff, James.....	5 00
Hollenbeck, Elizabeth.....	1 00
Harbottle, Alice.....	50
Hipp, Bro.....	5 00
Harrington, Josephine.....	5 00
Koupal, J. B.....	2 00
Keck, Elizabeth.....	1 50
Lewis, Ether.....	50
Lytle, Hubert S.....	1 00
Leach, Alice A.....	1 00
Miles, M.....	1 00
Murie, George.....	1 00
Marsh, Ellen.....	50
Munsell, Rogene B.....	2 00
Newton, W. T.....	25
Newton, Sr. W. T.....	25
Owens, Mary T.....	1 00
Preston, Mary A.....	5 00
Preston, C. K.....	2 00
Peterson, Mike and wife.....	1 00
Pruden, Willis.....	1 00
Schwartz, Alice C.....	15 00
Satterfield, William.....	2 00
Stephenson, Prior L.....	40
Stanswick, W. T. and wife.....	2 00
Starlifer, Florence A.....	1 00
Smith, Hale W.....	50
Smith, J. H. and B. A.....	1 00
Stoft, Mary.....	5 00
Simmons, John.....	25
Vincent, S. A.....	5 00
Watkins, Susan.....	1 00
Warner, Sr.....	1 00
Wood, L. R.....	1 00
Winterburn, Mary A.....	2 00
Winterburn, Thomas.....	2 00
Weston, J. F. and wife.....	2 50
Yerrington, Alva and family.....	2 00
Zweifel, Eliza J.....	50
Total.....	\$137 15

SOUTHERN NEBRASKA DISTRICT.

Apportionment.....	\$240 00
Receipts.	
Anderson, Sr. T. C. and daughters.....	\$ 4 00
Anderson, Sr. T. B., Hannah K., and Andrew.....	5 00
Armbruster, Clarence.....	1 00
Armbruster, Goldie M. C.....	1 00
Burgess, Almond and family.....	2 00
Brandon, Bertha.....	50
Brandon, Catherine.....	1 00
Briggs, E. D.....	1 00
Brolliar, Samuel.....	3 00
Brolliar, Walter.....	50
Brolliar, Alta.....	1 00
Brolliar, Effie.....	1 00
Boodry, Dora.....	1 00
Croft, J. R.....	2 00
Croft, A. M.....	5 00
Campbell, Lizzie.....	2 00
Campbell, J. W.....	5 00
Collins, A. D.....	2 00
Chapman, Mary G.....	1 00
Cox, Alice.....	1 00
Dieffendorf, Alfred.....	1 30
Dibble, Harry.....	1 00
Drury, Jonas.....	1 50
Drury, Jonas H.....	1 00
Dunlavy, Martha.....	1 00
Echternacht, Henry.....	5 00
Elliot, Bro.....	25
Echternacht, Frank and Hattie.....	5 00
Easterday, A. W.....	5 00
Everett, Annie.....	2 00
Erbin, Nancy.....	1 00

Fitton, Annie E. and T. H.....	5 00
Foreman, W. A.....	1 00
Frew, Agnes.....	1 00
Gouldsmith, J. B.....	1 00
Gouldsmith, L. L.....	2 00
Gouldsmith, C. L.....	15 00
Grub, Wm. E.....	1 00
Grub, Stella A.....	1 00
Grub, Earl.....	25
Gouldsmith, Zara L.....	5 00
Gerardy, Amy C.....	1 00
Graff, David and Adeline.....	2 00
Hillman, John T.....	1 00
Hillman, Ona.....	50
Hillman, Sr. E. C.....	50
Horn, Lydia.....	50
Higgins, H. A.....	5 00
Hillman, Guy.....	25
Holecomb, Z. B.....	1 00
Hopper, John E.....	2 00
Johnson, George W.....	5 00
Jarrad, Rachel.....	2 00
Johnson, Morris E.....	1 00
Johnson, George W.....	5 00
Keller, Gottlieb.....	10 00
Lippincott, Jane S.....	5 00
Lippincott, James F. and wife.....	25 00
Light, Sr. G. H.....	50
Meredith, R. and M.....	50
Morey, George M.....	5 00
Moore, Joseph W.....	20 00
McNamara, Gertrude.....	1 00
Miller, M. P.....	1 00
Neihart, Clara.....	40
Nichols, Charles.....	5 00
Nelson, Mary and N. P.....	50
Orr, Sr. E. W.....	1 00
Orr, E. W.....	1 50
Perrin, James.....	5 00
Pell, M. H. and wife.....	5 00
Robertson, P. R.....	10 00
Spear, C. K.....	2 00
Sumner, Jennie.....	2 00
Sutherland, Ida.....	50
Savage, Oscar.....	1 00
Savage, Wilber and family.....	1 20
Struble, Mrs. M. M.....	25
Self, W. M.....	5 00
Thompson, M. P.....	1 00
Teeter, A. J.....	2 00
Teeter, James and Lida.....	5 00
Teeter, H. H.....	1 00
Teeter, Dora.....	5 00
Tremby, M.....	1 00
Tyson, Ellen.....	50
Tyson, Delbert.....	40
Umland, Mary.....	3 00
Weston, James.....	40
Weston, Rena.....	40
Wither, Eva.....	40
Waldsmith, Elizabeth and J. W.....	5 00
Wolsey, Emma.....	5 00
White, Robert.....	3 00
Wyckoff, Mrs. Jessie.....	1 00
Total.....	\$264 50

WESTERN NEBRASKA AND BLACK HILLS.

Apportionment.....	\$ 45 20
Receipts.	
Bassett, E. N.....	10 00
Bassett, Nathan.....	5 00
Barkdoll, Sanford.....	1 00
Feldhahn, Anka.....	5 00
From Shelton, Nebraska.....	1 50
Hansen, Alice.....	50
Hart, H. B. and wife.....	2 00
Hansen, James.....	1 00
Howard, Phoebe.....	60
Johnson, Minerva.....	1 00
Kipp, Grace.....	1 00

Lundgren, P. S.....	10 00
Mengel, R. and wife.....	2 00
Mengel, I. F.....	2 50
Mengel, Anna.....	50
Payne, E. A.....	8 00
Phillips, Mrs. M. E.....	2 00
Renau, Lillie.....	1 00
Roberts, Wilburn.....	1 00
Rutter, Nancy.....	1 00
Self, R. O. and wife.....	25 00
Stroud, John.....	10 00
Stoddard, Wm. and Ida.....	5 00
Sivit, Casper and wife.....	2 00
Shirk, Oliver.....	1 00
Shirk, D. W. and wife.....	1 00
Sutton, A.....	5 00
\$100 60	
Exchange.....	20
Total.....	\$100 40

NEVADA DISTRICT.

Apportionment.....	\$ 76 00
Receipts.	
Chubbick, Ann.....	\$ 1 00
Faulk, M. A.....	1 00
Gault, Jane.....	10 00
Hawkins, Mary.....	10 00
Jones, D. R.....	10 50
Kinsey, Sarah.....	5 00
Marsh, Mrs. Joseph.....	1 00
Mills, Sr. C.....	2 00
Penrod, E.....	2 50
Ridler, Wm.....	3 50
Smith, John.....	6 00
Sprague, Jennie.....	9 00
Twaddle, Lizzie.....	1 50
Trimmer, R. A.....	5 00
Vallam, George.....	15 00
Vallam, William.....	2 50
Total.....	\$ 85 50

NEW YORK AND PHILADELPHIA DISTRICT.

Apportionment.....	\$238 40
Receipts.	
Blowers, E.....	2 00
Button, Mrs. H. A.....	3 00
Cook, Laura I.....	1 00
Gibbs, Margaret.....	10 00
Gibbs, Elizabeth.....	5 00
Gibbs, John R.....	5 00
Hopkins, Mrs. S. B.....	2 00
Harris, J. F.....	3 00
Knox, Thomas.....	10 00
Merritt, Mrs. F. E.....	2 00
Squire, Joseph.....	50
Zerr, Charles.....	10 00
Total.....	\$ 53 50
Angus, A. D.....	1 00
Atkinson, William.....	1 00
Copeland, Bro.....	1 00
Copeland, Sr.....	1 00
Fowler, Joshua B.....	1 00
Harrison, Bro.....	1 00
Harrison, Sr.....	1 00
Zimmermann, John.....	80 00
In hands of agt.....	\$ 87 00

WESTERN NEW YORK.

Receipts.	
Allins, M. and wife.....	1 00
Blair, Wm. and wife.....	1 50
Breman, Sarah.....	50
Blue, Agatha.....	2 00
Ball, Mrs. A. K.....	40
Burton, Mrs.....	50
Childs, O. J.....	1 00
Chilson, Flora.....	25
Davis, J. G.....	2 00
Deremer, Sallie.....	50
Griswold, E. W.....	50
Griswold, Jane.....	50

SUPPLEMENT TO THE SAINTS' HERALD

Hand, Eliza	50
Hills, Abigail	50
Hills, Alice	50
Lentz, Gertrude V.	50
Lentz, J. B.	50
Lewis, Mary O.	50
Neal, Mrs. J. B.	40
Nichols, Sarah F.	50
Nichols, Alma	50
Nichols, Helen	40
Osman, Cora	75
Rathbon, Mrs. Geo. W.	50
Stephens, Moral and wife	1 00
Stewart, Laura	40
Udpyke, F. J. and wife	95
Udpyke, Elery	5 00
Unknown	60
Vincent, Mary	40
Wickes, Jason	50
York, Charles	40
Total	\$ 25 95

NORTH CAROLINA.

Receipts.

Horton, Mrs. M. E.	50
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NORTH DAKOTA.

Apportionment	\$ 66 80
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Receipts

Anderson, N. C. and wife	3 00
Baughman, Cora A.	1 00
Briggs, M. Merle	5 00
Bergeson, Perry	1 00
Booth, Frank L.	1 00
Darling, Joseph	2 00
Davis, Reese	50
Davis, Rose	50
Davis, Elwyn	50
Davis, Marguerite	50
Davis, Myrtle	50
Day, Geo. W.	6 00
Dobson, Joshua and fam	5 00
Dunoons, Ida	5 00
Ganfield, Bro. and Sr.	1 00
Gorden, John E.	5 00
Howery, Chas.	1 00
Howery, Geo. and wife.	2 00
Kinsfather, Sr.	50
Langton, Pearl	6 00
Langton, James	5 00
McPhail, Eliza	50
Murdock, Lucia L.	50
Moline, Mary	1 00
McLeod, J. B.	1 00
Murdock, May	50
Murdock, Ralph	50
Nelson, Elizabeth	7 00
Norton, Geo.	1 00
Oaks, Sr. Wm.	50
Rasmussen, Michael	1 00
Spaulding, F. G.	50 00
Spaulding, Chas	1 00
Spaulding, Martin and wife	10 00
Spaulding, John	1 00
Sparing, Martha	50
Sparing, Wm	1 00
Stowell, Hannah	50
Stowell, S.	1 00
Stowell, Mary and Grace	50
Stowell, Frank	1 00
Stowell, Ben.	50
Stowell, John	1 00
Stowell, Geo. W.	1 00
Stowell, Arizona	1 00
Stowell, Della	1 00
Stowell, Edward	50
Sparing, Emma	1 00
Thompson, John	2 00
Throwbridge, Bro. and Sr	5 00
Weddle, Elmer	2 00
Wahlstrom, John	1 10

Wagoner, James	5 00
Total	\$153 10

NORTHWEST TERRITORY.

Receipts.

Arnold, W. I.	1 00
Armstrong, Mrs. Walter	2 00
Butterfield, Sr. J. T.	2 00
Burton, George	1 00
Graham, Amanda	25
Henry, Elizabeth	50
Jenkins, Letitia	1 00
Leabo, Charlotte	50
Nelson, W. E.	5 00
Sorenson, Ludvig	50
Searle, Arthur J.	1 00
Uncle Jack of Dawson	5 00
Van Eaton, Pearl	2 00
Vinnard, Matthew	1 00
Vinnard, Lillie J.	50
Vinnard, Susannah	50
Wilson, George J. and wife	1 00
Wilson, Wellington and wife	1 00
Wilson, Nelson and wife	1 00
Total	\$ 26 25

NOVA SCOTIA DISTRICT.

Apportionment	\$ 27 60
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Receipts.

Filmore, R. W.	1 00
Hall, Mrs. E. I.	1 00
Hyatt, Kenneth	1 00
Hyatt, Mrs. John	1 00
Hyatt, John	50
Johnson, Leander	1 00
Johnson, Edwin	25
Johnson, Ralph, Jr.	25
Jernegan, Catherine	1 00
Kennedy, Genevieve	2 00
Lawrence, Mrs. S. L.	1 00
O'Brien, Mattie	50
Ripley, James	1 00
Taylor, Mrs. Thomas	50
Wood, Mrs. Noble	2 00
Wood, Wilfred and wife	2 00
Total	\$ 16 00

OHIO DISTRICT.

Apportionment	\$270 00
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Receipts.

Creola Branch, proceeds ice-cream supper	17 00
Davis, John E.	1 00
Ebeling, F. J., (books)	9 75
Gaskings, Mrs. E. M.	2 00
Hull, G. W.	5 00
Highland Branch	15 00
Klar, A. B. and wife	6 00
Kreibel, S. B., wife, and daughter	5 00
Lucas, C. A.	1 00
Matthews, Thomas	1 00
Milton Branch	12 00
Noble, Luke	1 00
Nichols, Mrs. Kate	1 00
Neville, J. W.	1 00
Neville, Margaret	1 00
Proceeds ice-cream supper, Radcliff	18 00
Rhodes, Cassius	1 00
Rhodes, Thomas	50
Rowe, Marv.	25
Sand Run Branch	10 00
Thomas, David	1 00
Total	\$109 50

KIRTLAND DISTRICT.

Apportionment	\$191 20
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Receipts.

A friend	50
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Akron Branch	5 50
Calhoun, Jas. and wife	1 00
Devore, Luther R.	1 00
Devore, Ella R.	1 00
Eastwood, W. H.	2 00
Garwood, N. L. and fam.	2 00
Greene, U. W. and wife	1 00
Griffiths, G. T. (books)	17 75
Hughes, Sarah M.	1 00
Holt, Jennie A.	3 00
Holman, L. S. and wife	1 00
Hamlin, Lillian	1 00
Hollibaugh, Jonathan	50
Harris, William	10 00
Kirtland Branch	7 50
Kelley, W. H. (books)	23 00
Miller, R.	6 00
Miller, B. F. and family	5 00
Miller, Eben and family	2 00
New Philadelphia Branch	5 50
Parks, Isaiah	50
Richardson, John	50
Sharon Saints	2 00
Schmidt, E. P. and wife	1 00
Sloan, Mrs. M. J.	1 00
Sloan, F. B.	1 00
Shearer, C. Y.	50
Sollenberger, L. M.	50 00
Tate, Georgia A.	50
Tate, Sarah A.	1 00
Toledo Saints	5 00
Topping, James	1 00
Watson, J. B.	1 50
Total	\$162 75

OKLAHOMA DISTRICT.

Apportionment	\$122 80
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Receipts.

Atkins, T. W.	1 60
Baxter, Eva	1 00
Case, Cecil	50
Case, Hubert	5 00
Coiner, O. E.	4 00
Hinkle, S. J., agent	122 80
Jefcoat, C. H. and wife	2 00
Scott, Jephtha	1 00
Vansickle, E. J.	1 00
Vansickel, Fay	50
Williams, Mrs. H. E.	3 00
Yates, James	1 00
Yates, W. F.	1 00
Total	\$144 40

ONTARIO, CHATHAM DISTRICT.

Apportionment	\$310 00
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Receipts.

Andrews, Isaac G. and Maggie	1 40
Anderson, Emily	1 00
Anderson, L.	70
Bacon, S. H.	70
Bacon, Margaret	70
Bacon, Millen	70
Bacon, Leslie	70
Bacon, Catherine A.	70
Buck, Mary	50
Badder, John William	75
Badder, Jane	50
Badder, Nancy	75
Badder, John Wesley	6 80
Benjamin, Ellen	75
Burr, Mattie	75
Boyington, Martha	70
Cairns, P.	50
Coburn, Orlo	50
Coburn, Richard and Maggie	2 50
Cedar Springs Branch	10 40
Ellwood, Mary, Jr. and Mary, Sen.	1 40
Fitzthomas, Katie	2 00
Fitzthomas, Edward	2 00
Fitzthomas, Margie	50
Fitzthomas, Katie and	

Maggie	1 40
Fowler, Alonzo and fam	2 25
Gaw, John and Lillie	1 50
Grag, Wesland	1 00
Guy, Watson	5 00
Green, George, Keziah, M. M., and F. A.	5 00
Halsted, Orlando O.	1 00
Hughes, Annie	2 00
Hewitt, Edward	70
Hataway, Bertha	75
Johnston, D. W.	5 00
Johnston, Thos., Sarah, R. D., and Bertha	2 80
Jackson, Susan	75
Jacklin, Christopher and Harriet	1 50
Kinsman, John and wife	1 50
Kogelshantz, Stella	70
Kimball, N., Charlotte, Mabel, and Lottie	2 80
Kelley, A. E.	5 00
Lamont, S.	70
McFadden, G.	1 00
Mefflin, Mennis	6 00
McDonald, L.	70
McBrayne, Mary	70
Moore, Fred	70
Nell, Wm.	2 15
Penny, James W.	1 70
Petrotia, Branch	3 20
Piper, Nancy	1 00
Ramsey, L.	70
Robb, James	70
Ross, W. L.	5 00
Schrader, Benjamin	1 00
Smith, Maria	75
Sours, Aaron	70
Sharrow, Rebecca	1 00
Shaw, Feland, Agnes, and Joel	2 10
Shaw, John	1 00
Saylor, Samuel and Anna	1 40
Saylor, Martin and wife	1 40
Taylor, George and fam	2 80
Thompson, Roy G., Pearl, and C. I.	2 10
Taylor, W. H.	5 00
Tyrrell, Janie	1 00
Tyrrell, J. H., E., R., and L.	2 80
Walton, Emma	70
Walker, George and Harriet	1 40
Wilmore, Walter	2 80
Total	\$130 95

LONDON, ONTARIO, DISTRICT.

Apportionment	\$1001 20
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Receipts.

Arthur Branch	46 67
Brockenshire, Sr.	1 00
Barnes, Bertie	1 00
Bonham, Mrs. Ida	1 00
Burton, Orlo	1 00
Cook, Mrs	2 00
Clark, J. V.	2 00
Carter, L. H.	1 00
Campbell, William	2 00
Cornish, Elizabeth	1 00
Cameron Branch	7 00
Cedar Valley Branch	15 00
Clavering Branch	8 39
Dack, William	1 00
Dobson, R.	1 00
Emery, William	5 00
Ellice Branch	16 00
Egermont Branch	37 82
Gerrie, James	1 00
Garafraza Branch	68 78
Goderham Branch	5 30
Hulbert, Wm.	1 00
Hales, R. N.	1 00
Hamilton Branch	11 30

Humber Bay Branch	16 12
Johnston, Wm. F.	3 00
Jordan, T. J.	5 00
Lestowell Branch	6 38
London Branch	139 05
Leadbury Branch	9 50
London District conference collection	20 93
Lonsway, J. H.	1 00
Mount, A. W. and wife and Roscoe Moorman	1 50
McKellop Branch	7 50
Masonville Branch	26 50
Niagara Falls Branch	35 50
Osburn Branch	13 00
Port Elgin Branch	16 70
Proton Branch	30 30
Phillips, Mrs. T. A. and family	3 75
Perkins, D. B.	2 00
Ribble, H. and wife	50
Ridley, S. T.	1 00
Ridley, Silas	1 00
Ridley, Arthur	1 00
Religio rally (per Sr. Faulds)	30 72
Stokes Bay Branch	20 63
Spy Hill Branch	8 00
Stratford Branch	4 11
St. Thomas Religio (per J. A. Burger)	7 20
Sunday-school collection	10 14
Tarywell, R. W.	1 00
Vanessa Branch	30 00
Waterford Branch	25 38
Total	<u>\$717 27</u>

PORTLAND, OREGON, DISTRICT.

Apportionment	\$ 75 20
Receipts	
An isolated sister	1 00
Chapman, Frances M.	5 00
Condon Branch	46 50
Coop. R. S. and A. L.	2 00
Fields, R.	1 00
Hall, Emily A.	1 70
Hartshorn, S. B., agent	29 70
Tarper, S. P.	1 00
Hudson, Mrs.	30
Knox, Ella I.	1 50
Lofton, Sr. Lou	1 00
Lofton, Vergie	1 00
Penrod, Mrs. A. D.	1 00
Thompson, Ruby	5 00
Total	<u>\$ 97 70</u>

SOUTHWESTERN OREGON DISTRICT.

Apportionment	\$ 32 80
Receipts	
Buell, O. H.	3 00
Buell, Sr. O. H.	1 00
Buell, Willie	1 00
Buell, Florence	50
Buell, Maud	50
Buell, Sr. N. B.	50
Cairns, Amy	1 00
Cribbins, Albert, Alice, and Tracey	1 20
Culver, Sr	40
Corson, Sr. Frances	50
Corson, Sr. A.	40
Corson, A.	40
Dygeret, F. W.	50
Giles, D.	50
Greek, W. A.	40
Hansen, Olive	1 00
Hunt, Sr. S. M. B.	40
Hunt, S. M. B.	40
Hunt, Sr. S. G.	50
Hunt, J. H.	50
Hunt, Charles	50
Johnson, Mary	50
Mays, A. J.	50

Mays, Sr. A. J.	50
Mast, Lottie	40
Mast, Webb	50
Mast, Maud	50
Minard, Monta	50
Page, Cora	1 00
Richey, Lydia M.	5 00
Rice, D. R.	1 00
Reed, Sr. M.	1 00
Shelley, Sarah E.	2 25
Stitt, D. E.	4 00
Smith, Sr. A. J.	50
Smith, William	55
Tucker, Sr. H. M.	40
Watkins, Mabel	1 00
Williams, Lucy	4 75
Weekly, Mabel	50
Weekly, Annie	50
Weekly, Verna	50
Total	<u>\$ 41 45</u>

PHILIPPINE ISLANDS.

Receipts.

Owen, Robert	2 50
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PITTSBURG DISTRICT.

Apportionment	211 20
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Receipts.

A brother (Pittsburg)	20 00
Ashton, Annie	1 00
Booher, John R.	2 00
Bunn, Gaius	1 00
Boylan, Mary	5 00
Barrett, John	50
Beam, Eunice	5 00
Blake, Flora V.	1 00
Blair, Elizabeth	1 00
Blair, John H.	1 00
Boylan, Thomas	50
Barnes, Sarah B.	1 00
Currie, E.	5 00
Curry, Samuel	50
Disert, C. E. and wife	5 00
Dobbs, A. C.	5 00
Dobbs, Alma H.	1 00
Dobbs, F. J.	1 00
Dobbs, William H.	5 00
Dobbs, Jasper	1 00
Duffey, Eva	1 50
Dobbs, Annie E.	50
Dobbs, Lovina	3 00
Ebeling, Joseph	2 00
Ervin, Jennie	1 00
Edwards, Alice	1 00
Edwards, Annie	1 00
Edwards, John H.	2 00
Edwards, Jos. and wife	5 00
Elvin, R. M.	4 75
Edwards, Adolphus and wife	5 00
Finney, Maria	1 00
Finney, Edward	1 00
Gill, Sarah E.	2 00
Gaskill, Thos. and wife	5 00
Gill, Andy	1 00
Gaskill, Samuel and wife	5 00
Hilman, Amanda	50
Hatcher, Commodore P.	5 00
Harris, John	50
Jenkins, Rees	5 00
Jones, Mary	5 00
Kennedy, R. R.	7 00
Logsten, Alva and wife	5 00
Liston, Wm. and wife	5 00
Lucas, Joseph	1 00
Lewis, Mary	3 00
Lewis, Wm. and wife	5 00
Lockard, Lucy	1 00
Lamar, Presley	1 00
Lydwick, Dora	1 00
McDowell, William and wife	1 00
Matthews, Hannah	50
Matthews, Jeanette	1 00
Morgan, Elizabeth	1 00
Martin, O. L.	1 00

Neutzling, Elmer H.	2 00
Olliver, Amy	3 00
Paulion, Peter and wife	5 00
Richmond, W. H.	1 00
Rodgers, M. J.	50
Simpson, Beulah	1 00
Shotten, Tillie	5 00
Stinson, R. H. and wife	5 00
Shotten, Leah	1 00
Scott, Mr.	4 00
Serig, Louis A.	2 00
Teagarden, M. J.	25
Tary, O. J.	2 00
Thomas, M. E.	1 00
Ullom, L. D.	10 00
Uncafer, Sr. H.	1 00
Wayt, Sarah E.	50
Total	<u>\$198 00</u>

SANDWICH ISLANDS.

Apportionment	\$ 46 40
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Receipts.

Honolulu Branch	\$ 46 40
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SWEDEN.

Receipts.

Lawrence, Mrs. Hanna	\$ 1 00
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SOUTH SEA ISLANDS MISSION.

Apportionment	\$ 93 84
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Receipts.

Taruia	\$ 50
Tauipa	50
Tepure	50
Tareva	50
Tuarue	50
Roo	1 00
Paarii	1 00
Maro	1 00
Maoe	50
Taheta	50
Varoa	50
Taina	50
Omita	50
Hamaru	50
Titi	50
Arotaha	50
Mauritara	50
Peretei	50
Tetuiarii	50
Mauriroarii	50
Teupoiva	50
Moeterauri	50
Taihia	50
Hilo	50
Tahua	50
Runua	10
Mahira	50
Ema Iti	50
Tina	50
Tuhiva	50
Teupoo	50
Pai	1 00
Tetai	1 00
Tehani	1 00
Puhi	50
Oreva	50
Taia	50
Afai	50
Teotahi	50
Puca	50
Maihi	50
Teanuanua	50
Teraimana	50
Tetuapairani	50
Tuahiva	50
Tehinarii	50
Teura	50
Ariete	50
Retere	50
Pani	50
Teapai	50
Kapua	10
Tamarii	50
Hoaruu	50

Tematai	50
Tangia	50
Teava	50
Tane	1 00
Teremia	1 00
Pauaho	1 00
Tetoofoa	50
Tuteirihiia	50
Maevatua	50
Kahukiri	50
Puniava	50
Tetuaaraia	50
Tehani	50
Tapotupuniava	50
Nohorai	50
Tahutua	50
Tearoarii	50
Araia	50
Araiateehu	50
Manaha	50
Teuhi	50
Vaiarea	50
Teehu	50
Teuira	50
Tehuuhui	50
Taaroa	50
Tiraha	50
Pohemiti	1 00
Korikori	1 00
Fatitiri	1 00
Terai and wife	1 00
Teuura	50
Tiniatua	50
Haorea	50
Tehania	50
Taufa	50
Tehina	50
Tuamatae	50
Ohi	50
Tauihara	50
Taihoaana	50
Taniahuura	50
Taiho	50
Tehinataupoo	50
Manihi Branch	50
Tehetu	80
Vetea	50
Marere	25
Total, Chili coin	\$60 75
Total, U. S. coin	<u>\$ 25 00</u>

SOUTH DAKOTA DISTRICT.

Apportionment	\$ 32 80
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Receipts.

A sister	3 00
Bierlein, Martha	1 00
Bierlein, Sophia	2 00
Bierlein, J. P.	2 00
Bowers, Sarah E.	1 00
Davis, Mrs. Lizzie	1 00
Davis, Payne	1 00
Davis, Elgin	50
Grant, E. P.	1 00
Mitchell, William	1 50
Mitchell, Mrs. William	1 00
Mitchell, Joseph F.	1 00
Moore, Mrs. E. E.	50
Pletcher, Grace	50
Robertson, E. F.	50
Satton, Miss and Mrs.	2 00
Shulte, Lizzie	1 50
Shulte, George H.	1 00
Shulte, Augusta and Millie	20
Whiting, Dolpha	40
Whiting, W. W. and wife	80
Williamson, Cecil	40
Williamson, Georgia	40
Williamson, Lena	1 00
Total	<u>\$ 25 20</u>

CENTRAL TEXAS DISTRICT.

Apportionment	\$100 00
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Receipts.

Hay, Andrew and wife	2 00
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Hay, Sr. Andrew.....	1 00
Hayes, Johnnie.....	2 50
Nunley, J. M.....	2 50
Ransom, Mrs. S. H.....	2 00
Spicer, B. F.....	1 00
Spicer, Mary.....	50
Squires, M. L.....	25
Squires, J. R.....	25
Total.....	\$ 12 00

NORTHWESTERN TEXAS DISTRICT.

Apportionment.....	\$34 80
Receipts.	
Hansen, J. H., M. D.....	25 00
Harper, Dora A.....	50
Total.....	\$ 25 50

NORTHEASTERN TEXAS, INDIAN TERRITORY, AND CHOC-TAW DISTRICT.

Apportionment.....	\$238 00
Receipts.	
Adamson, Peter, Jr.....	\$ 5 00
Adamson, Peter.....	2 00
Bailey, Earl D., agent.....	73 00
Colley, Wm.....	1 00
Erwin, M. N.....	1 00
Grannis Branch.....	6 50
Harder, H. R.....	5 00
Hixson, H. R.....	1 00
Jackson, J. W. and fam.....	3 00
Juddkins, Abbie.....	1 00
Phillips, J. A.....	40
Phillips, G. D. and fam.....	1 63
Riley, Mrs. D. S.....	1 00
Robinson, W. N.....	15 00
Short, Ellis and wife.....	32 50
Sherwin, Helen.....	1 00
Smith, Thos. N.....	1 00
Thompson, T. H.....	1 00
Total.....	\$162 00

SOUTHWESTERN TEXAS DISTRICT.

Apportionment.....	\$ 78 00
Receipts.	
Albright, Etta.....	50
Albright, Ola.....	50
Chipman, Robert.....	1 00
Clark, Wilson.....	1 00
Clark, Sr. Wilson.....	40
Currie, Ruth.....	50
Davenport, W. H.....	1 00
Edwards, Lizzie.....	1 00
Gifford, Ruth.....	1 00
Hodges, Van.....	1 00
Hodges, Exe.....	45
Hodges, Quintus.....	50
Jett, Clarinda.....	1 00
Johnson, O. D.....	1 00
Kuykendall, James.....	1 00
Love, Mrs. R. E.....	5 00
Neal, Julia.....	1 00
Neal, Elma.....	1 00
Palmer, D. S.....	1 00
Secrest, Monroe.....	50
Secrest, Rena.....	40
Total.....	\$ 20 75

UTAH.

Apportionment.....	\$248 40
Receipts.	
A sister.....	4 00
Barrows, Ethan.....	25
Eerk, Lou and Ariel Ballantyne.....	25
Bastien, Mary C.....	5 00
Coy, Sarah.....	5 00
Carlson, Eric.....	50
Carlson, Ella.....	1 50

Clark, Myra.....	5 00
Condit, Ida L.....	2 00
Chase, A. M.....	75
Chase, Charlie.....	50
Chase, Allie.....	37
Chase, Eliza.....	50
Conyers, James.....	50
Conyers, Sr. James.....	50
Conyers, Lloyd.....	25
Gardner, Lorenzo.....	1 00
Gardner, Annie E.....	50
Haws, Mrs. B.....	21 00
Hurdman, John.....	50
Higgins, Pauline.....	25
Hall, Gerilda.....	10
Hall, John.....	25
Hall, Nora.....	11
Hall, Hilda.....	06
Johnson, Ola.....	1 50
Larsen, A. P.....	25 00
Larsen, Mrs. M. C.....	5 00
Littlewood, Sarah.....	1 00
Low, Sr.....	1 00
Ledingham, John.....	1 00
Ogden Sunday-school.....	5 43
Provo Sunday-school.....	10 00
Ritchens, Charlotte.....	1 00
Soderberg, Augusta.....	1 00
Sterritt, W. G.....	5 00
Sunday-school collection, Salt Lake, City.....	61
Unknown.....	1 00
Walline, John.....	50
Walker, Sr.....	50
Warburton, Sr. Joseph.....	1 00
Werner, Annie.....	25
Wilkins, Mrs. Jane.....	1 00
Total.....	\$112 43

VIRGINIA DISTRICT.

Receipts.	
Rowman, Noah.....	6 25
Coffman, Isaac.....	5 00
Corson, Alice R.....	1 00
Herrick, L. M.....	5 00
Wine, Samuel.....	5 00
Total.....	\$ 22 25

WASHINGTON, SEATTLE, AND BRITISH COLUMBIA DISTRICT.

Apportionment.....	\$ 85 60
Receipts.	
Adams, A. J.....	60
Adams, Mrs. H.....	65
Appleman, G. M.....	5 00
Briggs, Mrs. H. A.....	75
Busherd, Anna.....	75
Beebe, Hans.....	1 00
Clark, W. E.....	5 00
Crumb, Rebecca J.....	50
Crumb, Samuel.....	3 00
Christensen, Mrs. James.....	1 00
Dancer, Walter H.....	15 00
Emslie, Mr. and Mrs.....	2 00
Filter, Barbara E.....	50
Forrest, Mrs. S. F.....	1 00
Good, Mrs.....	1 00
Gorbutt, Arthur W.....	5 00
Gladwin, W. S.....	1 00
Holland, Ella M.....	50
Holmes, John W.....	50
Holmes, T. S. and wife.....	1 00
Holmes, Mrs. D. M.....	50
Holmes, Frank.....	50
Hansen, H. P. and wife.....	1 00
Holland, Annie.....	50
Holt, Samuel.....	1 00
Holt, Mary C.....	1 00
Holt, William.....	1 00
Holman, F. W.....	1 00
Hilsinger, Mrs. Etta.....	50
Hastings, Agnes and Winter.....	1 00
Jones, Harry.....	1 50
Johnson, Wm. and wife.....	2 00

Knox, C. W.....	50
Lobsehn, Carl.....	5 00
Lovejoy, Mrs. H. E.....	1 00
Matson, Ben.....	1 25
McLaurin, Mrs. J.....	75
Muirhead, Mrs. James and family.....	2 00
Muirhead, R. J. and wife.....	1 00
Mercer, Margaret.....	1 00
McCulloch, A. B.....	5 00
Marks, Joseph.....	50
Murray, Mrs. E. A.....	1 00
Owens, Etta.....	50
Savage, Alice.....	1 00
Stade, John.....	5 00
Stade, Walter.....	1 00
Stade, Henry and wife.....	5 00
Smith, Mrs. and family.....	5 00
Sanders, John N.....	2 00
Thomas, O. B.....	1 00
Van Eaton, Mrs. J. H.....	3 00
Whiting, Charles and wife.....	1 00
Williams, H. N.....	1 00
Winegar, James.....	1 00
Total.....	102 75

SPOKANE DISTRICT.

Apportionment.....	\$ 50 00
Receipts.	
Deep Creek Branch.....	\$ 7 50
Fordham, M. and W. W.....	2 00
Hooker, J. M. and S. F.....	2 00
Holmes, Mrs. C. P.....	1 00
Rosetta Branch.....	9 50
Sagle Branch.....	11 00
Spokane Branch.....	32 00
Turnbow, B. R.....	10 00
Total.....	\$ 75 00

WEST VIRGINIA DISTRICT.

Apportionment.....	\$160 00
Receipts.	
Downs, Thos.....	2 00
Givens, Daniel E.....	2 00
Genoa Branch.....	7 00
Kennedy, John M.....	50
Lutz, Balzer.....	35
Total.....	\$ 11 85

NORTHERN WISCONSIN DISTRICT.

Apportionment.....	\$138 00
Receipts.	
A sister.....	1 00
Butterly, Frank.....	1 00
Butterly, Sr. Frank.....	1 00
Blood, James M.....	76
Bettner, Mary.....	1 00
Bettner, Mildred.....	1 00
Gano, Fletcher.....	3 00
Johnson, Holmes.....	1 00
Krapp, O. A.....	2 00
Kelley, Francis.....	50
Lafferty, Ed.....	1 00
Lafferty, L.....	10
Laurence, Jasper.....	1 00
Laurence, Mira.....	1 00
Laurence, Bennie.....	50
Livingston, S. E.....	1 50
Miller, Mrs. L. C.....	1 00
Moore, Rillie.....	1 00
Moore, Chas.....	50
Monson, Sr. O. A.....	1 00
Monson, O. A.....	1 00
Russell, F. M.....	1 00
Russell, Mrs.....	50
Russell, Ina.....	1 00
Stewart, Elizabeth.....	50
Shelito, Sr.....	1 00
Shaver, Helen.....	3 00
Thomson, J. H.....	1 00

Thomson, Sr. J. H.....	1 00
Woodstock, Charles B.....	5 00
Total.....	\$ 35 86

SOUTHERN WISCONSIN.

Apportionment.....	\$146 00
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Receipts.

Andrews, Samuel.....	2 00
Askin, Sarah.....	1 00
A sister from Beloit.....	50
Anderson, Mrs. John.....	1 00
Blackbourn, J. and wife.....	2 00
Broth, Wm. and wife.....	2 00
Baker, Earnest.....	75
Berdsall, Nellie.....	1 00
Buckwheat Ridge Branch by Henry Dobson.....	5 25
Collins, Sr.....	1 00
Carrington, Martha.....	1 00
Carpenter, O. M.....	2 50
Carpenter, Mrs. O. M.....	2 50
Campbell, Minnie.....	50
Davenport, P. and wife.....	2 00
Dowse, Ella.....	50
Dutton, O. N. and fam.....	5 00
Dutton, Julia N.....	1 00
Dutton, Hattie M.....	1 00
Dalrymple, Hial.....	50
Delap, L. K. and wife.....	3 00
Davis, Charles.....	10 00
Dorn, Daisy.....	50
Dreyer, Sr. F. H.....	1 00
Dreyer, Joseph.....	2 00
Edgington, J. C. and wife.....	2 00
Gaylord, C. W.....	1 00
Gaylord, Esbond.....	50
Gaylord, C. E. and fam.....	10 00
Hackett, Mrs. Frank.....	1 00
Hoague, C. C. and wife.....	2 00
Hoague, Charlie C., Jr.....	1 00
Hoague, C. C., agent.....	50
Harris, George W.....	1 00
Hield, Norman and fam.....	2 00
Hadley, Audrey.....	50
Johnson, August and family.....	2 00
Johnson, Mrs. Kate Stevens.....	1 00
Jenson, Christian and wife.....	2 00
Kimball, Walter L. and wife.....	1 00
Lockwood, H. D.....	50
McDowell, Mrs. W. A.....	1 00
McDowell, W. A.....	50
Mason, Eugene.....	1 00
Massey, Edward and wife.....	1 00
Noble, Leander.....	1 50
Oates, Thornton.....	5 00
Orton, Mrs. J. C.....	50
Perrin, Josiah.....	1 00
Pearce, Mrs. R. J.....	1 00
Pendleton, J. T.....	2 00
Pendleton, Rosella F.....	1 00
Rogers, O. D.....	2 50
Rogers, Samuel and wife.....	1 00
Richards, Mrs. Mary.....	50
Riner, John.....	1 00
Robinson, W. P.....	1 00
Robinson, Belle.....	1 00
Robinson, Helen.....	1 00
Robinson, Charlie.....	1 00
Robinson, Randall.....	1 00
Robinson, J. B.....	1 00
Stevens, H. D.....	1 00
Stevens, Mrs. H. D.....	1 00
Short, Wilbert.....	1 00
Sperry, Chas. and wife.....	2 00
Sperry, Henry and wife.....	1 00
Stroby, Sr.....	1 00
Smart, Joseph.....	1 00
Vail, J. W. and wife.....	1 00
Whiteaker, J. W.....	1 00
White, Mrs. Ellen.....	1 00

Williams, Lester and wife	2 00
Williams, Agnes	1 00
Woodstock, W. and wife	1 00
Woodstock, Henry	50
Woodstock, Charles B.	50
Woodstock, Archie	50
Woodstock, Henry	1 00
Total	<u>\$124 50</u>

WYOMING.

Receipts.

Gunsolley, Maud	5 00
Sampson, Nellie E.	3 00

MISCELLANEOUS.

First Quorum of Elders	25 00
Insurance	28 67
Patronesses of Grace-land College	100 00

ON JOSEPH LUFF SUBSCRIPTION LIST.

Barnett, C. H., Mo.	1 00
Booker, N. L., Mo.	2 50
English and Houts	10 00
Foden, Mrs. F. B., Io.	1 00
Paul, Charles P., Mo.	25 00
Grassley, Ellen E.	50
Grassley, Edith	50
Humphrey, M. E., Utah	1 00
Hopkins, W. A., Iowa	50 00
Jarred, Sr., Mo.	50
Luff, Joseph, solicitor	51 35
Marteeny, Lloyd, Neb.	5 00
Truman, Loren, Iowa	10
Amount transferred to running expense account in error	125 00
Interest on note	60
Total	<u>\$284 05</u>
Grand Total	<u>\$12,884 29</u>

Graceland College Running Expenses.

Receipts from March 31, 1904, to April 8, 1905.

Offerings.

Ackerley, A. L., Io.	\$ 25 00
Allen, Annie E., Io.	25 00
Anderson, Oscar, Io.	100 00
Anderson, Daniel, Io.	25 00
Barrows, C. H., Io.	25 00
Blair, C. E., Io.	25 00
Blair, F. B., Io.	25 00
Carlile, Isaac, Io.	50 00
Clum, R. G. & Son, Io.	5 00
Derry, G. H., Io.	15 00
Greer, Bertha A., M. D., Io.	15 00
Grenawalt, G. R., Io.	10 00
Grenawalt & Yost, Io.	10 00
Horner, J. B., M. D., Io	10 00

Nicholson, D. F., Io.	50 00
Oak Grove Branch, Morrison, Okla.	12 25
Patronesses of Grace-land College	100 00
Silver, Joe T., Io.	5 00
Williams & Grenawalt Io.	25 00
Wright, Doctor C. E., Io	2 00
Young, Martha, Io.	25 00
Zimmermann, John, Penn.	500 00
Total	<u>\$1,084 25</u>

Scholarships.

Anderson, Daniel, Io.	\$ 25 00
A sister	267 40
Condit, S. D., Idaho	26 59
Hansen, J. H., Tex.	13 42
Independence, Missouri, Religio	25 00
Total	<u>\$357 41</u>

Considerable difficulty has been met in making up and arranging in alphabetical order the items of this annual report. Where there are so many entries, mistakes are liable to occur in recopying.

Those noticing any important mistake, or omission, either of name or amount, will confer a favor by notifying this office at once.

Proper names are occasionally misspelled, but in such cases they are as reported by the agents, as we have no way of ascertaining that the names are not as the persons themselves write them, hence have followed strictly the copy.

May all be interested, edified, and encouraged to the faithful performance of duty, in the minor things as well as those seemingly of greater importance, in considering the report.

Respectfully submitted,

E. L. KELLEY,
Presiding Bishop.

The Saints' Herald

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

Volume 52

Lamoni, Iowa, August 23, 1905

Number 34

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

JOSEPH SMITH - - - - - EDITOR
 LEON A. GOULD - - - - - ASSISTANT EDITOR
 FRED'K M. SMITH - - - - - CORRESPONDING EDITOR
 Entered as Second-class Mail Matter at Lamoni Post-office.

Editorial

THE TEN VIRGINS.

Turning to the twenty-fifth chapter of Matthew, Inspired Translation, we read:

And then, at that day, before the Son of Man comes, the kingdom of heaven shall be likened unto ten virgins, who took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five of them were foolish. They that were foolish took their lamps and took no oil with them; but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Lest there be not enough for us and you, go you rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage; and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open unto us. But he answered and said, Verily, I say unto you, You know me not. Watch therefore; for you know neither the day nor the hour wherein the Son of Man cometh.

Concerning the application of this parable there are at least three views held by representatives of the latter-day faith, as we understand them, as follows:

1. It is held by some that it applies to the church in Babylon, the sleeping-time during the Dark Ages, the midnight cry being the restoration and proclamation of the gospel message in this dispensation.

2. Others hold that the ten virgins represent the latter-day work as established in 1830, the sleeping-time finding its fulfillment in the dark days between 1844 and 1860, the midnight cry being the reorganization of the church and the proclamation of the gospel.

3. Still others, and perhaps a greater number, believe that the ten virgins represent the church as established in 1830 and continued in the Reorganization, the sleeping-time and the midnight cry yet to come, just immediately prior to the time of the appearance of the Savior.

There are arguments to be used in favor of all three; and it may be possible that, since parables are frequently susceptible of more than one interpretation, all three applications may be correct. If, however, the parable is subject to but one interpretation, we would like to know which to accept.

There are arguments that may be advanced in opposition to all three views. Those who hold to

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Helpfulness.

Why go through life with a frown on the brow
 While the world so much needs a smile?
 For everywhere are sorrows to share,
 And every heart has its load of care,
 Which you, with a smile, may help it to bear
 And bring sweet coming awhile.

Why journey along through life's thorny path
 And ever withhold a helping hand,
 When along the road, are those with a load,
 Who, may hops are reaping that they have sowed,
 But who yet may reach a higher abode,
 And, through you, the better land?

Then bestow a smile and a helping hand
 As you go through a sorrowing world;
 And angels above, perceive your love,
 Will carry the news like a message-dove,
 To the ears of the one who rules above,
 Ere the banner of life is furled.

WALLACE A. SMALL.

view No. 1 are confronted with these objections: The kingdom of heaven could hardly be said to refer to the church in the wilderness, or to those whose lineage was hid with God before they were obedient to the gospel. It is argued that the oil in their lamps and in their vessels is the Holy Spirit which they take for their guide, so if the argument be that the sleeping-time was during the Dark Ages, it must be conceded that these virgins all had oil in their lamps, and one class also had oil in their vessels with their lamps before hearing the midnight cry or receiving the gospel message. That is, during the Dark Ages they had the Holy Spirit for their guide, and after the midnight cry, or the restoration of the gospel, they simply arose, trimmed their lamps and the wise ones took the oil they already had in their vessels, and started to meet the bridegroom. Accepting the message added nothing to their store of oil, their portion of the Holy Spirit. The lamps of the foolish ones had burned out during the Dark Ages, their supply of the Holy Spirit being exhausted.

It may be said that the time in which the virgins first took their lamps and started forth was during the proclamation of the gospel in apostolic times, before the church went into the wilderness; they received their supply of the Spirit then. In that case, during the Dark Ages, some of them or their descendants ran short of oil; but we would hardly wish to admit that when the restored gospel reached them or their descendants it brought no oil to the foolish ones, and the wise ones did not need an additional supply for they had retained sufficient all through the Dark Ages. The parable does not say, that in the days of Christ the kingdom of heaven shall be likened unto ten virgins, five of whom took oil in their vessels with their lamps, and after their long sleep in the wilderness they should still have sufficient oil in their vessels, a sufficient supply of the Holy Spirit to meet all requirements before and after the introduction of the gospel message. It says, "At that day, before the Son of Man comes, the kingdom of heaven [not the church in the wilderness] shall be likened unto ten virgins, who took their lamps, and went forth to meet the bridegroom." While the "kingdom of heaven," and the "church of Christ" are synonymous terms, there is a difference between the "kingdom of heaven" and the "church in the wilderness." If there is no difference the church just as well remain in the wilderness. The "kingdom of heaven," the "church of Jesus Christ," is in condition to receive of the Holy Spirit and thus have oil in their vessels. The "church in the wilderness" is deprived of that essential feature, consequently it must be after the restoration of the gospel that the kingdom of heaven, the foolish and the wise together, "shall take their lamps" and start out to meet the bridegroom.

Theory No. 2 is, in some respects, more tenable than No. 1. The gospel was introduced, the virgins heeded the call, took their lamps, and started forth. The dark days of apostasy came, and it might be said, that the whole church "slumbered and slept" for a season. Some who had not sufficient oil drifted into the factions, but those who had oil in their vessels were awakened by the call to reorganize, heeded the call, and thus evidenced their possession of the Holy Spirit. But now the objection arises: The bridegroom has not come; and it has been sixty-five years since the midnight cry (the cry to reorganize.) And then who can point to the foolish virgins who have said, "Give us of your oil; for our lamps are gone out?" None of the factions have asked oil of the Reorganization; and if they had there has been sufficient time for all who really desired to be amply supplied, since it can be obtained "without money and without price," except the price of obedience and the forsaking of the world. And so the application to theory No. 2 is faulty. The church has never declined to give help when asked, nor has it directed any foolish virgins to go elsewhere to buy oil for their lamps.

We now consider theory No. 3. The gospel is restored in the eleventh-hour dispensation; the kingdom of God is established on earth; the virgins take their lamps, and in obedience to instruction concerning the coming of the bridegroom, (a doctrine that was disbelieved by the world, largely, prior to that time,) begin to prepare for the coming of the bridegroom. By obedience to the gospel message they receive the gift of the Holy Spirit, the oil for their lamps. Some by continued faithfulness obtain a store for their vessels; others by reason of slackness, and a dabbling in worldly things, have a limited supply, barely enough to keep their lamps glimmering. During the dark days of apostasy some became married to error and sin; they are not virgins any longer. The virgins continued to have oil in their lamps right down through the apostasy and the reorganization of the church, as evidenced by the manifestations of the Holy Spirit both before and after 1860.

"While the bridegroom tarried they all slumbered and slept." Not the foolish ones alone; but all. The only argument we have ever heard against theory No. 3 is that it is unreasonable to think that after the church had made the preparation, and half at least, or one class, is ready to meet the bridegroom, that they should get drowsy and drift off into slumber, and not be on the watch for the appearing of the bridegroom. But the bridegroom tarried. That is, he was delayed, detained; his coming was put off; he lingered. He did not come as soon as they were looking for him; if he had the foolish virgins would have had enough oil in their lamps for a faint glimmer at least.

If the expectations of those who engaged in the work in the early days had been fulfilled, the bridegroom would have come years ago; but he tarries; he delays his coming. And well he may, for the virgins, even the wise ones, are not ready for him yet. And may it not be true that after the preparation is all made, the time seemingly at hand when he should appear, still his coming will be delayed? The church will watch expectantly, and yet he lingers. The foolish virgins will leave their lamps burning while they engage in some of the worldly things, unaware that their lamps go out, until they hear the cry, "Behold the bridegroom cometh, go ye out to meet him." They have failed to keep the commandments; they have failed to pay their tithing; they have failed to make their consecrations for the good of God's work; they have failed to love their neighbors as themselves; they have failed to do unto others as they would be done by; they have engaged in the follies and the pleasures of the world; they have failed to abnegate self, and to seek the benefit of others; in a word, they have failed to add oil to their vessels with their lamps. And when the last great call comes, "Behold, the bridegroom cometh, go ye out to meet him," it will be everlastingly too late. They may seek the prayers of the wise virgins, but it will be in vain. They may hurry out to hunt up a bishop to settle their tithes and offering accounts, and their consecrations; they may hunt up their neighbors and seek to undo the result of their selfish living, and restore that which they have unjustly taken; they may seek to wash some of the spots off that have accumulated by a failure to heed the command to keep themselves unspotted from the world; but the bishop and their neighbors will be too busily engaged in greeting the bridegroom, and before they can get back from the "wash," they that are ready will have gone in to the marriage and the doors will be closed, and it will be too late, too late.

The wise virgins have paid their tithes and offerings, have made their consecrations; they have sought not their neighbor's wealth, as the King James Translation has it, but their neighbors' good, as commanded by the Inspired Translation; they have loved their neighbors as themselves, and have done unto others as they would that others should do to them; they have overcome pride and selfishness; they have not sought to put themselves above others; their aim has been to keep all the commandments of God; and by this means they have not only oil in their lamps, but in their vessels with their lamps, an increased supply of the Holy Spirit for their guide. They have done all; they have completed the preparation. But we do not like the idea that the wise virgins should slumber and sleep after this preparation is made. Whether we like it or not, we are confronted with the statement that the preparation was made, and they had the oil in their vessels before the

sleeping-time came. The sleeping-time and the midnight cry came at the close of the dispensation, after the preparation had been made, not at the beginning of the dispensation, before the preparation was begun. And is it not possible that even the wise virgins, after they have completed the preparation, and are looking expectantly, while the bridegroom tarries,—lingers, is detained, his coming delayed, or so it appears to them,—is it not possible that they may grow less watchful for a season, that they may take a rest, and slumber a little? The oil in their lamps may burn low, but it is not said that they will go out; and they do not enter into the follies of the world by which they lose the supply of oil in their vessels, or the Holy Spirit for their guide. That there is an inclination for all to get drowsy is apparent even now; and we hear from time to time confession from those who have been most zealous and wide-awake that they are unable to accomplish anything, the avenues seem closed, and they are at a standstill. They are barely able to hold their ground, and retain the oil in their vessels. All they can do is to heed the admonition of the apostle, "Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand."—Ephesians 5:13. The wise virgins are those who have done all; having completed the preparation they will be able to stand even though they should become weary of waiting and slumber a little.

The Scriptures tell us that no man knoweth the day nor the hour when the bridegroom will come, neither do the angels of heaven know, nor the Son, but the Father only; and we are commanded to "Watch therefore; for ye know not what hour your Lord doth come. . . . Therefore be ye also ready; for in such an hour as ye think not the Son of man cometh."—Matthew 24:42, 44. If the wise, the children of the light knew the very hour of his coming, there would be no necessity for them to "watch" until the hour arrived. There is nothing to show that the church will know the day or the hour, until the hour arrives; but the children of the light will know that the time is approaching, and they will be watching for the hour; and when they hear the midnight cry they will know that the hour has come. Both the wise and the foolish will know, then. He will come in the hour when the cry is made, and it will be too late for the foolish to make the preparation then.

The cry at the introduction of the latter-day work was a call to preparation for his coming: "Let the cry go forth among all people: Awake and arise and go forth to meet the Bridegroom. Behold, and lo, the Bridegroom cometh, go ye out to meet him. Prepare yourselves for the great day of the Lord."—Doctrine and Covenants 108:3. This is a call to make the preparation, at the time the virgins first

take their lamps and start out. "Prepare ye for the coming of the Bridegroom; go ye, go ye out to meet him."—Doctrine and Covenants 108:5. And the virgins take their lamps and go, that is, they begin to make the preparation. The second call comes when the preparation has been made, and the wise are ready.

The question may be asked, Why should the bridegroom tarry, if the wise are ready? Well, it will certainly make the separation easier, after the slumber, when the lamps of the foolish ones have gone out, than it would to come before, while yet their lamps were feebly burning. After their lamps have gone out it will be plain to all that they are not ready, and every one can see that they have no just right to enter in. The foolish ones themselves will realize that it will be useless to ask admission until they have tried to make amends for their neglect.

And so it appears that theory No. 3 is the best, the clearest, the strongest, because it can be made to harmonize with the main points of the parable. An interpretation that leaves the vital culminating point unfulfilled, mars the beauty of the parable for ever. The vital culminating point is at the close when the foolish ones plead, "Give us of your oil; for our lamps are gone out." That is where the tragedy is enacted. Who has said to the church since 1830, or since 1860, "Give us of your oil for our lamps are gone out," and been turned away? Is it not rather the policy of the church to extend the invitation to all: Come, and get oil for your lamps and for your vessels?

To say that the two classes, the wise and the foolish, will not be in the church just prior to the coming of the bridegroom, is to say that we are blind to existing conditions and to the unstable qualities of the human heart, as well as to the application of the predictions of old.

L. A. G.

CORRECTION.

In HERALD for August 9, on page 772, in the call made to the people of the "Mormon" church of Utah by Frederick M. Smith, as copied from the *Tribune*, of Salt Lake City, there appears an annoying though palpable error. As it appeared in the *Tribune* it read: "Ye people of the Church of Jesus Christ of Latter-day Saints, as you revere and honor the name of Joseph F. Smith," etc. It should read "Joseph Smith" instead of "Joseph F. Smith," as the Joseph referred to is Joseph Smith the Martyr.

EDITORIAL ITEMS.

After all that has been said, we yet frequently receive questions, letters, and articles, with no signature except "A Brother," or "A Sister," and nothing to indicate where they came from except the postmark on the envelope; they invariably go to

the waste-basket. Always send name with your article or question, and if you have a special reason for wishing your name withheld, your wishes will be respected, when article is published. However, it stands a better chance of being used if no request is made to withhold name.

According to a press report Nebraska ministers are becoming tainted with commercialism and are breaking away from the calling of a minister and are engaging in other work. Fifteen per cent of the Protestant churches of Nebraska are without pastors, and it is impossible to secure ministers to fill the vacant pulpits. Scarcely a week passes but some minister breaks away to engage in another line of work. The greater number have taken up farming, but many have gone into other lines of business. Low salaries are the cause of the trouble. The great bulk of the preachers receive six hundred or seven hundred dollars a year; but a large number do not receive more than five hundred. It is asserted that the reports of attendance at theological seminaries show a lower average than ever. The larger financial opportunities offered by the law, medicine, and other professions is believed to be preventing many from entering the ministry, with its low salaries and its exacting requirements. Ambitious young men investigate now before they adopt a profession or enter business, and the ministry no longer calls with its old force. The scarcity of preachers has given impetus to the movement to reduce the number of churches. In many instances Lutheran missionaries, who are in reality business agents of the church, advise their people to join other churches, and the same is true of practically all of the Protestant denominations in the West. None of the churches can compel the acceptance of this advice, but in many instances circumstances and the withdrawal of the pastor force its adoption. Certainly any man is foolish to preach a man-made doctrine to a man-made church, when he receives only five hundred dollars for preaching none of the doctrine of Christ. And of course the churches are consistent in asking that he preach not the doctrine of Christ, knowing as they do that he has no authority to represent Christ. Christ never affixed a salary to any office in his kingdom on earth, but his admonition was to "lay up treasures in heaven."

The Business Manager wishes to secure a copy of Joseph Smith and His Progenitors, by Lucy Smith, for Bro. J. W. Rushton, who is in charge of the British Mission. Any one having a copy he will part with please write to F. B. Blair stating price, and he will give you instructions as to mailing it.

Original Articles

REVEREND GEORGE G. COOKMAN.

A CORRECTION.

In the LATTER DAY SAINTS' HERALD for April 15, 1875, a letter from R. D. Foster to President Joseph Smith was published, giving an account among other things of his visit to Washington in company with Joseph Smith and others. He very graphically describes some of the incidents of the journey, and some of their experiences while in Washington. He gives an account of Reverend George G. Cookman, then chaplain in Congress, who made a public attack upon Joseph Smith and the church represented by him. Subsequently he speaks of an address made by Joseph Smith and says:

He adverted to the statements made by this George G. Cookman, declaring them to be willfully and wickedly false, and that if he, Cookman, did not take it back and acknowledge that he had dealt falsely of him, his people, and his own congregation, that he must turn and preach the truth and quit deceiving the people with fables; he should be cut off from the face of the earth, both he and his posterity. And he said that this should be so plainly manifest, that all should know it. At this, many gentlemen took out of their pockets their tablets, and began to take notes of the prophecy; and Mr. Smith noticing them, "Yes," said he, "write it on your tablets; write it in a book; write it in your memory; for as sure as God ever spoke by my mouth, all these things shall come to pass."

Henry Clay, Felix Grundy, Tom Benton, John Q. Adams, and many other celebrated characters were present at this time. Now, instead of Cookman doing according to justice and truth, he became more virulent than ever, and laid all the obstacles in our way that he could during our stay in the city. The matter appeared to be forgotten by many, and I thought often upon the subject, having taken notes also. Soon after this, there was an extraordinary excitement in the religious world, and they appointed a conference of all orthodox religions to assemble in England at a certain time, to adopt measures of harmony between all the sects; the United States were invited and accepted a part in these proceedings, to break down the partition wall that separated the various churches. George G. Cookman was elected or appointed as a delegate for the District of Columbia, to represent his views on the subject; standing, as he did, at the very head of the church, and chaplain of the United States Senate. Now, he being an Englishman by birth, and his family in suitable circumstances for a pleasure trip, at the appointed time he, Cookman, thought it would be very pleasant to take his whole family with him, and this he did; both he, his wife, and all his children went on board the steamship President and neither the ship nor a soul is left to tell what was their sad end. But the prophecy is fulfilled to the letter, and the words uttered on that occasion have never been forgotten by me; nor I presume by hundreds of others. Had Cookman went alone it might be charged to chance; but why was it that his whole family were so suddenly cut off, both root and branch?

Now whether Mr. Foster's memory of this prophecy was at fault, it having been many years after the event before he wrote the letter, or whatever may be the solution of this circumstance, the events as related by Mr. Foster are only partially true. Mr. George G. Cookman did figure in Congress as chaplain about that time; he was a very popular preacher; he did sail for England on the 11th of

March, 1841; on the steamship President; that vessel was lost, has never been heard from since, and undoubtedly the Reverend Cookman did perish.

But so far as the statement concerning his posterity is concerned it is not correct. Whether or not any part of his family accompanied him we are not informed; but he had a son by the name of Alfred who died in Newark, New Jersey, November 13, 1871. This son Alfred was also a popular minister, and held pastorates in Harrisburg, Wilmington, New York, and other cities. The Reverend Mr. George G. Cookman also had a son named John Emery, who was a minister. He spent his ministerial life mostly in the vicinity of New York, with the exception of three years, when he was pastor of Tremont Street Church, Boston. In 1886 he was pastor of the Bedford Street Methodist Episcopal Church, New York City, since which time we have had no account of him.

We note that some of the brethren, taking it for granted that Mr. R. D. Foster stated the prediction and its fulfillment correctly, have been quoting this as an evidence of the prophetic character of Joseph Smith.

Some years ago when writing the history of the church, it occurred to us that it was always safer to verify these things, hence we looked up the history of Mr. Cookman and his family and discovered what we have stated above. Perhaps we should have published it before but have neglected to do so. Wherein we are at fault we ask pardon of our readers.

We do not pretend to account for the mistakes or state where the fault lies, whether in the memory of Mr. Foster, or otherwise; but as historian of the church we think we should be unfaithful to our trust if we did not correct statements of this kind; and this is our only apology for calling attention to it.

Respectfully submitted,

HEMAN C. SMITH,

Church Historian.

THE TRUE CHURCH.—THE KINGDOM OF GOD.

Paul, writing to the Saints at Ephesus, says:

And you hath he [God] quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others . . . at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world.—Ephesians 2: 1-12.

We are here shown the condition of the natural man—the unconverted man—as we see him in everyday life. He is "without God in the world," and without hope in Christ. Through the transgression of Adam, this world became the kingdom of Satan,

and so far did he get control that he became "the prince of this world" and "the prince of the power of the air." As far from this earth as the birds fly his influence and power extends—it is all his kingdom, and in this kingdom of Satan man is born, and by birth he is a member of it. He is a foreigner—an alien "from the commonwealth of Israel," a stranger "from the covenants of promise," and has no claims upon the kingdom of God.

After Paul shows that this had been the condition of the Ephesians, he adds, "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone."—Verses 19, 20.

What had wrought this wonderful change? These who were foreigners are foreigners no more. They are no longer strangers, but are "fellow citizens with the saints, and of the household of God." How did they become citizens? By what means were they adopted? They were foreigners; how did they become naturalized? Whatever law applied to them, must apply to every man. Some means had been presented to them through which they had been removed from the kingdom of Satan into the kingdom of God. What was it? It was the gospel of Jesus Christ, through obedience to which they came into the kingdom of God—the church. And every son and daughter of Adam who has not come into the church of Jesus Christ, which is the kingdom of God, is still in Satan's kingdom, and he never can be removed from it until he complies with the terms of the gospel, as Jesus says, "Except a man be born of water and of the Spirit he can not enter into the kingdom of God."—John 3:5. Being born of the water and Spirit, is being baptized in the water and Spirit. There is no other means or way offered by our heavenly Father for man to be removed from Satan's kingdom. Faith (so called) can not remove him; hoping can not remove him; neither can praying nor being honest or sincere in his righteous desires; nor good intentions, nor good wishes. He may have all of these and still remain in the kingdom of evil. He "must be born of water and of the Spirit [or] he can not enter into the kingdom of God," and if he does not enter there he must stay where he is. There is no other place to go; no matter what his standing in society or religion, he is still in the kingdom of Satan. He can not by preaching remove himself, nor by organizing a church, nor by forming a creed, nor by trying to help remove others. There is nothing man can do to get out of that kingdom except complying with the terms of the gospel and being born—baptized—into the kingdom of God.

All men, like those Ephesians, are aliens and foreigners "from the commonwealth of Israel, and . . . the covenants of promise." Being foreigners, they

must become naturalized, or they can have no claim upon these things; they are not for them. They are only for the house of Israel—they are not for strangers. If a foreigner comes to the United States and wishes to enjoy the rights and privileges guaranteed by this nation to her citizens, he must comply with the terms by which he also can become a citizen. Faith will not make him one, neither will hope, nor praying, nor good intentions, nor good wishes, nor sincerity, nor honesty. He must become naturalized, by the means the Government has adopted—not by any terms of his own.

The same with the natural man. He is a foreigner from the kingdom of God. If he desires to enjoy the rights and privileges of that kingdom, he must become naturalized in God's own way; that is, comply with the terms of the gospel: faith, repentance, and baptisms, by which, and only by which, all men can enter the kingdom of God—the church.

After the Ephesians had become "fellow citizens with the saints," Paul says they were "built upon the foundation of the apostles and prophets." We can find what that was by reading Hebrews 6:1, 2: "The foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms and of laying on of hands, and of resurrection of the dead, and of eternal judgment." And these, he tells us, are the principles of the doctrine of Christ. This is the foundation the apostles and prophets, and the Ephesians, were built upon. It is the foundation on which the true church is built, and the only one which our heavenly Father accepts. Paul says, "other foundation can no man lay." It is the only one on which the house of God can be built, and David says, "Except the Lord build the house, they labor in vain that build it."—Psalm 127:1. In a religious sense it is useless, and a waste of time, to build on any other. No other principles can bring a man into the kingdom of God, or make him a fellow citizen with the saints, or of the household of God; or make him a member of the true church, or place him in a saved condition. But obedience to these principles of the doctrine—the gospel—can do all this.

God has offered salvation to all men, and that he might save them, Paul says he "hath given to us the ministry of reconciliation," "the word of reconciliation" (2 Corinthians 5:18, 19), and Peter adds, "this is the word which by the gospel is preached unto you" (1 Peter 1:25). This makes the gospel the terms of reconciliation, and God demands of every man who would be reconciled to him that he must comply with the terms—the gospel. Faith alone will not reconcile him, neither will hoping, nor praying, nor good intentions, nor anything else he can do; nothing but complying with the terms will ever reconcile him to God. Complying with those terms will bring him into the true church.

In Ephesians 2:13-18 we read that Christ came and preached peace to the Jews and Gentiles, and that he broke down "the middle wall of partition" between them, that he might make of the two (Jew and Gentile) one new man; "that he might reconcile both unto God in one body"—one church—and that it is "through him both have access by one Spirit unto the Father." We are here told that God proposed to bring the Jews and Gentiles together in one body—one church—and by so doing, make of them one new man, that they should be no more Jew or Gentile. This new man was to be a son of God, and that he might become a son of God he "must be born again." "How can a man be born when he is old?" Jesus says he must be "born of water and of the Spirit." The natural man as we find him is not a son of God. He is a child of this world; he is a son of man. If he desires to change his condition and become a son of God, what shall he do? Hoping will not make him a son—neither will faith, nor sorrow for sin, nor weeping, nor reformation, nor good intentions, nor joining a society, nor a church organized by the wisdom of men—nothing that he can do will make him a son, only by obeying God's command and being "born again," thus entering the true church. We are told that "if any man be in Christ, he is a new creature." (2 Corinthians 5:17), that is, a son of God. Then how can a man come into Christ? Paul says to the Galatian saints, "Ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, . . . bond nor free, . . . male nor female: for ye are all one in Christ Jesus."—Galatians 3:26-28. The only way to come into Christ is to be baptized into Christ, and that is the only means by which man can become a new creature—a child of God. Faith will not make him a new creature in Christ, neither will hope, praying, reforming, nor good works, honest intentions, or righteous desires; he never can come unto Christ until he is baptized into Christ, and then, and not until then, will he be a new creature in Christ.

John writing to the saints says: "Behold what manner of love the Father hath bestowed on us, that we should be called the sons of God. . . . Now are we the sons of God: . . . when he shall appear we shall be like him."—1 John 3:1, 2. They were not always sons, but by some means they had become sons. What were those means? John, speaking of Jesus says, "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believed on his name."—John 1:11, 12. Believing on his name did not make them sons; it only brought them into a condition where power was given them to become sons. Receiving him did not make them sons. There was more for man to do than receive him, and believe. Paul says Christ

came "to redeem them that were under the law, that we might receive the adoption of sons, and because ye are sons, God hath sent forth the Spirit of his Son into your heart, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ." (Galatians 4:5-7.) We are here shown how the Galatian saints had become sons. They had been adopted into the family of God, and after their adoption he says "ye are sons," and an "heir of God." Again, he writes to the saints at Rome saying, "as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs of God, and joint heirs with Christ;" (Romans 8:14-17.) These Romans had not always been sons, but had received the Spirit of adoption, and had complied with the teachings of that Spirit, and had been adopted, and then the Spirit bore witness to them that they were the children of God, and heirs of God. Faith did not make them heirs, neither did hoping, nor praying, nor honesty, nor sincerity, nor good intentions; nothing could do that, but receiving "the adoption of sons." The laws of adoption had to be complied with. They must be born again, of water and of the Spirit, and thus become new creatures in Christ—sons of God, and heirs.

We know that in every-day life a person can become adopted into a family by obeying certain laws pertaining to adoption, and he can then become a joint heir with the other children of the family, sharing equally with them in their possessions. But he must comply with the laws of adoption. Hoping, believing, wishing, praying, or reforming, will not adopt him into the rights of that family: he must obey the law. It is just the same as pertaining to the family of God: we must comply with the terms of adoption or we never can become sons of God, and heirs with Christ.

When Jesus organized his church, it was not of this world; its doctrine was of God and came from heaven. After his disciples had united with it, he told them that they were not of the world; that he had chosen them out of the world, and on account of that the world would hate them. Again he said of them, "They are not of the world, even as I am not of the world." They were in the world but not of it. They had entered into the church or kingdom of God, and had thus gone out of the world and into Christ. A man is either in the world or in Christ. The natural man as we see him is in the world. The gospel calls for all men to come out of the world. Now how can they get out? Faith will not take them out, hoping will not take them out, neither will reforming, nor honesty, nor good intentions, nor

honorable desires, nor prayer, nor organizing churches, nor forming creeds, nor preaching doctrines of men. Nothing will ever take them out, except entering into the kingdom of God, the church of Jesus Christ, and "except a man be born of water, and of the Spirit, he can not enter the kingdom of God." No matter what he may say or do, he will still remain in the world until he complies with this law; so says Jesus. And God told him what to say.

Our Savior, speaking to the church, said: "I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth whom the world can not receive."—John 14:16, 17. We are here told that the world can not receive this Comforter. Who is the world? Every one who has not become a member of the church of Jesus Christ. This Comforter was something to be specially given to the church, and to no one else. In verse 26 we are told what the Comforter is: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you"; also, "When he, the Spirit of truth is come, he will guide you into all truth: . . . and he will show you things to come."—John 16:13. Here we see that the Comforter is the Holy Ghost, the Spirit of truth, and that the world can not receive it. There is no way by which a man who has not become a member of the true church can receive it; he never can receive it until he comes out of the world.

Regardless of the claims made by some, that they have received the Holy Ghost, we assert that praying will not bring it to you, neither will hope, nor good behavior, nor noble thoughts, nor leading upright lives, nor attending revivals, nor uniting with any church organized by the wisdom of men. A man may do all this, and still be in the world; and so long as he is in the world he can not receive it. He must first be "born again" into the kingdom of God.

One of the promises of the Holy Ghost was, "He will show you things to come." That is revelation. The world says, "We do not have revelation now." Correct. Jesus said they could not receive it. He was also to take of the things of the Father "and show it unto you" (John 16:15); that is, reveal the things of God. The world does not receive this. The world has no promise of the Comforter, which is the Holy Ghost, in any manner, shape, or form. Then how can they ever receive it? Only in the way Peter speaks of: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call."—Acts 2:38, 39. If a person receives this gift, and it shows him the things of God, and he proclaims them, that is

prophecy. The world does not receive nor believe in prophecy. But those who have come out of the world, and into Christ, do. Reader, are you still in the world?

Under these considerations, is it any wonder that Jesus said to his apostles: "Go . . . preach the gospel to every creature. He that believeth and is baptized shall be saved, and he that believeth not [and is not baptized] shall be damned"?

GEO. S. LINCOLN.

WAS THE GOSPEL PREACHED TO THE JEWS AFTER THE CRUCIFIXION OF CHRIST?

Paul speaking of the Jews at Berea says, "These were more noble than those in Thessalonica in that they received the word with all readiness of mind, and searched the Scriptures daily, whether these things were so."—Acts 17:11.

While reading the above the thought came to me: Are we noble enough, when anything is presented that is contrary to our preconceived ideas, to search the Scriptures daily to find out if it be true; or are we so sure we could not be mistaken in anything that we are ready to reject without investigation?

At the risk of being thought meddlesome, I wish to refer to an article in HERALD for November 9, 1904, page 1051, where the writer, speaking of Alpheus Cutler, says: "He was the man who had brought forward living witness to prove an ordination and rights of authority." Now one of the living witnesses to his ordination was his wife, Lois Cutler; and she testified, in my hearing, that her husband was never, at any time or place, ordained to the office of president of the high priesthood, although his church-members voted to uphold him in that office. I have never heard any one deny his having been ordained to a mission among the Lamanites. My mother-in-law, Sallie Anderson, told me that she *knew* it was this mission to the Indians to which Joseph ordained him, but this gave him no authority as president of the high priesthood, any more than any of the elders or high priests, as intimated in section 104, paragraph 7: "And they have a right to officiate in all these offices of the church, when there are no higher authorities present."

I will now refer to an article in HERALD for February 22, 1905, page 173: "And that the gospel should be preached no more to the Gentile world—that it is a mistake for any one to do so." And in proof of the position taken, reference is made to Doctrine and Covenants 85:23. I do not wish to make light of this matter, but only to search the scriptures with a desire to find the truth. In section 85 a commandment is given to the "first laborers" in the vineyard to prepare themselves, by solemn assembly, fasting, prayer, and study, for the time when he should send them out for the last time.

Did this refer to all the ministry? It would seem not, for he says, "Let those who are not the first elders continue in the vineyard, until the mouth of the Lord shall call them." Also section 92 infers that the Lord wished to "prepare the apostles" to prune the vineyard for the last time. Now what does all this mean? If a wise man owns a vineyard and wishes to put it in the best condition to bear fruit, does he send men out to prune it for the last time, and then give it over to the weeds and elements, and have no more work done in it? I thought the Lord's vineyard was the world. I thought he so loved the world, that he gave his only begotten Son, that whosoever believeth need not perish but have everlasting life. I thought the gospel was to all. Revelation 14:6: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people." Our Lord, foretelling the work immediately before his second coming, says: "And again, this gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come, or the destruction of the wicked."—Matthew 24:32, Inspired Translation. Same chapter, verse 52, says: "Who then is a faithful and wise servant, whom his Lord hath made ruler over his household to give them meat in due season." And Saint John 4:36: "Jesus saith unto them, My meat is to do the will of him who sent me, and to finish his work."

In my younger days I thought that when the Savior was crucified, the Jews had rejected the gospel, and there was no more preaching done among them, except as they might happen to hear it when it was being preached to the Gentiles. So, also, I thought that when the prophet and the patriarch, Joseph and Hyrum Smith, were assassinated, the Gentiles had rejected the gospel, and no more preaching was to be done among them. I do not know how such an idea became fixed in people's minds; but I heard one of our own elders say, a few years ago, that he thought there was very little preaching done among the Jews after the crucifixion of our Savior. But I believe he was mistaken, and will refer to some scriptures as my reason for so believing. If I am mistaken I hope some one will correct me. Our heavenly Father, knowing beforehand that the Jews would condemn Jesus to death, sent the gospel first to them, that it should be preached to them expressly so that they might be left without excuse. After the resurrection of Christ, his commission then to his apostles was, "Go ye into all the world, and preach the gospel to every creature."—Mark 16:15. And verse 20 says, "And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following." Now the Jews were a part of "all the world," and of "every creature"; and the Lord was a party to the work

done, for he confirmed the word with signs following the believers.

Now let us see if they preached to the Jews any more. Inspired Translation, Acts 1:8: "Ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, [the Jews' own country,] and unto the uttermost part of the earth." In Acts 2, among those who heard the gospel and saw the wonderful outpouring of the Spirit on the day of Pentecost, were Jews and proselytes. Three thousand were baptized that day. After this the Lord added daily such as should be saved. About five thousand are mentioned in Acts 4:4. In Acts 3, Peter's sermon was to Jews who had crucified Jesus. He tells them "Ye are the children of the prophets." Fourth chapter says many of them believed. Acts 6 says the number of believers multiplied greatly, and a great company of the priests (Jews) believed. According to Acts 7, Stephen preached to the Jews; for they had received the law through the disposition of angels, but had not kept it. Philip preached to Jews in Samaria and the people with one accord gave heed to his preaching. (See Acts 8:5, 6.) "They were baptized, both men and women."—Acts 8:12. Paul was a Jew, and the Lord miraculously convinced him, and converted him. If the gospel was no more to be preached to the Jews especially, why did not the Lord convert a Gentile instead of Paul? The work was not all done among the Jews yet. I heard one man, who professed to be one of the very few who now hold any priesthood on earth, say that if they preached to the Jews after Christ's crucifixion, they ran without being sent, and did wrong. But here was Philip sent to many Jewish cities; Stephen and Peter and John, all filled with the Spirit and preaching to Jews; and even the Lord himself appearing to Paul, converts him. When Paul is healed and baptized, he immediately preaches Christ in the Jewish synagogues, and confounded the Jews. (See Acts 9:20-22.)

In verse 35 we are told that all that dwelt at Lydda and Saron turned to the Lord. Also many believed. (See verse 42.) But perhaps some will say, Were not all these people Gentiles? Certainly not; for the apostles had not yet found out that it would be right for them to associate with a Gentile, even to preach the gospel to them. But the tenth chapter relates how a vision was shown Peter to convince him of his duty toward the Gentiles, which he had not hitherto understood. Though they were apostles, and in spite of the command to go into *all* the world, they never even dreamed that they ought not to preach to the Jews; but it required a vision to send them to a Gentile. And I think some will not believe now that preaching should be done among the Gentiles, till God shall see fit to give them a vision.

Peter converted Cornelius and his house, and when

the apostles and brethren at Jerusalem heard it, they were so astonished that they contended with Peter because he would go into a Gentile's house. (See Acts 11: 2.)

Acts 11:19: "Now they which were scattered abroad ["all . . . except the apostles."—Acts 8:1.] upon the persecution that arose about Stephen, traveled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but Jews only." After this Paul and Barnabas stayed a whole year at Antioch and preached to much people.

But did they preach any more to Jews? Let us see. Acts 13: 5: "Preached the word of God in the synagogues of the Jews; and they had also John to their minister." Verse 43: "Many of the Jews and religious proselytes followed Paul and Barnabas." Also the fourteenth chapter of Acts records that Paul and Barnabas went to Iconium and preached, and great multitudes of Jews and Greeks believed. Again, Paul preached to Jews at Berea and Thessalonica (see Acts 17:12) and many of them believed. Paul "mightily convinced the Jews" at Ephesus. (Acts 18:28.) Again after a long time, he says he had preached Christ to both Jews and Greeks ever since he had been in Asia, at least for three years. (See Acts 19:31.) In Acts 21:20, the apostles at Jerusalem report to Paul: "Thou seest, brother, how many thousands of the Jews there are which believe." Acts 28 records that Paul preached to Jews at Rome, for he finally tells them he will turn to the Gentiles who will hear him. And shall we, at this day, say they did wrong to preach to Jews and convert them, then, just because the gospel was sent especially to the Jews at first; but afterward to all the world, when God himself confirmed the word and work done with signs following,—signs promised the believer? Yet, no doubt, as a nation, the Jews rejected Christ; but as many as received him were no more called Jews. And is it any more consistent, in our day, to say that because the gospel was to go to the Gentiles first, that no more preaching shall be done among the Gentiles, only as they happen to hear it, while it is being preached to the Indians or Jews? I think not, and especially when God confirms the word by signs following the believers in our day, as many can and do truly testify.

Among others, I can bear my testimony to this truth, also: that the gifts of healing, of dreams given by the Spirit, of speaking in unknown tongues, the interpretation, and the discerning of spirits, etc., do follow.

There is nothing in scripture to show that there shall be no more preaching done among the Gentiles, when the gospel shall turn to the Jews; but one portion of the word would indicate that the *time* had not yet come; for we read in Doctrine and Covenants 87: 3, speaking to the first elders: "that through your administration, they [the Gentiles] may receive the

word, and through their administration, the word may go forth unto the ends of the earth." Any stopping-place here for the Gentiles who believe and are no more accounted as Gentiles? No, but they are to carry the gospel "unto the Gentiles first, and then, behold, and lo, they shall turn unto the Jews; and then cometh the day when the arm of the Lord shall be revealed in power in convincing the nations, the heathen nations, the house of Joseph [Lamanites] of the gospel of their salvation."

Has that day come? Has God revealed his arm in power to convince the heathen, or the Indians; of the gospel? If not, why should we believe the time had yet come to turn to the Jews? Ephraim was mixed with the Gentile nations, according to the Bible; and the patriarchal blessings given in the days of Joseph the Martyr, show that some at least who had joined the church were descendants of Ephraim, hence of the tribe of Joseph, and children of Abraham, as much as Jews were. The Lord promised that they and their children, some of them, should return to Zion; and the crowning power seemed to rest with Ephraim, while the Book of Mormon classes the Lamanites as descendants of Manassah.

In the Book of Mormon, 2 Nephi 12: 12, small edition, we read that many of the Gentiles shall believe, who shall carry his words forth to the Lamanites; also in verse 11, that as many of the Gentiles as will repent are the covenant people of the Lord. And in 1 Nephi 3: 43 we find that the Book of Mormon, and the "record of the twelve apostles of the Lamb [which would be the New Testament] shall be established in one." Also in 2 Nephi 2: 2, last part, we read that the descendants of Nephi were to write, and the descendants of Judah were to write, "and the two writings shall grow together." And in Ezekiel 37: 19 the Lord says he will take the stick of Joseph, which is in the hands of Ephraim (Book of Mormon), and will put them with the stick of Judah (Bible) and make them one stick. Three notable prophecies! And is it not a fact that the Lord has caused this to be done? And now the Book of Mormon and the Inspired Translation of the New Testament are combined in one book, and printed by the Reorganized Church. May the Lord enlighten all the honest in heart, and help us all to keep the faith.

Your sister,

EMMA L. ANDERSON.

SASKATOON, Saskatchewan, Canada, August 3, 1905.

There is nothing in the universe that I fear but that I shall not know my duty, or shall fail to do it.
—Mary Lyon.

It is one of the worst of errors to suppose that there is any other path of safety except that of duty.
—Nevins.

Mothers' Home Column

EDITED BY FRANCES.

YEAR OF JUBILEE.

Dear Mothers and Sunday-school Teachers: Are you really helping to make this year—the seventy-fifth year since the church was organized, the one hundredth year since Joseph Smith was born—a year of jubilee? Are you encouraging and helping your children to gather up the fragments lying all around them that the empty baskets may be filled and the hearts of many be made glad thereby?

Her Very Best.

She was tall and angular; her gray hair was brushed smoothly back from her thin, pale face and coiled in a tight knot at the back of her head. She wore a close-fitting bonnet of black velvet, with a white bow on it, partly hidden by the black feather. There was a slight stoop in the shoulders; and while her clothes were made with some pretense to style and seemed befitting a woman of her age, they seemed strangely out of place on her; and it was plainly seen that she felt ill at ease as she stood in the center of the waiting-room and watched the tall, dignified looking man who was at the window of the ticket-office.

"You don't mean it. Certainly you are mistaken," one lady said to another, "that can't be Doctor Carter's wife."

"It certainly is. I saw her last summer when I was visiting in L—," her friend replied. "She sat in front of me in church the first Sunday I was there, and I was as much surprised as you are. I of course expected to see a—well, quite a different looking woman. She seemed to take no interest in the sermon, and you know what a fine one Doctor Carter would give. She takes no part in anything and seldom appears with him in public. I met him several times. His daughter was with him, a beautiful, accomplished girl; very much like her father. They say that he is—just a little ashamed of his wife; and no wonder; she is not at all intelligent and can not converse on the simplest subjects. I tried to talk with her one evening when there was a receptior given by the church; she seemed so ill at ease that I really pitied her; and I noticed that she soon slipped out of the parlors. I believe that she did say something about her little girl being sick and having been up all the night before; perhaps that made her duller than usual. She certainly is a stumbling-block to the doctor. I do not see what ever attracted a man like him to her; she could never have been pretty. It is another case of marrying beneath one intellectually. He certainly is to be pitied."

The two ladies hurried from the room, never dreaming that their conversation had been overheard.

The woman standing in the center of the floor turned and looked after them as they disappeared. There was a tremulous quiver of the thin lips, and she hastily brushed aside the gathering tears as her husband joined her.

"Come, hurry, Alice," he said, hurriedly. "I see Jim Barker out on the platform. I hope that he is going our way. I have not seen him for quite a while; not since before he was made judge."

"Jim Barker! Which is he?" she asked, sudden interest in her tone.

But in the bustle Doctor Carter did not hear her question; and as soon as he had her settled, he left her and she saw him laughing and shaking hands with a gray-bearded man at the other end of the car.

"I wonder if that is Jim Barker? Why he doesn't look at all

like himself. I wonder how Jane is? Perhaps he will come back when he sees me. We used to have good times together," and there was an eager look on her face. "He never looks this way," and there was a sharp pain at her heart. "Perhaps he is ashamed of me, too."

Doctor Carter did not return until after Judge Barker had left the train. Jim had certainly changed. "He said that I should remember him to you," he said, dropping into the seat beside her.

"I thought that he would come back here to speak to me," she ventured to say.

"Why—we were so busy talking, and he had to get off so soon," Doctor Carter said, hesitatingly. He did not say that he had never thought to tell Judge Barker that she was on the train. It was not done intentionally, but he had become so accustomed to not speaking of her and she knew so few people that he had taken it as a mere courtesy that Judge Barker had wished to be remembered. He felt sorry for his thoughtlessness, for he knew that she and Judge Barker had known each other all their lives; while he himself had never met him before their marriage; but he did not say so, and after a few general remarks he pulled out his paper and began reading.

She leaned back and gazed out of the car-window, but she saw without seeing. The words "he is ashamed of her" and "a stumbling-block" kept ringing in her ears, and it seemed that the very wheels echoed the words as they spun along on the steel rails. "Ashamed of me! Well, I guess he and the children all are; and I have tried to do the very best I could."

The very best she could. Hers was a case of which there are plenty all around us.

Years before when she had married Bob Carter and settled down on the little farm left her by her father, her life had looked very bright to her. She had received as good an education as any of her acquaintances, and was very fond of books and reading of every kind. She took an active part in all the church and social life of the neighborhood. She was at that time her husband's equal intellectually, some thought his superior. It had been a happy night when he had gone forward and with some others had manifested his conversion in the little brick church. She felt that her cup of happiness was running over; and then as the days and weeks went by she noticed that he seemed to have something on his mind. She had been surprised when he at last confided to her that he felt that he was called to preach; but it would take several years of preparation and how would they live and where would the money come from for his college course, for he felt that no other would do.

Then she began to plan and work. It was very hard, but when September came she saw him drive off one day to the station on his way to college, while she hurried back into the house and took the crying baby from the cradle.

How she had managed she scarcely knew. She never had a moment to spare for reading and she was not even to church for six months. She had dismissed the girl and had no one to take care of the children. How he had improved when he came home at the end of the year! Then one year, when the crops had failed, she would not hear to his giving up, but had mortgaged her farm and taken in sewing. He never knew how poorly they had lived, but she felt repaid when he stood up in the little church and preached a sermon, which every one said was the best ever preached there. How proud she was when he had his first charge, although it was very hard for her to leave the people whom she had known all her life and go among entire strangers. The pay was small and she had hard work to make it reach.

How hard it was he never knew, taken up as he was with his duties as a minister, and she felt that if he was worried over the household affairs it would interfere with his success. So she had told him that she would manage the house and he was to preach so that she would never feel ashamed of him. She

had not time to attend the various societies and take part in the social life of the church. There was always so much to do and so many children to take care of, and for years she had no more time for reading than when he was at college; there was always a little dress to mend or a stocking to darn. At first her husband had brought his books into the kitchen and tried to read aloud while she was working, but the children annoyed him and it was given up. She had promised herself much leisure and reading after a while, when the children became larger and the salary was more.

Doctor Carter had risen fast, but the children had to be educated and there were so many demands for money that she felt that she dare not spare herself in any way that would demand extra expense.

"I do wish, Alice," Doctor Carter said as they were entering the house, "you would try to act more like others when you are out and not make people think that you can not talk. It makes me almost ashamed of you." Doctor Carter did not know that he could never have made the remark at a worse time; but the ladies they had met on the train were the wives of a couple of ministers in an adjoining town and were very accomplished women in every way; and he could not help but notice the difference between them and his own wife, who seemed more embarrassed than usual, and the comparison had irritated him.

Mrs. Carter did not answer, but caught up little May and buried her face in her curls; and then went out to see if everything would be all right for dinner. She scarcely ate anything, but no one noticed it until little May said:

"Why, mamma, you are not hungry one little bit."

"Are you not feeling well, Alice?" her husband asked.

"I am only tired," she answered with a sad smile.

"You had better retire as early as possible. I have to go down town to meet a committee of ministers to-night," he replied.

"Oh, papa, the Carltons are coming this evening and I wanted you to help entertain them," Lillian exclaimed. "They will be so disappointed if you are not here at all. Of course, you won't care to come in, mamma. Papa, come home real early, won't you? Anna Carlton said her brother told her that he hoped that you would be home."

Doctor Carter laughed. "I am sorry that I can not accommodate Mr. Robert to-night; but I think, Pussy, you will be able to console him for my absence."

When Mrs. Carter entered her room that evening, she went and stood before the mirror and looked at the pale, thin face with its frame of thin gray hair reflected there. She studied it intently for a few minutes; then she opened a drawer and took out a photograph; it was of a young girl with soft curling hair and smiling face, not unlike Lillian's, whose laugh floated up from the parlor.

"To think how I am now and the way I used to look," she said half aloud. "I have tried to do my best, but perhaps I did not do the right way. I see now that it is not right for a woman to give up everything and never think of herself, but I don't see how I could have done much differently; but it is too late now for me," and she leaned her head on the table.

Presently an arm stole around her.

"Why, mamma! what is wrong?" and Tom's face pressed against hers. "Does your head ache? What would we ever do if you were to get sick?"

She looked up into the handsome, boyish face bent over her. "Don't, Tommie," she said, pushing back his hair, "you see I have got all ugly and faded and can't feel at home among strangers and I don't blame you for being ashamed of me," and there was a sob in her voice.

"Ashamed! Why, what ever put that into your head?" and his arms were around her again. "You are the best mother a boy ever had, and what would papa be if you hadn't have helped make him what he is? I guess I know. Harry told me once

how you worked while papa was at college; he says he can remember it, if he was only just a little chap, and you have just worked for us all ever since. What if you can't feel right in society, you never had no chance. You are just mamma, and I tell you some of the boys would give a good bit to have one like you. Will Teal said—you know his mother is the one papa seems to admire so much; he says she is so good at church work—well, Will says his mother never has time to be bothered with him, she has so many societies on her hands; and he asked me how many you were president of, and I told him you had your hands full with us heathens at home, without going clear to Africa for any others. He said that he wished that his mother had some time for one heathen that he knew of," and Tom caught up the hands that she had thought so unshapely and kissed them in regular boy fashion.

She felt strangely comforted after he left. An hour later Doctor Carter entered the room. He picked up the photograph that she had left on the table. A sigh escaped him as he gazed at it.

"I never thought that Alice would change so when we were married," he said to himself. "We seemed to be so well suited in every way; but, somehow, we have grown apart. She has changed. She gets so embarrassed when in the presence of strangers that it is really painful to see her; and it mortifies me when I meet acquaintances like I did to-day. She is growing old-looking when she ought to be in her prime. No wonder Barton did not recognize her. His wife is so brilliant in society and such a fine conversationalist, and she used not to appear near so bright as Alice. She used to be so fond of reading, but I do not believe that she has read a book for years. She feels hurt that I do not take her out more, but"—he hesitated for a moment—"I suppose she can't help being as she is," and he sighed again as he gazed at the picture, and his mind went back to the time when it was taken, and he pressed it passionately to his lips, and then, turning it over in his hand, he caught sight of those words of Whittier that he had written on the back, but which now had become faded:

"For all sad words of tongue or pen,
The saddest are these: it might have been."

Suddenly he gave a sob and letting his arms drop on the table buried his head on them. Sob after sob shook that stalwart frame which had enthralled hundreds from the pulpit.

"Why have I been so blind?" he asked himself, "and so selfish, to allow it. It is my fault and I never thought of it before." He did not hear his wife's step when she stopped in surprise at the door.

"Why, doctor, what is wrong? Are you sick?" she asked anxiously, laying a hand on his shoulder.

"No," he said with a sob.

"Why, Rob, Rob, what is it? Won't you tell me?" She was down on her knees beside him, with an arm about him, fright and alarm depicted on every feature. She had never seen him sob like this, this brilliant, dignified man for whom she had done so much.

He put his arm around her and drew her convulsively to his breast, pressing his handsome bearded face to her thin one.

"Oh, Alice! I am the most selfish man on earth. Can you ever forgive me? I never can myself, no, never," he said brokenly.

"Why, what have I to forgive?"

"Everything. Allowing you to sacrifice yourself for me the way that you have done, and I so blind that I never saw it. My poor, poor wife, I will try to undo what I can. You have borne all the burden, and I, what have I been to allow it!"

"You didn't mean it and do you think that I am sorry? Why, I would do the same thing all over again. Oh, Rob, I have not been so happy for years," she said with a sob.—May Everett Glover, in *New York Observer*.

Letter Department

MINDEN CITY, Michigan, August 6, 1905.

Editors Herald: We have a nice little Sunday-school, and all seem to be interested in the work. The Sunday-school means so much to the children, and it does not harm the parents to become scholars either. I would like to say to the isolated ones, get the *Quarterly* and form a home class. You have no idea of the benefit to be derived therefrom. You can also instill in the minds of the little ones who can not read, lessons that will not soon be forgotten. Do not get weary in well-doing, for success comes with the doing.

I will give you my experience in the home class work. We started a home class about the latter part of November. There were five of us all told. We got the *Quarterlies* and studied the lessons for every Sunday. We had two senior, one intermediate, and two primary classes, and we were blessed in our studies. As a result two of my little ones demanded baptism; and now our little class of five has grown to be a local known as the Minden City Sunday-school, and is in a good, flourishing condition. To God be all the praise. One thing that is keeping many of the Saints from becoming more zealous to the cause of the Master is by becoming members of the different lodges of the day. I have noticed that Saints who attend those lodges are generally good lodge members, but poor Latter Day Saints. When you are in their company how soon they talk Maccabee or Gleaner or receptions, and not a word on the gospel or its privileges; and when they come to meeting very seldom bear testimony or pray, take very little interest. But you talk lodge, how quick the interest changes! For my part I would, like David of old, rather be a doorkeeper in the house of the Lord, than to belong to any of them.

Your sister in gospel bonds,

MRS. M. YAGER.

NELSON, Kansas, August 8, 1905.

Editors Herald: This part of the state of Kansas and the surrounding country has been well warned by the servants of God in the last few months. First, by Elder F. C. Keck and Bro. Richards, Bro. Frank Christy and Bro. Frank Chatburn. Pittsburg, Kansas, is five miles from here and Bro. Riley and Bro. Keck are bombarding that place with a big tent, and when we have been there they had good turnouts, and we heard some fine sermons. At Camp Fifteen, about five miles west of Pittsburg, Bro. Frank J. Chatburn held a debate with the Reverend Carr of the Missionary Baptist Church. It was a complete victory for the truth. The hall was crowded to its capacity, and the best of order and good attention prevailed. Bro. Frank's cool and collected manner as he produced the insurmountable proofs of the church of Jesus Christ of Latter Day Saints being in harmony with the Scriptures, was in great contrast to the labored efforts of Reverend Carr as he tried to prove that baptism was a nonessential, and that a man need not be baptized to get into Christ's kingdom; but that he must be baptized to get into the Baptist Church. Any one would have felt sorry for the poor fellow, as Bro. Frank gradually hedged him up, and showed his weak position, and made one point after another, proving Reverend Carr's position to be wrong, and his church not in harmony with Christ's church in doctrine or in organization. He did not make an attempt to answer a great many of the questions that Bro. Frank brought up; and in his last speech all he did was to give a thirty-minute talk on hell, holding the poor wretches over the lake of fire and brimstone; and at the close he told us that men who were wicked went to a literal burning hell when they died, and then at the last day hell was cast into the lake of fire; and as he took his seat he told Bro. Frank to take them out if he could. But when Bro. Frank read Revelation 20:13: "And the sea gave up the dead

which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire," it put a different construction on the passage. The more this gospel is assailed, the brighter it shines and causes the hearts of the Saints to swell with joy. The Saints of the surrounding country were out in force, and all seemed to rejoice. If all debates were conducted with the same spirit of fairness as this one was, I would like to hear one each week. The word *Mormon* was not used throughout the debate; and every time Reverend Carr referred to our people he would say, "You Latter Day Saints." I was pleased to see the kindly spirit manifested by both men, and Bro. Frank did not forget to thank Reverend Carr for his gentlemanly manner during the debate.

Ever praying that we as a people may be worthy to be called God's people,

Your brother,

W. R. STIEBLE.

MOUNTAINVILLE, Maine, August 7, 1905.

Editors Herald: It has been some time since I have written to the church papers, as I have been very busy; but I am glad to be able to say that wherever I have been, and however much occupied with the cares and pursuits of life, that dear Friend has ever been my support, comfort, and stay, because I have always found time and place to draw near to him, and accordingly he has drawn near to me. And did you ever stop to think for a moment what it means to have the Savior near to you—what a difference it makes in one's life whether one is with or without such a friend? With him, wherever we be, whatever we do, we know he leads us, supports us, and, amid the dangers and conflicts of life, saves us, too. I know I have been in danger, in storms on the ocean, when others have been afraid, and yet I have not been the least afraid, but perfectly calm—yes, even happy for the assurance that he who once stilled the raging sea was with me and would bring me to safety—and he did. And not only this, though, but the more we walk with Jesus—the longer and closer our companionship—the more of his Spirit we receive, and accordingly the more light and knowledge, and the more we are prepared to meet successfully the wiles and snares of the evil one.

I want to say that I am still trying to keep close to Jesus all the way; and though often cast down and surrounded on every hand by discouraging features, I intend through Christ Jesus to come off more than conqueror finally. Pray for me, Saints, that I may grow stronger in the work and be of more use and benefit to the dear Master and his earthly kingdom.

Yours in the work of the Master,

WALLACE A. SMALL.

McTAGGART, Assiniboia, Canada, August 8, 1905.

Dear Herald: We are all at work in the vineyard of the Lord, doing what our hands find to do, and praying God to give the increase? We praise his holy name for what he has done and is doing for us. He is striving with many more of the honest in heart, and we look forward with an eye of faith to a goodly ingathering into his kingdom in the near future. I am now at McTaggart giving out tracts and talking the gospel. We expect some of our elders to be with us soon in this place, as we think the harvest is ripe.

Bro. E. E. Williams and family, and two of Sr. Sandidge's boys have moved to this vicinity from Montana, and the Sandidge boys expect their mother and the remainder of their family soon. This is a great stimulant to us as Bro. Williams is an elder of much ability, and all are helpers. We of Weyburn Plains expect to go to Bro. Williams' place soon, and he will make an opening in that neighborhood, thirty miles from this place. Our oldest son, Roy, has a fine claim near there,

and I have been staying with him the most of the summer. Have met some there who are reading our tracts, and Book of Mormon.

The great opposition we met with at first at Weyburn Plains has abated somewhat, and many friends have been made to the cause of Christ by the godly lives of the Saints. May God help us that we may all live so that each Saint will be a light to the world indeed. I do love this work. The more I try to help others see the great and glorious work of the latter days, the more blessings I receive at God's hands. Pray for us that we may live to be worthy the name we bear, and help to build up the cause of Zion.

Your coworker,

FLORENCE TOOVEY.

AKRON, Iowa, July 25, 1905.

Editors Herald: Having just returned from Sioux City, where Bro. W. A. Smith and Bro. J. M. Baker are holding tent-meetings so successfully, (having baptized twenty-eight, with more near the kingdom,) my soul rejoices because of such a grand work being done—just what I have prayed for, lo, these many years. And now that God is blessing that people in leading them out of darkness into the marvelous light of the restored gospel of his dear Son, I feel to say with the psalmist, "Bless the Lord, O my soul, and all that is within me; praise the Lord." And, dear Saints in Sioux City—yes, new converts everywhere—you are now ready to be workers together with God for the upbuilding of the work in every department. To God's children there are exceeding great and precious promises given, but all his promises are conditional. Inasmuch as ye are obedient and faithful ye shall be blessed. I have asked myself many, many times, What is it to be faithful? We are to do the will of the Father. He says, "If ye love me, keep my commandments." His commandments are life everlasting. How shall we go at it to do this? I think by a close study of God's word, so we will be familiar with all our heavenly Father would have us do. Jesus says, Be ye perfect, even as your Father in heaven is perfect. Again he says, Be ye holy, even as your heavenly Father is holy. I have heard some say we can not be perfect or holy in this life of sins and trouble. Jesus told his disciples, Ye have purified your souls in obeying the truth. Is not that being purified or sanctified a state of perfection? Again, we are told to live in peace and holiness, without which no man shall see the Lord. Now I understand when we obey the pure principles of the gospel we are in a state of perfect holiness before the Lord; and you who have just been baptized for the remission of sins, have had your sins remitted, and have become just such creatures as God loves to own and to bless. You are just where, if you love him and keep his commandments, you may stay perfect,—stay holy. There will be trials, troubles, disappointments, sorrows, and temptations to be met and to be overcome. Satan will try to destroy you; but, "if ye love me, keep my commandments." Be pure. The pure in heart shall see God. But we must attain to all these Christian graces in order that we may see the Lord.

I have attended Holiness meetings and observed how earnest they seem to be, and want every one to join with them. I tell them I agree with them that Christ's followers must become holy; but I can not accept their terms. Jesus says, Obey the truth. This is the key to holy living. Keep every command. Pay our tithing. Help every one in our power, that is in need. Do unto others in all things as ye would they should do unto you. Possess your souls in patience. Love your brothers and sisters with a pure heart, fervently. And, above all things, watch and pray.

"Watch!" does the Master say? Yes, "Watch and pray, lest ye enter into temptation." So we must not only pray, but watch. Must we watch our brother or sister? No, watch ourselves lest we enter into temptation. Our blessed Lord suffered and was tempted, was tried, so he could advise his children;

that we might be able to overcome the tempter as he overcame; and now that you have put on Christ and covenanted with him in the waters of baptism to serve him, it behooves you to observe all these commands. And if we can comply with all the commands, all the laws he gives to us, with all the pure principles he in his kind wisdom and love admonishes us to,—he says if we do these, and abide in him, he will pray the Father that we shall not be plucked out of his hand.

Now, dear Saints, if you can all do all these things which you have covenanted to do, will the honor be yours? Oh, no. It will all belong to their author, even our blessed Savior; for we shall only have done our duty. I hope none of you will be as long as I have in attaining to good works, as you can associate with each other and listen to the wise counsel from your beloved pastor, a true man of God, of whom you need not be ashamed.

Another command is, Do not forsake the assembling of yourselves together; and to search the Scriptures, Bible, Book of Mormon, and Doctrine and Covenants. Keep posted in the church-work, in church literature, and let your daily prayers go out for the missionaries, the sick, the poor, and for every work. Hand your reading-matter to your friends, your neighbors. In a word try to save a soul. Send to those you know; sow the seeds of truth; and God will abundantly bless you. You do not know what a help you may be to the missionaries, and thereby help to hasten God's work; and this will help you to come up higher, and become faithful servants to the Master. Oh, that God in his wisdom may instill into your hearts and minds no other desire but to serve him, old and young, with an eye single to his glory. I pray you will not have to ask God to forgive your short-comings and mistakes as often as I have. I have made so many failures, and come so far short, as Paul said, of the glory of God, and had to ask so many times to be forgiven! But I had no place to go but to my heavenly Father, for he has the words of eternal life; and I could not give this work up and lose the crown which we are promised is at the end of the race. Yes, it is worth the sacrifice, it is worth the price, even if we do pass through deep water, yes, the furnace of affliction, persecution, or whatever comes. If we are only faithful in God's service, we shall stand with the redeemed on God's glorified earth. Let us all do our duty in the Master's service, and meet without the loss of one, is the prayer of,

Your sister in Christ,

M. A. CHRISTY.

LEXINGTON, Kentucky.

Editors Herald: Our reunion is over, and considered by the Saints the most successful of any ever held in this country. I believe conditions are improving very much in Kentucky and Tennessee among the Saints, spiritually. We were strongly admonished by our brethren of the priesthood to live pure lives and let our light shine to those around, and I am sure that if we will follow the instructions given, it will result in our everlasting good, and the glory of the Lord.

It appeared that the enemy thought it a vain effort to raise his hand in the way of creating any discord during the time, and we are glad that unity and brotherly love prevailed. One brother from Nebraska seemed to think that the Saints of Kentucky and Tennessee had an uncommon degree of fervent love for each other. This should encourage us to labor diligently, to discharge all thoughts and everything of every nature that is calculated to cause a coolness among ourselves. We should strive to be a family of peaceable, loving, kind children, living in obedience to all the instructions our Father gives to us. For surely they are all for our good.

Let us not forget what manner of men we are. We need instruction along every line of our journey. We are commanded that we be not deceived, and that false teachers and false prophets will come to us in sheep's clothing, in days of

old men "of your own selves" arise, speaking perverse things to draw away disciples after them. Paul seemed to be free to openly denounce the ways of some of the preachers, in his epistle to Titus. Turn and read it, then do not be afraid you will give a club to the enemy to fight us with by denouncing all manner of unrighteousness. Remember we need to be enlightened on all these lines. That was one of the reasons why God set in the church all these officers, to keep us from being deceived; so let us have all the education we can get on these, as well as all other lines; but let us get it in the right spirit. The preacher that is so thirsty for strong drink as to gobble up such a quantity of it, in the presence of the world, has given Satan a club to use, all right, and the only way we can forestall him is to openly denounce such publicly, and let the world know we are not cooperating with the Devil by keeping still about the matter.

May the Lord's blessings fall upon all his Saints, is my prayer.
J. W. WILLIAMS.

QUINCY, Illinois, August 11, 1905.

Editors Herald: I herewith send you a clipping from the *National Daily Review*, August 9, 1905. I thought it might interest you.

"FAITH HEALING IS SANCTIONED.

"In the local court at White Plains, New York, a judge has decided that faith healing by Christian Scientists is not in conflict with the laws of New York. The case came to the court about three years ago because of the death from diphtheria of a daughter of Mr. and Mrs. John Quimby, who were indicted for manslaughter, together with John C. Lathrop, who treated the child during its fatal illness. The defendants insisted that they had the right to determine the manner of treatment of the child and that they should have the same rights under the law as others who decide upon the method of treatment in illness. The indictment, which had brought about great interest at the time of its first return, was declared by the jurist to be defective in that it charged no crime. There is no offense, it was held, in giving a child tender care, though it conflicts with recognized schools of medicine. The court's finding practically placed upon the scientists the stamp of legal approval of the methods of faith and prayer employed in times of sickness. Whether other courts will follow the precedent is yet to be determined."

It seems that the Lord is working in more ways than one. I ask to be remembered in your prayers. I am still in the faith.
J. M. P. DELANCY.

SEATTLE, Washington, August 7, 1905.

Editors Herald: Bro. Joseph and family arrived here last Wednesday morning and left this morning at half past eight for Vancouver, British Columbia. His visit among us was hailed with delight by the Saints. His coming to this mission has encouraged and stimulated the Saints to greater and renewed diligence to press onward in the service of their Master.

On Sunday the P. I. hall, which is located in the center of the city, was well filled with Saints from different parts of the district, and a good representation of outsiders, of prominent men and women, who gave the best of attention to the speaker. Bro. Smith enjoyed a large measure of the Spirit in his effort to acquaint his audiences with the position occupied by the Reorganization as a body in the religious world. His audience consisted of judges, lawyers, bankers, doctors, and other people of prestige, who highly complimented him on his sermon. A number of the Utah elders were in attendance at one of the meetings; but we think they did not go away elated over what they heard, as Bro. Smith drew the line of distinction between us and that body in language that could not be misunderstood by them. One of them persisted in saying that he had heard

Bro. Joseph speak in the tabernacle in Salt Lake City; and when he was corrected in a kindly way by Bro. Joseph, he still insisted that he was right. The claim made by Brigham Young saying that they had the smoothest and greatest liars in their church was evidently correct, and they have not all died off yet. The city press has shown him every kindness and respect, and proffered him their columns in which to express his views to the reading public. As a result he had the opportunity of giving the public a few pointers. During his stay with us the Ladies' Aid Society gave a reception in honor of Bro. Joseph and his family. Ice-cream, cake, and other good things were gratuitously served to Saints and friends.

President Smith's sermons were of the highest order, and enjoyed by all, so far as we know, (except by the Salt Lake Mormons), and especially by the Saints, who were greatly pleased to both see and hear our worthy brother. We pray that the Lord will continue to bless him in his endeavor to build up the kingdom of God and established peace and righteousness among the people. We expect to have him and family in the mission about six weeks longer. The health of the family is good and they seem to be enjoying their trip in the great Northwest immensely.

Yours hastily,

G. T. GRIFFITHS.

LEXINGTON, Nebraska, July 26, 1905.

Editors Herald: As I think over my life and see what I have had to pass through, my heart goes out in thanksgiving to my Father in heaven for his care and protection, for I have had all the sorrow that I could bear; but now I see that these things were for my good. I regret that I was not more patient.

Let us, as God's children, study his word, and the revelations which he has given in these last days, not only to say, but to do them. I find that I have not studied the word as I should have done; and that has given the enemy power over me.

I thought when I came here that a year was as long as I would stay; but I feel that I may do more good here than where there is a branch. It has always been the desire of my heart to do as much good as possible. I am well treated here by every one; and I can preach by example, and that will help the elders if they ever come here. May God bless all his children.

F. T. DOBIE.

BRODHEAD, Kentucky, August 8, 1905.

Editors Herald: On July 8 I began a tour of country places holding meetings at Lebanon Junction; we held meetings in the Christian church. Bro. Metcalf joined us on the 10th, but was soon called home. We continued alone over the following Sunday, with very poor attendance. Then, on the 17th, Bro. Metcalf rejoined us and we came to Lyons and held meetings in the union church for one week, which were fairly well attended. From there we went to Athertonville, Bro. Metcalf's old home, where we again occupied in a union meeting-house for another week. Here we had good attendance, and seemingly good interest.

Here, on July 31, occurred the most unpleasant part of our experience. Bro. Metcalf, feeling that home conditions demanded his presence and assistance, very reluctantly concluded to leave me alone, quit the general ministry for the present, and, securing local employment, remain at home for a time. So at New Haven we separated, he going to his home in Louisville, and I coming to Brodhead. I began meetings the night of the same day of my arrival, by occupying on a store platform under a gasoline light. By the use of our seemingly almost indispensable little telescope organ (thanks to the Saints of Bald Knob, Arkansas, who made us a present of the same), and with what we could do in the way of singing, we soon had a good-sized congregation of quiet listeners about us. Mr. Frith, the merchant who evidently believes in "fair play," took quite an interest in the meetings, by furnishing the light and prepar-

ing seats for the listeners. We continued these open-air meetings for four nights when we were invited to come and occupy in the Christian church. We have preached five times in the church and have another appointment for to-night. We expect to commence a grove-meeting about four miles west of this point in a few days.

This is where Bro. W. H. Forbes, formerly of Beaver Falls, Pennsylvania, resides. Also near here is Bro. Hiram Oliver and his family of six sons—though one of them is now in Toledo, Ohio,—most all of them, I understand, belonging to the church.

Bro. Forbes is some eighteen miles distant, engaged in business. Word just came to us yesterday that this brother last week walked a distance of seventy miles to answer a call to administer to a sick brother, hiring a man to take his place to carry on his work in his absence. Then, after administering to the sick, baptizing two, and blessing some children, made the return trip on foot—a total of one hundred and forty miles! How is that, Mr. Editor, for the faith and courage of a local elder?

[If all the local ministry were like that we could dispense with half the general missionary force and still have more work done; and if all the missionaries were of that kind of material we would not hear so many complaints from the Saints that the elder refuses to leave the house to announce appointments for evening meetings at the schoolhouse, unless the husbandman stops his work in the field in order to take the elder around the neighborhood.—EDITOR.]

We have some good listeners, and some concede that we are "preaching the Bible"; but further than that, and that we are trying to do our duty, we can not say.

Yours in the gospel,

H. E. MOLER.

SPOKANE, Washington, August 7, 1905.

Dear Herald: My discussion with Reverend George W. Williams did us no harm, as evinced in the baptism of ten precious souls; and yesterday we again troubled the waters, baptizing seven more, making seventeen in all. Reverend Williams' prophecy falls flat in the face of the above facts. He intended, he said, "to sweep 'Mormonism' out of Spokane"; but it is the same old story—whenever the mustard stalk is kicked by those "right reverend fellows," the seed drops and another crop is harvested. The most pleasing feature, however, is that we baptized a whole family of Brighamites by the name of Happy, and yesterday at our three meetings it was in evidence that at least the Spokane Branch had one Happy family in it. It may seem harsh to break up the roosting-place of the "still hunters" (Brighamite elders), but if it is any consolation to the "boys," will say, We shall try to occupy occasionally.

Bro. Joseph and family paid us an appreciated visit. The Saints are very favorably impressed with the President and his wife, also the three little boys. Many latch-strings are out in Spokane for the distinguished family. Joseph gave us five of his characteristic sermons, which were well received, giving strength and encouragement to Saints, and being convincing to others of honest thought honestly expressed.

Bro. Samuel Wood, of Independence, has located here with the prospect of plenty of work at his profession—painting and paper-hanging. Bro. W. W. Fordham, our new Bishop's agent, is regularly installed in his office. Bro. J. M. Puckett, the former agent, spent Sunday with us, and formally turned over the keys to Bro. W. W., as he is moving out of the district to his new farm over next to the mountains.

Our branch is growing in more ways than one. Not a jar of any kind mars our peace. The branch numbers something over eighty members. Our beautiful church is also growing towards completion. Bro. Coleman and family have donated the electric

wire and light fixtures, which is no little sum, and only shows that works and faith go together nicely. A modern church thirty-six by eighty-two feet, with a complete finishing in sight, without a mortgage, is one of the wonders of this Western energy and enterprise. We cordially invite all Saints in the Northwest to come over to Spokane and find rest for both soul and body.

T. W. CHATBURN.

2021 East Pacific Avenue.

KANSAS CITY, Missouri, August 11, 1905.

Dear Herald: Since 1868 you have been a welcome visitor at our home, laden with precious truths to cheer, comfort, and instruct us in the way of the Lord. Many times our hearts have been made glad; but when you came in to-day with the message right from the altar of God's love through Bro. Frederick M. Smith, our cup of joy was full to overflowing. Oh, may God help the erring ones to heed the voice of the Good Shepherd, and return to the fold while he is calling. I have hopes that many will.

I remember about thirty-one years ago while laboring in Utah, while in conversation with Elder Anson Call (a leading man in the church in Utah) in regard to the future of the church, he said to me: "I feel confident that it will not be very long until we will return back to Missouri; and, no matter what the Smith boys teach now, according to the revelations they will stand at the head of the church in Zion."

I almost feel like the day to favor Zion is at hand. God has informed us that the hastening time is at hand.

Well, we are making good progress here in this city. I am devoting my time in the ministry; am preaching—nearly every night; many receive the word gladly, and some are coming into the fold. We have now six branches here in Kansas City, and and I have one opening at Thirty-eighth Street and Park Avenue, where I have baptized fifteen within the last year. We have now thirty-one members, and no doubt I will baptize several more who are standing at the door of the kingdom.

God is with us in our labors, and is confirming our words with signs following. During all the long years of my labors in the ministry, I never felt better than now, and the prospects were never better.

Yours in gospel bonds,

F. C. WARNKY.

ALICE, Ohio, August 10, 1905.

Editors Herald: There are just four Latter Day Saints here, and we have no preaching, except the good sermons in the *HERALD* and *Ensign*. Still the sermons and letters from the elders and Saints keep us in good spirits.

Dear Saints, we ask you all to pray for us that if it be God's will we may yet live near a Latter Day Saint church, where we can be with other Saints, and hear the true gospel. Some of my neighbors asked us last week for the little book, *What We Believe*. We gave it to them. After they read it, I asked them what they thought of it. They said if that was what we believed, it was all right.

Dear Saints, pray for us that we may be faithful to the end.

Your brother and sister,

EDWIN AND ADA LAMBERT.

RIVERTON, Oregon, July 29, 1905.

Editors Herald: Bro. Keeler and the writer pitched tent here Wednesday, July 10, and began services in it same evening; about seventy-five persons attended. The next evening proved that a mixture of curiosity and interest possessed the people, and fully one hundred were present. We distributed tracts treating on the subjects discussed occasionally, praying the Spirit to breathe on "the word" spoken and read; and otherwise casting "the bread" upon the tempestuous "sea," hoping it will draw some hungry soul to the surface, and that

some day my brother, myself, or others of the Lord's servants may "trouble the waters," and land "the good fish" on terra firma.

The adversary has no church members here that he can employ, hence he hoots and yells, through his third-class emissaries; this to let you know that he is ever mindful of royal honors, when strangers land in the city.

One evening (while my big brother was absent) six of his most honored bodyguard notified me (standing at a respectful distance from the tent) that "the old fool had better watch his tent or they would dynamite it and blow it all to hell!" Of course, I expected to descend immediately, supposing they had a new kind of dynamite, as the combustible your writer is familiar with generally sends things skyward. However, an hour later a trio of "brave fellows" were in the act of letting loose the ropes on north side of tent, when a little man appeared on the scene, upon which these "heroes" boarded the lightning express to "outer darkness"; a few evenings later we found our sleeping-tent in ruins; stakes and other articles scattered in adjoining lot. After counseling, Bro. Keeler quietly by letter notified the sheriff of the situation. Since then hostilities have gradually subsided. We have made many friends in the place who have shown their appreciation and sympathy, inviting us to visit, and looking after the needs of the outer man. May the lord bless them and hear our prayers in their behalf.

I feel well in the work. Was pleased to read that article in the HERALD on revelation. I wonder if there is any difference in writing an article in the HERALD on revelation, and speaking in private or preaching in public on the subject.

Hoping, as Bro. Joseph Smith said at close of General Conference, that we may all receive the spirit of wisdom and revelation, I will close.

Your brother,

N. C. ENGE.

CAMDEN, Arkansas, August 13, 1905.

Editors Herald: I am wondering if the young Saints as a rule appreciate the glorious privileges they have of attending our own churches. I have heard two sermons since coming here, and I long to be near some branch of our own faith. We had the opportunity of hearing sermons while we lived in Jonesboro, some from our beloved parent and some from Bro. H. O. Smith; also had the pleasure of meeting Brn. W. P. Pickering and Moler. Thanks to Bro. Moler for his consoling words and faithfulness in time of sorrow for our dear little one whom God chose to call from us. May God bless him and my father for their noble work. I ask the Saints to pray for us who are far away from any branch, that we may always do our duty and live up to our belief. Ministers are always welcomed at our home. We would be only too glad to have you come.

I have listened to two Methodist Episcopal sermons, but they come far short of what we hear from our own pulpit.

Yours in gospel bonds,

J. N. BALDWIN.

PORCUPINE, Wisconsin, August 13, 1905.

Editors Herald: I have been a subscriber to the HERALD and *Ensign* for about sixteen years, and feel lonely when either fails to appear, which seldom occurs. On page 780 of HERALD I find the caption: "Answers," which refers to F. R. Tubbs, of Canada. It is hoped he will in the near future see some of his erroneous positions and receive better light, especially in trying to advocate a difference between the Spirit of God and the Holy Ghost. There are many good letters in the church papers that are interesting and instructive, especially so when they come from elders with whom I have been acquainted. Bro. S. Houghton, in speaking of Bro. Eli Hayer being at the reunion at Westhope, North Dakota, brings to mind when the

writer was in Minnesota some four years ago, Bro. Hayer came to Correl and gave several good sermons. On Sunday morning discoursed on the resurrection of the dead, hitting upon the theory that death and hell shall give up their dead. A Lutheran member took him to task for the theory that those in prison should come forth, Mr. Lutheran holding that once in hell would remain for ever. After a short discussion, the Lutheran being a little puzzled, Bro. Eli said, "Well, I've got 'em out; you get 'em back if you can."

I take the HERALD, *Ensign*, and *Autumn Leaves*, of which I have many and wish to send them out if any one can tell me where they can be made use of. Hoping and praying for the upbuilding of God's kingdom, I am,

Yours in the true faith,

JAMES M. BLOOD.

PIPECREEK, Texas, August 10, 1905.

Editors Herald: The long looked for debate between J. A. Currie and H. O. Smith is now a thing of the past. It resulted in a glorious victory for the truth. This is not only the verdict of the Latter Day Saints; but a majority of those of the outside renders the same verdict. Currie struggled hard to set up his men of straw, only to have them thrown down by the unanswerable arguments of Bro. H. O. Smith.

Currie tried hard to make many scriptures apply to the Jews only; such as Mark 1:4: "John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins"; and Mark 16:15: "And he said unto them, Go ye into all the world, and preach the gospel to every creature," etc.; and Acts 2:38: "Repent, and be baptized every one of you in the name of Jesus Christ," etc. Bro. Smith made the above passages so plain, that only the willfully blind failed to see the point. Currie denied the resurrection of Christ; in fact he denied the resurrection of the dead *in toto*. Bro. Smith showed from the scriptures in unmistakable language that Currie was out of harmony with the Bible in this also. The truth is, that Currie failed from start to finish to move one single argument offered by H. O. Smith.

We think much good will result from the debate. The faith of the Saints is made stronger, and the debate left the latter-day work in a better light before the people.

Think the Currie influence is on the wane, and we have no fears of his hurting the latter-day work in the future as he has in the past. Am glad to be numbered with a people that have Christ and his gospel for a foundation, and am thankful for such God-sent men as H. O. Smith.

F. HODGES.

PHILADELPHIA, Penn., August 3, 1905.

Dear Herald: The work in the City of Brotherly Love is moving slowly along, and we are making some progress. Some times it seems like it is very slow, measuring the progress as others do. It will be thirty-eight years the twenty-second day of this month since Bro. William W. Balir and E. Robinson organized the Philadelphia Branch, in a private house, with only ten members.

The branch has grown slowly to be sure, but the growth has been very solid and durable. We now have a pretty little brick chapel in which our branch meets; and we are reaching some outsiders with the good news, and frequently we are called on to induct some new family into the work.

I baptized nine in 1905. Two of them were heads of families not connected in any way with the work. One of the others was a descendant of the great founder, William Penn. All are good Saints now, no matter whose descendants they are, nor what their former church connections were.

We found it very difficult to reach the people here by preaching only at the church, so we are holding meetings on the street, and find it a success. We thus reach a great many good, ear-

nest people that we otherwise would not. We have good order and good liberty in preaching the word, so feel like good is being done.

The Lord is remembering his people, and giving them help in the time of trouble, healing some and giving others grace to stand what they are not healed of. He is guiding his work, and developing the fruit of the Spirit in the lives of the Saints, which is more to be prized than all else.

Some of the Saints are preparing to attend the Massachusetts District reunion at Touissett, Massachusetts. I trust it will be a success, as well as all else undertaken in the name of the Lord.

Your brother in the one faith,

WALTER W. SMITH.

3354 North Howard Street.

ROZELLE, New South Wales, July 19, 1905.

Editors Herald: Have just returned from a trip north. Saturday night, was taken very much by surprise when I had been artfully decoyed to Fernleigh Hall, Balmain, and suddenly found myself in the midst of a large gathering of Saints and friends, who began to congratulate me through song and otherwise upon my arrival at the thirty-eighth mile-post of my life's journey, and in good health. I have never been the victim of such a cleverly planned affair before. It was pleasing to see the unity and fellowship that characterized the evening's program of games and musical harmony that followed—and that was not all: Elder Seaberg on behalf of the branch in a neat speech, presented the missionary with a purse of some nineteen dollars with which to procure a good overcoat, a comfort the writer needs very much. There are many links in the chain that binds us to the Saints in Australia, but on this occasion they forged another one by the brotherly spirit they manifested, and proved beyond doubt that they are children of God who wish to assist his work by deeds of love and words of encouragement, all of which give the worker in the field more heart to press on in his arduous work. This birthday party did not close until the large company in two relays sat down to a well-filled table, provided by the sisters. I shall never forget it.

Am sorry to tell you that Bro. Barmore's health is far from what it ought to be, owing to the after-effects of dengue fever. He has had to take complete rest. We hope a change from Queensland to New South Wales, with good nursing and the help of God, will restore him. The Saints in Brisbane and Sydney will do what they can to that end.

The winter has been sharp, with heavy frosts, stiff westerly winds, ice in some places, and snow in others, but not heavy snow like your Rockies usually receive. There is much poverty in the cities here.

My family circle also had a new link added—a boy—the fourth link. Sr. Wells is not in proper health, but we hope for improvement.

Hastily yours,

G. R. WELLS.

HYDRO, Oklahoma, August 3, 1905.

Editors Herald: I find by experience that at times Oklahoma is fine for missionary work, but a part of the time we can not get the people out at all.

Bro. Aylor and I held a good meeting near Piedmont in Bro. John Minium's grove, closing Sunday night last. We held over three Sundays, our crowd ranging from about fifteen or twenty to as many as four hundred. We had some very unfavorable weather, yet our interest was good. Four were baptized, and no less than about ten were just at the door of the kingdom. Srs. Etta Smith of Kingfisher and Estella Casto of Shawnee were our organists, and we baptized both of them. The Saints there are fine people, and assisted nobly in our meetings.

Bro. Aylor went east to the Terlton reunion, and I came on west to join Bro. J. F. Grimes in a series of meetings here at

Hydro. We are staying with Bro. and Sr. W. A. Coffey, who are trying to let their light shine. Bro. Coffey is a priest, and has appointments for preaching at two schoolhouses. We are now preaching at a schoolhouse seven and a half miles from Bro. Coffey's house. We have fine crowds, but can not get back to Bro. C.'s until half past one in the morning.

In a late HERALD I notice an article on debates, which I very heartily disagree with. I have learned by experience that any iron-clad rule applied in a general way, will and has worked disaster to our work in some instances. I am heartily in sympathy with the thought of conferring with the missionary in charge, and letting him arrange for the debates, when the circumstances and interest of the work demand; but when a man attacks the work and one of our missionaries is on the ground in defense of the message we bear, then is the time, while the people are all interested and a debate is in demand, for us to win a victory. If we wait six months or two years for a continued correspondence, our interest is largely gone, and usually another man sent to do the debating who has not the confidence of the people as had the one who opened the work, and on whom the attack was made. I speak from experience, having been assistant missionary in charge in Oklahoma for three years, since coming South. I believe we have some men who are too eager for debates; but it seems to me that it would be better for the missionary in charge to write that man a personal letter, to hold him in check, than to send out a rule that practically ties the hands of every missionary in the field. Quite a number of the brethren have expressed themselves to me in substance about as I have written, and that is why I write this. Whatever is best for our work I say "amen" to it. But I have kept quiet for some time, though I have seen our work suffer in a number of instances; and the brethren hurt, because of the ruling which seems to mean to them that the church has confidence in them to preach, but not to make a defense when attacked. Our young men are often held in check, and never given a chance to defend the work, while their minds are quick, active, and full of the spirit of the work, and they are able to make a defense that will tell for our work. I do not court debates, but do believe in defense.

Yours in the conflict,

HUBERT CASE.

Retrospect.

By the request of Bro. and Sr. McHalfey I opened up the work of the Lord on Cane Island in the latter part of September, 1903. Some were interested from the start. So the Christian (?) people went after their champion, Elder George Kirkpatric, who committed spiritual suicide on the second round of his boistrous attack.

In November of the same year, and again in May, 1904, I preached them a few more sermons.

In June Elder Moler joined me, and did valiant work that made other warm friends to the cause. Following this, Reverend Meredith, of the Baptist Church, made an exceedingly bitter attack. Being apprised of his challenges, I at once submitted propositions, offering to affirm the identity of the Saints' church with the one our Savior built at Jerusalem, and to deny that the Baptist Church was a legal continuation of, or successor to, or identical with the church that Jesus built at Jerusalem, either in origin, name, organization, faith, doctrine, or practice. The reverend treated me with silent contempt.

In November I preached two discourses to them, and, learning that Meredith was still misrepresenting us, I left the propositions spread on the blackboard; this proved to be "a thorn in their sides."

Bro. McHalfey had moved away, so there were no Saints on the island; others, however, took occasion to wiggle this thorn until it culminated in a debate.

I tried my best to get it in shape so I could submit the mat-

to our missionary in charge, but I could not do it. I secured valuable assistance at the hands of Elder W. P. Pickering, who preached a number of splendid discourses before the debate commenced, moderated for me during the eight sessions, and at the close baptized five,—all heads of families, and the cream of that community,—others ardently desired to obey, but were prevented by senseless domestic opposition. So it is that the unprovoked attack of the enemy has led up to the permanent establishment of the Lord's work on Cane Island; for the obedient ones now have something tangible; and they are not of the chaffy nature that will be blown about by the doctrines of men.

The Baptists were exceedingly angry at the close of the debate, and closed the schoolhouse against us; all of which shall "work together for good to them that love God."

I celebrated Christmas with my children in Jonesboro. How unlike Christmas it did seem; for despite the liberal display of frosted cotton, old Santa was clean-shaven, and the mufflers he wore were not to keep him warm. Indeed he would have preferred a fan; and would have been more comfortable in his shirt-sleeves. Two ways of celebrating this great event were apparent. Human hearts were made to swell with gratitude toward God, and near friends rejoiced together, as the little ones reveled in their feast. The one grand object of each was to make others happy. But how short the distance to where firearms, drunkenness, and gluttony, three gigantic emblems of selfishness, prevailed!

By chance I listened to Reverend Thomas at the First Baptist Church at night. The next day he grasped my hand, asked my name, and quickly introduced the subject of his sermon.

I did not want to offend him, but I could not indorse the way he slandered the character of Deity. I finally had to say, "My friend, the Bible does not teach never-ending continuity of punishment for the heathen." He was called aside, but slipped his card into my hand, suggesting, "We have plenty of representative men who would be pleased to meet you in debate on that issue."

The next morning I called at his residence, and was told, "I am a very busy man"; and stepping to the phone he gave me a formal introduction to Reverend Hiett, "who" said he, "is a Christian gentleman of high character. He will negotiate with you."

I walked to Reverend Hiett's office and found him apparently "loaded for bear." Opening his Bible he read, "The smoke of their torment ascendeth up for ever and ever." And demanded, "What does that mean?"

Answer.—"It evidently refers to an indefinite period, until they are tired of worshipping the past, and are punished for all their crimes, and turn to God with all their energies. The slave of Exodus 21:6, should serve his Master "for ever," or during his natural life: If he lived but five years, that would be "for ever." Two "for evers" would be two times five years which equals ten years. Jonah was in the whale's belly "for ever." Three days and three nights. Two "for evers" would therefore be two times three days and three nights which equals six days and six nights. Again, Isaiah 34:10-17, qualifies the term, "for ever and for ever," as meaning from generation to generation."

Reverend Hiett.—"What does eternal damnation mean in Matthew 3:29?"

Answer.—"It evidently has no reference to duration. Eternity will begin when time ends: punishment inflicted in eternity will be eternal punishment. Jude in the seventh verse gives us an example of the suffering of eternal fire in the burning of Sodom. Again, God's name is eternal, his name is endless, and punishment inflicted by him whose name is"—

Here Reverend Hiett abruptly broke in, evidently much excited, the pupils of his eyes at once augmented to the full size of the iris, and took on a wild, devilish glare. He talked

incoherently: "What are you here for, anyway? to instruct me? I don't know anything. I don't know enough to be taught by you. I am crazy, and foolish," etc.

"No, no, Mr. Hiett, I came not to instruct you, but to negotiate for a representative of the Baptist Church to debate this issue of eternal judgment. I want to instruct the people who shall hear, not you."

At this juncture I discerned that Satan had entered the man, for with savage gestures he said among other things: "You are excused then from my office. We have no time to throw away with such a worthless dog as you, sir. You are incomparably small. Why, sir, you are away yonder smaller than an atom, and then small. You poor fools, you all ought to be hung. The whole posse of you are of the same stripe. Whoever says that you are not representing Utah Mormonism is a liar. I have nothing but the bloody shirt of the Mountain Meadow Massacre to flaunt in your faces. I don't care a cent for the decision of Judge Philips, nor for your claims that you are opposing polygamy. I tell you, you are all one. You all originated from the same nasty old root."

During this disgusting exhibition of the reverend's foaming, roaring wrath, I was slowly retreating backward through the office door, which was viciously slammed in my face. I walked leisurely away with mingled feelings of joy and sadness, breathing a silent prayer for the raving maniac who was so completely under the control of his master. I had perceived what Reverend Thomas called a representative Christian gentleman of high type.

I have so many times in the last ten years seen these demonstrations of Satanic wrath cropping out from the ranks of reverend doctors of divinity, of Southern birth, that I wonder why the blood of the saints has not flowed in greater quantities than it has since the restoration. Nothing short of the power of God, either direct or indirect, has prevented it.

I ate New Year's dinner at home. Flies and mosquitoes were buzzing around. Mercury stood at sixty above, and feathered songsters still warbled their cheerful notes. Then followed eight weeks of winter weather, during which I was disgusted at the grumbling propensities of many who had made no preparation for winter. How much better it were for us to do our duty promptly, and then cheerfully adapt ourselves to our surroundings!

I am pleased to see people waking up and warming up to the fruit industry, to which this country is so nicely adapted.

Bro. L. E. Holton set out about twenty acres to fruit this spring. A Kansas City firm has bought fifteen hundred acres near Williford, for a fruit orchard. I measured twenty Arkansas black apple-trees, nine years' growth, in the orchard of M. A. Hart on the Lanquilla river-bottom, one mile west of Greenfield. The circumference at smallest point of body was from twenty-eight to thirty-seven and one half inches. Six peach-trees, nine years' growth, twenty-five to thirty-three inches. Six apple-trees, seven years' growth, seventeen to twenty-two inches. Two Siberian crabs, nine years old, twenty-five and twenty-five and one half inches. Two seedlings from Ben Davis apple, planted four years ago, both fruited the fourth year, and measured fourteen and fifteen and three fourths inches. He claims to have gathered twenty bushels of apples from one tree last fall. So apples do well on the bottoms, as also on the mountains.

The Ozarks are covered with a heterogeneous growth of timber, mostly consisting of oak, white oak, black oak, red oak, black-jack, spotted or water oak, jack- or turkey-oak, willow-oak, chesnut-oak, bur-oak, and chinquapin-oak, and I think several shades that I can not name; nor am I sure that I have given the scientific names of the ten distinct varieties mentioned.

D. R. BALDWIN.

SCRANTON, Pennsylvania, August 4, 1905.

Dear Herald: I do not wish to burden your pages with my experiences in life, neither do I wish to keep silent when, in my judgment, matters that I see and hear should appear in your columns. If we all shunned our duty in writing for publication it might cause too much work for ye editors. I believe that we can go to extremes. First, take a back seat and never have anything to say in the church papers. We enjoy reading the correspondence of others, or hearing them tell experiences that are encouraging, but to narrate what has been of much value and strength to us through the pages of our publications,—in my judgment, too many of us are guilty of withholding valuable information. Second, we write too often, and that which we sometimes send is not the kind of food the readers should have.

For one, I do not care to read of the unwise, or bad, personal conduct of any person or persons. Let that be referred where it belongs, unless we should have a case that the church at large should be aware of.

Now, Bro. Editor, we shall not find fault with you, if, in your judgment, what we send should go into the waste-basket. And upon the other hand, we reserve the right, in a kind way, to tell you that we can not see what good there was in publishing certain articles, for instance, what the late Secretary John Hay said. I did try to understand the motive or object, but could not. Still that is no proof that there were no reasons for so publishing. Well, I must stop or I shall not be in harmony with what I have just said I dislike.

The ninth day of last May I left St. Joseph, Missouri, for this city, where, in the judgment of the powers that be, I was to labor by the advice of Bro. F. M. Sheehy, missionary in charge. My wife and little Ruth accompanied me; and, by the way, I must not say "little Ruth," for she is quite a woman, one hundred twenty pounds on her birthday, June 23, 1905; she was eleven years old. That speaks well for Missouri, one of the best States in the Union. No mistake made in choosing that land as the central place for the gathering, notwithstanding it was so declared seventy-five years ago by a young man twenty-five years of age, unlearned, when that land was unknown so far as her resources and coming value were concerned. This is another evidence of the divine guidance of the lad that received the angel's message, Joseph the Seer.

July, 1856, when I was but nine years old, my parents came to this place from South Wales. At that time there were here a large number of Saints, some of whom had withdrawn from the church, or, more properly speaking, from that portion of the church that followed Brigham Young. My father and mother had rejected the evil dogmas of Brighamism before leaving Wales; and I am glad they did. At the time the Civil War broke out, 1860, many assembled at our home in this city, and at the homes of others, for several Sundays in succession, and sometimes during the week, reading the revelations in the *Pearl of Great Price*, on the rebellion that had then just broken out. The literal fulfillment of the revelation as to the place the first battle would be fought (South Carolina) rekindled the love they had for the angel's message, and they would call the attention of their friends and neighbors to the same. At the time President Lincoln called for seventy-five thousand volunteers to serve for three months, a Mr. J. W. Jones, editor of the Welsh paper (*Y Drych*), published in Utica, New York, made a special appeal to the Welsh people to fall into line and help put down the rebellion, and destroy the prediction of Joe Smith wherein Smith had said that the war would terminate "in the death and misery of many souls"; and that the Southern States would call on Great Britain, and that the slaves would rise up against their masters, who shall be marshaled and disciplined for war. "Come," he said, "let us crush this rebellion. We can do it in sixty days, and that will destroy the prophecy of Joe Smith."

The war had just begun at the end of three months. The

next call was for volunteers for three years, and still the end had not come; and the words were fulfilled concerning the slaves, and the death and misery of many souls, and calling for Great Britain's help, among the nations they would call upon. Truly did it terminate in the death and misery of many souls after five years of hard fighting.

I consider the prophecy on the rebellion one of the most wonderful predictions of the Seer, if not of any of the prophets. There are only about three hundred words in the revelation, and there are not less than ten predictions, and all fulfilled. It was given December 25, 1832. I have a copy as published in Welsh in the *Pearl of Great Price*, 1851.

Well, coming back to the land of my boyhood days brings to my mind the above. There have been some thousands of the old Saints in this valley,—only a few now. Many coming from foreign lands with limited means would locate in this part, (for it is only about five hours' run from New York,) and after working a few months would move West.

So far as I can learn our church has never been very strong in this city, and for the last six years only a few have done their duty. Quite a number have got so far in the dark, because of drink, that I do not know what can be done. Brn. Jones and William Hawkins have made a good effort to sustain the work for years. They are men that are a credit to the church. Brn. David and George Morris and Lot Bishop came here from Wales with their families, and are a support to the branch. Bro. Evan Lewis, from Wales, lately from Lucas, Iowa, and his son, William John, and their families have located at Wilkesberg, eighteen miles from here. They will be some help to the branch here. If Bro. Evan could locate in this city, he would be of great benefit to the work, and it would be good for his children, for they would have church and Sunday-school privileges. We shall have, August 20, a reunion of all the Saints that are in this valley. We hope to have a large attendance. We have but little interest from outside yet. The Saints that are active enjoy good meetings. There is one good family that we hope to see in the church soon; and there is a family at Carbondale, eighteen miles from here, that we met in Wales at Porth, Mr. John Evans. He was a deacon in the Baptist Church. I was in hopes that he would be baptized when he was in Wales. He is a very able man, and if he comes into this work and is humble, like Paul when he said he knew nothing but Christ and him crucified, he would be a pillar in the church. I was glad to see him, and he was glad to see us. He has said that he and wife would come as soon as they can get work and a house here. We have not had the success in our mission that we hoped for and at one time thought a mistake was made in sending me to this place; but after a very pleasant experience have concluded it is all right.

I was standing at the gate about ten o'clock in the night, the 8th of July, after returning from preaching-service, when I had the following open vision: I saw a long, straight, narrow road, and I was walking on it with a young man by my right side, and I was so glad that he was with me, I knew it was my labor and example that had kept him there; and as we were nearing the end of the road I said, "Lord, I have been the means of bringing this one to thee." I saw that the Lord was much pleased, and I valued my prize very much; and I could see that the young man was rejoicing greatly.

The vision passed away, and the words found in Luke came to me: "Likewise joy shall be in heaven over one sinner that repenteth." Also James 5:19, 20: "Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." Then with much more force came section 16, part of paragraphs 3 and 4. The words I could remember, but could not locate them. I got my concordance, but still I did not find them. So I said to Bro. George Morris, "Strange I can not locate the words." He

said, "They are in the Doctrine and Covenants." They are as follows: "Wherefore you are called to cry repentance unto this people. And if it so be that you should labor all your days, in crying repentance unto this people, and bring save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father! And now, if your joy will be great with one soul that you have brought unto me into the kingdom of my Father, how great will be your joy, if you should bring many souls unto me!"

The vision gave me much courage. The joy I had in the company of the one was truly great, as the Lord said. I have been in the church forty years, but never had but one open vision before. That was thirty-five years ago, or more, when I was permitted to see the condition of the branch in Brookfield, Ohio, and the end of it. The Lord truly gives strength in the hour of need. The vision was timely, and the peace and comfort that accompanied it brought to me the needed strength in my work. Respectfully,

1118 Luzern Street.

WM. LEWIS.

SHELTON, Nebraska, August 3, 1905.

Editors Herald: There are thirty-seven counties in Southern Nebraska District, we have plenty room, the Saints are scattered all over the land in nearly every town and city, and opportunities are many for preaching on the streets, in the towns, in the schoolhouses. There is enough room in this district for twenty-five active ministers. But alas, we have only three to look after all this field that is thickly populated with a good class of people, that do their own thinking, and are educated and intelligent.

We have seven branches in this district that are widely scattered. Some of them are in fair condition and are doing good work, while others are in a poor working condition. Some have one officer, some have two, and they are doing nothing; and then they wonder why the Saints are so slack in the discharge of duties. Some have not received a visit from the priests for three or four years, and the Saints are like sheep without a shepherd. We need presiding men who are able to look after and feed the flocks of God.

Some say, "Make new converts," when we have not enough active ministers to half take care of those we already have. We need elders, priests, teachers, and deacons who have the ability to preside and visit the families of the Saints, to exhort and pray with them in their homes, to encourage and teach them their duties; that family prayers are very much needed in the homes of the Saints. We have been trying to set in order some of those weak branches, ordaining some to the lesser priesthood, so we hope to have a better report of our district soon; and, with the love of the Master, we hope to succeed.

W. M. SELF.

RICHMOND, Virginia, August 16, 1905.

Editors Herald: I feel impressed to write to you and tell you of the condition of our brother in Christ, Doctor P. P. Starke. He is very ill, and I fear his days are numbered unless our dear heavenly Father sees fit to heal him. We know all power is in his hands, and we know, too, that he hears and answers prayer. His health has been very poor for two years. I called to see him, as I heard he had been brought back to the city, but was told that he was too ill to come down-stairs, and could not even take his morning ride. I wish you all to pray that if it can be consistent with the will of God, he may be restored to health, and may yet do much to advance the kingdom of Christ in this place.

Possibly the Saints who read of my son's accident in May, when he fell from the capitol building, will be interested in hearing that he is at last able to go to work. He was not injured as seriously as was at first feared, as it was told us at

first that several ribs were broken; but through the kind providence of God there were no bones broken. Yet, he was so badly shaken up and bruised that he was unable to do anything for a long time. One shoulder was dislocated, and one hand badly sprained.

At present writing all is well with us, at least physically. I wish I could say spiritually; but alas! all are so indifferent, and I myself, seem to be merely holding on. I am accomplishing nothing. I am not indifferent; but the fire of my zeal is burning low. I would it were different. I do greatly desire to see the truth presented before these people in this neighborhood. The Apostolic people are holding a meeting here every week on a street-corner where there is a vacant lot. They get a good many to hear them. There are so many fine locations here for street-preaching. Other denominations get in their views, but no one comes to represent the true church of Christ. I talked with a few and have met with no rebuffs, nor with any show of interest either; only one woman loves to talk with me and ask questions. I see the need of workers, and the greatness of the work, and ask, "Who is sufficient for these things?" Can not some one be sent here? I will do all I can to help in giving the elders lodging and something to eat.

Your sister in the gospel,

Coulter West Howard's Grove.

ALICE R. CORSON.

Extracts from Letters.

James D. Farner, R. F. D. No. 1, Ft. Collins, Colorado: "I have been reading your columns to-day with a great deal of interest as the HERALD is the only Latter Day Saint friend I have in Colorado, so far as I know. If there are any Saints in this part I would be pleased to hear from them. This place has seven sectarian churches, and not another Latter Day Saint member that I know of."

Charles E. Butterworth, Lanesboro, Iowa, July 29: "I was with Bro. Benan Salisbury on the 25th and 26th inst. and was requested by him to read his last testimony, which he had caused to be written, when I preached his funeral. I send a copy of said testimony to you for publication. It reads as follows: "This great latter-day work is the gospel of Christ; and, therefore, the power of God unto salvation unto all who believe and obey. It will do to live by in adversity or prosperity, in health or in sickness, and in death. The Reorganized Church of Jesus Christ of Latter Day Saints is the church of Christ, and will stand the severest test. This is my last testimony and has been written at my request."

George W. Ames, Brockton, Massachusetts: "A few earnest Saints here are trying to hold aloft the banner of King Immanuel. We are having good meetings, the Lord verifying his promise that where two or three are met together in his name, and are agreed, there he will be, and that to bless. Two of the brethren come thirty miles, and the Lord blesses them in their efforts."

Warren Hall, Farwell, Michigan: "I have been in the Latter Day Saint Church for about four years. The work in this part is moving slowly. I am a cripple and desire the Saints to pray for me that I might get help; and I would be glad to have some of the Saints write to me."

Mrs. Anna Woodward, Moorhead, Iowa: "I was baptized four years ago last October. I feel very thankful to the Lord for the many blessings I have received. My husband does not belong to the church and it is hard to get him to take me to meeting. My father, mother, and one sister belong to the church. They live near Pisgah where they attend the Sunday-school and the meetings every Sunday. I have been there once this summer. Pray that the time may soon come when my husband will see and understand this glorious work. I love to read the *Hope* and HERALD, but do not get either of them only as my folks send them to me."

W. H. Smart, Pittsburg, Kansas: "I have been in the church

twenty-three years, and during that time I have attended a great many discussions, but the one lately conducted at No. 15 Mines, between Mr. Car, of the Baptist faith, and Bro. Frank Chatburn, was one of the best. It was conducted in a Christian spirit by both speakers, and the argument was confined to the New Testament alone. Am sure good was accomplished. Bro. Chatburn is indeed a keen-cutter, cool, but firm, and will do to trust anywhere. Bro. E. A. Davis was Bro. Chatburn's moderator."

Mrs. James S. Schofield, 211 Bird Avenue, Buffalo, New York: "I would be glad to know if there are any Saints, or an elder, in or near Grand Junction, Colorado. We have a son there since May. We were obliged to send him there for tubercular glands of the throat. He understands a good deal about the gospel, and I feel that if an elder were to see him and talk with him, he would obey. We are very anxious about him; and more especially as he has not obeyed the gospel that saves. Oh, that I could hear that an elder was near him. I know he would call on him. I ask an interest in all your prayers that our only son may be healed, and come home to us."

Mrs. J. A. Jack, Tuckahoe, New York: "We are strangers here, and I would like to know if there are any Saints in Tuckahoe, or New York City; and would be pleased to have them write, or call on us, as we would like to be at home among the Saints again. We will be pleased to have any of the elders stay with us should they come. We live two blocks north of depot, west of New York Central Railroad tracks."

St. B. E. Miller, (of Deloit, Iowa,) Seattle, Washington: "Have been here nearly two months, visiting and sight-seeing, and we assure you it has been something grand. Some of the natural scenery is the most beautiful we ever saw. We have ridden five hundred miles in all kinds of boats on Puget Sound. I met with Saints in Tacoma and Seattle, which was enjoyed."

O. O. Fillman, Theodore, Alabama: "I have recently experienced some things that confirm me in this work. My wife was taken with a severe fever. I called a doctor, and he gave no relief, but told me that it was doubtful if she got well again. I then sent thirty-five miles for the elders, and in a few days' time after the administration she was able to ride between thirty-five and forty miles in a wagon. I can never thank my heavenly Father enough. I would ask the Saints to pray for me that I may live near to God, and hold out faithful to the end."

Miscellaneous Department

Conference Minutes.

Northeastern Texas and Choctaw.—Conference met at Avery, Texas, August 5, 1905, 10 a. m. A. Z. Rudd was chosen secretary pro tem. The district presidency were chosen to preside over the conference and reunion, and select speakers. Branch reports: Jacksonville, Arkansas, 69, Manchester, Texas, 90, Haileyville, Indian Territory, 47, Coalgate, Indian Territory, 46, Wilburton, Indian Territory, 187, Shawnee, Texas, 106, Grannis, Arkansas, 86. Ministerial reports: Elder T. J. Shepard, J. D. and E. A. Erwin, E. L. Henson, H. R. Harder, J. M. Simmons, P. B. Bussell, E. D. Bailey, A. Z. Rudd, and E. Youmans; Priests E. E. Yates, John S. White, B. F. Pollard, R. W. Dalby. It was moved that the bishop be requested to make an itemized report as per General Conference resolution No. 81. The secretary of district was requested to make a list of the names of members still on the records of the Stanley and Cove Branches. The next conference will be at Wilburton, Indian Territory, December 9 and 10, 1905.

Southern Indiana.—The ninetieth conference of the Southern Indiana District was held July 15, 1905, at Hope Branch, near Derby, Indiana. I. P. Baggerly was chosen to preside; D. H. Baggerly chosen secretary. It was moved and carried to do away with the delegate system, and to extend voice and vote to all attending Saints. Report of the special elders' court

appointed to examine into the trouble of the Millstone Branch was accepted and the committee released. A resolution from the Hope Branch was adopted, that Bro. J. M. Baggerly be ordained an elder. His ordination was provided for Bro. Charles Barmore was granted a letter of removal from the district. Ministry reports: Elders P. A. Flynn, James McKinnie baptized 2, I. P. Baggerly baptized 1, C. E. Harpe baptized 5, W. D. Ellis baptized 8; Priest Richard Taylor baptized 2; Teacher James Ferguson. Branches reporting: Millstone, Hope, Byrneville, and Leavenworth. The next conference will be held at New Trenton, October 14. Bishop's agent reported. The General Conference resolution of 1903, touching the question of members desiring to leave the church, was adopted. It was voted that this conference instruct the district secretary to inform the Leavenworth Branch that Ida May Ruffner, who was baptized April 13, 1905, by Elder James D. Porter, is not legally a member of the church, since Bro. Porter was under silence by church authority at the time he baptized her; and she is requested to be baptized by some one holding authority, or wait until Bro. Porter is reinstated, and have him baptize her if she so desires, then she may be properly received as a member of the branch and her name be enrolled on the branch record.

Convention Minutes.

Idaho.—Convention convened at Hagerman, July 21, 1905, 10.30 a. m. District officers chosen to preside; M. J. Condit chosen secretary pro tem. Reports from various officers received. Reports of Badger, Hagerman, and Malad Sunday-schools were read. A fifteen-minute talk by Bro. McKnight on "Parental responsibility," was discussed, as well as a paper by Bro. A. A. Fausett, "Parental duty," a talk by J. E. Condit, "Education," and a talk by Bro. Kelley, "Manual Labor." Adjourned to meet the day previous to the next quarterly conference, at same place. Francelle Grimmitt, secretary.

Church Historian.

APPOINTMENT OF LOCAL HISTORIANS.

Notice is hereby given that since my last published notice I have made the following appointments of local church historians, subject to the action of their several conferences: Mrs. N. Ella Adair, R. F. D. No. 1, Farmington, Kentucky; Kentucky and Tennessee; Mrs. Mary E. Lawn, 490 Spencer Avenue, San Jose, California; Central California District; Levi Gamet, Inman, Nebraska; Central Nebraska District; Johnie Hay, Hearne, Texas; Central Texas District; George S. Lincoln, 2 California Street, San Francisco, California; Northern California District; Warren McElwain, Lansford, North Dakota; The Dakotas. Respectfully submitted,

HEMAN C. SMITH,
Church Historian.

Church Librarian.

In classifying the church library, I found the names of a number of books and pamphlets upon the accession record which are not in the library, nor recorded as loaned to any one.

Among the more important are the following:
No. 230. The Christian System.—Campbell.
No. 700. Historical Chart.—Lyman.
No. 732. Ingersoll.—Dixon.
No. 988. Autobiography.—Parley P. Pratt.
No. 1234. Pantheon of Heathen Gods.—Tookes.
No. 1479. Letter of Joseph Smith to J. A. Bennett.
No. 1576. Dakotah-English Dictionary.
No. 1738. Spain and Her colonies.—Wilberforce.
No. 1836. Tales from Shakespeare.—Lamb.
No. 1997. Spiritual Wives, Vol. 1.—Dixon.
No. 1998. Spiritual Wives, Vol. 2.—Dixon.

I would be glad to receive information concerning the whereabouts of any of the above books.

H. HALE SMITH, Librarian.

Transfer of Missionary.

By consent of those in charge Bro. William H. Fuller is transferred from the Indian Territory to Pittsburg District, Pennsylvania.

FREDERICK A. SMITH,
Minister in Charge of Southern Mission.
U. W. GRENE,
Minister in Charge of Pennsylvania.
R. C. EVANS, of Presidency, concurring.

Release of Missionary.

Owing to physical disability, Bro. Eli A. Steadman has been released from missionary labor in Ohio, and is referred to the authorities of Lamoni Stake and the Bishop for labor.

U. W. GREENE, Minister in Charge of Ohio.
R. C. EVANS, of Presidency, concurring.

Notice of Appointments.

President R. C. Evans will be in attendance at the Pittsburg, Pennsylvania, conference, September 1 to 4. Goose Creek, West Virginia, conference, September 8 to 11. We hope to meet many of the Saints on these occasions.

U. W. GREENE.

Bishop's Agents' Notices.

Notice to the Friends and Saints in the Kewanee District: Having been elected Bishop's agent, at the Dahinda conference, in June, 1905, and the nomination approved by the Bishop, I wish to ask the Saints and friends who have tithing on hand, or who wish to start to pay the same, to please send it to me. The reason I make this appeal to you is this: We as a district are short on funds to pay the missionaries' families their allowances. And as it is a part of the law of God to pay tithes, let us as a district try to keep this law. Let us trust the Lord to make his promises good, for he has said that he will bless those who keep his commandments. And I, as Bishop's agent for this district, hope and pray that this may appeal to all the Saints and friends in this part of the Lord's vineyard; and that we, as members of this district, will strive to keep this part of God's law, as well as the rest of his commandments. Thanking all Saints and friends for the help they have given in the past, and trusting for a continuance of the same, I remain,

JAMES NORRIS, Bishop's Agent.

1009 North Grace Avenue, KEWANEE, Illinois.

Reunion Notices.

As the time for the Northeastern Illinois reunion is nearing, we wish to remind those who intend coming to this reunion not to fail to notify the secretary, Joseph Blakely, so that a sufficient number of tents may be provided, as it will be impossible to procure them after the reunion begins. Spring-wire mattresses, painted and fitted with legs already to set up, will be furnished at 50 cents each; and if you bring a straw-tick, straw can be had for filling and thus a comfortable bed provided. F. M. Cooper, Charles H. Burr, committee; Joseph Blakely, secretary.

The Saints of the Redmoon Branch are all in good spirits, expecting to have a glorious reunion, which convenes September 1. We have arranged for a beautiful grove, and pasture for stock at the cost of one cent a day per head. The cooperative boarding-tent will be in operation. Those who come by rail will come to Sayre, Oklahoma. Notify the undersigned at what time you will be at Sayre, and arrangements will be made to meet you. Those coming from the north will come to Roll Postoffice, four miles north of camp-ground; those coming by Cheyenne will go six miles north of Cheyenne. L. W. Fate, Cheyenne, Oklahoma.

The committee of the Northern Missouri reunion are prepared to make the thirteenth annual reunion, to be held at Stewartville, Missouri, September 1 to 10, a success, so far as their work is concerned, if the Saints will bring the Spirit of the Master with them, and pray that this same Spirit may remain during the meeting. Sr. Carrie M. Lewis will have charge of the singing. Let the singers come to assist Sr. Carrie. Bro. E. W. Akerly, of Kingston, Missouri, will have charge of the boarding-tent; seven-meal ticket, \$1. Plenty of pasture for your horses at five cents a head per day. Tents at the same price charged last year. Charles P. Faul, secretary.

Conference Notices.

The Southern Nebraska District conference will convene September 10, at 11 o'clock, at Fairfield, Clay County, Nebraska. All trains will be met, and those going will be provided for by committee. A good attendance is asked, also reports from all members of the priesthood. Clerks of the branches forward all the reports to Bro. J. J. Teeter, Fairfield, Nebraska. Harmon A. Higgins, secretary.

Notice is hereby given that on Friday, September 29, 1905, at Blair, Nebraska, the Northern Nebraska District conference will convene at 8 p. m. Clerks mail their reports to secretary

at least ten days previous to conference. The church is located two blocks south and two blocks west of the Northwestern depot. Hale W. Smith, secretary, 982 North Twenty-fifth Avenue, Omaha, Nebraska.

The New York and Philadelphia District conference will meet at corner Eastern Parkway and Hopkinson Avenue, Brooklyn, New York, September 2 and 3. Business-session will convene Saturday afternoon at 5 o'clock. All elders and priests are expected to report in writing. Send reports to secretary, 3513 North Smedley Street, Philadelphia, Pennsylvania. E. B. Hull, secretary.

Northeastern Kansas District conference will convene on reunion grounds at Vermillion, Kansas, Saturday, September 2, 1905, at 10:30 a. m. Frank G. Hedrick, secretary, Fanning, Kansas.

The ninth semiannual conference of the Independence Stake will convene at Pertle Springs, Missouri, Saturday, September 9, at 10 a. m., and continue over Sunday the 10th. The attention of branch presidents and clerks is called to stake ruling, that all branch statistical reports be in the hands of stake secretary ten days before convening of conference. Also, the attention of all the ministry is definitely called to resolution passed at last stake conference, in substance as follows: "That, as the reading of ministry reports takes much time in conference, therefore each minister is hereby requested to make out report, on prescribed form, two weeks before conference, and send same to secretary of stake within twenty-four hours after being made out; so that the secretary may compile these reports and have them printed in time so that each delegate may have a copy of said reports at beginning of conference. Reports received later than eight days before conference not to be officially recognized." Pertle Springs is situated near main line of Missouri Pacific Railway, a dummy line running from Warrensburg to the Springs. Conference is to be held at the close of the Independence Stake reunion, which commences on Saturday, September 2, 1905, at Pertle Springs. Any intending to present resolutions, or any of the auxiliary societies desiring to report to conference, will please have all such papers in my hands in good time, so that the budget may be as nearly ready as possible before the opening of conference. W. S. Brown, secretary.

Convention Notices.

Convention of the Northeastern Missouri District will convene August 25, on reunion grounds, at Greenleaf, Missouri, three and one half miles northeast of Huntsville. Leading representatives of the Sunday-school will be present, and a good time is anticipated. Hattie Williams, secretary.

Southern Wisconsin District Sunday-school will convene during the reunion, at Madison, Wisconsin, from August 25 to September 4, 1905. Also expect to have Sunday-school on Sundays. Workers come prepared to keep the Sunday-school work alive. Mrs. F. A. Ball, secretary.

The Eastern Iowa District Sunday-school convention will convene September 1, 1905, at Green Valley, near Onslow, Iowa; morning session, 10.30 a. m. Cora E. Weir, secretary.

Died.

SIMMONS.—At her home in Cameron, Missouri, July 26, 1905, of tuberculosis, Sr. Guiletta F. Simmons, aged 58 years, 3 months, and 24 days. Her maiden name was Hillman. She was born in Marion County, Iowa, April 2, 1847, and moved with her parents to Utah in 1855; was married to Bro. Samuel Simmons January 1, 1866. They moved to Dekalb County, Missouri, in 1878, and united with the Reorganization in the same year. Nine children blessed their union, only two of whom, with nine grandchildren, survive her, six of them preceding Bro. Simmons who died January 8, 1901; and one more, Sr. Lettie Constance, passing away the following April of the same year. Sr. Simmons will long be remembered as a consistent faithful Christian, always ready to give a helping hand to those in need. For many years her home was at the disposal of the traveling ministry, many of whom will remember her unselfish ministrations. After Bro. Simmons' death she removed her home to Cameron, where she spent her last days, helping once more to build up another branch, and even in her last sickness fearing that her work was not yet done, that she might depart in peace and be at rest with her loved ones gone before. The funeral sermon was preached by Bro. John Davis at the church at Delano, her old home, the many tearful faces testifying to the love and respect in which she was held by all who knew her.

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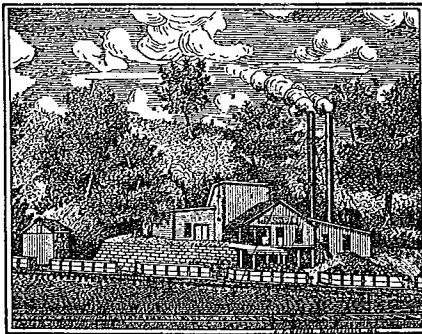
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The capacity of the mine is now 120 tons per day and can be increased to 500 tons per day; further increase would necessitate another shaft. The coal is of excellent quality and is very much sought after and commands a good price on the market. We can have exchange on all the leading coals for wholesale and retail trade.

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The Saints' Herald

"If ye continue in my word, then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free." John 8: 31, 32
"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 27

Volume 52

Lamoni, Iowa, August 30, 1905

Number 35

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Editorial

THE EDITOR ABROAD.

It is very encouraging to the average elder in the field to find those within the area of his occupation clinging with unselfish tenacity to the "faith once delivered to the Saints." There is such a band at Bozeman, Montana, members of the one time Reese Creek Branch. Some of those whom the Editor met in company with Bro. Joseph Luff, in September, 1885, have gone over to the great majority, Bro. and Sr. J. E. Reese among them; other some have moved hither and thither, to make portions of other branches, or to serve in isolated parts as nuclei for other gatherings, or to carry the tidings as cross-bearers; among them Gomer Wells and Gomer Reese. At the old assembling-place few are left, of whom we saw Brn. Michael Eukes and John Reese.

At Bozeman we were met at the station by Brn. Thomas Reese and John Pritchard, the last named presiding, the first the teacher of the band in the city and environments. We came in on Saturday, the 8th of July, and met the Saints in their hall on Sunday morning, the 9th, and by request of Bro. Pritchard, in charge, spoke to them for a little while on the privilege and strength of hope of the Saints in the gospel and angel's message. We were followed by Brn. M. Lundwall, J. Reese, J. H. Wells, Sr. Sandage and one or two others, full of confidence and hope.

We spoke in a more central hall at half past two in the afternoon and at eight o'clock in the evening to good and attentive audiences, lacking in numbers only; and on the following Monday and Tuesday evenings spoke in the Saints' hall at eight o'clock. The weather was very warm, audiences not large.

On Wednesday Bro. Reese took us up into the mountains on a visit to one of Uncle Sam's stations for preventing the final extinction of the native fishes,—a hatchery. This one is located on a little mountain-spring stream fed from the inner mountain reservoirs gathered from the snow-capped mountains. There was snow to be seen on mountain rises sixteen miles to the north and forty to the south, so very near to the unaccustomed eye that one would think it was but a pleasant walk, so pure and clear the air.

We left Bozeman at noon, Thursday the 13th, for Butte, where we were greeted in cordial welcome by

Srs. A. M. Dempster, and Carrie Sund, and Sr. Dempster's son, Charles W., the youngest member of the Montana House of Representatives, one of the coming men of the mining West.

It was very dry and dusty at Butte, and the wind made fancy work with the flying dust-clouds. The ride over the mountains was very enjoyable.

From Butte to Deer Lodge is a short ride. We made it on Friday; were met by Brn. A. M. Chase and J. D. Stead, and after supper at Bro. and Sr. Whitworth's home, we met the Saints in their chapel and occupied the hour as best we could, Bro. Stead in charge. This was repeated on Saturday night; the train being late left us ample time in which to tell a part of the gospel story.

Brn. Chase and Stead have been doing a good work at Deer Lodge. Bro. Chase has helped the young people by his musical talent, which he is using to good effect. The song-service was good. He and Bro. Stead were to remove to Whitehall, not far from Bozeman, after Sunday, the 16th, account of which has reached the HERALD from Bro. Chase.

The 16th we were at Spokane, one of the growing cities of the Northwest; and it is certainly a wonder. Lying on both sides of the beautiful falls of the Spokane River spread out over the valley to the hills on either side it is a thriving, "beautiful for location," enterprising city situated in a good, healthy climate. To the average man there is nothing to prevent Spokane from being one of the great business centers of the greater West.

Bro. Chatburn, the "jots" man, met us on his raging bicycle steed, put us on the right car, and overtaking us "at the corner," took us to Bro. O. L. Ferguson's, who with his wife said to us, in both words and manner, "You are welcome; make yourselves at home"; which we did. The Saints at Spokane have built a very neat and commodious house of worship sufficiently advanced to be occupied, though not finished. In doing this Bro. T. W. has been helpful, working with his hands and encouraging all to diligence. All have done well. The membership numbered sixty-five at last report; late baptisms have added others to the roll.

We attended their services, and by request spoke morning and evening of Sunday to quite good audiences, very attentive. The following Monday and Tuesday nights we also occupied, to what effect time must determine.

Our association with the Saints and the local and field ministry so far has been pleasant and enjoyable. We have found a cheerful welcome each place we have been, and an awakening interest in the great work of man's redemption. The scenes have been new; the greater part of our experiences pleasant ones. The disposition to seek for the disagreeable has been dormant, or lacking, and but few have obtruded upon us. We were out to bless if we could, not to criticise or disparage, to encourage, not depress. That the Lord may bless our effort is our desire, and for this we pray.

JOHN W. RIGDON'S AFFIDAVIT.

It may be of interest to the readers of the HERALD to know that the open letter to the leaders and members of the Utah church, written by President F. M. Smith, and copied from the *Tribune* in HERALD for August 9, caused some stir in the valley of the mountains, as was evidenced by a lengthy editorial which appeared in the *Deseret News* the day following the appearance of the open letter. The editorial was on the subject of succession, and took radical grounds,—grounds which can not be supported by the books of the church. But what is even more indicative of their unrest over the call was the appearance in the same issue of the *News* of an affidavit signed and sworn to by John W. Rigdon, the whole affair evidently being "jumped up" for the occasion, to divert the minds of the people, as the affidavit is dated July 28, the day of the appearance of the open letter. If that affidavit is a sample of what the poor old man is willing to sign his name to, we might expect most anything from him. It is a pitifully weak affair. We publish the affidavit here for the benefit of the elders and others interested:

State of Utah, County of Salt Lake, ss.

John W. Rigdon, being duly sworn, says: I am the son of Sidney Rigdon, deceased. Was born at Mentor, in the state of Ohio, in the year 1830, and am now over 75 years of age. My father, Sidney Rigdon, joined the Church of Jesus Christ of Latter-day Saints that year, and was in 1833 ordained to be Joseph Smith's first counselor, which position he held up to the time Joseph the Prophet was killed, at Carthage jail, in 1844. That Joseph Smith and Sidney Rigdon moved from Kirtland, with their families, to the state of Missouri, during the winter of 1837, but Rigdon did not reach Far West, in the state of Missouri, until the 1st of April, 1838. That during the troubles in Missouri, in the year 1838, Joseph Smith, Hyrum Smith, his brother, Sidney Rigdon, Lyman Wight and others, whose names I do not now remember, were arrested and imprisoned in Liberty jail, about 40 miles from the village of Far West, in Caldwell county, Missouri, where they all remained incarcerated for several months. That while said Joseph Smith, Hyrum Smith, Sidney Rigdon, Lyman Wight, and others were prisoners in said Liberty jail, as aforesaid, I, with my mother, wife of Sidney Rigdon, Emma Smith, wife of said Joseph Smith, and Joseph Smith, son of Joseph and Emma Smith, went to see the said prisoners during the latter part of the winter of 1838. We all went together in the same carriage and came home together. We stayed at Liberty jail with the prisoners three days and then left for home. The story that is being told by some of

the members of the Reorganized Church at Lamoni, that young Joseph Smith, now president of the said Reorganized Church, was ordained by his father, Joseph Smith, to be the leader of the said Church of Jesus Christ of Latter-day Saints, after his father's death, is not true, for I know that no such ordination took place while we were at Liberty jail; that if any such ordination had taken place I most certainly should have known it and remembered it, as I was with young Joseph, the Prophet's son, all the time we were there. If Joseph Smith had ordained his son Joseph to be leader of the Church at his death, he would have done so in a manner that there could have been no doubt about it. Both of his counselors were then in prison with him, namely, Sidney Rigdon and Hyrum Smith, and it would have been in order for the Prophet to have called upon them to assist him in such an ordination had it taken place, and a record of the same made in the Church books, so that all members of the church might have known that such an ordination had taken place. But nothing of the kind appears in the Church books. My father and mother lived a good many years after the incarceration at Liberty jail, and I, who lived near my father, never heard my father or my mother mention that such an ordination ever took place in Liberty jail; and as I know myself that no such ordination took place at Liberty jail, and inasmuch as it is not claimed that an ordination of this character was bestowed at any other place, therefore I deny it as an untruth and a story gotten up by the Reorganized church for effect.

WHY ANOTHER?

Besides all this, if Joseph Smith, the president of the Reorganized Church, was ordained while in Liberty jail, why did he, 14 years after his father's death, receive an ordination under the hands of William Marks, William W. Blair, and Zenos H. Gurley? Would it not seem that one ordination, and that, too, said to have been by his own father, the President of the Church, should have been sufficient? But, further, William Marks, William W. Blair and Zenos H. Gurley had all been excommunicated from the Church of Jesus Christ of Latter-day Saints before they "ordained" young Joseph Smith to be president of the Reorganized Church, and therefore they did not have the authority to ordain him. The whole story of his being ordained by any one having authority to do so is too preposterous to be entertained for a single moment, and should be rejected by all who hear such a story mentioned.

JOHN W. RIGDON.

Sworn to before me this 28th day of July, 1905.

JAMES JACK, Notary Public, Salt Lake County, Utah.

My Commission expires Aug. 6, 1905.

On December 8, 1838, according to Lyman Wight's diary made at the time, Emma Smith and Sydney Rigdon's wife came to visit their husbands in the jail; they stayed over night, and left the next day. Doubtless if the blessing had been pronounced at this time there would have been a chance of its being remembered by John W. Rigdon. But on December 20 Joseph's wife came again, with C. Baldwin's wife this time, not with Mrs. Rigdon. What would John W. Rigdon know about any blessing that might have been conferred at this time, pray tell? They remained in the jail until the 22d. So there was ample opportunity for the blessing to have been given, and John W. Rigdon remain entirely ignorant of the fact, as he is. Again, on January 31, 1839, Emma Smith, with other women, Mrs. Rigdon not being one of the number, visited those in the jail. How does Mr. Rigdon know that no blessing was conferred then? It may have been bestowed in 1838;

it may have been in 1839. Sidney Rigdon was released on bail the day before this last visit, and if the blessing had occurred then or afterward, he, too, would have been ignorant of the fact. John W. Rigdon's affidavit is lacking materially. It falls flat, too, when he says, "And inasmuch as it is not claimed that an ordination of this character was bestowed at any other place, therefore I deny it as an untruth." First the Reorganized Church does not claim an ordination in the jail, but a blessing and a promise of useful life. And furthermore, the blessing was confirmed subsequently at Nauvoo, as stated by Joseph Smith the son, as follows:

In Liberty jail the promise and blessing of a life of usefulness to the cause of truth was pronounced upon our head by lips tainted by dungeon damps, and by the Spirit confirmed through attesting witnesses. This blessing has by some been called an ordination, from the usual predilection to confound names and terms. . . . Subsequent to our baptism in 1843, upon two occasions was the same blessing confirmed by Joseph Smith, once in the council room in the brick store on the banks of the Mississippi, of which we have not a doubt there are witnesses who would confirm the present testimony; once, in the last interview Joseph Smith held with his family before he left Nauvoo to his death. A public attestation of the same blessing was made from the stand in the grove in Nauvoo, some time prior to the murder in Carthage.

This statement was published in the SAINTS' HERALD for July 1, 1868, page 105, and is not "jumped up" for the occasion.

John W. Rigdon's argument in his "affidavit" on ordination, under the subhead, "Why another?" will easily be recognized as a fallacy by the weakest Saint.

There is a growing unrest among the Mormon people, despite the fact that the leaders of the Mormon church are crying "All is well in Zion." Perhaps they have forgotten the words of the Book of Mormon, which they are, in a way, fulfilling:

At that day shall he [Satan] rage in the hearts of the children of men, and stir them up to anger against that which is good; and others will he pacify, and lull them away into carnal security, that they will say, All is well in Zion; yea, Zion prospereth, all is well; and thus the devil cheateth their souls, and leadeth them away carefully down to hell. . . . Wherefore, Woe be unto him that is at ease in Zion. Woe be unto him that crieth, All is well.

HEAD OF REORGANIZED CHURCH GIVES HISTORY OF FAITH AS FOUNDED BY FATHER.

The following letter was written by President Joseph Smith, for and published in the *Post-Intelligencer*, Seattle, Washington, August 6, 1905. Newspapers everywhere who are desirous of publishing a plain statement of facts concerning the church and its founder, could not do better than to copy this letter. And we invite the few who are beside themselves to publish something concerning the "Mormon" church, or the Latter Day Saints, instead of crowding their columns with sensational misrepresentations,

to make use of the following, which can be relied upon, coming as it does from the president of the church and the successor to his father, the latter-day prophet:

Whatever the cause for it, there is much ignorance on the part of the general public in regard to the fact that there are two divisions of the so-called Mormon church, radically differing in faith, doctrine, and practice, though holding something alike in organization and origin.

On April 6, 1830, at Manchester, New York, Joseph Smith, Jr., with five others, believers like himself, organized a church subsequently known as the Church of Jesus Christ of Latter Day Saints, the addition of the words "of Latter Day Saints" being descriptive to distinguish this band of believers from the "Former Day Saints" of New Testament times and history.

The association was duly incorporated, and became one of the contending religious bodies of the revival period of religious fervor in the United States.

The differences of belief between this new church and its contemporary religious bodies were radical and irritating to the holders of the older forms of belief. The new held that the fact that both the Old and the New Testaments abounded with evidences showing the dealings of God with his subject people to have been by revelation was sufficient warrant for the belief that he not only could, but would and did reveal himself now as anciently. This expression of belief might have been harmless but for the claim made by Joseph Smith that an angel had visited him, bringing communication from the courts on high of worth to man; reinstating the gospel of the New Testament in principle and form with authority directly conferred to preach it and administer in its ordinances effectively.

This claim to the reception of divine communication and the entering upon the exercise of the powers conferred thereby roused the antagonism of the sects by which the new church was surrounded, and has been the fruitful cause of dispute and opposition ever since.

From this source of communication Joseph Smith was enabled to present the Book of Mormon to the world as the history of the prehistoric peoples of America, and the visit of Jesus Christ to this continent, with an account of the doctrines taught by him here as the same were taught at Jerusalem by himself and disciples. The morals of the book are good. The ethics of the Savior are affirmed, the evils among men denounced. No objection will be made against the book on the charge of immorality. All who examine the book agree to this.

The six who composed the church at its organization grew into hundreds and the hundreds into thousands under the administration of Joseph Smith, his brother Hyrum, and their associates. They were fully committed to an acceptance of divine commands from God through revelation, and as a consequence were pledged to an observance of commands so given. They had divine warrant that in no communication which they might receive from God would they be required to discard or break what had already been given by him in Scripture or in revelation direct. He was unchangeable, and had so declared himself. He had commanded them to take the Scripture already given to be his law to govern them as a church. They so stated to the congregations who attended their ministrations. It should have been a guarantee to the Bible-believing community of their good faith.

Certain lines of conduct were given them, including the reiteration of the parts of the decalogue rehearsed by Jesus: "Thou shalt not steal," etc., all of which became a part of their belief and teaching. Among them a regard for the Sabbath, as a rest-day, was enjoined; however, not as the Jewish Sabbath. Honor, virtue, and truthfulness and subjection to and observance of the laws of the land were made binding upon them. "Thou shalt have no other gods before me" was supplemented

by the injunction to strictly observe and maintain the purity of the marriage bond. The command in the Book of Mormon was:

ONLY ONE WIFE.

"Wherefore, my brethren, hear me, and hearken to the word of the Lord; for there shall not any man among you have save it be one wife; and concubines he shall have none. For I, the Lord God, delighteth in the chastity of women."—Book of Jacob, chap. 2.

This was the first command on the subject to this new church. It was followed by specific direction in the following terms:

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

"Whoso forbiddeth to marry, is not ordained by God, for marriage is ordained of God unto man; wherefore it is lawful that he should have one wife, and they twain shall be one flesh, and all this that the earth might answer the end of its creation; and that it might be filled with the measure of man, according to his creation before the world was made."—Doctrine and Covenants, 42, 49.

These commandments were crystallized into a declaration of belief, soon after the organization had grown into respectable numbers, in the following formula:

"We declare that we believe that one man should have one wife; and one woman but one husband, except in case of death, when either is at liberty to marry again."

Disregard of these commands and declaration of belief was the cause which resulted in the division in the church organized in 1830.

During the lifetime of Joseph Smith in church work, from April, 1830 to June 27, 1844, the teaching and practice of the church in regard to the domestic relation were in accord with what is stated above, and agreed with Christ's teaching in Matthew 19 and Mark 10 of the Bible.

No other teaching or practice as church doctrine or practice was had or known to the church at the death of Joseph Smith.

No matter with whom it originated, spiritual wifery, plural marriage, or polygamy, it was contrary to and subversive of American institutions; was contrary to the laws of the State where the church was organized and flourished, and opposed to the direct statement given to the church:

"He who keepeth the law of God hath no need to break the laws of the land."

Joseph Smith was killed June 27, 1844. The church membership was divided and scattered. Some thousands followed Brigham Young to Utah, where, on August 29, 1852, the dogma of plural marriage was declared by him, without an official acceptance by the people, as provided in organic law.

But other thousands, who were members of the church in Joseph Smith's time, refused to accept the dogma, no matter whether practiced in secret or avowed openly. It was not a part of the faith into which they had been baptized. The assumption of President Young, nor any other, could set aside for them their allegiance to the original tenets and practices of the faith they had espoused. These, existent in organized congregations, and scattered in isolated parts of Illinois and adjacent States, rallied to an inspired call issued by a few leading officers ordained and in office at the breaking up at Nauvoo, Illinois, and openly declared their adherence to the original faith, and denounced the dogma and practice of polygamy in definite terms. This was done June 12, 1852.

It should have been sufficient warning to those introducing the departure from the faith, that the apostasy would be vigorously opposed. It has been.

Included in this organized opposition have been the widow and sons of Joseph Smith, his mother, three of his sisters, and one, the only surviving brother.

The son of Joseph Smith became identified with this movement April, 1860, was chosen presiding elder, and the Reorganized Church of Jesus Christ of Latter Day Saints became the active opponent to the church in Utah, over which Brigham Young and his successors, John Taylor, Wilford Woodruff, Lorenzo Snow, and Joseph Fielding Smith, have presided.

The Mormon church is polygamous in belief and teaching; and by its president, Joseph F. Smith, and other leading men, is polygamous in practice; as developed in the examination before the senatorial committee in the Smoot case, lately heard and now pending final decision.

The Reorganized Church of Jesus Christ of Latter Day Saints is monogamous in faith, teaching and practice, in direct accord with the Bible and the teaching of the voice of revelation to the church organized April, 1830, which the co-disciples of Joseph Smith are under consistent obligation to pay heed to and observe.

The teaching and practice of polygamy as a church tenet, or otherwise, is opposed to the genius of American jurisprudence and is contrary to organic and statute laws. It involves a disregard for and breaking of statute law and makes the one who practices it a lawbreaker. The teaching and practice of the monogamous marriage system agrees with the teaching of the sacred books, is conservative of the finer elements of the race, assures the sanctity of the home, and does not bring the citizenship of the church into antagonism with the rules of good society or the laws of the state.

The differences set forth in this paper as existing between the two separate churches known as the Utah, or Brighamite, church, and the Josephite, or anti-polygamous, church, are quite sufficient to account for the existence of the latter without entering upon further and possibly minor questions of belief or polity.

The grave menace of Mormonism, as is alleged by the sectarian associations and some political agitators, is obviously exaggerated upon the one hand by sectarian misconception and hate, upon the other by partisan orators seeking for bases of argument for political ends. It may be a menace, but if so, it is the result of but partial understanding of the real issues involved. A fair and impartial enforcement of just existent laws would long since have disarmed the evil and established the good.

That the right may prevail, I am,

JOSEPH SMITH.

EDITORIAL ITEMS.

President Harper announces that the Chicago University is going to be divided up into a number of small colleges. He says: "Along with the recognized advantages belonging to a large institution, it is well understood that some of the undoubted advantages of a small college are in danger of being lost. In order, if possible, to combine some of these benefits which are found in a small college with the resources and cosmopolitanism of a great institution it is intended that beginning with the next autumn quarter the junior colleges shall be divided into small colleges."

This confession coming from so high a source ought to convince parents of the wisdom of allowing their children to secure the earlier part (at least) of their college training at the smaller and nearer institutions. The small college furnishes education at a lower cost than the larger institution; it keeps the

boy nearer home, thus enabling him to visit home and his parents to visit him; it brings the teacher and student closer together and gives the student the benefit of the teacher's ideals. The small college, if under Christian influences, also gives more attention to ethical culture.

Mr. Bryan, as president of the board of trustees of Illinois College, (Jacksonville, Illinois,) is especially interested in that institution and loses no opportunity to bring it to the attention of the parents who have children to educate, but there are a great many excellent small colleges scattered over the country and other things being equal, the nearest one is the best. — *Commoner*.

BASEL, Switzerland, July 28.—At to-day's session of the Zionist congress delegate Leopold C. Greenberg, of London, presented the report of the expedition sent to East Africa to explore the country which the British government offered for the establishment of an autonomous Jewish colony. This expedition consisted of an English military officer, Major A. St. H. Gibbons; a German scientist, Professor Alfred Kainer; and a German engineer, Herr Wilbusch.

The territory known as Guasso-Ngischu, is close to the equator, a short distance northwest of Lake Victoria Nyanza. It is a plateau 3,000 feet above the sea level, which causes it to have a temperate climate, and has an area of 8,300 square miles.

This includes 400 square miles of impenetrable primeval forest and 2,000 square miles of barren land. It would, the report says, support approximately 150,000 colonists.

The land, however, is absolutely uncultivated and entirely unpopulated, because former inhabitants were massacred by hostile tribes. It has no roads and no paths except elephant tracks. It is approached by extremely difficult routes through dense forests infested by wild beasts and dangerous native tribes. The expedition was repeatedly attacked by hostile natives. A savage, warlike negro tribe, called the Maraguetti, inhabits 250 square miles of land close to Guasso-Ngischu, and it is certain that they would regard Jewish colonists as enemies to be harassed.

In these circumstances the Zionists Executive Committee presented the following recommendation:

"After an exhaustive study of the report of the expedition sent to East Africa, the Executive Committee regards it as inadvisable to recommend the realization of the East African project. At the same time it recommends that the thanks of the congress be conveyed to the British government for the generous offer and for its friendly feelings toward the Jewish nation."—New York *Evening Journal*, July 28, 1905.

Original Poetry

A Spray From Silver Lake.

[This was written on the occasion of the Massachusetts Saints discontinuing the holding of their annual reunion at Silver Lake, the place being devoted to other purposes.]

Snowy tents dotted the hillside
And nestled in the vale,
Which seemed in the gray of morning
Like scenes in a fairy tale.

Resting on the soft, brown mosses
Like doves with dew-wet wings,
And over all was watching
The blessed King of kings.

The pine-trees whispered love-songs
To the birds amongst the boughs,
And scattered spicy fragrance,
Where Saints renewed their vows.

The mists from the dawn were lifted,
The sun in splendor rose,
Like jewels the dew-drops sparkled
O'er that scene of sweet repose.

And fair as the sky, reflected
In sweet, peaceful Silver Lake,
Where the gentle youths and maidens,
Whose songs made echoes wake.

Reverently I trod the pathway,
Beneath the spreading trees,
And caught the sound of anthems
Borne on the balmy breeze.

How beautiful and choice the place,
That holy summer-time,
When hearts, in Christian fellowship,
Reached up to heights sublime.

All hail that woodland temple,
Where heads with silver crowned,
The middle-aged and children fair
With Christ-love did abound.

Oh, may we all remember
Th' sweet lessons of that day,
Though far from lovely Silver Lake,
God leads us on our way!

SR. ELLA M. EDWARDS.
MELROSE, Massachusetts, August 15, 1904.

Helpfulness.

Why go through life with a frown on the brow
While the world so much needs a smile?
For everywhere are sorrows to share,
And every heart has its load of care,
Which you, with a smile, may help it to bear
And bring sweet comfort awhile.

Why journey along through life's thorny path
And ever withhold a helping hand,
When along the road are those with a load,
Who, mayhaps are reaping that they have sowed,
But who yet may reach a higher abode,
And, through you, the better land?

Then bestow a smile and a helping hand
As you go through a sorrowing world;
And angels above, perceiving your love,
Will carry the news like a message-dove,
To the ears of the one who rules above,
Ere the banner of life is furled.

WALLACE A. SMALL

Original Articles

THE OPINIONS OF SIXTY PROMINENT MINISTERS, JOURNALISTS, AND HISTORIANS ON PREHISTORIC CIVILIZATION IN AMERICA.—THE BOOK OF MORMON NEEDED.

We believe the time has come when a representative number of the leading divines should be put upon record regarding their knowledge of a book giving an authentic account of the ancient inhabitants of America.

When we present the Book of Mormon which contains the account we are often told that there is no use for the book. The following statement together with questions and answers will, we trust, be both interesting and instructive:

There is no book of so great value to the world, that is so little understood, and so much misrepresented as the Book of Mormon. It gives as true an account of God's dealings with his ancient people on these continents as the Bible does of his people in Eastern lands.

It was named Book of Mormon after its compiler, Mormon, who is also author of one of the books.

Without the Book of Mormon the scientific and literary world is at a loss to know the true history of the civilized people who anciently flourished on the American Continents, as evidenced by the many ruined cities, and other archæological remains discovered by antiquarians.

The Book of Mormon account covers a period of over two thousand five hundred years, whose people came from the Eastern Continents by direction of God, and whose record was written on metallic plates, which were deposited by Moroni, one of the ancient prophets, in the hill Cumorah, in Western New York.

An angel of God directed Joseph Smith to take, translate, and publish the sacred volume, which work was completed in 1830. In respect to morals, faith, and doctrine, the Book of Mormon and New Testament agree. It does not supplant the Bible, but it is a companion volume thereto.

The above is a very short explanation of the Book of Mormon, which book is the only record that gives an authentic account of the civilized people who anciently flourished on the American Continents.

This fact, to many, may be called *new*, but the *Popular Science Monthly*, March, 1904, is reported as quoting O. F. Cook on "New truth" as follows: "It is a misfortune, frequently lamented, that new truth, the most precious attainment of each generation, is also the most unwelcome."

Another writer said: "The fool doubts what a wise man [or book] tells him, because the information is new."

Aristotle wrote: "With the truth all things that exist are in harmony, but with the false the truth at once disagrees."

We have found, after thirteen years of active ministerial work, that the most unreasonable and uncharitable class of opposers of the golden truths of the Book of Mormon are the so-called orthodox preachers.

In order to correctly represent them as to their ability to name a book containing an authentic account of the prehistoric people of America, we submitted the following question to over fifty, forty of whom responded to our appeal:

Please favor me with the name of a book, if you can, that will give an authentic account of the peopling of America, the builders of the great cities, temples, etc., centuries before the coming of Columbus, or occupancy by the Indians, as proven by archæologists.

All answers were written, unless otherwise stated, between the dates of May 1 and July 1, 1905. Listen to the stalwart clergymen wrestle with the question. Reverend G. Campbell Morgan, D. D., London:

I am afraid I can not help you.

Reverend Newell Dwight Hillis, D. D., Brooklyn:

The best book that I know on the subject regarding which you write, is McMaster's History of the People of the United States, four volumes.

The editor of the *Christian Instructor*, Philadelphia, wrote:

The best book we know of for your reading is Andrew Bryce's American Commonwealth.

Walter Lemley, editor *Zion's Watchman*, Albany, New York:

I am sorry to say that I do not know of any such book.

Bishop T. N. Morrison, Episcopalian, Davenport, Iowa:

I can not name a book to you covering the ground.

Bishop C. C. Grafton, Protestant Episcopal, wrote from Baltimore:

I should be glad to answer your question if I were able to do so. I do not remember the name of a book giving the information you desire.

Reverend J. G. Monfort, editor *Herald and Presbyterian*, Cincinnati, Ohio:

The *Antiquarian and Oriental Journal* is the highest authority in this country on this subject.

J. J. Summerbell, editor *Herald of Gospel Liberty*, Dayton, Ohio:

I would recommend you to consult a large cyclopedia, or several, such as are found in public libraries, . . . I am not qualified to pronounce on the reliability of the various authors, and might mislead. Your position is correct, of the civilization, and civilizations long ago.

Reverend J. G. Butler, Lutheran, Washington:

I regret that I am not able to give you the information you desire. I have made some inquiry, but have not found any one who knows more than I about this long-ago history.

The International Reform Bureau, Washington:

We spent considerable time trying to hunt up the matter, . . . but failed.

Reverend J. C. McQuiddy, office editor, *Gospel Advocate*, Nashville, Tennessee:

De Roo's Prehistoric America, in two volumes, . . . will give you the information you desire.

Reverend A. P. Doyle, Catholic, Washington, says De Roo's works "are the most reliable."

Reverend L. L. Carpenter, Christian, Wabash, Indiana:

I regret to say that I am not able to give you the asked-for information.

Reverend D. G. Porter, Christian, Waterbury, Connecticut:

I doubt very much whether there is any book relating to the subject which can properly be called authentic.

Reverend T. J. Golightly, Christian, Lebanon, Kentucky:

The book you call for I have never been able to find myself.

G. F. Bowerman, librarian, Public Library of the District of Columbia, Washington:

I think that you will find what you need in volume 1 of Winsor's Narrative and Critical History of America.

W. E. Huntington, president of Boston University:

I do not feel competent to answer this request very fully, but judge from what I know of the literature on such questions that Prescott's work on Mexico and Bancroft's large book on the Races of America would be as satisfactory as any you might consult.

Philip Cowen, publisher *American Hebrew and Jewish Messenger*, New York:

Replying to your letter . . . asking for a book that will give an authentic account of the peopling of America, etc., before the coming of Columbus, I would say that there is no one work which contains this matter.

B. A. M. Schapiro, Jew, editor *The People, The Land, and The Book*, New York:

I think Prescott's works will give you the information you need.

Professor I. Friedlander, of the Jewish Theological Seminary of America, New York:

I am extremely sorry of not being able to give you the desired information. I never made a study of the subject mentioned in your letter.

Henry G. Talmadge, associate editor, *Sunday School Times*, Philadelphia:

Almost any good history of America would give the theories of the peopling of America before Columbus' time.

Reverend I. L. Kephart, United Brethren, editor *Religious Telescope*, Dayton, Ohio:

Baldwin's Ancient Americans . . . is the book you want.

Reverend D. R. Miller, D. D., United Brethren, St. Marys, Ohio:

A satisfactory description of the people about whom you inquire is not well established, nor can we find a book which will authentically and satisfactorily account for them. Yet it is reasonably certain that there were approximately such.

F. L. Piper, editor of the *World's Crisis and Advent Christian Messenger*, Boston:

There probably is no such book as you ask for.

Reverend George Batchelor, editor of the *Christian Register*, Boston:

All the best work that is now done in history is done by specialists, so that it is impossible for me to name any one book that covers all the ground you indicate.

W. W. Prescott, Adventist, editor of the *Advent Review and Sabbath Herald*, Washington:

I am unable to give you the name of any book containing the account of the original peopling of America.

M. C. Wilcox, Adventist, editor of the *Signs of the Times*, Mountain View, California:

I know of no such book which gives any authentic account. The only records which we have at all are what have been left in the ruined temples and hieroglyphics of that people. Probably the Mexicans and Peruvians were their descendants, but they have left us no authentic account. But no one has yet been able to decipher the inscriptions on the monuments so as to get from them the history of the people. Of course, from the Bible, one thinks that they must have been descendants of Noah. Remains have been found which would indicate that they had some knowledge of God's "Ten Words," and the tradition of the flood has been held by many of the later tribes or aboriginal Americans. The present tribes of Indians may some of them be descendants of the earlier inhabitants, greatly degenerated.

J. H. Moore, office editor of the *Gospel Messenger*, Elgin, Illinois, a German Baptist Brethren paper, said:

I am not able to give you the desired information regarding the books treating of the history of this country prior to the discovery of America by Columbus.

Henry Temple, professor of ancient history in the Washington and Jefferson College, Presbyterian, Washington, Pennsylvania, gave short accounts of Briton's Chronicles of the Mayas, E. J. Payne's History of the New World Called America, and John Fiske's Discovery of America, then said:

These books represent the sanest scholarship on this matter and are free from the wild dreams [which] destroy the value of so many of the popular books about the civilization of ancient America.

The following gentlemen sent names of books on American archæology but did not commit themselves, as a rule, to their authenticity: Reverend John Alexander Dowie, Zion City; Reverend J. A. McFaul, Catholic, bishop of Trenton, New Jersey; Reverend G. B. Winton, editor of the *Christian Advocate*, Nashville, Tennessee; Reverend A. H. Bradford, Congregationalist, Montclair, New Jersey; E. B. Ebey, editor of the *Free Methodist*, Chicago; Reverend J. Sheatsley, Lutheran, Delaware, Ohio; Reverend G. T. Cooperider, editor *Lutheran Standard*, Columbus, Ohio; J. B. Warren, Ph. D., Presbyterian, Milan, Ohio; Reverend Louis Klopsch, editor of the *Christian Herald*, New York; Reverend Archibald McLellen, editor of the *Christian Science Journal*, Boston; Reverend C. H. Fourney, editor of the *Church Advocate*, Harrisburg, Pennsylvania.

It will be observed that many of the reverend gentlemen said that authentic accounts of the peopling of America centuries before Columbus' coming could be had from certain encyclopedias, archæologists'

writings, etc., while some questioned their reliability, and still others preferred to pronounce all their theories as unreliable.

How grand it is for Latter Day Saints to know that God directed some of his faithful servants who lived on the American continents a thousand years or more before Columbus came to compile a history and preserve it on metallic plates, that an *authentic* record of those ancient people might be had, which account is found in the Book of Mormon in perfect plainness.

A copy of the book ought to be in every public library and reading-room, and a tract on the book put in the hands of historians and archæologists everywhere.

We now present a number of extracts from some of the historical works referred to by the above-named clergymen and noted writers, also statements from journals, etc., which show their own unsettled minds and diversified theories regarding prehistoric civilization in America.

Stories of Pioneer Days, etc., introduction, page 13, W. E. and L. V. Chapin, said of the aboriginal Americans:

Whose antiquity is unknown.

Josiah Priest, in *American Antiquities*, edition of 1838, page 361, says:

But what has finally become of these nations, and where are their descendants, are questions which could they be answered would be highly gratifying.—From Palmyra to Independence, page 3.

W. Pidgeon, in his *Tradition of De-coo-dah and Antiquarian Researches*, edition of 1853, page 11, says:

But it yet remains for America to awake her story from sleep, to string lyre, and nerve the pen, to tell the tale of her antiquities, as seen in the relics of nations, coeval perhaps with the oldest works of man.—Palmyra to Independence, p. 3.

The *Christian Herald*, New York, July 8, 1903, quoted Doctor Leon, the eminent archæologist of the National Museum, after he had visited wonderful ruined cities, etc., of Mexico. He said:

It is strange we should know nothing of the existence of a people so highly civilized as to erect such edifices.

Marquis de Nadaillac, in *Prehistoric America*, page 395, says:

Everything proves the power and wealth of a people the very name of whom has remained uncertain.

Again, page 370:

At every turn South America presents vestiges of a vanished race, of culture now lost; and we are always compelled to one conclusion as to our absolute powerlessness to decide the origin or cause of the decadence of these races, now represented by a few miserable savages without a past, as without a future.—Presidency and Priesthood, p. 370.

Professor John L. Stephens, in *Travels in Central America*, etc., volume 2, page 356, said:

What we had before our eyes was grand, curious, and remarkable enough. Here were the remains of a cultivated,

polished, and peculiar people, who had passed through all the stages incident to the rise and fall of nations, reached their golden age, and perished entirely unknown. The links that connected them with the human family were severed and lost, and these were the only memorials of their footsteps upon earth. We lived in the ruined palace of their kings; we went up to their desolate temples and fallen altars; and wherever we moved we saw the evidence of their taste, their skill in arts, their wealth and power.—Presidency and Priesthood, p. 271.

H. H. Bancroft, *Native Races of the Pacific States*, volume 5, page 146, says:

Stephens' account has been the chief source from which all subsequent writers, including myself, have drawn their information.—Sermon by H. A. Stebbins, p. 24.

John Ranking, in *Historical Researches on the Conquest of Peru, Mexico, etc.*, speaking of the origin of the native races, page 290, said:

Clavigero acknowledges, that the more he endeavours to elucidate these questions, the more he is puzzled and reduced to despair.—*Zion's Ensign*, vol. 16, p. 5.

S. B. Evans, in *Chicago Times*, 1881, says:

There have been at least two civilizations that have lived and dwindled away on the continent prior to the Aztecs or Toltecs, of Mexico; the last of which must have ceased to exist at least from a thousand to fifteen hundred years ago, and occupied the time of at least one thousand years of civilization here.—Parson's Text Book, p. 13.

Peru, by Markham, page 68, says:

These marvelous ruins point to the former existence of a large population, and to the guiding hand of some powerful sovereign; but their history is entirely lost in remote antiquity.—Committee's Report, p. 20.

Professor Le Plongeon, in *Sacred Mysteries*, page 70, says:

Anciently, this country [Yucatan] now well nigh depopulated, was thickly peopled by a highly civilized nation, if we are to judge by the great number of large cities whose ruins exist, scattered in the midst of the forests throughout the country, and by the stupendous edifices, once upon a time temples of the gods; or palaces of the kings and priests, whose walls are covered with inscriptions, bas-reliefs, and other interesting sculptures that in beauty of design and masterly execution, equal those of Egypt and Babylon.—Parson's Text Book, p. 4.

Prescott, volume 1, pages 12 and 13, speaking of the various races of ancient America, and more particularly of the west central part of South America:

Who this race were, and whence they came, may afford a tempting theme for inquiry to the speculative antiquarian. But it is a land of darkness that lies far beyond the domain of history.—Committee's Report, p. 20.

Professor Baldwin in his work issued in 1871, says in its preface:

The purpose of this volume is to give a summary of what is known of American Antiquities. . . . Many of the more important of these works are either in French or Spanish, or in great English quartos and folios . . . and not one of them attempts to give a comprehensive view of the whole subject.—Palmyra to Independence, p. 113.

Doctor George L. Cole, archæologist, writing to the *Epworth Herald*, December 3, 1904, a Methodist Episcopal paper, said of the "home of primitive man" in Colorado and New Mexico, after giving account of several great stone buildings:

By uncovering forty or fifty rooms in different portions of the great building, we were able to gather much as to the life, habits, and customs of the strange people who once dwelt here, but whose history is otherwise unwritten and unknown.

Reverend Doctor Baum, president of the Records of the Past Exploration Society, Washington, is reported in the *Denver Post*, 1904, on the great prehistoric people of the southwestern part of the United States. Of their buildings he said:

They vary from two-room dwellings to structures containing over two thousand rooms.

Of the people he said:

I believe this region maintained a population of over ten millions of people. The time and the cause of their disappearance is the problem we are trying to solve.

The *Gospel Messenger*, representing the German Baptist Brethren Church, (Dunkard,) Elgin, Illinois, January 10, 1903, said editorially:

Most of our readers have wondered where the American Indians came from. Then they have puzzled themselves about the Mound-builders, and still more about the intelligent races that built great cities in Mexico and Central America long before the time of Columbus. Many books have been written on these subjects, and still the learned world is searching for more light.

Again, quoting Professor E. Seler, of Berlin, the *Messenger* said:

Where the various prehistoric peoples originally came from, no one knows. I do not think that they came from Asia in comparatively recent times. Man is very old in America, I think; perhaps he antedates the glacial period.

Dellenbaugh, in *North America of Yesterday*, 1901, page 428, said:

The manner in which America was originally peopled has been the cause of considerable speculation. . . . It is my belief that all the tribes of the northwest migrated there from the south and southeast, and not within recent geologic time from the Asiatic direction.—*Ensign*, March 9, 1905.

Encyclopedia Britannica, volume 1, 1878, article "America":

If we consider every little wandering horde a distinct community, we have a greater number of nations here than in all the rest of the world. . . . We think we perceive them all to be descended from the same stock, notwithstanding the prodigious diversity of their languages.—*Ensign*, vol. 16, no. 11.

Professor Boudinot, in the "Star of the West" records a comprehensive and timely statement as follows:

There is a tradition related by an aged Indian of the Stockbridge Tribe, that their fathers were once in possession of a SACRED BOOK, which was handed down from generation to generation, and at last hid in the earth, since which time they have been under the feet of their enemies.—*Palmyra to Independence*, p. 45.

It has been hard, at times, to refrain from commenting on many of the answers, also the extracts from historians and journals. But believing the reader will note the numerous contradictions, points of interest, etc., we content ourself by saying that we feel more and more assured that there is truly an

important place in the literary world which can be filled only by the Book of Mormon.

A careful, prayerful study of the book will give knowledge and wisdom on historical, doctrinal, and inspirational matters that can not be obtained elsewhere. Procure a copy and read it.

C. J. HUNT.

DELOIT, Iowa.

ON THE GIFTS.

I have been following with considerable interest the discussion in the *HERALD* between two brethren upon the subject of spiritual gifts, when they are needed, and how long they will continue; and it appears to me that both brethren are right, and both are wrong.

1. One brother seems to advocate that the gifts will never be done away, but that they will be enjoyed in their fullness when "that which is perfect is come."

2. The other brother seems to think that a falling off, or absence of the gifts, points to advanced spiritual condition.

I can not agree with No. 1, because Paul plainly tells us that "when that which is perfect is come, then that which is in part shall be done away." (1 Corinthians 13:10.)

I can not agree with No. 2, because the reason he offers for his conclusion may exist because of spiritual barrenness.

One brother lays down the regular order when he says that the gifts of God proceed through righteous channels, and the examples offered by the other of the Lord speaking through the ass, and conversing with Balaam through an angel, in vision, are not to the point, because they are exceptions to the rule. The power of God was manifested unto Cornelius before he was baptized, but does this justify us in suggesting that the Holy Ghost may be had before complying with the first principles of the gospel? We knew of a young woman who took the Cornelius case to herself, and demanded a manifestation from God before she would come into the church. The Lord did not see fit to grant her wish, and she never united with the faith. A sympathizing member once asked a number what they thought about the young lady's case; had she not as much right to receive an evidence beforehand as Cornelius had. As one of the number to whom the question was addressed I could only answer that the promise is, "If any man will do his will, he shall know of the doctrine"; "and these signs shall follow them that believe," notwithstanding there have been exceptions to the rule when, in the Lord's wisdom, there have been special reasons for the same.

One brother believes that the presence of the gifts is evidence of enlightenment; the other brother

thinks it is an indication of ignorance, and asks, Does not the gift of knowledge argue lack of knowledge, and the blessing of healing, imperfect health? Yes, certainly, but the thought is not apropos. The real question is, What are the conditions upon which the bestowal of the gifts depends? Why is knowledge given to the believer who lacks, when it is not given to the unbeliever who is just as lacking? Why is the gift of healing enjoyed by the church established with the delivery of the angel's message, when it is not had in the popular denominations of the day, although they, too, have sick among them? Surely it is the spiritually enlightened who receive the gift of knowledge, and the spiritually enlightened who enjoy the gift of healing. Certainly the gifts were designed because there was need for them, but the need for them is not sufficient to obtain them. They may be needed bad enough, but not had.

That the gifts will not be continued after "that which is perfect is come," is the scriptural teaching, as I understand it; but we would do well to inquire carefully into what is meant by "that which is perfect," not theorize on the surface and arrive at the unsyllogistic conclusion in snap-shot fashion that because we are told that the gifts will cease when that which is perfect is come, and in some branches they have about ceased, therefore those branches are stepping on the heels of perfection.

If Paul spoke of the final coming of Christ, the Perfect One, the gifts are not to be done away until *he* comes, and he has not come yet.

Does the statement have reference to the attainment of character like Christ's—"till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ"? (Ephesians 4:13.) Surely we shall all agree that there is not any collection of members that has reached that high mark yet. We know of only one example that ever did, and that was Enoch and his city. We are given to understand that the work is a life-time struggle, and that we shall not be finished yet, when we depart from this stage of action, but that it will take the centuries of the millennium to fit us to dwell in the full glory of the Father. This does not support the idea that the gifts will continue through the thousand years. We shall not need "the part" then, because we shall have the whole, Christ, under whom to complete our education.

We have heard the thought expressed by a few that we may be superior to the gifts, but it seems an unscientific idea to us, to say the least. The full bloom of perfection is in being in perfect correspondence with God, and how is our spiritual evolution to be completed if partial correspondence is cut off? Does correspondence with God consist in communication with him? Not wholly, of course, and yet all the rest is dependent on that principle. We must

bring our character into harmony with the divine requirements. But this is not all; we must *know* God, and Latter Day Saints do not need to be told, yet at the same time we are glad that so eminent a thinker as Henry Drummond says, "It is an indubitable historic fact that, outside of the sphere of special revelation, man has never obtained such a knowledge of God as a responsible and religious being plainly requires," and he goes on to show, in that wonderful work, *Natural Law in the Spiritual World*; that after communication with God is established, it must be continued. Is there not a philosophy in Paul's statement that some of us have not discovered; couched in that peculiar language he uses, "the part" being done away in the "perfect"?

That we can advance beyond need of communication with God through the gifts of his Spirit so long as we are separated from him seems a very wrong idea to me, and one that does not voice the feeling of the heart. Notwithstanding that his logic has often cheated his soul, there is something in man that yearns for communion with God as the plant strains towards the sunlight, and his spiritual nature will never cease its demands until man joins his Creator. Until that time comes when we can sit down to the feast, we want the crumbs. The gifts of the Spirit are an attracting force, a vivifying power that distinguishes the work of God from the creeds of men; and when they are not present men's souls grow weary after a while, and their feet turn into worldly paths.

There is yet another aspect to this question of perfection; it is that of environment, or the conditions of this stage of existence, by which we are limited. The curtain of mortality forms a partition between us and the full measure of light and intelligence beyond. Until that curtain is withdrawn, and we stand at the very fountain of wisdom and knowledge, we shall need draughts from its waters, by gift. So long as we are in a state that is subject to accident, disease, and decay, so long shall we need miracles and the gift of healing. While we are separated from the Father, how can he speak to us but by the employment of means, as prophecy, tongues, interpretation, etc.?

One writer expresses the belief that the gifts will not cease until "sometime after the coming of the Savior," but at the same time thinks they will decrease as perfection is approached. Is not this rather an anomalous position? On one hand the gifts are bounded by a certain time; on the other hand they are regulated by degrees of righteousness. Why may not the principle that can check them, stop them? If the gifts decrease as advancement is made, when the mark of higher attainment is reached, whether that be by the time the Savior comes, or before, will they not cease altogether? Following the line of argument offered to the end,

the conclusion is obvious, and because the sectarian world has taken this view of the matter, its exponents declare that the gifts are not present to-day because they are no longer needed. It may be asserted that the gifts will continue until the Savior comes, but when it is claimed that they decrease as advancement is made, a rival thought is introduced that assumes the importance of a controlling law, and determines the end.

The scriptural statement as to the length of time the gifts will continue is a positive proposition. We are to have the gifts—nothing said about more, or less—until a certain time. If they were going to fall off as that time approached, strange the Lord did not tell us, so that we could be expecting it as one of the signs of the hastening end. If it was left to our sense to reason out, strange again, for the Lord usually speaks in Alpha and Omega terms, and why would he leave such an important question at the mercy of men's opinion, when he knew so well men's brilliant ability to reason out of the catechism anything that does not appeal to the advanced minds?

The question is asked if it does not appear logical that as advancement is made the gifts will decrease, but the affirmative answer given in so much assurance does not strike me so forcibly. In my observation we desire more and more of that which we cultivate. As we try to be good and pure, our desire for the society of the good and pure increases. The greater our love becomes, the more do we long for communion with the object of our adoration. If presence is denied us, we want the letters to come oftener. We have heard and read that the nearer God's children have lived to him, the more abundantly has he poured out his Spirit upon them. We remember, too, that the Lord has said somewhere that the reason he does not speak to us more often is not because we are making such strides towards perfection, but because we have not done the things he has commanded us.

We need discernment in looking for the cause of the absence or decrease of the gifts. It will not do to place the reason at the threshold of perfection. If we do, we shall be drifting dangerously near the sectarian idea that holds that the gifts are not bestowed to-day because we have outgrown them. If it is true, as we believe, that the gifts will cease when "that which is perfect is come," it is just as true that they have been withdrawn because of transgression and wandering into spiritual darkness. In illustration of this we have only to point to professedly orthodox Christendom since the decline of the apostolic church, and to the organization in the Salt Lake Valley of the West.

For the purpose of examination in this article, perfection has been viewed in two positions: first, as the rank of the object that is to come; second, as the quality to be developed in us, the standard to be

attained to by us. Really, however, all our discussion on the second proposition has been irrelevant to the consideration of Paul's statement setting the time when the gifts are to cease, because a literal application of the text admits of but one construction, and that is, that the thought is detached from us. We are not the actors. Paul is speaking about something, some one else. It is not when *we*, but when *that*. It is not when *we reach*, but when *that comes*. Perfection is not represented as the object; it only describes the object. It is not when we reach perfection, or when perfection is reached in us. It is when the object which is perfect comes—"When that which is perfect is come." Because perfection is not represented as a formative object developing in us, upon the progress of which the need of the gifts depend, no modifying deduction can be drawn as that, as we advance, the gifts decrease.

We see that we are outside the sphere of influence in the direct consideration of the question, and the only excuse for admitting the thought of our advancement on the platform of discussion, as a determining factor in the case, is to show the indefiniteness and unsatisfactoriness of taking our progress as a guide in looking for an answer to the question as to how long the gifts are to continue. One other end that justifies the diversion is that we are reminded what a many-sided question perfection is as relating to us; how much there is to it.

Having, we believe, come to a clear view of when the time limit for the gifts is up; and having found that there is no authority, either in scriptural statement, or logical analysis, to warrant the teaching of diminution of the gifts before the momentous hour arrives, the conclusion of the whole matter is: So long as we remain in this present mortal state, separated from the presence of God, or until He who is perfect shall come to reign with us, so long will the gifts be evidence that his Spirit is with us, just as we are telling the sectarian churches that if they had the Holy Ghost, they would be enjoying its gifts.

LOUISE PALFREY.

DO THE GIFTS AND BLESSINGS CEASE AS WE ATTAIN TOWARDS PERFECTION?

"IN REVIEW" REVIEWED.

In the HERALD for August 9, page 776, appears a further attempt at a defense of the idea of the gifts and blessings ceasing as we advance towards perfection, under the heading of "In review," by the brother who says he preached the sermon in which the afore-mentioned thought was presented, which sermon was criticised in a former issue, under heading similar to the one above. I had thought to let the matter rest, so far as I am concerned, but since the brother has made an attempt to examine some evidences submitted in my first article, (which he

failed to do in his "Reply,") I feel that there is something to be said by way of reviewing his "review."

Referring to my "Answer to a 'Reply'" in HERALD of July 19, he says: "In this article the brother signally fails to refute a single argument made in my reply of July 5. Indeed, he simply ignores the argument with the exception of a few minor matters, and wishes me to reexamine his former irrelevant quotations of June 14."

How could we wish him to reexamine those quotations of June 14, when he had not examined them at all? We certainly examined all of his reply that we could see had any semblance of an argument, and did not care to take up valuable space in the HERALD in an examination of that which could not properly be considered as argument. This time, however, he has made more of an attempt at argument, and consequently we have something more to say. Dubbing the quotations I cited as "irrelevant" may be one way of disposing of them, but does not overthrow the argument contained in them, which positively refutes his theory. He says: "My view, as stated in the sermon under criticism is, that they will cease (see 1 Corinthians 13), but not until after perfection shall have been attained, sometime after the coming of the Savior."

We hope our brother will "stand by his gun," and not seek to evade the issue. The question before us is "Do," or "Shall the gifts and blessings cease as we attain toward perfection." His "view" "as stated in the sermon under criticism," was, that "the world is getting better; we are becoming more perfect; and as we advance toward perfection, there would not be the need of the gifts that existed before." That "the fact that we are becoming more perfect, may account for the decrease, or lack, of a manifestation of the gifts, instead of there being 'something wrong,'" as suggested by another brother in a sermon, to which sermon my brother took exceptions. I do not pretend to give his words verbatim, but the gist of what he said. This was his "view," as then expressed, as will be remembered by those of the HERALD readers who were his auditors at the time. This was conceded in his "Reply," and is tacitly admitted in his last article. (See page 778, paragraph 3.) If, in his sermon, the brother had simply made the statement that miraculous gifts should cease "when perfection has been attained, sometime after the coming of our Savior," and no reference made to their ceasing *now*, we in our first article would not have referred to the sermon. For while we do not believe this is correct, such teaching would not necessarily do any harm. The difference between us on that point seems to be by what name things shall be called—on this side, and on the other. But that which we took exception to was his teaching that we were getting so far advanced

that we did not need the gifts promised to the believer to the extent that we formerly did, and we believe it to be not only an erroneous doctrine, but a dangerous belief to any one who accepts it. Hence, we feel interested in our brother, or any one else who may fall into such an error.

He answers my reasoning on 1 Corinthians 13 by exclaiming: "Think of it! The 'swallowing' process must go on throughout all eternity." Yes, sir; that is just what we are trying to get you to do—think of it! Paul says:

For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away.—1 Corinthians 13:9, 10.

When that which is perfect is come we will have perfection, will we not? Certainly. Are prophecy, tongues, and knowledge good, or any part of perfection? Will there be any good thing lacking in the perfect state? In other words, can there be perfection unless all that is good, combined, still exists? The answer to these questions must be apparent to every Saint. Then what is it that is to be done away? Paul says, "that which is in part." What was it that was in part? Why, prophesying, tongues, and knowledge. Now, if the "part" is done away, and the whole or the complete is never to be, where will be the perfection? As we now only "prophesy in part, and know in part," if the whole thing is to be done away, when shall we prophesy in full, and know in full? But according to our brother's theory, when that which is only in part shall be done away, it will not be supplanted, or succeeded by that which is whole and complete in the way of prophecy and tongues, (strange enough he admits that knowledge shall continue—though Paul says "it shall vanish away"). And these things in their fullness can never be realized, for Paul says, "That which is in part shall be done away"; and our brother says they cease altogether. He admits there will be knowledge, but says that I "failed to discriminate between knowledge which is to remain after 'perfection has come' and knowledge transmitted miraculously, or in spiritual gifts." Paul made no discrimination, and why should he ask us to go farther than Paul? Knowledge is what we *know*. All that we know—correctly—is knowledge, no matter how obtained. There is no need of a discrimination when speaking of knowledge in a general way—knowing in part, and knowing perfectly. So then when perfection comes, this partial knowledge, and all that is in part, shall be no more (in part) but shall be absorbed, yes, "swallowed up," of that which is complete.

Now let us again call his attention to the fact that Paul nowhere says that "miracles shall cease." This is all an assumption on his part, based on his idea of that which is in part being done away.

After referring to my quotation from Mark 16:17, 18, he remarks:

"Now, surely, the brother can not think that in celestial glory there will be devils cast out of the saints; unknown tongues, prophecy, serpents, poison, healing, etc., and yet, this is the 'false position, in which he has placed himself by his arguments above."

The "arguments above" were contained in Mark 16:17, 18. He may call it a "false position," but I can find a better name for it. I do not think any one could justly draw the conclusion that I quoted the foregoing citation as applying to the perfect state. I quoted it as applying to this life, to show that the signs would follow the believer, whenever and wherever a true believer may be found, no matter what may be his attainments towards perfection. The brother certainly knew I did not apply it to the perfect state in my former article. But as he seems to be weakening in his position, and wants to make the argument about miracles on the other side, we will pause to give the matter some consideration. No, I hardly think that devils will be cast out of the saints in the celestial kingdom of God, but I can conceive of the possibility of angels becoming devils by failing to keep the law of heaven, and by the exercise of their agency, (as it happened once before,) and if so they would be cast out. I believe God will always have the power to cast out devils. As to there being "unknown tongues," our brother has supplied the word *unknown*, in this instance. Jesus says "they shall speak with new tongues," while Paul in 1 Corinthians 13, says "tongues." Does not my brother believe there will be tongues, or at least a tongue, in celestial glory? The Greek word from which tongue is translated is *glosse*, or plural, *glossia*, and is sometimes translated language, or languages. Surely there will be language in the perfect state, and the Lord will give that language. (See Zephaniah 3:9.)

Regarding serpents, poison, etc., as before stated, we only apply the language of Jesus in the commission to this life. However, if our brother wishes some evidence of healing in the celestial city, we refer him to Revelation 22:2: "And the leaves of the tree were for the healing of the nations."

Again he says: "In the state of perfection, or fullness of glory, God's elect will have acquired all knowledge, and shall know all things, and shall have reached an equality with Christ and the Father." This sounds all right with the exception of the last clause. He cites Doctrine and Covenants, pages 236, 237, and 238, also Philippians 2:6, as proof. We find nothing in any of these citations to prove that "God's elect" will reach an "equality with Christ and the Father." If we reach a condition of "equality with Christ and the Father," what will we be

then? Gods? This would sound a little like Brighamism. Continuing, he says:

And yet the brother's logic has devils cast out of those who shall have reached an equality with God; unknown tongues and knowledge conferred upon those who know all things.

Needless to say that the careful reader of this investigation is aware that my "logic" presented nothing of the kind. Paul says nothing about casting out devils in part, but he persists in combining the language of Jesus in Mark 16:17, 18, with Paul's words in 1 Corinthians 13:8-10; assumes that the saints become equal to God, and then ridicules the idea of devils being cast out of them, as though I had presented it, and says my logic has it so. Whenever an individual sets up a man of straw and begins battering it, is it not an admission of inability to meet the issue before us? I wonder if this method of evading the main question before us is not "what the ancient philosophers called sophistry"?

He reproduces my quotation from Doctrine and Covenants 34:3, then adds, "What does the above prove? Simply that these miracles will be found in the church while in an imperfect condition, when they will be needed." Well, that is a pretty fair concession, but why did he not tell us when the church would be perfect? Will it be before Christ comes? If not, then what becomes of his theory and teaching that miracles and gifts are to cease now, as we advance towards perfection? That revelation condemns his theory. Next, he reproduces my quotation from 2 Nephi 11:18:

For behold, I am God; and I am a God of miracles; and I will show unto the world that I am the same yesterday, to-day, and for ever.

After giving us a definition of the word *miracle*, he says: "So long then, as man remains ignorant, God will be a God of miracles, because man can not comprehend, and 'mysterious are all his ways.'"

I suppose he means by this that when man becomes more enlightened God will cease to be a God of miracles. Is that it? If we become equal to God, and know as much as he does, in what sense will God be superior to us? The creature becoming equal with the Creator. "Think of" that!

In order that there be miracles in the future it is not necessary that there be deaf, and dumb, and the blind. (See Doctrine and Covenants, pages 107, 130, 133, 250.) If God continues the work of the creation of the innumerable worlds, would not that be miraculous?*

Question.—Will there, or will there not be in the perfect state that which we now call the miraculous?

If the answer is no, then God will not have as much power as he now has. But if the answer is yes, then we agree that there will be, during the state of perfection, that manifestation of power which we now call miraculous; no matter about what we shall call it when we reach that state. Let the

brother take either the one "horn" or the other. If he admits that this power that is to us, now, supernatural will still be on the other side, all well and good. That power, as we now contemplate it, is a miraculous power, because we have not reached that perfect state yet, and can not understand how these things are done. When we speak of the power of God in the world to come, it is certainly proper for us to refer to it as miraculous. This must be conceded even if we should admit (which we do not, however) the correctness of his idea of man becoming equal with God.

He says: "Man is changing and evolving towards perfection wherein he shall receive of the fulness of God's glory," etc. This statement is akin to one that he made in the sermon referred to, viz.: that "the world is getting better." But in this instance he must have made the statement unguardedly. He uses the term "man" indefinitely, as applying to all men—or mankind. Is it possible that he believes that all mankind are "evolving" towards "perfection and fullness of God's glory"? Surely the trend of human inclination to-day is not in that direction. The increase of crime and wickedness seems to lead man in just the opposite direction from God. Turn to 2 Timothy 3:1-5 and notice the conditions that Paul says will make "perilous times" in the last days. Then in the thirteenth verse he says: "But evil men and seducers shall wax worse and worse, deceiving, and being deceived." (See also Malachi 4:1; 2 Thessalonians 2:11; 1 Timothy 4:1; 2 Timothy 4:16; Revelation 6:15-17.)

Note the following:

And in that day shall be heard of wars and rumors of wars, and the whole earth shall be in commotion, and men's hearts shall fail them, and they shall say Christ delayeth his coming until the end of the earth. And the love of men shall wax cold, and iniquity shall abound; and when the time of the Gentiles is come in, a light shall break forth among them that sit in darkness, and it shall be the fullness of my gospel; but they receive it not, for they perceive not the light, and they turn their hearts from me because of the precepts of men; and in that generation shall the times of the Gentiles be fulfilled; and there shall be men standing in that generation that shall not pass, until they shall see an overflowing scourge, for a desolating sickness shall come over the land; but my disciples shall stand in holy places, and shall not moved; but among the wicked, men shall lift up their voices and curse God, and die. . . . Men will harden their hearts against me, and they will take up the sword against one another; and they will kill one another.—Doctrine and Covenants 45:4. (See also pages 189, 149, 156; and Isaiah 24:6.)

All this plainly shows that at the time of, and prior to the end, men will be going farther and farther away from God, instead of evolving towards a fullness of God's glory.

Reproducing 3 Nephi 4:1, "And there was not any man who could do a miracle in the name of Jesus, save he were cleansed, every whit, from his iniquity." Commenting, he says: "Here Nephi simply states a fact as it existed in relation to those of whom he

writes." Certainly. And why not the same fact exist in relation to any other people among whom miracles are wrought? Why not? Continuing, he adds: "If the brother thinks this means that God never works miracles save through those who are holy, he is mistaken; and I do not see for what other purpose it is quoted."

Why did not the brother say that Nephi was mistaken? It seems as though that would have better expressed his idea. It was "quoted" to show that instead of only the ignorant receiving the power of God, that there must be quite a degree of advancement toward perfection in order to work a miracle. It is plainly a refutation of our brother's theory. He further says: "The Lord has performed miracles through wicked men and animals. The ass upon which Balaam rode talked in a human tongue, and Balaam, who was a wicked man, was in vision and conversed with the angel. (See Numbers 22:27.) Paul's experience is in point while he was persecuting the saints." Well, suppose the Lord did work miracles through wicked men and animals. That does not sustain his contention. The reader will notice that neither Balaam nor the ass *did* the miracle, but God performed the miracle *by* and *through* the angel, Balaam and the ass being subjects upon whom the miracle was wrought. Paul, when persecuting the saints, did not *do* the miracle, but was the subject upon whom the miracle was performed by Jesus.

In contending that the reception of spiritual gifts is indication of our ignorance, he reasons thus: "If the gift of knowledge is bestowed, is it not because of a lack of knowledge? Clearly, the lack of knowledge—ignorance—renders the gift necessary."

Well, that is all right, but it does not support his claim in the least. In fact his own reasoning condemns his position. If he had said that the reception of spiritual gifts was an indication of having been ignorant, then his reasoning would apply. It must be apparent to our brother, and all others, that after having received these gifts, we are not as ignorant as we were before. Then the logical conclusion would be, that "the reception of miracles and spiritual gifts is an indication" of our enlightenment, and that we are made more nearly perfect thereby; and "just the reverse" of his theory is still "true." As to the "palpable absurdity"—well, the HERALD readers can readily see where that exists.

Now as to Paul being ignorant: The first quotation he makes to prove Paul ignorant, "For now we see through a glass darkly," only represented our imperfect vision, and by no means proves that because he had received spiritual gifts, he was ignorant. The second quotation Paul did not apply to himself at all. Here is a question the brother might ask himself, and answer in his own mind, that may help him on this point. Did Paul, after receiving

spiritual gifts and blessings, know more or less than he did before? If he knew more, and became more enlightened than he was before, then the "reception" of these gifts was an "indication" of his enlightenment, rather than his "ignorance." (See 1 Corinthians 1:4-7; 1 Corinthians 12:1-11.)

We believe that all Saints should constantly be advancing—"going on unto perfection," and that any advancement we may have made will not place us above the necessity of the gifts of the Spirit, but it will place us in a position to receive and appreciate some of the greater gifts that we had not hitherto attained unto.

It is not proper to compare our advancement to the "blazing sunlight," or the electric light, and the gifts of God to the "shadow," or the "occasional flashes of candle-light." This would be a display of egotism upon our part, and a disparagement and depreciation of that which comes from God, who is the source of all light and knowledge.

"The better a child can walk," the more capable it becomes of walking. The more advanced we are (spiritually), the more capable are we of receiving and appreciating the greater gifts, and thereby continue our advancement toward perfection.

He next says: "If the quotation from Mormon 4:6 and Doctrine and Covenants 43:4 [34:3.—H. E. M.] are cited to show miracles are to be expected until perfection shall be attained, then they have no place in this discussion, because this has never been questioned."

This was certainly the object for which they were cited, and they have properly a place in this discussion, because the position taken by the brother tacitly questions the continuation of miracles and the gifts, as he has claimed that as we advance we will not need them to the extent we did formerly. In his discourse he said that "the absence of the gifts" did "not indicate anything wrong," but rather that we were "becoming more perfect." His idea seems to be, the nearer perfection, the less miracles and gifts we need. If there is a gradual decrease in the manifestation of God's power, then there is a cessation of that power, or of the gifts, to an extent; and hence they are being "done away." The citations referred to utterly refute that idea.

Our brother thinks that Jeremiah 23:7, 8 does not show that greater miracles shall take place in the future than occurred in the exodus of Israel out of Egypt, and that "there is nothing in this reference to prove that any miracle of any kind whatever will be necessary to enable these people from the north country to come to Zion."

The expression "The Lord God liveth that brought up the children of Israel out of the land of Egypt," was certainly used to express the greatness of their God. What was there about the bringing of Israel out of Egypt that was so remarkable, if it was not

the miraculous display of God's power in their behalf? What about the ten plagues, crossing the Red Sea, manna from heaven, water from the rock, and in fact the almost continuous display of God's power? Now according to Jeremiah 23:7, 8 (and also Jeremiah 16:14, 15) when Israel is brought from the north, the old proverb will be used no more, but they will say, "The Lord liveth, that brought up the children of Israel from the land of the north," etc. There will be something attending God's leading Israel from the north, that will be so much greater than their being led out of Egypt, that they will ever afterward use the new proverb. To our mind it is clearly inferred that there will be a greater display of God's power, as other citations which we shall presently adduce will positively prove.

But listen to our brother: "If Perry's 'latest dash' to the north pole should prove successful, they may come down very naturally, just as others are coming from other countries."

Oh, yes, "If!" "If" the Devil had not sinned, he might have remained in heaven. "If" my brother's theories are not wrong, they may be right. But regarding the manner of the return of Israel from the north, we have something more certain than an "if" or a "may." Here it is:

And they who are in the north countries shall come in remembrance before the Lord, and their prophets shall hear his voice, and shall no longer stay themselves, and they shall smite the rocks, and the ice shall flow down at their presence. And an highway shall be cast up in the midst of the great deep. Their enemies shall become a prey unto them, and in their barren desert there shall come forth living water; and the parched ground shall no longer be a thirsty land. And they shall bring their rich treasures unto the children of Ephraim my servants. And the boundaries of the everlasting hills shall tremble at their presence.—Doctrine and Covenants 108:6.

The foregoing agrees with Jeremiah 16:14, 15 and Jeremiah 23:7, 8, even showing that greater power shall be displayed, and more wonderful the events, than were manifested in the exodus from Egypt. So we see just how they are to "come down." We suggest that before speculating as to some "natural" means of the return of Israel from the north, and of Perry's success in bringing them back, it would be well for our brother to examine the revelations of God to this church. Who is it that is doing the "guessing"?

No attempt was made, in our former article, to show that future miracles would exceed the "mysteries and miracles of creation," and of the "millions of countless spheres and whirling orbs of the universe"; but the object was to prove great miracles to transpire in the future, and incidentally we referred to the return of Israel from the north as being attended with greater manifestation of God's power than was displayed in the Exodus. That we attempted more than this is purely an assumption on the part of my brother. For proof of great miracles yet to

take place, the reader is cited to the following references: Isaiah 11:15, 16; Isaiah 24:6; Zechariah 14:4, 6, 7, 10; Malachi 4:1; Doctrine and Covenants 108:5.

The brother concludes his article by quoting the saying of an "officer of the Independence Stake." If he submits that as evidence, we should be informed who the officer is, and if he spoke by the Spirit of God, or if it was merely an expression of the officer's opinion. If he spoke by inspiration (or claimed to) we are prepared to examine his statement. If it was merely the expression of an opinion then we can find other officers in the church, higher in authority than any stake officer, who hold a different opinion. But what does opinion prove?

In an article under the caption of "Turn on the light" in HERALD for August 9, page 779, another brother adduces a quotation that is well worth reproducing:

And that all these gifts of which I have spoken, which are spiritual, never will be done away, even so long as the world shall stand, only according to the unbelief of the children of men. . . . And now I speak unto all the ends of the earth, that if the day cometh that the power and gifts of God shall be done away among you, it shall be because of unbelief.—Moroni 10:1, 2.

Will not the world be standing at, and after the coming of Christ? If so, then according to Moroni, the gifts and miracles will be on the other side. He says that if the day comes when the power and gifts of God shall be done away, it shall be because of unbelief. Was Moroni right or wrong? "I think he was right."

H. E. MOLER.

BRODHEAD, Kentucky.

Mothers' Home Column

EDITED BY FRANCES.

Mother, Watch the Little Feet.

Mother, watch the little feet,
Climbing o'er the garden wall,
Bounding through the busy street,
Ranging cellar, shed, and hall;
Never count the moments lost,
Never mind the time they cost.
Little feet will go astray,
Guide them, mother, while you may.

Mother, watch the little hand
Picking berries by the way,
Making houses in the sand,
Tossing on the fragrant hay.
Never dare the question ask,
"Why to me this weary task?"
These same little hands may prove
Messengers of light and love.

Mother, watch the little tongue
Prattling eloquent and wild,
What is said and what is sung
By the happy, joyous child.
Catch the word while yet unspoken,
Stop the vow before 'tis broken!

This same tongue may yet proclaim
Blessings in a Savior's name.

Mother, watch the little heart
Beating soft and warm for you.
Wholesome lessons now impart,
Keep, oh, keep that young heart true,
Extricating every weed,
Sowing good and precious seed,
Harvest rich you then may see,
Ripening for eternity.—Selected.

Resignation.

There is no flock, however watched and tended,
But one dead lamb is there!
There is no fireside, howsoever defended,
But has one vacant chair!

The air is full of farewells to the dying,
And mournings for the dead;
The heart of Rachel, for her children crying,
Will not be comforted!

Let us be patient! These severe afflictions
Not from the ground arise,
But oftentimes celestial benedictions
Assume this dark disguise.

We see but dimly through the mists and vapors;
Amid these earthly damps
What seem to us but sad, funereal tapers
May be heaven's distant lamps.

There is no Death! What seems so is transition:
This life of mortal breath
Is but a suburb of the life elysian,
Whose portal we call Death.

She is not dead—the child of our affection—
But gone unto that school
Where she no longer needs our poor protection,
And Christ himself doth rule.

In that great cloister's stillness and seclusion,
By guardian angels led,
Safe from temptation, safe from sin's pollution,
She lives whom we call dead.

Day after day we think what she is doing
In those bright realms of air;
Year after year, her tender steps pursuing,
Behold her grown more fair.

Thus do we walk with her, and keep unbroken
The bond which Nature gives,
Thinking that our remembrance, though unspoken,
May reach her where she lives.

Not as a child shall we again behold her;
For when with raptures wild
In our embraces we again unfold her,
She will not be a child:

But a fair maiden, in her Father's mansion,
Clothed with celestial grace;
And beautiful with all the soul's expansion
Shall we behold her face.

And though, at times, impetuous with emotion
And anguish long suppressed,
The swelling heart heaves moaning like the ocean,
That can not be at rest—

We will be patient, and assuage the feeling
We may not wholly stay;
By silence sanctifying, not concealing,
The grief that must have way.

—Henry Wadsworth Longfellow.

Do Not "Nag" the Children.

Dear Home Column: Since I have been among so many children up here at a summer resort in the mountains and seen the difference in the way parents care for their children, it makes me think of the many homes where there are "nagging" fathers or mothers, while up here the children have every enjoyment that wealth can buy, and, most of all, only kind, gentle words from their parents.

When referring to a nagging mother, it is in pitying terms for the man she has married, or when a nagging father is spoken of it is in pitying terms for the woman he has taken for his companion for life.

Grown people sometimes find a remedy in retaliation, when being nagged. But the darling children shrink from the continual fault-finding and suffer in silence.

There is nothing that will cause a child to be sulky, irritable, and untruthful more quickly than to be continually nagged; and yet there are thousands of children every day who are subject to that awful "nagging" treatment, such as, "Don't do this," and "Don't do that," "Why can't you let things alone?" "You are without exception the worst child I ever saw; nothing but a torment. You are getting more like your father every day." And on they go through all the nerve-racking catalogue of "nag."

Some parents never take into consideration that children are the most sensitive beings in the world. All their child life is made up of small joys and sorrows that mean happiness or misery to them. The best way to make a child good is to make it happy. But "nagging" will never be the cause of a child growing to be a good man or woman. Instead of the child learning to love and trust its parents, it becomes afraid of them, always nervous, fearing to do things openly, knowing the irritable disposition of its parents.

Of course, children do many things through the week for which they have to be corrected and punished. But it is foolishness to try to teach a child right from wrong by continually reminding it of its faults and calling it a perfect torment, and thus making the precious child feel that it is always in the way. And do not you know that you are only hardening that tender, forgiving heart that each child has?

Instead of doing this, great care should be taken to show the difference between right and wrong, in as gentle a manner as possible; and once the lesson is impressed upon the mind in this manner, there will be no necessity of referring to that particular fault again.

Two of the worst forms of "nagging" are shown when the fault of a child is commented on in public, or when the small sins of childhood are dwelt upon after suitable punishment has been meted out. When punishment has been inflicted the matter should drop unless the child should do the same thing again. But too often the punishment in the greater crime. The child is nagged and kept in remembrance of the wrong done until the wrong is impressed more upon its mind than the right. Do not "nag" the children! Make them as happy as you possibly can. You may not have wealth, but you can have kind words and good children and a happy home, if both father and mother will only begin with the little ones in the right way, and correct them in a loving though firm spirit; but never, no never, develop that "nagging" habit. "Wisdom is justified of all her children," and "a wounded spirit who can bear?" God pity and help the many little ones who have to bear it.

ESTELLA CLARK.

The Dangers of Discourtesy.

I think that it was Reverend Stopford A. Brooke who once uttered these wise and true words: "The power of being able to keep a household from fretting and complaining and from violent tempers, the power of being able to encourage, nourish,

and stimulate the freedom and growth of others, is gained from there having been built up in the minds of all in the house, as the first motive of life, the great Christian law—Christian because entirely human—"Think of others more than of yourself, and of others' happiness more than of your own unhappiness."

"Of this law the best definition to remember is a word of Saint Paul's: 'In honor preferring one another.' This is true courtesy. It is its very flower; it is the essence of Christ's teaching set to music in daily life. It will bring out all the good in others; it will bring out what is best in yourself; it will make your home like very heaven."

Of all the mischief-making elements that creep into many homes, discourtesy is one of the most common and most fatal in its results. When a wife begins to speak sharply and rudely to her husband, and when she finally descends to the low estate of "nagging" him, she is in a fair way to lose both his love and his respect; and when a husband begins to be less courteous to his wife he is in danger of losing both her respect and love.

The rock of discourtesy is the rock on which many a matrimonial bark has stranded. If the father and mother are discourteous to each other, it is not to be expected that the children of the home will be gentle and polite. There is no greater imitator than a child, and there is no one more alert. The child takes note of everything, and it is susceptible to the general atmosphere of the home.

If the father is fault-finding and generally irritable, the child is likely to be of the same disposition. If the children are not taught courtesy in the home, it is not to be expected that they will be courteous outside of the home.

There is a story told of an old German who was engaged in the back part of his place of business when one of his clerks came and told him that there was a lady waiting to see him in his office. He had thrown off his coat and the work he was doing had soiled his hands.

Hurrying to a basin he washed his hands, threw on his coat, straightened his tie and made himself as presentable as possible before going forward to meet the lady. Returning a few minutes later, he said, with an aggrieved air, as he threw off his coat.

"I put on my coat and make myself clean for nothing. Dot vas youst my wife."

Now there are a good many intelligent, entirely respectable and well-meaning men, who do not feel it to be incumbent upon them to observe the ordinary rules of courtesy towards women, when the woman in question is "youst my wife." And so there are wives who fall into the habit of negligence regarding their personal appearance and who are indifferent to many of the ordinary little courtesies of life, when there is no one around but "just my husband."

It is an evil day in any home when the husband feels that he can be less courteous to his wife than to other women, and it is an equally evil day when the wife feels that she can put aside many of the little courtesies.

No household can be kept from fretting and complaining, no household can be kept free from an atmosphere of unrest and general depression, if the great law of kindness does not obtain in that household. And kindness is the foundation of all real courtesy. It is true that "life is made up, not of great sacrifices or duties, but of little things, in which smiles and kindness and small obligations, given habitually, are what win and preserve the heart and secure comfort."

Nothing will secure greater comfort in the home than habitual smiles and kindness, combined with the courtesy that is not based on mere "good form," but that is the outgrowth of moral force, self-respect, and kindly consideration for others. Could there be any better motive for self-control, patience, forbearance, and kindness than a desire to make home happy?—*Northwestern Christian Advocate.*

Prayer Union.

Sr. Millie Bates, of Meadville, Nebraska, has been very poorly for the past five months, and requests you to remember her to our heavenly Father that she may be blessed. She is a noble Saint; please remember her.

Letter Department

Akron, Ohio, Reunion.

The first reunion of the Kirtland, Ohio, District, organized August 5, at Akron, Ohio, by choosing R. C. Evans, of the First Presidency, to preside, with U. W. Greene, missionary in charge, R. M. Elvin and V. M. Goodrich as assistants. The sessions continued over Sunday, the 13th, with the following daily program with some modifications. Prayer-meeting at nine o'clock in the morning; Sunday-school and Religio work at fifteen minutes to eleven in the forenoon and four o'clock in the afternoon; preaching at two o'clock in the afternoon and half past seven in the evening.

The Kirtland District Sunday-school convention and the district conference both held their sessions on Thursday, Friday, and Saturday.

The preaching- and prayer-services, as well as the auxiliary sessions, were of a high order, and good interest was manifested upon the part of all present. The committee, though laboring under disadvantage, did exceedingly well in taking care of the people, and deserve credit for their patience and persistency of effort.

The general health of the campers was good, and the administrations of the ordinance of laying on of hands was followed by blessing and comfort.

By unanimous voice, provision was made to hold a reunion next year upon same grounds, if available. The time of holding the next reunion was left to the next district conference; and a committee on arrangements was appointed by the body as follows: C. H. Dahlberg and John McCoy, of Akron, and Eben Miller, of Cleveland, the next district conference being authorized to add two more members to the committee.

While the attendance was rather smaller than expected, yet altogether the effort was pronounced a success, and the unanimous sentiment in favor of another effort next year gave evidence that the Saints were pleased. The attendance of non-members was not large, but quite a number were interested and some favorable. We believe much good was accomplished.

Respectfully,

J. A. GUNSOLLEY, Secretary.

A Vision.

The vision was this: I saw a rough stone among the rocks, and the Lord commanded his angel to pick it up and to carefully guard it, and to mould and form it into a beautiful image, like unto the image of Christ. As the angel worked upon it, breaking off the rough corners and smoothing the rough places, I saw that sometimes the stone would scringe and tremble as with fear and pain. Then another angel came and softly touched it with his beautiful hand, polishing it to a bright surface. Then the stone was quiet, and the first again went on with his work; and when he would cut deep on some rough and unseemly part, the second angel, who was always near by, would with soft and gentle hand smooth and polish it. And so the work went on and on.

I looked to see something of the image; it was the face of his servant, my companion, being formed into the beautiful image of Christ. Then the voice of the Spirit said: Thus have I taken thee, my servant, from among the rocks and the evils of the world. I have given mine angels charge over thee, that all thy harshness and evil tendency shall be cast off, that thou

shalt be clean and pure before me. Sometimes when the work of mine angel cuts deep, and pierces thy heart, thou art inclined to say, I can bear no more; I can not endure to the end; I will again seek unto the world for peace and comfort. But the second angel draws nigh and brings peace to thy heart, and shows thee the necessity of the work, that thou be made pure and perfect, a fit instrument in my hand for the work I have assigned thee to do. And when the work is finished, thou shalt dwell with me in my kingdom. The work is going on also with thy companion, and together shalt ye dwell with me in the glorious kingdom of God; therefore be not discouraged but patient in well doing; when thy work is done, thou shalt come unto me and rest. Amen.

I find that I can not in word convey all the beauty of the vision, for the work of forming and polishing the image was beautiful, so pure and white, without a mar of any kind; but I trust the Spirit will help us all to understand, that all of the children of God must go through the same process, that we may be perfect as Christ is perfect, being like unto his most glorious image. During this life, the work must go on, here a little and there a little; and when all is finished, we are ready to depart and be with God.

The question often arises with all of us; can we endure unto the end? We often find that the heat of the furnace is very hot in order to purify the gold; but if the form of the "Fourth" is with us not a hair of our heads shall fall, nor the smell of fire be upon our garments. And again, when we pass through the deep waters of affliction, and our heart is chilled with the cold wave of sorrow, we hear the sweet, comforting voice saying, "Fear not, I am with thee. I will never leave nor forsake thee. The waters shall not overflow thee." Oh, what a promise! Can we appreciate that great, boundless love? Yes, in a measure; for a spark of the same love is aflame in our own hearts, placed there by the Holy Ghost. It witnesses unto us that we are born of God.

Love! That great fountain of life has been opened unto us, through our obedience unto the gospel of Jesus Christ. Thank God, it is not man's gospel, for then it would surely fail, all would be lost, the arm of flesh will perish, but the arm of God is strong and immutable. It can not fail. It holdeth up the heavens, and causeth the earth to tremble, and the waters to give forth their fury. Who is like unto our God? The time is near when the wicked shall flee at his presence, and the righteous shall seek shelter under his wing. May we all find safe shelter there at the last day, when Christ comes to gather together his saints in Zion, beautiful Zion!

A SISTER.

Zion's Religio-Literary Society.

Dear Herald: We, the Religions of Manchester, having read the report in the HERALD, are of the opinion that some mistake has occurred, and therefore beg to present the following which we would like to appear in your columns if you have space for it:

We have now been organized four years and have a membership of forty-six with an average attendance of thirteen weekly. Many of our members have to work in the evenings in the summer months and are not able to attend regularly on that account. We have a full staff of officers, three committees, program, lookout, and social. We have the sum of nineteen shillings and six and one half pence in the hands of our treasurer. We have also organized a ramble society, and thus are able to spend our Saturday evenings in each other's society.

The spiritual condition of our society is very good and promising. We have been able to settle many difficult questions, and are on the whole in a very prosperous condition.

N. J. WEATE, President.

S. DAVIES, Secretary.

EAST MANCHESTER, England.

Alabama Reunion.

Editors Herald: The Alabama reunion closed the 20th inst. It was a spiritual feast to the Saints. The gifts of the Spirit were present in both prayer- and preaching meetings. There were thirty-four additions by baptism. It was very encouraging to us to see so many willing to take upon them the name of Christ, and especially so as it came just after our nine-day debate with J. F. Love, at McKenzie, Alabama, who boasted that he was going to annihilate our faith, and that we would have a church-house for sale, etc.

Many of the Saints expressed themselves, after the debate, as being greatly confirmed in the faith, and more determined than ever to continue the warfare until the prize of eternal life was gained. My health is good, and hope grows brighter every day.

Many thanks to all the Saints where I have labored for kindness shown me. T. C. Kelley, D. E. Tucker, W. J. Booker, and the writer, of the missionary force, were present at the reunion. The vote was unanimous to hold another reunion in 1906.

In gospel bonds,
M. M. TURPEN.

EVERGREEN, Alabama, August 22, 1905.

Clinton Reunion.

The seventh annual reunion of the Clinton District convened at Taberville, Missouri, August 11, 1905. Brn. F. M. Slover and A. Lloyd were chosen to preside. The attendance was not as large as we desired, but the meetings were very spiritual throughout.

Wind and rain threatened to do us harm, but through the prayers of the Saints we were protected. The rain and wind stopped almost instantly when the Saints united themselves in earnest prayer to God for protection.

The Sunday-school and Religio work was in charge of Sr. Sadie Dempsey.

The matter of holding a reunion in 1906 was left to the district conference, to be decided at the spring conference. Those branches desiring the reunion will make their wants known to said conference.

A. C. SILVERS, Secretary.

The Club-Footed Man.

Editors Herald: Please publish the following: The club-footed man is visiting Saints of the Spring River District and victimizing them with his smooth and plausible lies. I hope that the next Saint whose house he visits will procure an officer and put him under arrest immediately and notify by wire or otherwise the chief of police of this city, who has a warrant for him issued by the county attorney. Also I wish every Saint in the church whom he has deceived in the past to write me a card, stating in a brief way what he did, giving time and place, so I can introduce it as evidence when he is arrested, as he is sure to be. Address 309 West Third Street, Pittsburg, Kansas.

J. M. RICHARDS.

BAY VIEW, Washington, August 15, 1905.

Editors Herald: Some may wonder what has become of me, and would like to know how the work is progressing in Washington. I find opposition to the truth wherever I go, but I think some of the barriers are being removed. I began my work out here by speaking in Seattle, going from there to Tacoma, where I preached some few times. From there I went to Rainier Schoolhouse, located about five miles north of Eatonville, Washington. Here I preached a number of times; found Bro. and Sr. Duncan still interested in the cause of truth.

Here I met a minister of the Methodist faith. He did not know who I was or what my business was, and he began by telling me what wonderful success he had, how he had met and

put to flight some "Mormons," as he called them; and of course he wanted to know why I was in the country. And when I informed him that I was one of those people he called "Mormons" it almost astonished him. It was my turn now to talk, and he was not half so anxious to fight "Mormons." It was easier to whip them when they were not there; and every statement I made he agreed with me. Do not know whether this was the way he whipped the others, but suspect it was.

From there I went to Ashford, a new opening where none of our elders had been. Here I found Bro. and Sr. Ritchey, formerly of Lamoni, together with two daughters, and son-in-law.

I left the work in a more favorable condition and removed some prejudice from the minds of the people. I was invited to take a trip up to Mt. Rainier, and, taking leave of absence, I went up the mountain side some seven or eight thousand feet, which I greatly enjoyed. When I returned, which I did in about three days, I went to Tacoma, and from there to Des Moines, a small town about fifteen miles north of Tacoma. There were no Saints living at this place: but here I can drop a thought how some of the sisters can help in missionary work. Sr. Van Eaton, who lives at Tacoma, had a sister living at Des Moines, who is a member of the Baptist Church; and being anxious for the gospel to be heard she secured for me a place to stay while I preached. Here I encountered an Advent preacher, as he had the use of the only building that could be had, and he did not occupy but part of the time. I was permitted to fill in the remainder. Had a good hearing most of the time. I also preached at Elliot, which was another new opening, also Issaquak, where there were several Saints some fourteen years ago, but now only Sr. Anna Vowle resides, but who is alive in the work.

Returning to Seattle, I met Bro. Joseph; glad to see some one from home. I think Bro. Joseph has done a work here that nobody else could have done, as he was able to show to the people the distinction between us and the Brighamites. And I hope to see some fruits of his coming out here in the future.

From Seattle I went to Laconner where I found a little band of Saints striving to do what they can to advance the work. I spoke for them during the week at different homes of the Saints, and on Sunday night I occupied in the Good Templar Hall to a fine crowd. I am at present at Bay View preaching at the homes of Bro. Moore and Bro. McMillen to small crowds. In all my work I have been blessed with the Spirit. This is a hard country to get people interested in the gospel, as they are more interested in pleasure than in their own salvation. But in nearly every place I have had fair crowds, and some seemed very much interested.

That God will hasten the time when the gospel in its power will be preached in all the world for a witness, that the honest might be gathered out, is my prayer.

In gospel bonds,

L. G. HOLLAWAY.

1202½ Seventh Avenue, SEATTLE, Washington.

LYNCH, Nebraska.

Editors Herald: It seems to me that as a rule the ministry of the church in preaching occupy too much time on the first principles regardless of the character of our auditors. If the audience be Saints they are well posted on these matters, hence the wisdom of exhorting them to attend to the duties of a practical life rather than dreaming away their time around the baptismal font.

We all love the old story but we can not always be children, but must put away childish things and go on unto perfection, not forgetting that the reward is to him that worketh together with God. I sometimes fear that continually dwelling on first principles has a tendency to create the impression that all is well if only one firmly believes them; and beget a false sense of security, fatal to rapid growth in grace.

I once heard of a young preacher who was sent to fill an appointment, and his first audience was outsiders, but he greeted them with the following: Fear not little flock, it is your father's good pleasure to give you the kingdom. To an audience of Saints he said: O generation of vipers, who hath warned you to flee from the wrath to come. Much time is wasted if we do not select a subject suited to the needs of our auditors.

Neither are first principles all that are necessary to be presented to sinful men; but, in order that their repentance be genuine, they should be shown the true nature of sin, the power of habit, and how much depends on their own personal effort, putting off the old man and donning the new garb of righteousness.

Many have been taken into the church who seemed to know only that they had been baptized for the remission of sins, and had progressed no farther.

It is also very unfortunate that some have taught probation or repentance after death, and many have been lulled into a sense of carnal security the scriptures do not warrant.

This matter should be very clearly defined, lest dying men be deluded and put off their salvation until it is too late. I wish some of our able writers would publish a booklet clearly defining the scripture view of the foregoing subject. There certainly is no hope after death for one who has heard and rejected the gospel in this life. This has been the way I have been teaching men in reference to that question.

Now I do not wish to be understood as underrating the importance of the first principles of the gospel. God forbid; but I verily believe that having served their purpose their consideration may be made to give place to the consideration of practical duties of life, which, in our zeal for first principles, we neglect to keep before the minds of our hearers.

It is deplorable to find so many in the church who have made no progress in the divine life, but are like the Hebrews Paul spoke of, who, when they ought to have been teachers, were ignorant of the primary facts of the gospel. What was wrong with those Saints? Certainly they had not been properly instructed in the higher law of spiritual growth and development.

The best evidence of true repentance is a desire to put away the former evil things of life and enter upon the new life with zeal and courage; but if the convert is to do this he must be first instructed so he may know the duties that will devolve upon him in this new relation he has assumed; and neglect on our part as ministers to so instruct, leaves the convert to grope his way blindly, knowing only that he has been baptized for the remission of sins.

If one has been properly taught the true nature of sin, and the importance of fully forsaking the same, and fully instructed in relation to the duties of the life, he or she is a proper candidate for admission to the church of Christ, with the assurance of making a healthy, spiritual growth.

What is true of adults is true of children, and what a responsibility rests upon parents and priesthoods when we take these little ones into the fold of Christ. They require the constant watchcare of both parents and teachers. They should be brought to the prayer-service and communion, and should be instructed in all the duties incumbent on them. This has been sorely neglected many times, and many have drifted away from the church.

May God bless the priesthood of his church that they may be wise in presenting this glorious restored gospel to men, that we shun not to declare the whole counsel of God, that men may be wise unto salvation.

J. SMILEY STRAIN.

GRAVELFORD, Oregon, August 15, 1905.

Editors Herald: I left my home in Dow City May 18, bidding loved ones good-bye, and leaving them in the hands of God for his protecting care. I came by way of Denver, and expected

to meet Bro. Henry Sparling there, but because of a wreck on the railroad he did not come that way, but overtook me and got on the same train after I had ridden a couple of hours. We arrived in Salt Lake City Saturday night about eleven o'clock and found the Reorganized church, and the writer preached at eleven o'clock in the forenoon, and Bro. Sparling at night. We also had the pleasure of attending the Utah Mormon church at the Tabernacle, and heard their church historian preach. The preaching did not amount to much, but we heard some excellent singing.

I had the pleasure of baptizing Sr. Bushard's little girl while at Tacoma. Bro. Sparling and the writer have been holding tent-meetings in Portland and vicinity for about six weeks; but seemingly not much interest manifest. I think two or three were interested.

August 4, by consent of Bro. G. T. Griffiths, our missionary in charge, I took boat in company with Sr. Ethel Boyd and her uncle for Bandon to attend the reunion at that place, arriving there Saturday night, the 6th. It was the first time the writer had ever been on the ocean, and we had not much more than struck the rolling waters than the writer and Sr. Ethel took sick, the writer being the first to hunt for his berth; and Sr. Boyd's excuse was, This riding backwards is what made her sick. But few were able to sit up so long as we were on the ocean, which was about twenty-four hours.

The reunion at Bandon passed off nicely without a jar; splendid interest manifest throughout, and a large attendance considering the membership of the district.

Sunday, the 13th, the writer had the pleasure of leading two young ladies into the watery grave, and others are very near the kingdom. Bro. Keeler will continue the meetings this week, and I feel sure others will come before he leaves. The Saints at Bandon are alive in this latter-day work, and all seem to be united, and to work together. May God bless them, and may they continue faithful.

Bro. Keeler's home is at Myrtle Point, and his hustling wife is doing all she can there to keep the camp-fire blazing; and, as she seems to be a willing worker and also talented in Sunday-school work, is accomplishing lots of good at that place. I shall ever remember the kindness extended to me while at Bandon. Am now on my way back to Portland. Must also say what few Saints we have there are very kind to the missionaries; some are working with their might in this work; others are not working as hard as I would be glad to see them. I find Portland a very hard place to get the gospel before the people, as there is so much going on all the time, and people are so prejudiced they will not come out to hear; so we ask the Saints to remember us in their prayers.

In bonds,

N. V. SHELDON.

CAIRO, Nebraska, August 17, 1905.

Editors Herald: After General Conference, as I received no mission, I began to look for a location to earn a living, and the way was opened for me and my family to come to this place to take charge of a telephone exchange, and although I regretted to leave the associations of the Omaha Saints, where I had church privileges, yet I thought some good might be done by my coming here; and on last Sunday Bro. and Sr. Boodry hunted us up, and I went out about six miles and preached one sermon to a lively little band of Saints that live near together and have a Sunday-school; and now they think that as they have an elder here they may have regular meetings, and I told them I was willing to preach for them if they would furnish the transportation to and from the schoolhouse, which they agree to do. We will have services once every Sunday at half past two in the afternoon, and Sunday-school to follow. I thought perhaps when I got here nothing would be here to entertain me in a religious way; but for want of a better place to go I went to hear the Baptist and Methodist preachers dispense their gospel

in their way, but could learn nothing from them to make the way of salvation plain.

I think there is a chance here to do some good in presenting the gospel, and will try to do what I can to preach the "glad tidings of great joy" to those who will come to hear.

Yours in bonds,

JAMES HUFF.

SALT LAKE CITY, Utah, August 16, 1905.

Editors Herald: We are back again in Zion(?) A letter received from Bro. W. H. Kelley the 13th, while we were engaged with Bro. J. D. Stead in gospel tent-work in East Helena, informed us that we were needed here for a special work; that we were to "yoke up" with Bro. F. M. Smith for a while, and closing with instructions to "get around as soon as possible," brought us to this point yesterday. We regret to leave the Montana field just now, and especially the work just begun in East Helena, but trust that Saints and friends will rally to the support of Bro. J. D. Stead there; and if they do, the work will be done there without us. Bro. Stead is capable and willing.

For a few evenings here we will take up the street-work once more, and then the program is not fully made out as yet; but with our "yoke-mate" we expect to visit and carry the message to other portions of Utah.

We found Brn. W. H. Kelley and F. M. Smith and family here and busy. Bro. Kelley expects to visit Colorado ere long, to attend to some features of the work there that demand his attention.

Praying and working for the success of the Master's cause, we expect to be found in this field for some time to come, and our address will be Box 181, Salt Lake City, Utah.

A. M. CHASE.

SAGLE, Idaho, August 15, 1905.

Dear Herald: I truly love this gospel and enjoy reading the good sermons and letters in the HERALD: I have received so much strength and encouragement from the letters! We have a branch here at Sagle. There are some faithful ones that try to keep the camp-fire blazing. Our branch officers are young in the work, but they seem to be true, honest workers.

Pray for us, dear Saints, that we may live worthy to meet our Savior. I was baptized February 3, 1904, by A. M. Chase. We are wishing for Bro. Chase again. We are expecting Bro. T. W. Chatburn before long to give us a few good sermons. Dear Saints, I feel that I am one among the weakest. Pray for me, that I may live faithful.

Your sister in the one faith,

MRS. HATTIE TURNBULL.

SKIATOOK, Indian Territory, August 21, 1905.

Editors Herald: After the conference which convened with the Central Texas Branch, July 14, I, in company with Bro. S. R. Hay, went over on the Navasola River, about three miles east, where we held a ten-day meeting, (good attendance, and a fine interest, especially noticeable in the young,) after which we started to Fall County to fill an appointment. While on our way we were both stricken with the fever, and were compelled to stop at Bro. Hay's home.

I, while yet ill, went to Ragin to fill an appointment. Had a fair turnout. Have baptized four, and confirmed four since conference. From Ragin I went to Marlin where I held two meetings. My sickness still continued until I was forced to return home.

My prayer is that I may soon be able to return to my field of labor. Asking an interest in the prayers of all the praying Saints.

Yours in gospel bonds,

J. H. HARP.

Extracts from Letters.

Addie Hoxie, Brockton, Massachusetts: "The Brockton Branch at present, we believe, is in a very good condition. We have but one service on the Sabbath; but that is very well attended, and all seem to enjoy the presence of the Spirit of God. We would indeed like to see more outsiders come in; but, individually, I believe the work is progressing. In speaking to different ones we find they are glad to hear and willing to converse on the subject. We can only pray that the seed may fall on good ground, spring up, and bear fruit to the glory of God."

Miscellaneous Department

Conference Minutes.

Southern California.—District conference was held at San Bernardino, August 11, 1905. The district presidency, T. W. Williams and A. Carmichael, were chosen to preside. Maggie Pankey chosen secretary, with power to choose associate. Charles Crumley was chosen to assist. Branches reporting: San Bernardino 259, Los Angeles 212, Newport 252. Ministry reporting: A. Carmichael, J. F. Burton, William Gibson, T. W. Williams (including reports from Priest A. M. Green; Teachers R. T. Cooper, William Crumley, and J. H. Haxton), A. E. Jones (including reports from Priests G. H. Wixom, Thomas Austin, N. W. Best, and F. B. Van Fleet; Teachers James Miller and James Baldwin). Bishop's agent's report from January 1 to July 1, 1905: Cash on hand, \$200.13; received, \$1,197.11; expended, \$1,222.16. Bill receivable, \$1,200; cash, \$1,197.11; total receipts to July 1, 1905, \$2,397.11. Officers elected: T. W. Williams, president; A. Carmichael, associate; Maggie Pankey, secretary and treasurer; A. Carmichael, historian. A resolution was passed that we rescind the action of last conference wherein it was provided that we hold but one conference a year. Adjourned to meet at Garden Grove, California, at call of president.

Oregon.—The annual conference of the Southwestern Oregon District, convened at Bandon, Coos County, Oregon, in connection with the reunion on August 12 and 13; district president, D. E. Stitt, in the chair; assistant vice-president, E. Keeler. Branches reporting: Bandon 57, Myrtle Point 36, Pleasant Hill 25. Ministry reporting: Elders E. Keeler, N. C. Enge, D. E. Stitt; Priest F. Dygert; Teacher S. Hunt; Deacon A. Corson. Bishop's agent, William Smith, reported: Cash on hand, \$157.85. Treasurer reported: Last conference, \$1.85; received, \$32.71; on hand, \$14.51. It was resolved that we hold two conferences a year. D. E. Stitt elected president, D. Giles vice-president, Mrs. E. Keeler secretary, A. Corson treasurer, for six months. There were two baptisms. Adjourned to meet with the Myrtle Point Branch on Saturday before the first full moon in February, 1906.

Pastoral.

To the Saints of the St. Louis District, Greeting: The St. Louis District is comprised of the following named counties of Missouri: Lincoln, Montgomery, Warren, St. Louis, Franklin, Gasconade, Osage, Maries, Crawford, Washington, St. Francois, Ste. Genevieve, Perry, St. Charles, Jefferson; and Macoupin, Greene, Calhoun, Jersey, Madison, Bond, Clinton, St. Clair, Monroe, Washington, Randolph, Perry, Jackson, Union, and Alexander in Illinois.

As we enter upon the fall and winter campaign, we desire to accomplish as much good as possible, and make as many new openings as we can; and we take this means of asking the Saints and friends of the St. Louis District to assist us.

If you want preaching in your neighborhood, or know where we can get an opening, kindly write me, and thus aid in warning our neighbors; for in so doing we shall be laborers together with God. Bro. Davis and myself are the only missionaries in the district; but we will try to answer all calls for preaching.

Yours in gospel bonds,

Box 397, HOLDEN, Missouri.

ARTHUR ALLEN.

Change of Date.

The two-day meeting appointed at Fork Branch, Michigan, for September 16 and 17, must be changed to September 23 and 24, on account of two of the elders having to attend meetings at other places.

CHAS. M. WALRATH.

BARRYTON, Michigan, R. F. D. 1.

Wanted.

I am getting up a work on the "Signs of the times," and very much desire all who have seen signs in the sun, moon, or stars, to write me giving as near as possible, a description of said sign, together with the date and place of the occurrence.

Your brother,

STEWARTSVILLE, Missouri.

W. C. FLANDERS.

Conference Notices.

The Saints of the Knox, Indiana, Branch inform me that they are not circumstanced so that they can entertain the conference of this, the Southern Michigan and Northern Indiana District this fall; so the place of holding the conference will be changed from Knox to Clear Lake, Indiana; and the time of the meeting has been set for October 14. A. S. Cochran.

The quarterly conference of the Northeastern Illinois District will be held on the reunion grounds at Plano, September 16 and 17, 1905. The conference will follow the close of the reunion. F. M. Cooper, president.

Correction.

The following typographical errors appear in article under the caption, "In review," in HERALD of August 9. In the eighth line, page 776, the word *us* should read *no*. In the thirteenth line, the word *their* should read *the*. On page 778, second column, in the seventh line, the word *influence*, should read *inference*; and in the same column, seventh line from the bottom, the word *practical* should read *poetical*.

In twenty-second line from bottom in first column in "Who should be baptized?" in HERALD for August 9, after the word *water* the words *and the Spirit* should be added. It should read "born of water and the Spirit."

Addresses.

William Lewis, changed to 131 Garfield Avenue, Scranton, Pennsylvania.

Died.

DOWLING.—Bro. Hezekiah Dowling was born March 18, 1823; died July 22, 1905. Was baptized February 16, 1897, by C. H. Porter. Father Dowling lived an exemplary life, and passed peacefully away after a long period of suffering. He leaves an aged companion, twelve children, and many friends to mourn his departure.

SALISBURY.—Benan Salisbury was born September 5, 1847, and died at Benan, Carroll County, Iowa, July 27, 1905. He was married to Mrs Martha Kendall, (a widow with five children), September 16, 1870, and to them three sons, and one daughter who died in infancy, were born. He was baptized October 16, 1870, and ordained an elder January 13, 1877, and has acted as president of what is now the Benan Branch ever since its organization, with the exception of a few months. Funeral-services were conducted by C. E. Butterworth. Wife, children, and relatives mourn his departure.

ROUSH.—At Wray, Colorado, August 17, 1905, John B. Roush, aged 32 years, 9 months, and 14 days. He was baptized June 16, 1888; ordained a priest December 1, 1889, at seventeen years. Ordained an elder October 1, 1893, a seventy April 15, 1894, and a high priest April 7, 1901. He was married to Miss Belle Bullard, at Wray, Colorado, December 29, 1897. To this union were born two boys and one girl, who survive. He died suddenly from hemorrhage of the lungs. Services in charge of A. E. Tabor. Thus closes the earthly career of one of God's servants. He has gone to his glorious reward.

VAWTER.—At Wray, Colorado, August 5, 1905, Bro. Cyrus B. Vawter. Funeral from the Saints' church at Wray. Sermon by Elder E. D. Bullard. He leaves a wife and four children to mourn their loss.

LETT'S.—At Dunmore, Pennsylvania, July 26, 1905, Lillian Margaret, daughter of Mr. Samuel W. and Sr. Ida May Letts, age 1 year, 1 month, and 7 days. Was laid to rest in the beautiful city of the dead. Services in charge of William Lewis.

LELLECK.—Bro. Samuel Titas Lelleck, a member of the Broad River Branch, living at Scots Corners, Connecticut, died August 14, 1905, aged 55 years, 7 months, and 14 days. The Broad River Branch mourn the loss of its active member, and feel in deep sympathy for the sister who has lost her companion. Services conducted by Homer Buttery and William Hobson.

SIMPSON.—At Burlington, Iowa, Bro. John David Simpson, who was born in the state of Tennessee, July 30, 1836. In 1843,

May 20, the family came to Montrose, Iowa. He was baptized and confirmed February 27, 1861, by Elder John Shippy. He died July 24, 1905. He leaves to follow on two sisters (Mrs. Maggie Wright of Burlington, and Bolly Cooper of Montrose, Iowa) and one brother, (Thomas Simpson of Montrose). Funeral-services were held at Saints' Chapel, Montrose, July 25, 3 p. m., James McKiernan in charge, assisted by F. M. McDonald. Interment at Montrose Cemetery.

BLAKESLEE.—Mary Emma Blakeslee was born in Wilmington, Delaware, February 11, 1845, the youngest of a family of seven children. At the age of fifteen she united with the Reorganized Church. She was united in marriage to James Harvey Blakeslee February 27, 1861. The husband, one brother, and four children, with two grandchildren are left to mourn the loss of a faithful wife, mother, and sister. Sr. Blakeslee died Friday morning, July 27, 1905, after an illness of several months. The sermon was preached by Elder F. M. Cooper in the old family home, Batavia, Illinois, July 30.

HOWARD.—Bro. Melvan Howard was born February 12, 1839. Was united in marriage to Martha Rogers in 1862. Three children were born to this union. In 1870 his wife died. In 1871 he was married to Mary J. Barber, who survives him. Bro. Howard united with the church in 1854. He died very suddenly at his home in Sandwich, Illinois, May 25, 1905. Funeral from the Saints' chapel, Sandwich, Sunday, May 28, 1905, in the presence of many sympathizing friends. Funeral conducted under ritual of Odd Fellowship. Sermon by F. M. Cooper, assisted by E. M. Wildermuth and C. H. Burr.

MCDONALD.—Bro. David William McDonald was born in Tuscola County, Michigan, February 9, 1859; was baptized into the church in 1883 in Petrolia, Canada, by Elder James Simons. He died at Batavia, Illinois, July 19. He left a widow with nine children. Funeral from the family home, Batavia, Illinois, July 21. Sermon by F. M. Cooper.

JULIAN.—Bro. John Stafford Julian was born March 16, 1825, in Indiana; emigrated to Sacramento, California, 1849, in which State he lived until called away by death, July 15, 1905, at Downieville, Sierra County. He was baptized in an early day by Bro. W. W. Blair, and kept the faith to the end. He was buried in Sacramento, California, July 19, 1905. Four of the five remaining children were present at the burial. Sermon by J. M. Terry. He rests from his labors.

DAWSON.—Sr. Dorindo Dawson passed away from her bondage of suffering on July 22, 1905, at her home where she had lived for thirty-five years, near Lone, California, at the age of 79 years, 6 months, and 7 days. Her son, Edward T., was her faithful nurse through her long sickness. Four children remain as chief mourners. The sermon was preached in the Presbyterian church in Lone to a good audience by J. M. Terry, their choir doing the singing. She is classed with the tried and the true. Rest awaits her.

SMITH.—Robert Simeon, child of Bro. and Sr. Simeon Smith, passed suddenly away from earth life on July 8, 1905, at the early age of 9 months and 17 days, at its home in Oakland, California. He was a bud promising a beautiful flower, but was transplanted to bloom under more beautiful skies. Sermon by J. M. Terry, interment at Walnut Creek. Both the aged and the child pass away.

OVERHOLT.—Mrs. Nancy Sinclair Overholt departed this life at Nina, Ohio, August 4, 1905, aged 79 years, 11 months, 29 days; was born at Dayton, Ohio. Four children survive her. At the time of her death she had her membership with the Disciple Church; but stated that at heart she was a Latter Day Saint. Funeral held in the United Brethren church, August 6. Sermon by V. M. Goodrich, assisted by the United Brethren pastor. The high esteem in which she was held by her neighbors and friends was manifested by the large congregation present.

COOK.—Thomas Cook, born at Lancaster, Canada, June 7, 1832. Died at St. Joseph, Missouri, August 5, 1905. Leaves widow and eight surviving children. United with the Latter Day Saint Church in 1862. All these years never brought a stain upon the church. Died unwavering.

COLLINS.—Sr. Lula A. Collins was born at Jamestown, Michigan, June 29, 1867; was baptized at Englishville, Michigan, March 6, 1903, by Elder W. D. Ellis. Died at Englishville, August 15, 1905. Funeral services conducted by Elder E. K. Evans of Grand Rapids. She leaves husband, son, and two daughters to mourn their loss.

WOOD.—Charles Taylor Wood was born at Mount Vernon, Ohio, August 22, 1839, and died July 14, 1905. He united with the Latter Day Saint Church in 1891. He was married to Josephine Marks in 1872, and to this union three children were born, two sons and one daughter. All of them are living and were present at the funeral which was preached at the Latter Day Saint church in Dow City by Elder Joseph Seddon of

Persia, Iowa. The remains were buried in the Dow City cemetery.

DALTON.—Sr. Mary (Lee) Dalton was born May 18, 1832. She was married to Andrew J. Blodgett, April 23, 1849; was baptized by her brother, September 6, 1866. Her husband died August 6, 1883. August 23, 1890, she was married to Mr. Jesse Dalton, who died November 28, 1902. After a protracted illness she departed this life, at DeWitt, Nebraska, aged 73 years, 2 months, and 25 days. Ten children were born of the first marriage, seven of whom are now living. She left forty-two grandchildren, and twenty-two great-grandchildren. Funeral from the Methodist church, conducted by C. H. Porter.

STETLER.—Sarah M. Stetler, wife of Adrian A. Stetler, died June 27, 1905. She had been suffering for almost a year with cancer and was taken to her bed just six months ago. She was born September 16, 1854, in Smithfield Township, Dekalb County, Indiana. Her husband, one son, and a daughter, survive. She leaves five brothers and two sisters. She was a member of the Reorganized Church and of Hope lodge No. 175, Order Mutual Protection. The funeral-services held from the house, S. L. Scott officiating. Burial in the Oak Grove Cemetery.

SWEETLEY.—At Lamoni, Iowa, August 25, 1905, Sr. Mary Alice, daughter of Warren and Sr. Hattie Sweetley and great-granddaughter of Father John Landers. She was born at Depue, Illinois, December 4, 1883; was baptized by Bro. H. A. Stebbins August 17, 1905. She leaves her mother, sister, and two brothers. Funeral-services at Saints' church, Lamoni, Iowa, Sunday, August 27; sermon by Elder Columbus Scott, assisted by Elders John Smith, T. F. Jones, and D. J. Krahl.

Cardinal Gibbons on Divorce.

The head of the Catholic Church in this country does not mince matters in his essay on "Pure womanhood" in the September *Cosmopolitan*. It is astonishingly emphatic, and his discussion of woman's responsibility in the home, and the divorce question, is recommended to every woman in the country no matter what her religious creed. It is certainly one of the most stimulating utterances relating to the home sphere that have appeared in a long time.

Present Polygamy in Utah.

INCIDENTS WHICH SHOW THAT THE MORMONS STILL PRACTICE PLURAL MARRIAGE.

Of thrilling interest is the third article in the series on "The tragedy of the Mormon woman," which Marian Bonsall contributes to the September *Housekeeper*. The subject of present-day polygamy in Utah is thoroughly discussed and numerous proofs of the extent of the evil are published. Eight of the twelve apostles of the Mormon church, it appears, are to-day practicing polygamy, and this openly and with the full approval of their church. One apostle (Merrill) boasts seven wives and forty-five children. During her investigations in Utah Miss Bonsall found that young girls of twelve and fifteen years are instructed by their teachers that polygamy is not only right, but the sole means of exaltation for women.

An interesting description is given of the mysterious Temple ceremonies undergone by those who would rise to preferment in the church. It is in the Temple that the plural marriages are performed, and it is this secrecy which has made prosecution of the offenders so difficult. The element of mystery, which is so vital a part of Mormonism, does more, in Miss Bonsall's opinion, to entrap victims for its church than the combined oratory of all its high priests and bishops, elders and missionaries.

The Baby.

The amount that a baby learns during the first twelve months of its life is simply amazing. The development of little children during the first five years, when systematically watched and accurately tabulated, shows results that would be incredible if they were not vouched for by conscientious observers. The nursery period is absorbing. To the young mother it is filled with anxiety, everything being new to her, and her constant fear being lest she shall make some fatal mistake. First babies therefore come in for a good deal more discipline than falls to the lot of the fourth, fifth and sixth child, if there happen to be so many in an American home. People with large families appreciate the value of a little wholesome neglect. The mother of seven is conveniently blind to passing gusts of temper or trivial misdemeanors which occasion great solicitude to the mother of one, who is like the poor, distraught hen with a single chick.—Mrs. Sangster in *Woman's Home Companion* for September.

Baron Komura as Japan's Peace Negotiator.

Baron Jutaro Komura is one of the most remarkable of the younger statesmen of Japan. He comes from the ministry of foreign affairs, a post which he has filled with dignity and success since 1900. He conducted the Manchurian negotiations which led up to the war in a manner highly satisfactory to the Emperor and the entire people. Baron Komura is a Harvard man, and speaks English with a strong Boston accent. He won his spurs in Korea, in 1895, when Japanese diplomacy was so discredited. Five years later, he went to Peking, and participated in the peace conference there, as a result of the Boxer rebellion and the expedition of the allied powers. During his stay at the Chinese capital he won the confidence of China so largely that there has existed an unpublished but effective alliance between Japan and China, which has been very helpful to the former during her war with Russia. Baron Komura was Japanese minister to Washington preceding Mr. Takahira. His greatest triumph may be said to be the long and delicate negotiations which he, as foreign minister, conducted with Baron Rosen, then Russian minister, which culminated in the great struggle between the two powers.—From "The peace negotiators at Washington," in the *American Monthly Review of Reviews* for August.

Moral Maxims From a Religious Book of China.

The right way leads forward; the wrong way backward.
Do not proceed on an evil path.
Do not sin in secret.
Accumulate virtue, increase merit.
With a compassionate heart turn toward all creatures.
Be faithful, filial, friendly, and brotherly.
First rectify thyself and then convert others.
Take pity on orphans, assist widows; respect the old, be kind to children.
Even the multifarious insects, herbs, and trees should not be injured.
Be grieved at the misfortune of others and rejoice at their good luck.
Assist those in need, and rescue those in danger.
Regard your neighbor's gain as your own gain, and regard your neighbor's loss as your own loss.
Do not call attention to the faults of others, nor boast of your own excellence.
Stay evil and promote goodness.
Renounce much, accept little.
Show endurance in humiliation and bear no grudge.
Receive favors as if surprised.
Extend your help without seeking reward.
Give to others and do not regret or begrudge your liberality.
—Translated for August *Open Court* by T. Suzuki and Doctor Paul Carus.

The series of articles on "How Can We reach the People," which at present is running in *Autumn Leaves*, is meeting with general interest. The July number was devoted to "Advertising," the August number contained a splendid article on "Street work," by an experienced worker, while the September number will tell "How we reached the people of Toronto." This is the record of an actual and successful campaign in a large city. The attention of the people was attracted to our work and their interest was held, Elder McLean tells how it was done. The article is full of suggestions and interest.

The biggest gold brick ever cast, nearly as large as two building-bricks placed end to end, which contains twenty-five thousand dollars' worth of gold that is purer than the gold in a twenty-dollar coin, has just arrived at the Lewis and Clark Exposition and is being exhibited by the Nome district of Alaska as evidence that Nome is still a great gold-producing region. The gold brick is a foot long, four inches deep and five inches wide, and weighs approximately ninety pounds.

Stewart Edward White in Government Service.

Stewart Edward White, after finishing some new Arizona stories for *McClure's Magazine*, has left Santa Barbara and gone for awhile to the mountains in Madera County. One of his plans is "to take another try at the bear." He is making his trip in the service of the government. His recently republished first book, *The Claim Jumpers*, in which he struck his characteristic note of virile Americanism, is now winning a tardy but substantial success. McClure-Phillips announce a fourth large printing of their edition.

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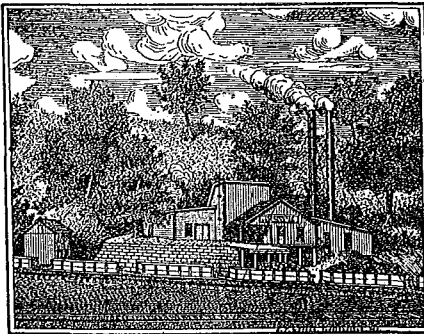
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The Saints' Herald

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

Volume 52

Lamoni, Iowa, September 6, 1905

Number 36

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

JOSEPH SMITH - - - - - EDITOR
 LEON A. GOULD - - - - - ASSISTANT EDITOR
 FRED'K M. SMITH - - - - - CORRESPONDING EDITOR
 Entered as Second-class Mail Matter at Lamoni Post-office.

Editorial

DECEIVE NOT YOURSELVES.

In his first letter to the Corinthians the apostle Paul warned the saints in this language:

Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God; for it is written, He taketh the wise in their own craftiness. And again, The Lord knoweth the thoughts of the wise, that they are vain.—1 Corinthians 3: 18-20.

We have been repeatedly warned against being deceived by others, whether by false spirits or by evil-minded men. The Lord found it necessary to pronounce a woe upon deceivers at one time, as follows:

But woe unto them that are deceivers, and hypocrites, for thus saith the Lord, I will bring them to judgment. Behold, verily I say unto you, There are hypocrites among you, and have deceived some, which has given the adversary power, but, behold, such shall be reclaimed; but the hypocrites shall be detected and shall be cut off, either in life or in death, even as I will, and woe unto them who are cut off from my church, for the same are overcome of the world; wherefore, let every man beware lest he do that which is not in truth and righteousness before me.—Doctrine and Covenants 50: 2, 3.

We can be assured that the Lord will deal with the deceiver according to his word; and for those who are deceived by them, the promise is made that they shall be reclaimed. This is speaking to those "in the church"—both deceivers and deceived. And while there is a possibility of our being deceived by others, we are also in danger of deceiving ourselves.

We can, nearly all of us no doubt, look back and see where in the past we have pursued a course which we thought to be right, or at least justifiable, and finally have been awakened to the fact that we were deceiving ourselves.

Judas deceived himself by thinking he could by a trick obtain a few pieces of silver from the chief priests, and that Jesus would exert his power to escape. He realized the terribleness of his sin too late. So we may sacrifice the interests of the cause for the sake of material gain; we may resort to trickery in taking advantage of our brethren, and think that we will never be called upon to give an account; but in this we deceive ourselves. Paul thought he was doing God service by persecuting the children of God, yet he was deceiving himself. We may think that we are industriously serving the Lord, when, really, we are only courting the

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approval of our fellows, or seeking to avoid incurring the disfavor of those we love, or those who we think are in a position to bestow some coveted preferment; but we are deceiving ourselves. And "if we say that we have no sin, we deceive ourselves, and the truth is not in us." (1 John 1:8.)

L. A. G.

THE AMANA COLONY.

Those who have read sketches of the history and practices of the Amana Society will read with interest the following. The fact that these people advocate celibacy will be a surprise, and is, even to those who have known them for years.

In the beginning God instituted, commanded, and sanctioned marriage; but in the latter day it remains for man to bring into existence a religious scheme which ignores the plan of the Creator, or to go to the other extreme and advocate a plurality of wives:

IOWA CITY, Iowa, July 21.—The case of Mrs. Wilson versus the Amana Society, to test its right to corporate existence, was concluded to-day before Judge Byington, holding court at Marengo, and was taken under advisement by him.

The case resembled a Mormon investigation by a senate committee, except that the Amana people were not charged with any crime, social or otherwise, unless, perhaps, it is a crime to own 26,000 acres of the finest land in Iowa, besides untold wealth in manufacturing and milling industries, as it was shown the Amana colony owned.

The suit, however, brought out many interesting facts not generally understood, particularly as to the religious belief of these Mennonites. As the defense is that they hold the lands and minister to the affairs of the colony as a religious duty, the testimony as to their belief was particularly explicit.

One fact brought out was that the Mennonites advocate celibacy, a feature of their religion which is a good deal of a surprise, even to those who have known them for years. They hold that a bachelor is on a higher plane spiritually than his married brother, and that he has a better chance of getting through the pearly gates.

There are at present 1,850 people in the colonies. Each member receives his board, lodging, clothing and medical treatment absolutely free, eating at common table. The expenditure of money is regulated by a board of trustees, which meets once a year and apportions spending money among the members, according to their needs. There are seven villages in the colony, and each of these has a general store, at which the members get whatever they need. An account is kept and gone over by the trustees at the end of the year. A large part of the receipts is from the mills, as what is made on the farm is not sufficient to pay the expenses of the society. On various occasions the society has borrowed \$50,000.—*Monroe County News*, July 27.

QUESTIONS AND ANSWERS.

If Bro. C. writes to Branch A for a letter, and Branch A has changed name of branch to Branch B, is it necessary to give explanation in the letter of the change of the name of branch?

The answer seems self-evident. The letter should be issued by the branch under its present name, regardless of the number of times its name may have been changed previously, if said changes have been legal and proper, the members of the old branch

holding membership in the new. If the applicant for letter be not informed of the change of name, a personal letter to him would set him right, but we see no necessity for incorporating explanation in letter of removal.

Is the commission given to Joseph the Martyr in September, 1832, section 83:13-20, to go two by two without purse or scrip, neither two coats, in force now? If not why not?

We have no reason for believing that the revelation is not now in force. We read in the Lord's preface: "Search these commandments, for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled."—*Doctrine and Covenants* 1:6. We can be certain of this: Unless the commandments are kept, we can not consistently hope for a fulfillment of the prophecies and promises which would result from their keeping. That the command to go two by two to the *world* is in force is evident from the fact that it was repeated to the Reorganization in these words: "And moreover it is expedient in me that my elders in going to declare my gospel to the *nations*, shall observe the pattern which I have given. Two by two let them be sent, that they may be a help and a support to each other in their ministry."—*Doctrine and Covenants* 115. However, while we believe the revelation to be in force, we do not believe that all the interpretations of it are in force.

L. A. G.

NEWS FROM THE FIELD.

Writing to one of the brethren of Lamoni, Bro. F. M. Cooper, of Plano, Illinois, states as follows concerning recent experiences with representatives of the Utah church:

"On last Wednesday I attacked the Utah elders at the close of their efforts on Madison Street, Chicago. They all, with one exception, went away as soon as we began; that was a Mr. J. C. Beard, who had united with them recently, and who had been a minister of some other church. Beard, being full of zeal and ignorance, offered to debate with us the question, 'Does the Bible sanction polygamy?' The Utah elders protested, but Beard would not follow their counsel. The debate was held in our hall on the West Side on Thursday evening, the 17th. Not a Utah Mormon came; they left Beard to his fate. A number of outsiders were present and they all were delighted with the discussion and said there was but one side to the argument.

"The Mormons preached their initial sermon on the streets of Plano last evening. I reached home yesterday and was ready to follow them. All of the leading town people seemed to be on the ground to hear the debate. The battle lasted nearly three hours; the Mormons were discomfited on every proposition discussed. Old citizens even said they were surprised at the wide differences between the

two churches. Numbers shook hands with me at the close, and said their opinions regarding our faith and people were simply reversed. The conflict was an eye-opener even to old Plano. I have been waiting for such an opportunity for years. It came at last, and I was thankful to strike that wicked, apostate system in the old home town of President Joseph Smith. Numbers who were laboring under that almost universal false impression that we are connected in some way with the evils of Utah Mormonism, and who have never attended our meetings here, said they were anxious to hear us again. This little debate, because of its kind, seems a God-send on the eve of our Plano reunion. Am anxious to do all I can for the name and honor of true Latter Day Saintism."

Bro. C. A. Butterworth reports three baptisms in Australia during the past quarter, and says all the ministry are doing their best. He writes: "The hand of oppression is closing in on us daily and we long for the freedom, unity, and equality which God intends should prevail among his children on earth. I am doing what little I can to keep things on the move and prepare the Saints for the joy that awaits the faithful. A few scattered Saints are gathered in West Australia and are urging the opening of our work there. We sadly need more laborers, but must wait the Lord's own time."

Bro. Alvin Knisley reports from Saskatoon, Saskatchewan, Canada. "I have baptized seven here thus far, preached over thirty sermons, and blessed seven children. There are over forty Saints here in a radius of about forty miles; some from Iowa, some from Minnesota. I found them unexpectedly, having the address of only one when I came here July 8."

EDITORIAL ITEMS.

"WASHINGTON, District of Columbia, September 2.—The adjutant general, division of the Philippines, reported to-day by cablegram from Manila two deaths among the troops from cholera. The troop and battery members have been placed in rigid quarantine.

"Dread of the cholera entering the United States by means of immigrants from the plague-infected countries of Europe has aroused the authorities to instant action. No immigrant for America will be allowed to leave Bremen and Hamburg, the two most dangerous ports, liable to ship infected persons, until he shall have been six days in quarantine, the period necessary for the disease to develop. Because of the heavy immigration from Russia, Poland, Austria, and Germany, it is realized here that the danger of the pest spreading to the United States, even if it grows no worse in Europe than it is now, is great. If it continues to spread in Europe then only the most heroic measures will avail to keep the plague out of America. This means that all immigrant

ships sailing to the United States will be rigidly inspected abroad by agents of this government, and suspects will be prevented from embarking.

"ZANZIBAR, September 3.—This town is infected with bubonic plague. Ten cases appeared among the natives, from which five deaths resulted.

"COLON, September 3.—The report of the medical authorities of the canal zone that the death on August 26 of laborers on the wharf was due to bubonic plague has given rise to much discussion. The result is that Central American and Mexican ports refuse to receive freight sent by way of the isthmus."

Earthquake shocks along the New England coast, also in one of the Middle States are reported among recent happenings.

According to the *Pittsburg Press*, August 31, 1905, London, England, is shocked by a body of religious enthusiasts which the *Press* says is worse than the "Mormons." The sect calls itself the Agapemonites, and the elders live in a luxurious mansion named "The Abode of Love." There are about six hundred Agapemonites, mostly women, all of whom are well-to-do, and who look upon J. H. Smyth-Piggott, their leader, as the Messiah, returned to earth, and worship him as such. One of the tenets of the sect is that there shall be no marriages among its members. Jesus once warned his disciples, saying, "There shall arise false Christs." Paul said, "Of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts."

The *Pittsburg Telegraph* for August 28th states that four of the wives of Doctor George A. Witzhoff declare to the district attorney that they have indisputable evidence that he married at least fifty women in ten years, and obtained large amounts of money from almost all of them before deserting them. Commenting, the *Telegraph* says, "If recent developments in regard to numerous cases of bigamy are to be taken as a criterion, a wave of polygamous sentiment is sweeping over the East." "In this city it is alleged that marriage brokers, or schatchens, make a business of marrying young women to designing men so that the latter may rob them of their savings."

The *Boston Evening Transcript* some time ago published a paragraph commenting upon the work of Frederick W. [M.] Smith in Salt Lake City, in which they give Brigham Young the credit for introducing polygamy, and add this erroneous sentence: "Imagine, therefore, their [Josephites] delight over the news from Salt Lake City that Frederick W. Smith, grandson of the prophet and son of the Brighamite president, had called upon the Utah Mormons to

abandon polygamy!" In their issue for July 31 they correct this error as follows: "By the way, he is not the son of the Brighamite president, as has been inadvertently stated. The latter is the son of Hiram Smith."

"Massachusetts's present spirit of toleration in religion is very different from what it was when Roger Williams was exiled to Rhode Island. A few weeks ago a Congregational church edifice and congregation passed formally into the Protestant Episcopal Church without friction or feeling between the denomination which lost and the one which gained by the transfer. No later than a generation ago this incident would have caused feeling. It is now announced that one hundred Roman Catholics in Michaug, Massachusetts, emigrants from Canada or their descendants, have, with their French priest, gone over to the Baptist denomination, stopping for a time on the way-station of the old Catholic church. Only in a republic like ours; or such as France bids fair to be within a few months, where church and state are separate and all sects are the same before the law and without any external or civic prestige, could such transference of allegiance by bodies of believers go on without exciting considerably more surprise and contentious talk than will follow here. It would be foolish to assume that in these cases there had been no severing of ties of kinship or friendship or that the adjustment had been entirely easy; but it is at a minimum compared with what it would have been in Russia, Spain, or Germany."

"CITY OF MEXICO, August 28.—Students of the University of Campeche, capital of the Mexican state of the same name, have discovered that the language of the Indians of Campeche and the Turkish language are almost identical. Turks coming directly from their country to Mexico find no difficulty in making their wants known to the Indians of Campeche, and within a few weeks they are able to talk the language of the Indians fluently.

"Ethnologists of this capital have now decided to attempt to establish the relationship between the Indians of Campeche and the Turks, but it is considered to be as difficult a problem as that of explaining the discovery a short time ago at the same place in the state of Aazaca of Egyptian and Chinese idols."

The *Deseret Evening News*, August 26, 1905, contains an account of the eighty-seventh anniversary of the birth of Benjamin E. Johnson, and publishes a statement of his testimony upon that occasion, in which he testifies that he knows Joseph Smith was a prophet of God, also Brigham Young, and that Young's successors were chosen of Heaven. Poor old man!

The same issue contains an editorial "Regarding tithing," which makes a sickening attempt to justify the Utah church authorities in the use of church funds, no accounting of which is made to the church.

The *Utah State Journal* of same date has an able editorial on "The iron rod," establishing the fact that the "iron rod" of Lehi's vision means the word of God, and discrediting the teaching that the "iron rod" means the Utah church leaders, Joseph F. Smith in particular.

The *Chicago Tribune*, August 20, 1905, contains an account of the Zionist conference at Basel, which declared that none but the original scheme of colonizing Palestine could be entertained.

There is an unfortunate error in the *Senior Quarterly* lesson for September 10, in comment on verse 5, first column of the study of the text, which should read, "This is like the announcement of the angel to Joseph before the birth of Christ." The printers inserted the name "Smith" after Joseph, and it was not noticed in proof-reading. Mark your *Quarterlies* accordingly.

"Some men who would raise the neighborhood if the dog were missing at night are not at all concerned as to where their children may be. Curious situation is it not?"

The Burlington *Hawkeye* for August 29 makes mention of baptism and confirmation services at the Latter Day Saint church, and briefly quotes parts of the morning sermon by the pastor, Bro. Elbert A. Smith, on the subject of reform, making prominent the thought that "reform should begin at home."

The live stock show at the Lewis and Clark Exposition from September 19 to 29, is eagerly anticipated not only by the lovers of fine stock in the Northwest, but by many from far-distant points who have entered blooded horses and other animals in the competitions.

Governor Folk of Missouri, the famous boodle fighter, will make his first trip to the great Northwest next week, when he will visit the Lewis and Clark Exposition as a guest of honor. September 14 will be Missouri day. Governor Folk will deliver an address and there will be a banquet in his honor. It is believed that this will be one of the biggest days of the fair.

Wide-spread interest has been taken in the series now running in *Autumn Leaves*, entitled, "Inspired Dreams and Visions of Modern Times" and the editor of *Autumn Leaves* has received many contributions and communications along that line. The series will be a long and interesting one and should be read carefully.

Original Articles

"WHAT DOES IT MEAN?"

Since reading the article under the above caption some time ago, I have been patiently waiting for some of our leading brethren to give us the reasons why there are no more baptisms now than there were a decade ago. Perhaps it is a hard question to answer, and one which is thoroughly understood by the infinite mind alone. As pointed out by our brother who wrote the article, we have now many more missionaries than formerly, and these are assisted by our press and in other ways as never before; yet there is not a corresponding gain for the extra energy brought into play. Something must be wrong. Perhaps economic conditions have something to do with it. Life has become, for the masses, a very strenuous affair, and they seem to have little time to spare from the pursuit of the callings which win for them their "daily bread," for anything approaching an effort to obtain "the bread of life." They feel that the "bread" by which the mortal man is nourished is an absolute necessity, but their spiritual requirements come in for little consideration. They are sadly in need of education leading up to the fact that they were not created to live for and by bread alone or to see pretty flowers, faces, and scenery, to love and hate, to inhale aromatic perfumes, in short, to have a good time pleasing their senses; but to live in perennial consciousness of the fact that in this life they are on probation, and just as they acquit themselves will their rewards or punishment be in the life to come. It is "up to us" to do our share in this educative work as "coworkers together with God."

Here another thought intrudes itself. Though we have now increased facilities for the spread of the gospel we are only coworkers with God. Some may preach, some baptize, but Almighty God alone giveth the *satisfactory* increase. Here, then, we might pause and reconstruct our question so that it may read: "Why does not God give us a proportionately greater increase now than he did ten or twelve years ago?"

If we are all satisfied that we are doing our utmost for the spread of our Master's cause, we may well leave the matter with him. If, however, we have not that consciousness, we had better inquire of our consciences and of our Father, how we might serve him better. While our work is divine, it has its human side. Most movements with which mortals have to do suffer more or less from decadence. "A new broom sweeps clean," is a maxim demonstrated in many of our converts. "Oh that I could feel as I did when I first entered the church!" we often hear sighed out. Such complaints seem to be so general, and the work is dying out in so many old-established places that one is forced to the conclusion that decadence has been and is at work.

Doubtless it was largely to counteract this that the Lord some time ago gave instruction for the setting apart of evangelical ministers, part of whose duty is to be "revival" ministers to the church. The writer is convinced that if the body of the church can be so brought into line that its labor may be wholly acceptable to God, he will attend to the "increase."

WALTER J. HAWORTH.

112 Green Street, RICHMOND, Victoria, Aus., July 24, 1905.

SPIRIT BEFORE BAPTISM

I wish to express my surprise at the cramped and congested views of some who hold that we as God's creatures can enjoy none of his Spirit until after baptism and confirmation. I fully believe all that I remember of reading to the end that baptism and laying on of hands are some of the God-ordained means leading up to the reception of the Holy Ghost; yet all of my observations, experiences, and studies of the past just as fully attest that the Spirit is always received and enjoyed before baptism. Nor is there herein any contradiction of terms, neither is there more than one Spirit of truth, which is the gift of God.

By what means is Jesus that light "which lighteth every man that cometh into the world"? Is it not by his Spirit? Our Savior said, "No man can come to me, except the Father which hath sent me draw him." Is not his Spirit that drawing influence?

He says again, "Every good gift and every perfect gift is from above, and cometh down from the Father of lights." Do we receive nothing good until after we are baptized? The truth of the matter seems to be this: God, by the gift of his Spirit, mightily draws all men toward the light of life, the truth: and this drawing influence seems to be as varied as are the differing temperaments upon whom it operates. If they love the truth, they will heed the drawing influence; but if they receive not the love of the truth that they may be saved, but have pleasure in unrighteousness, God says, "My Spirit, shall not always strive with man"; and he gives them over to "strong delusions," that they may believe a lie and be damned.

On the other hand, if they heed the voice of his Spirit it will draw them from bewildering darkness into the light of God through obedience to the gospel. He then gives them another degree of his Spirit; and he designates this degree by the terms, "Comforter," "Spirit of truth," or "Holy Ghost," which Paul compared to a smoked glass through which we see obscurely. And if we duly appreciate this second degree of light, we will by frequent use gradually rub off the smoke, and the light will grow brighter and brighter as our wondering eyes become accustomed to its intensity; so that "when that which is perfect is come" we will see him "face to face."

Then shall we know even as also we are known; or in the words of another, "Ye who are quickened by a portion of the celestial glory, shall then receive of the same, even a fullness."

The writer believes that every tender emotion of the heart is directly or indirectly the result of the influence of God's Spirit, as much so before as after baptism. But opinions are cheap commodities, so we will let the word of God settle the matter:

And I looked and beheld a man among the Gentiles, who was separated from the seed of my brethren by the many waters; and I beheld the Spirit of God, that it came down and wrought upon the man; and he went forth upon the many waters, even unto the seed of my brethren, who were in the promised land.
—1 Nephi 3:35.

This "man" could refer to no one but Columbus, who lived during the Dark Ages when no one on earth had authority to baptize.

The next verse says:

And it came to pass that I beheld the Spirit of God, that it wrought upon other Gentiles; and they went forth out of captivity upon the many waters.

Verse 37:

And I beheld the Spirit of the Lord, that it was upon the Gentiles; and they did prosper, and obtain the land for their inheritance.

Verse 38:

And it came to pass that I, Nephi, beheld that the Gentiles who had gone forth out of captivity, did humble themselves before the Lord; and the power of the Lord was with them; and I beheld that their mother Gentiles were gathered together upon the waters, and upon the land also, to battle against them; and I beheld that the power of God was with them; and also that the wrath of God was upon all those that were gathered together against them to battle. And I, Nephi, beheld that the Gentiles that had gone out of captivity, were delivered by the power of God, out of the hands of all other nations.

Comment can not make the foregoing any plainer. Again, the Lord says, in Doctrine and Covenants 98:10, of the Constitution of the United States:

And for this purpose have I established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood.

Again, James 1:5:

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

"All men" can not well be confined to those holding membership in the Latter Day Saint Church. By the mouth of these three witnesses let every word be established.

A smith, to draw the frost from a piece of iron, and make it agreeable to handle, kindles a moderate fire on his forge. If he wants to make a short bend in his iron he must raise the temperature of his fire many degrees. If he wishes to weld his iron, he must still intensify the heat. And if he has certain minerals to smelt he must arrange for still more extreme degrees of heat. Just so does God give different degrees of his Spirit to different classes of

people in all the vicissitudes of life from the cradle to the grave to bring about his "marvelous work."

The dews of heaven, and the refreshing gentle showers are distilled gratis. If we would store some for future use we must build a reservoir or a cistern. If we want a greater supply of cold water we may have it by sinking a well the proper depth. But if we resolve to irrigate a plat of land we must penetrate Mother Earth until we tap "the deep that coucheth beneath," and lo, we have a gushing fountain. Just so it is with the "living water" or Spirit that God gives to his creatures. (See John 7:38.) "Every man that cometh into the world" has access to its inking degrees, and if we desire a multiplication of the finer feelings wrought by its influences, we may get the same by digging, or doing the will of God. Yes, if we will pay the price he will give unto him that is athirst of the fountain of the water of life freely.

D. R. BALDWIN.

HERALD ARTICLES AND LETTERS.

What appears to be an inconsistent criticism is found upon page 820 of the SAINTS' HERALD in its issue for August 23, 1905, where a brother contributor mildly criticises the Editor of the HERALD for publishing the article upon "Mormonism" from the pen of the late Secretary of State, John Hay, stating that he could not see what good there was in publishing it. Notwithstanding the implied impropriety of publishing the article of Mr. Hay, the writer immediately expresses himself in a manner that is much more regrettable, and therein lies the inconsistency of his criticism.

Referring to a young lady in the state of Missouri of eleven years of age who weighs one hundred and twenty pounds he said, "That speaks well for Missouri, one of the best States in the Union. No mistake made in choosing that land as the central place for the gathering, notwithstanding it was so declared [to be a "mistake"? E. A. G.] seventy-five years ago by a young man twenty-five years of age, unlearned, when that land was unknown so far as her resources and coming value were concerned. This is another evidence of the divine guidance of the lad that received the angel's message, Joseph the Seer."

Here we have a young lady in Missouri weighing one hundred and twenty pounds at the age of eleven years, showing the productiveness of Missouri soil, and then follows the statement: "This is another evidence of the divine guidance" of Joseph Smith! I do not wish to detract from the general excellence of the article, but really I "can not see what good" can come from the publication of that particular clause. The presence of the young lady in the state of Missouri, and her excellent health is not an evidence of the divine guidance of the Seer in making choice of

Missouri as a safe place for the gathering, for by that rule we could prove as much for any other State, and reversing the rule we could, by finding a person undersized and in ill health in Missouri, prove Joseph Smith was not divinely guided.

It does not become us to assert that to be evidence which is not evidence.

Men in the field have to meet these assertions upon the platform of debate, they being flaunted in their faces by a cunning foe in the presence of the people, and our explanation that "the writer was merely burlesquing" does not correct the matter. There are men who scan eagerly the columns of the HERALD for just such statements to use them against us. Can we not exercise greater care in writing contributions for the HERALD?

Hastily yours,

E. A. GOODWIN.

WHERE WAS CHRIST THE FIRST FOUR DAYS AFTER HIS BAPTISM?

Matthew, Mark, and Luke tell us Jesus went into the wilderness immediately after his baptism and was there forty days, fasting. John the evangelist gives account of much more of Jesus' wonderful works than they, but does not mention the fasting or going into the wilderness. All four agree as to the place, Galilee, where he began his work; and no testimony refutes the idea of the time being after his fast and his returning there. The Jews sent priests and Levites from Jerusalem to Bethabara beyond Jordan where John was baptizing (same place he had baptized Jesus) to ask him, "Who art thou?" and other questions.

The next day John seeth Jesus coming unto him, and saith, Behold the lamb of God, which taketh away the sin of the world! This is he of whom I said, After me cometh a man which is preferred before me; for he was before me. And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.

Then he tells them of the baptizing of Jesus and how it was made known to him that he was the Son of God. And again the next day John was standing with two of his disciples, and saw Jesus walking, and said, "Behold the lamb of God!" The two disciples followed Jesus, and by invitation abode with him that day, and then began the bringing of friends to him, and his choosing of disciples. "The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, follow me."

The Inspired Translation says on the third day of the week, there was a marriage in Cana of Galilee. This seems more reasonable. All the other days mentioned were the days following certain happenings; so we may reasonably conclude Christ fasted the first four days after his baptism, including thirty-six days after.

MRS. M. J. KEAGLE.

PLATES OR RECORDS.

[Read before the First Quorum of Seventy and by vote ordered to be sent to the HERALD for publication.]

Had we all the plates or records spoken of by the Book of Mormon, we would see that the ancient inhabitants of this continent were well prepared to obtain an understanding of the will of God and a history of their people.

1. The oldest or first record referred to, was brought by the Jaredites from the Tower of Babel. This record is referred to by the "daughter of Jared" in the following words: "Hath he not read the record which our fathers brought across the great deep? Behold, is there not an account concerning them of old, that they by their secret plans did obtain kingdoms and great glory?"—Page 514, paragraph 11.

This record contained the "oaths" that were administered by them of old, "which had been handed down even from Cain," (514:12), and also gave an account of the kingdoms; how they were obtained and the glory of them. (See 514:11.)

2. While it is reasonable to presume that the Jaredites kept a history, yet we have no direct statement to that effect.

3. Ether, the last Jaredite prophet, wrote a short account of his people, from the time "they were destroyed back to the building of the great tower." (200:4.)

This history, with an account of the "creation of the world, and also of Adam and an account from that time to the great tower," (500:1; 200:4,) were written on twenty-four plates of "pure gold," (158:9) hid by Ether (see 533:9), and found by men sent by King Limhi to find the land of Zarahemla. (See 158:8, 9.)

4. These plates were given to King Mosiah and translated by him. (See 200:3.) These plates contained the secret oaths spoken of in the "record brought across the great deep" (514:11; see 515:13), but this part of the translation was "retained from the people." (305:10; 378:5; 395:30.)

These twenty-four plates with their translation were buried by Mormon in the Hill Cumorah (see 492:2), 384 A. D. (See 492:1.)

5. After the death of Mormon (see 494:1; 533:1), and some time after the battle of Cumorah (see 494:5), Moroni wrote an abridgement (see 533:9) of the account of the Jaredites, as translated from the twenty-four plates, from memory (see 501:1), for he says, "I do not write those things which transpired from the days of Adam until that time; but they are had upon the plates; and whoso findeth them, the same will have power that he may get the full account."—501:1. And again, "I, Moroni, have written the words which were commanded me, according to my memory."—509:2. (See also 492:2.)

6. Jared's brother was shown a wonderful vision

and informed on many subjects. An account of this vision was written on plates and "sealed up." (507:10, 11.)

7. These plates of Jared's brother were obtained by King Benjamin (see 507:11), but how or when we are not informed.

From the statement that King Benjamin kept them, "that they should not come unto the world till after Christ," I conclude that he translated them, and it was the translation that he guarded so carefully from the world, instead of the plates, as all plates in his possession were to be preserved with equal care.

8. The vision that was recorded on these plates by Jared's brother was written by Moroni and constituted the sealed part of the plates found by Joseph Smith, and they were written by Moroni by the command of God from memory. (See 507:11; 509:2.)

9. The "brass plates" brought by Lehi from Jerusalem (6:27; 8:36), were written in the Egyptain language (see 141:1), and contained all we have in the Bible to Jeremiah's time and considerably more. Just how much more we are not informed, yet we have quotations from the writing of five prophets, that we do not have in the Bible. (See 22:39; 44:2; 44:47, 48; 120:7; 59:2, 3; 61:1.)

10. These brass plates which contained the Holy Scriptures (see 303:5), were copied and freely circulated among the people. They were had by the people of Ammonihah and burned by them. (See 248:6.) Ammon had a copy of the scriptures while on a mission to the Lamanites (see 251:1; 256:14), and so did Aaron. (See 265:8; also 387:5.)

11. Lehi's plates contained "many things which he saw in visions and in dreams; and he also hath written many things which he prophesied and spake unto his children." (3:7; 11:1.)

12. Nephi's first or large plates contained the history of his people. (See 43:46; 62:5; 65:5, 6.) It appears that by the command of God, Nephi made a bundle of plates, sufficiently large to enable the kings and rulers of the Nephites to write the entire official history of their people, from the time they left Jerusalem till they were buried in the Hill Cumorah, just before the destruction of the Nephite army. (See 135:6; 139:4; 485:5; 431:11.)

13. Nephi's second or small plates were to contain special information to the ministry, or history of the ministry. (See 16:28; 17:1.) These plates were made thirty years after they left Jerusalem. They were sufficiently large to contain the writings on this subject till the reign of King Benjamin, when they were completed and delivered to him for safe-keeping. (See 138:12-15.)

14. They were not abridged by Mormon (see 139:2, 3); and they, with abridgment made by Moroni, are all the records that were delivered to Moroni. (See 492:2.) All the rest of the plates or

records were buried in Cumorah by Mormon before the battle. (See 492:2.) These plates came to Joseph Smith just as they were given to King Benjamin, written in the original language of the Nephites, instead of the reformed Egyptian used by Mormon and Moroni. This may account for the peculiar story of Professor Anthon about the characters submitted to him.

15. The account of Coriantumr was taken from a large stone, as it was interpreted by Mosiah by the power of God. (See 137:9, 10.)

16. The plates of Zeniff (see 158:9) gave an account of a colony, led from Zarahemla to the land of Nephi, till they returned many years afterwards. (See 160:1; 187:3; 192:9.)

17. Plates or record of Alma gave an account of his colony and his brethren from the time they left Zarahemla till they returned. (See 192:9.)

18. Records among the Lamanites (see 190:4); yet they were mostly kept by the Nephites (see 384:4).

19. All the sacred records possessed by Helaman were copied and sent forth except those parts commanded to be kept from the people, 52 A. D. (See 387:5.)

20. Many large records were written giving an account of the people about 45 A. D. (See 384:45.) These records were kept by the Nephites and Lamanites. (See 384:4; 431:11.)

21. Mormon refers to many voluminous records in his day giving minute accounts of the events of the past, but takes his account from the record of Nephi. (See 431:11; 385:4.)

22. Plates made by Mormon upon which he wrote his abridgment (see 431:11), which he gave to his son Moroni (see 492:2), with the "plates for the ministry" or "small plates of Nephi," (130:2-4; 492:2), which gave the record when completed by Moroni, the name "Book of Mormon." This abridgment, with the "small plates of Nephi," and the writing of Moroni, were hid or buried by Moroni some thirty-six years after Mormon hid the records in the Hill Cumorah. (See 492:1, 2; 494:1; 543:1.)

Where was Cumorah?

PLATES OR RECORDS TO COME FORTH.

1. The Book of Mormon. (See 100:17-19; 105:6; 508:12; 543:1.)

2. "All things" have been shown to some "and they have written them; and they are sealed up to come forth in their purity," "in the own due time of the Lord." (29:52.)

How many are referred to here or how many books they wrote, we can not tell, but the number who saw and the number of books written by them, are in the plural number.

3. The sealed part of the plates found by Joseph Smith contains "a revelation from God from the

beginning of the world to the ending thereof," (100:17; 507:11), and is yet to come forth.

4. The records or books of the lost tribes will be obtained in due time. (See 106:8, 9.)

5. The plates of Nephi, which contained "the more part of the things which Jesus taught the people" will be obtained when we are prepared to receive them. (470:1.)

6. The "twenty-four plates" which contain the book of Ether will yet be obtained and the full account, as written by that prophet, had. (500:1.)

7. That which will enable us to understand the revelations of Saint John or the book of Revelation. It may or may not be a book. We will yet have quite a library.

Yours in haste,

W. E. PEAK.

LAMONI, Iowa, April 10, 1905.

ARE WE KEEPING THE COMMANDMENTS?

There have been a few thoughts along that line impressed upon my mind of late and if I can get them in shape will present them, hoping that they may be a help to some, that we may better understand our duty and thereby be better prepared to receive the crown in store for the faithful.

We read in Matthew 5:48 where the Savior was delivering that memorable sermon on the mount, "Be ye therefore perfect, even as your Father which is in heaven is perfect." It may be thought by some that it was never intended that we should become perfect in this life and that it is impossible; but let us stop for a moment and think. If that should be the case, then the Savior asked them to do something that he did not expect them to comply with, and could not if they wanted to; and when we find him making the statement that man will be held in account for every idle word, (see Matthew 12:36,) we could hardly charge him with telling idle tales. The Psalmist David, Psalm 19:7, says, "The law of the Lord is perfect, converting the soul." Now if the law is perfect and we yield obedience to the perfect law, we should expect to become perfect. We as a people believe and preach that that perfect law is on earth to-day; and if we fail to reach perfection it will be because we fail to keep that law.

Some may say, "The Savior said, 'There is none good, no not one.'" I do not contend that there are any perfect at the present time. But I believe that we ought to be nearer than we are, for if we believe the Bible, and especially the Inspired Translation, we are forced to the conclusion that Enoch and his city became perfect and were taken to heaven; and what was possible for one man and his city would be possible for others. If I understand the gospel, it teaches that sooner or later we must come to that condition if we ever expect to enjoy the blessings that it offers.

The apostle Paul in speaking about this, Hebrews

6, says: "Let us go on to perfection; not laying again the foundation of repentance from dead works"; and that if they fall away, after knowing the good works of God, it is impossible to renew them again to repentance. As I have heard many say, it is impossible to stand still in this great work, as we either go forward or backward; hence the necessity of going on to perfection. James 1:25 also states, "But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." So it seems necessary that we should strive to that end.

The question might then arise in our minds, Are we nearing that condition, and what must we do to become perfect? Jesus says, "If ye love me, keep my commandments."—John 14:15. And he also says, John 13:20: "He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me." And by other statements of like character we would understand that it is just as necessary to pay heed to the statements of any of the sacred writers as if they were the words of the Master.

Are we keeping the commandments? If not, do we love the Lord? Peter writes in his second letter, 1:5-7: "And besides this, giving all diligence, add to your faith, virtue."

Now we claim to have the faith spoken of here by the apostle Peter, but it seemed necessary for those in that day to have or do something else besides having that faith, for he says to add virtue. I would understand that to mean all that is pure and good. Can we obtain that by mingling with the world and partaking of the pleasures of the same, when it is so full of wickedness and vice; and oftentimes neglecting church duties and staying away from services to partake of those things?

Add to your virtue, knowledge. This is in harmony with Doctrine and Covenants 85:36, and the apostle Paul, 2 Timothy 2:15, where we are commanded to study good books that we might not be ashamed, but able rightly to divide the word of truth and to shun profane and vain things. Are we in a condition to-day to meet the requirements along that line? If not, are we putting forth every effort that we can,—or are we devoting some of our time to the vain and foolish things of the world, and the literature of the day, in which there is so little benefit?

"And to knowledge, temperance." Seems to me I hear some one say, "O yes, I am doing that—never drank any strong drink in my life." But is that the only way you can do wrong along that line? Did you ever go to the extreme in anything? Let us stop right here and look back over our past life, and see if some time we have not gone to excess in some line, and perhaps may be doing it yet,—if it be no more than talking about our neighbors.

"And to temperance, patience." Patience! This is a very hard lesson to learn in these trying times, to meet all things without a murmur or complaint when things go wrong in the home as well as in the world, and sometimes in the church when things do not move as smoothly as they might, and the way we would like to have them,—to meekly wait and pray until all things are made right by Him who rules all things. Ofttimes, when we want a quiet moment, the little ones do something to disturb our peace, and we find that we have not learned that lesson that we need so much.

"And to patience, godliness." Are we nearer like God and Christ than we were a year ago? If not, how long will it take at that rate to become like them, that we may dwell with them in peace and happiness?

"And to godliness, brotherly kindness." I fear we are sometimes a little short on that, which implies that we should love our neighbor as ourselves; that is, to help him bear the burdens of life. And if in his weakness (as we are all weak) he happens to do something that is not just right, which may injure us in some way, can we reach out the hand of love and do all that lies in our power, and all that the law of love requires, to restore the one and make the burden of life lighter, remembering it is more blessed to give than to receive? But if we have not tried it, we do not know.

And last of all, "charity"; that which Paul in his first letter to the Corinthians, thirteenth chapter, tells us suffereth long and is kind, is not puffed up, thinketh no evil; rejoiceth not in iniquity, but in the truth; and without it he would be as sounding brass and a tinkling cymbal. And in Galatians 6: 7, 8, the apostle tells us, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."

In Galatians 5: 19-23 he tells us what the works of the flesh and of the Spirit are, and we can examine our lives and see which is made manifest the most. If the fruit of the Spirit does not prevail, we should seek to find the cause and remove the same; so that at the last great day there will be no law against us. Remember, also, the two great commandments, Luke 10: 27: Thou shalt love the Lord thy God with all thy heart, soul, mind, and strength; and thy neighbor as thyself.

Now we can not believe that to mean only those who are near and dear to us; for the Master said in Matthew 5: 46, 47: If you salute your brethren only and love them that love you, what reward have you? for the publicans do the same. But in Luke's account we would understand that it was those who stood in need. The teachings of the Savior were, Do not your alms before men that you might be seen of them; and when you make a feast invite not the

rich that you might be recompensed again, but invite the poor that you might get the reward in heaven.

It may seem that it would be hard to do these things, and so it is. But the Master again said, Matthew 16: 24: "If any man will come after me, let him deny himself, and take up his cross, and follow me." (Also read the rest of the chapter.) We want a home in the celestial glory, and ought to desire to see all mankind receive the same if they would; and when the blessed Master has done so much and now bids us follow, are we not willing to do something to help him bring about the salvation of the human race, and thereby gain our crown in glory? Christ said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." And we want to enter in.

We find in the second chapter of James some very good instruction, and oftentimes it is not followed. He says faith without works is dead; and oft I have heard prayers offered up for the Lord to bless the laborers in the vineyard and to supply their wants. Do we do that when the opportunity is offered?

James says if we say to the hungry and naked, Be ye fed and clothed, and we do not give that that is necessary, it is of no profit. I know of a case when a local elder was asked if he could come to a certain branch and preach on Sunday. It was about eight miles by rail, the fare being twenty-five cents. He had just that much so he went; and when the time came to go home no one looked after his needs, and the result was he had to walk, being of a nature that he would rather do that than to ask for twenty-five cents so he could ride. Have known others who have driven their teams and put them in livery stables and paid the expenses themselves. I suppose it was because they were local men and the Saints did not think they needed anything; or it might have been thoughtlessness on their part, and also in the president in not calling their attention to it. I believe if a man is called of God to the ministry, and is in good standing, and makes an effort to present the truth, especially when he is called or asked to go any place, the expense should be met by those where he does the labor, the same as if he were a missionary.

I have seen in some branches, some missionaries would be received with open arms, taken to the homes of the Saints, and given money and clothes, sometimes when it was hardly needed; and the wants of others never be looked after; and if it had not been for a few of the poor Saints who were hardly considered worthy of membership, they would have gone hungry. What was the reason? None could be seen unless it was because the hair of one man might stay combed a little better than the other, or he could put in a big word once in a while, or tell a few stories when preaching, and when through could be a little more sociable,—and he had reason to be as

nearly every one wanted to speak to him. Yet the other was called by the same God, appointed by the same conference, and was trying just as hard to live his religion. Why is the difference shown, when James says, "Have not the faith of God with respect to persons." And Christ said, "Inasmuch as you did it not unto one of the least of my disciples ye did it not unto me." In connection with this, read Doctrine and Covenants 83:3. And when the elder is trying to go in harmony with paragraph 15, same section, and Matthew 10:9, 10, and 7:25, and receives such treatment as I have stated, had we ought to blame him if, when he is discouraged and downhearted and in the moment of weakness, he should make the remark that he doubted if some were the disciples of Christ?

I do not wonder that some of the local laborers and missionaries get discouraged and do but little. James says, 1:27, that pure and undefiled religion before God is to visit the fatherless and widows in their affliction, and keep himself unspotted from the world; and yet I heard of a case where there was an old sister and widow living in quite a large branch, who had spent her life in the work, and cared for the elders in her young days, but could not attend church; and when an elder called was told that he was the first one who had been there for over six years; and other cases of like character. And then we pray, "Lord, Lord." Are our prayers and works in harmony, and are we showing our faith by our works? If not, our faith may be dead and vain, and we may have deceived ourselves; and we might find that the statement, Matthew 7:21: "Not every one that saith, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven," is, alas, too true. Do we want to enter? If we do let us contend earnestly for the faith once delivered to the Saints. (See Jude 3.)

I would like to call your attention to a few statements made to us in these the latter days. You may be better acquainted with them than I am, but in 2 Peter 1:10-15 he tells them that while they know these things he feels it necessary to stir up their minds by way of remembrance that they might make their calling and election sure, knowing that the Lord will soon come and only those that have kept the commandments will be able to abide the day of his coming. We find the statement in Doctrine and Covenants 38:6: "Be one; and if ye are not one, ye are not mine." Can we expect to enter the celestial kingdom, and be not Christ's? And how must we become his? Simply by being baptized, and perhaps going to church? or by keeping all the commandments, and by living by every word that proceedeth out of the mouth of God? Time and space will not permit me to present all that could be found and quoted, so will give you a few citations, and you can look them up and read them to refresh your minds:

Doctrine and Covenants 41:2; 42:5, 8, 12, 21; 44:3; 52:9, middle portion; 59:2, 5; 85:38. There are many more, but these will be sufficient for us to learn if we are keeping all the commandments, by comparing them with our lives. In Doctrine and Covenants 108 we read of a work that God is going to do, and had already started, and many passages of scripture tell us what condition the world will be in in the last days. We find that they are true, and that we are living in those days; and, as the people of God, are we occupying the position that we should? We have been admonished several times in the past few years by the Lord to "come up higher, O ye my people"; and while we have made some advancement, we have not gone as far as we might. Has it been because we have not kept the commandments? As we look back over past history we find that when the people of God kept all the commandments they were blessed, and when they did not they suffered loss; and it has been true all the way down, and is at the present time. In Doctrine and Covenants 83:8 we learned that condemnation rested upon the church, and would until we, as a people, did certain things. Not only to believe but to do them. Hence the necessity of becoming better acquainted with the requirements, and living closer to them.

There are great and precious promises held out to us and the question is, Shall we be worthy of the same?

There is another thing that I want to call attention to, and that is pride. When the church was in its infancy, and looked down upon by the world, and we were more equal, then the Lord poured out his Spirit in abundance; and sometimes I think since we have gained more favor with the world, and have got more of this world's goods, we have less of the Spirit of the Master. That was the cause of the downfall of the church more than once according to Book of Mormon history. When they began to prosper and get this world's goods they lost favor with God; and I have heard the president of the church make the statement that if he had fears for the church it was along that line.

A BROTHER.

Selected Articles

"FAKING" AS A FINE ART.

Some years ago I suggested the propriety of holding an exhibition of artistic and archæological forgeries. A kind collector, with whom I was residing, showed me his own little store of "fakes" which he had innocently purchased. He was anxious to contribute to the exhibition, but other owners of pseudo treasures were not "in a coming on humor." This indicated a want of humor in general—of the power of seeing a joke at one's own expense—and a want of public spirit.

Everything that interests collectors and archæolo-

gists may be "faked," and has been "faked" by man, from old postage-stamps and autographs of Jeanne d'Arc and of Judas Iscariot, to lumping flint tools and Greek jewels, and gold coins and crosses of mediæval Serbia, and leaden articles supposed to have been worn by pious pilgrims, and Greek gems, though few are clever enough to execute them in our days. The coffin plate of Robert Bruce was forged, and deposited in Dunfermline abbey; it is now in the National Museum of Scotland with the epitaph of the legendary Graham (Robert), who overthrew the Roman wall! He had a remarkably modern Christian name and modern surname, to be sure. The forger was not clever, nor was he who painted a stone carving and a rusty chisel in a refuse heap, which Doctor Munroe was excavating once in Fife.

Such forgers love a hoax as dearly as did the Ettrick Shepherd. I know their temptations! I was working at the manuscripts of Abbotsford while Professor Child was having Scott's manuscript collections of ballads copied. The temptation to "fake" a ballad and have it copied out in brown ink and old paper and inserted in the general mass was almost overpowering. What was the motive? Why, to discover whether I could "fake" a ballad good enough to deceive Professor Child. Of course, I should have warned him before he could have committed himself publicly, but few hoaxers are so relatively honest. Again, I was once "in" a pleasing scheme for "faking" an Ogham inscription (which, to the vulgar eye, resembles a feeble attempt to draw a fragmentary small tooth comb), "and the same with intent to deceive" an eminent Celtic scholar. My accomplice could have done it, Ogham, Gaelic, and all, but the chopping of the thing out in stone presented difficulties, and the project remained a mere pleasing dream. The contents of the inscription, being translated, were to have undeceived our friend the Celtic authority.

There would have been no great moral harm in these hoaxes, promptly confessed, but the curse of the old antiquary Ritson be on him who forges and does not tell! Once a forgery did good. "Marmion" is based on a forged record in old Latin, which took in Sir Walter Scott and proved serviceable to his poem. But the evil which forgers of antiquities do lives after them for ever in the way of making specialists distrust every discovery professing to be old, and yet of an entirely unfamiliar nature. When poor M. Boucher de Perthes found the relics of a man of the Reindeer Age in France, and earlier, he was flown upon by the learned, who suspected fraud. Meanwhile his workman, we learn from Doctor Monro's book, did "salt" the diggings with stone implements of their own manufacture. So things became terribly ramified, and M. de Perthes was nearly heartbroken. Even if the things disputed are found in three or four remote sites the antiquary who has

said that one set is forged has been known to say that other forgers in distant lands have coincided with his inventions. Doctor Monro gives examples, Italian, Polish, and Russian, and the question remains undecided. I well remember Doctor Schlie-mann's first discoveries, and how the good doctor was said to have had the treasure of King Priam (which the Greeks did not carry away) "faked" in Birmingham. The wonderful treasures of Mycenæ were attributed, I think, to Gothic invaders, not to Mycenæan kings, and every stone was good enough to throw at a disinterested enthusiast who had the ill luck to find such things as nobody had previously seen.

"A distinguished chemist" at Poitiers, M. Meillet, was a most mischievous forger. There was a genuine cave, containing genuine drawings on bone by palæolithic men, in Poitou, and there did Meillet dump down a drawing on bone of a thing like a four legged bird with a trunk like a bill, and some of the letterlike characters which palæolithic men used to draw, nobody knows why. He seems to have had the premature idea of inventing the alphabet. Meillet went too far, and dumped down an inscription in characters of a Hebrew alphabet, not older than the ninth century of the Christian Era. Will it be believed that "Meillet got rid of his collection advantageously," says Doctor Monro, "and disappeared"? He was not even a disinterested jester.

A. M. Laganne betted with experts no less eminent than M. Lartet and Mr. Christy that he would hoax them, and he won his bet. Of his two drawings of elephants on bone—one looks like the hind quarters of a harnessed horse; in the other the elephant has a wink in his eye and an action of the trunk which are extremely candid. M. Laganne won his bet in champagne and kept the "fake." It seems incredible, but, in 1874, the "fake" having come into other hands, the great scientific journal *Materiaux* published M. Laganne's elephant as a genuine elephant!

"To practiced people the antiquities are as readable as print," writes C. H. Read in Doctor Monro's book, "and a good deal more accurate." They may be easily "more accurate" than some print, but all antiquities are not "as readable as print" to all practiced people. They take true for false and false for true, many of them, yea, even Lartet and Christy and M. de Mortillet, and thus the discoverer of unfamiliar things runs, and often incurs, the risk of being regarded either as a dupe or a knave. He may be one or the other, or he may be merely an honest digger who has hit on something unfamiliar. It is certain that eminent antiquaries are and have been gullible in both ways in accepting the "fake" and in denouncing the genuine article as a forgery. This ought to make us careful; the fence of the proverb ought often to be the safe and really not uncomfortable perch of the judicious archæologist. There he sits

as happy as a cat on a wall while the dogs on both sides jump up vainly and bark out their opposite verdicts.

In the controversy which occupies much of Doctor Monro's book concerning many odd things, most of them alleged to have been found in two "unique" submarine wooden structures in the Clyde estuary, I prefer to sit on the fence. On the one hand, to explain the things as really ancient we, I think, have to adopt one or other of two theories of "my own invention." Both are of a poetical and romantic character, and I can only say that neither seems to me unthinkable or impossible or out of harmony with the nature and ways of early man. But my theories, as Huckleberry Finn says, "are tough." On the other hand we have to accept the hypothesis of a deliberate hoax, or, rather, a set of hoaxes, whereby the humbug produces various objects which, I maintain, have their corroborative analogues in places of which only studious archæologists have knowledge. So where is the studious archæologist who, nobody can guess why, has chosen to scatter about objects on Scottish soil whereof Scotland is said never hitherto to have yielded a sample? Who can that man be? "It was" not "I who did the thing you wot of." Beyond that all is mystery.—Andrew Lang, in *Chicago Sunday Tribune*, August 27, 1905.

Mothers' Home Column

EDITED BY FRANCES.

The Mother's Prayer.

Starting forth on life's rough way,

Father, guide them;

O, we know not what of harm

May betide them!

'Neath the shadow of thy wing,

Father, hide them;

Walking, sleeping, Lord, we pray,

Go beside them.

When in prayer they cry to thee,

Do thou hear them;

From the stains of sin and shame

Do thou clear them;

'Mid the quicksands and the rocks

Do thou steer them;

In temptation, trial, grief,

Be thou near them.

Unto thee we give them up:

Lord, receive them.

In the world we know must be

Much to grieve them—

Many striving oft and strong

To deceive them;

Trustful, in thy hands of love

We must leave them.

—William Cullen Bryant.

A Query Answered.

"Dear Sister Frances: Please allow a "mere man" to ask a question of the Home Column: What shall I do with my boys on Sunday? They can not sit still, they like to have stories

read to them; but there is a limit to the endurance of one's throat.

"Shall I compel them to be still by pleading God's commands, and risk their feeling like the little girl who wished "God was as kind a man as papa is?"

"A little stream runs by our door, and this morning after our home Sunday-school, they started off to "look" at the "swimmin' hole," but stopped when I asked them to. At the present moment they are catching minnows and turning them loose again, for fun, without injury to either themselves or the minnows. I can not see harm in innocent, quiet play, yet Doctrine and Covenants prohibits "all" except the preparing of food on Sundays. Is my quandary an old one, and the question one that has often been answered? Please answer; all lessons are old.

"Your brother,

"H. B. Root."

The above letter strongly appeals to us and we gladly give it place, hoping that it may appeal to many others as well, and that the direct question of Bro. Root: "What shall I do with my boys on Sunday?" may elicit from more than one a satisfactory answer,—such an answer as will prove of benefit not only to Bro. Root, but to many other fathers (and mothers also) who feel that they, too, would like to have help in solving this problem of training their children to a proper observance of the Sabbath day. Experience is a wise teacher, and we hope to hear from those who have themselves had this problem to deal with, and have met with at least a reasonable amount of success in mastering it.

If Bro. Root will turn to section 119, paragraph 7, of Doctrine and Covenants, Lamoni edition, 1896, he will read: "The Saints are to observe the first day of the week commonly called the Lord's day, as a day of rest: as a day of worship, as given in the covenants and commandments. And on this day they should refrain from unnecessary work; nevertheless, nothing should be permitted to go to waste on that day, nor should necessary work be neglected. Be not harsh in judgment but merciful in this, as in all other things. Be not hypocrites nor of those who make a man an offender for a word."

The words of Jesus in Mark 2:27, 28 read, "And he said unto them, The sabbath was made for man, not man for the sabbath. Therefore the Son of man is Lord also of the sabbath."

The Sabbath day was given to man as a day of rest and worship—given because needed for the highest physical, mental, and spiritual development of man. As we honor God and arrive at perfection *only* through obedience to every law of our being this law of rest and worship upon the Lord's day can not be omitted and must not be overlooked. But who shall prescribe to the individual just how this rest is best obtained? in what way this worship can be most acceptably rendered?

Where the fatted calf is killed and the house-wife is made a slave at serving, we are honestly convinced that Sunday visiting becomes a sin; but there are times and associations which can transform such a visit into almost a sacrament of worship and praise—times when rest and spiritual refreshment are the result, and not weariness of body and barrenness of soul. Let none think God is deceived. Let none make the Lord's day a day of idle visiting and gossip. In short, "Be not hypocrites," neither condemn as such those who have found spiritual food and strength in a visit upon this day, when they have not suffered the visit to interfere with their attendance upon worship at the house of God.

Does this seem like wandering from the main thought—the children? We answer, the child will partake of his environment. If the parent neglects his duty, the child sooner or later is bound to show in his own life the influence of such neglect. To "train up a child in the way he should go," absolutely demands of the parents to *go before them in that way*.

In your own case, for instance, Bro. Root, is not the law of the Sabbath just as obligatory upon you as upon your boys? If

so does God require that you give yourself to the restraining of your children, to compelling them to be still, by pleading God's commands (though we seriously doubt if you can show them, or yourself find any such command) until you are both mentally and physically weary? Is this rest? Is it making of the Lord's day a day of rest—a day of worship?

Just here we find a paragraph in an article by the late H. K. Trumbull, which so perfectly illustrates our meaning that we quote it entire.

"If indeed it were simply a question of compelling a child to conform to certain fixed and rigid rules of Sabbath observance, any able-bodied and determined parent, with a stern face and the help of a birch rod and a dark closet, could compass all the difficulties of the case. But while it is a question of bringing the child to enjoy the loving service of God on God's peculiar day, it requires other qualities than sternness. . . . And so it is that a right apprehension of the nature of a wise and proper observance of the Sabbath is an essential prerequisite of the wise and proper training of children to such an observance.

"Love must be at the basis of all acceptable worship of God. Any observance of the commands of God which is slavish and reluctant, is sure to lack God's approval. . . . One day in seven is to be given up to loving thoughts of God, to a loving rest from one's own work and pleasure, and to a loving part in the worship of God. On that day, above other days, the thought of God's children should be:

"This is the day which the Lord hath made;
We will rejoice and be glad in it."

"How to train children to a joyous observance of the Lord's day, to a joyous looking forward to its coming, and to a joyous looking back upon its memories, is a weightier question, with thoughtful, Christian parents, than how to conform the conduct of children to the traditional ideas of legitimate Sabbath observance. An utter disregard of the Sabbath in the training of children is a great wrong; but even a greater wrong than this is the training of children to count the Lord's day a day of irksome constraint instead of delight."

And here we find ourself "up against" the question of Bro. Root: "What shall I do with my boys on Sunday?"

Are there no wise parents in the church—such as have had large experience—who will answer this question through the Home Column? We trust there are those who will at least discuss it—those who will realize its gravity, its importance, especially in this day of almost total neglect of Sabbath observance.

Doctor Trumbull, in the article from which we have already quoted, has given some excellent hints upon this subject, and in the future we may refer to some of them. But for the present we wait to hear from some one of our own people, and sincerely trust our waiting will not be in vain.

Bro. Joseph once said, "If thought lives for ever, is he a wise man who suffers his thoughts to be buried with him?" If in any way our thoughts can benefit another, let us not keep silence.

Roosevelt was not afraid to speak, even though the Czar was to listen, and to-day not only the entire civilized world rises up to bless him, but he is heir to the blessing of One greater than the whole world.

SAN FRANCISCO, California, August 13, 1905.

Dear Sister Walker: I must write and tell you of my appreciation of the *Hope* and the efforts that have brought it to its present size and excellence.

I have read our beloved little paper continuously since I was a child about nine years old, and occasionally would send a little to its columns. I used to try to fathom the mystery of its puzzles, in the days when they were one of its features, and to

me that was an interesting part; and how well I remember the fascinating stories contributed by our beloved Perla Wild! When I read some years ago in the *HERALD* of her death, I felt as if I had lost a true friend, though I never had the pleasure of making her personal acquaintance; and I welcomed gladly articles from the pen of her daughter, Sr. Florence Wildermuth. I believe her mother's mantle has fallen on her, if she will but cultivate her gift. I hope to see her become a frequent contributor to the *Hope*.

How surprisingly the Sunshine Band and column have grown! How far out they reach! They surely must exert a wide influence for good. Sr. Morrison is doing a noble work. The children, while pleased with their enlarged paper, still not being accustomed to reading one folded were puzzled to find the place when turning a page. So one Sunday, soon after, when one little boy opened his and saw the leaves were stapled and cut, he looked up joyfully and said, "It's fixed, mamma, it's fixed!" and settled down contentedly to read its contents.

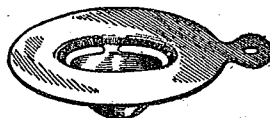
I trust this will be a Jubilee Year indeed. The children of our Sunday-school are working to do what they can towards it. While I have heard of no special plan to *earn* it, they are *saving* more carefully than ever. My own boys are planning to send a larger offering than last year.

SR. EMILY DAVIS.

[The above welcome letter assures us that there is one mother awake to the opportunity now knocking at her door. We have heard from others also and are fully persuaded there are hundreds at work to help the children from whom we have not yet heard, but who are helping to make this a year of Jubilee.—EDITOR.]

Anchor Egg Separator.

This cut represents the Patent Anchor Egg Separator, a useful and necessary article in hotel, restaurant, bakeshop, drug-store, and household where eggs are used. The separation is complete and instantaneous, not a drop of white remaining in the separator. Does not break the yolk. Is made from a solid piece of metal and is always bright and ready for use. Sample postpaid ten cents.



Directions: Place separator over glass or cup; break egg in separator and immediate and complete separation takes place, the yolk remaining in the separator.

We also offer sachets for ten cents each. These are put up by the St. Louis Sunshiners, and made of best materials, containing the best sachet powder in either white rose or violet; a nice present for any one. All profits obtained from the sale of these articles are for the benefit of our Christmas Offering. Will you help the Sunshiners earn some money for this purpose? To the boy or girl wishing to earn a Sunshine Christmas Offering, one cent each will be allowed on any number of either of the above articles sold. To the one selling the greatest number will be allowed one dollar. Send for samples and try how many you can sell.

Address all orders for the above to the secretary and treasurer,
FANNIE I. MORRISON.
4054 Lincoln Avenue, ST. LOUIS, Missouri.

Garner the Beautiful.

Garner the beautiful as you go;
Wait not for a time of leisure,
The hours of toil may be long and slow,
And the moments few of pleasure.
But beauty strays by the common ways,
And calls to the dullest being;
Then let not thine ear be deaf to hear,
Or thine eye be slow in seeing.—Selected.

Letter Department

CINCINNATI, Ohio, August 15, 1905.

Dear Herald: I have preached on the streets here several times this summer, and could preach more than I do, but the mayor of this city only lets me preach at various market-places of the city, no permits being granted for Race Street. It is very dark at the market-places, so I could not read if I wanted to. But I see that they let the Salvation Army preach on Race Street, also the Bible School people, and the Gospel Band Wagon at any place they want to. I would like to know why it is that one body of people has a right to preach in any part of the city, and another has not the right in the same city. This is a free country, and I am American born. I have never yet violated the law of my country, and am trying to hold to the faith which I know is right. I wish Brn. U. W. Greene, or F. J. Ebeling, would, when they see this, help me.

1513 Cutler Street.

WILLIAM N. HANNER.

COLORADO SPRINGS, Colorado, August 29, 1905.

Editors Herald: Here we are in camp at Dorchester Park, Colorado Springs, Colorado. There are a sufficient number of Saints present to constitute a good working-force; and these, together with the local attendance of all kinds, present an audience sufficiently large to interest the speaker at the preaching-services.

The prayer-services are well attended, and a lively interest taken in them. The location is pleasantly situated in the midst of attractive mountain scenery, the famous Pike's Peak with its snow-capped summit appearing in the distance. An ideal place; ideal weather! And smiling faces greet one on every hand. Every one is well, and all appear to enjoy themselves. The Spirit of the Lord is present to encourage the efforts of the workers; so things are going well in the Colorado reunion.

WM. H. KELLEY.

BAKERSFIELD, California, August 21, 1905.

Editors Herald: I have read in HERALD number 32, volume 52, President F. M. Smith's address, "To the people of the Church of Jesus Christ of Latter Day Saints," and am strongly impressed with it as an evidence of the near restoration of those who have been estranged from the true work of God in later years, but who now may return to the Lord and his work under the pleadings of this most wonderful declaration and inspirational call to those who were overcome in the dark and cloudy day, and to their posterity; and surely by it the Spirit says to them "Come," as the seed of Joseph the Martyr in kindness of heart and in a lowly spirit, and in the wisdom of the Lord and the strength of the Holy Spirit pleads with them in unanswerable terms and in loving words to arise, and, forsaking their errors, prepare themselves to enter more fully into the work of redeeming Zion.

How kindly, how lovingly the Holy Spirit pleads with those who honor Joseph, the martyred prophet of God, pleading with them to honor him by following his counsel as delivered to them by his posterity under the inspirational power of his office and calling. How complete that call, how kind the pleadings are, how exact the statements, how charitably the errors are mentioned, how clear the warning voice in that most remarkable document which will survive the exigencies of time and abide the great day of accounting, and will bear witness against those who refuse to receive its loving counsel. Now is the day of their salvation. May our Father in heaven help them to come out on the Lord's side; and, freeing themselves from the shackles which have bound them for, lo, these many years, arise in the strength of their manhood and declare for the right and the true, and enlist under the banner of Immanuel with the seed of Joseph the Martyr, for the redemption of Zion, which must needs come by power, which shall be upon the pos-

terity of Joseph the Martyr. For as the Lord said to Abraham, so he also said to Joseph the Martyr: "In thee and in thy seed shall the kindred of the earth be blessed"; and if we are Christ's we are Abraham's kindred and heirs of this promise and blessing.

The reunion of the Southern California District which met in San Bernardino on August 4 was a very enjoyable season from first to last. In the morning prayer-services the kindly and holy influence of the Spirit of the good Master were manifested in that brotherly fellowship and love for each other which is so encouraging and so pure; and the prominent feeling among the Saints throughout the reunion was to honor their brethren and to seek for the pure influence of the Holy Spirit to lead in all the services. The Lord was pleased to recognize their desires, and the meetings were unusually spiritual, and the Saints blessed thereby; and, by inspiration of the Holy Spirit, the ministry were counseled to be wholly devoted to the Master's service, and, leaving the devices of men to others, press on in the great work which the ministry now have to perform; for it is the day of God's preparation. The sermons, and the counsel of the leaders of the prayer-services, and of the Saints, were highly inspirational. And as the words of instruction, counsel, pleadings, and doctrines issued from the lips of the children of God, all were edified and blessed, and thus the Saints were comforted and encouraged. And when Bishop Albert Carmichael unfolded the grand order of the financial side of necessary work of Zion's redemption, he was fairly enraptured with the beauty and grandeur of his theme. And as he portrayed the superior excellence of God's order, and the social life of the Saints under that most beautiful order, they were of course instructed and blessed.

The preparation and watchcare of the grounds, under Bro. A. M. Green's direction, was all that could be desired; and the cooking and supplies were excellently attended to by him, aided by P. Kaufmann, Sr. Nellie Holt, and Sr. French, assisted by the young maidens and lads of the reunion. And thus has passed a short season of pleasant communion of the Saints, blessed by the communion of the Holy Spirit.

Bro. T. W. Williams is an excellent speaker; and if he will follow the counsel of the Holy Spirit to him, he will soon buckle on the whole armor of his calling, and God will use him as a mighty instrument in warning the world and assisting in the work of redeeming man.

And as one listens to the inspirational teachings of Bro. C. E. Crumley, as he discoursed at the reunion so clearly and plainly of the deep things of God in doctrine and service, and to Bro. A. Carmichael of the bishopric, on the beauty of his line of work, all making a full and complete order for the redemption of man in all his many complex wants and needs, both spiritually and bodily, we could not help lifting our hearts to God in thankfulness and praise for raising up such grand young warriors to carry on the warfare against error, while the older warriors, as Brn. Gibson, J. C. Clapp, and Dana, with others who were such valiant soldiers and who battled so manfully for the truth, now find that

"In the garments once so strong;
Now are rents distressing;
And the sandals worn so long,
Heavily are pressing,"

but delighting in the angel's message, and rejoicing in the great latter-day work, still aid it by wise counsel, instruction, and blessing; while the younger ministry upon whom the burden and heat of the day now rest do carry on the work so nobly, so humbly, so grandly. "Behold how good and how pleasant it is for brethren to dwell together in unity."

And now surely the time is near when all the true Israel of God shall be prepared by willing obedience to receive an inheritance in redeemed Zion. God grant it.

J. F. BURTON.

SIoux CITY, Iowa, August 7, 1905.

Editors Herald: We have been struggling here for the past two years, and, until last November, when it was made possible for us to purchase a church building, it seemed as though we could not gain one inch. But since that time it has looked so much brighter. I was sure that if we could have some help this summer there would be great good done in bringing souls into the kingdom of God, and through the kindness of our minister in charge, the missionary in charge together with the district, we have been having and are still having the proper help. We have one of the district tents, and was privileged to have the help of Elder W. A. Smith for about seven weeks. But soon he was taken to other fields. But in a few days his place was ably filled by Elder Oscar Case, who is still with us, and we hope he will be permitted to stay until his work here is finished, for the present at least.

When will we all learn to let well enough alone, and quit traveling so much, and causing others to do so—both at the expense of the church, and causing loss of time? May the God of the harvest give us all more wisdom is my earnest prayer.

Well, since we started tent-meetings on the eighteenth day of June, we have baptized in all thirty-one, twenty-eight of these before Bro. Smith left us; and there are still more to follow. May God help us to find them, for I know that there are many honest people in this great and wicked city.

I believe we have baptized some of the best people here. But there are many more just as good. We now have had the tent in one place for seven weeks, and some have hardly missed a meeting, and we have not failed to have every meeting at the hour appointed. Every eve but two during this time we have had appointments, with from five to six services on Sunday. We have five or six places in the city that promise to be just as good. But we can not reach them all this season.

We moved the tent to-day, only a few miles, and commence services on the new ground to-morrow eve. We expect to stay here with the tent until the reunion at Moorhead; then will perhaps locate the tent in another part of the city, I hope for the remainder of the tent-season. Sr. Baker has been our mainstay with the music, having missed but few nights although she has had to go about six miles each time and walk about two miles. Others have faithfully helped. We have enjoyed the Spirit of our heavenly Father in every service. Yesterday was a day of special blessing: Sunday-school, Religio, two preaching services, prayer- and sacrament-service, baptism, confirmation, and the blessing of eight children. God by his Spirit was present in all, for which we are thankful.

Pray for us. We want to be able to magnify our calling. May the Father's blessings be with all his children is our earnest prayer. As ever in the conflict,
610 Center Street.

J. M. BAKER.

LEBANON, Oregon, August 3, 1905.

Editors Herald: This is where the old pioneer, Elder Alvin Morris, lives, who came across the plains in 1848, and settled in this valley, and heard the gospel from an old Saint by the name of Lowell Ames. Bro. Joseph Clapp was the first missionary to sound the gospel and do the first baptizing. Bro. Morris' house has been the home of many of the elders, such as Brn. Holt, Chase, Allen, Crumley, and Luff.

I came up here to administer to Sr. Morris, who has been sick some time, but a change for the better seems to have taken place.

I shall start an open-air meeting to-night on the street. It seems the former elders have tried renting halls and private houses without success; so I shall try the old-time method to-night.

The people in the West are very indifferent about religion of any kind, and especially anything that bears the name of Saint.

We used to think that in Missouri prejudice was strong on account of Utahism. But out here it is a stink in the nostrils of most all. And when you put up a tent here if it is ever so small it seems to be large enough to hold all that want to come.

There is at Portland a band of noble Saints, who are willing to make a sacrifice in both money, time, and labor; and as a whole they have attended well, and we have lacked for nothing that was needful while we labored amongst them, although there have been two missionaries with them and they are all working people. And there are those who must come to the front in God's due time.

The Saints feel hopeful of good results. If we can only get any encouragement from the Saints out of town to help in a financial way towards having a reunion at the time of the visit of Bro. Joseph and family in September, I think it will be the means of helping the struggling few in Portland to gain a better footing.

While I can say I am much better in health here than I have been in Missouri for many years, yet old Missouri, and, at least, some of those in the southern part, have a charm for me.

We have many calls for preaching, and one discussion pending. We are doing what we can to push things along.

HENRY SPARLING.

TORY HILL, Ontario, August 15, 1905.

Dear Herald: Away back to the north, in this provisional county of Haliburton, a land of rocks, terrible hills, and horrible roads, and the most variable kind of weather, Elder James Pycock and the writer are ensconced; and, today, the rain it raineth without any intermission, and the cold northeast wind is rushing around the house-corners carrying its burden of much dampness, splashing the window-panes, and giving us premonitions of November weather, causing us to shiver with anticipations of that chilly season.

We have been having quite a time with the branches we have been sent out to labor among, finding our work well cut out for us in trying to rouse the careless and indolent ones to sense of duty and diligence.

I often wonder, dear HERALD, whether there is not something wrong in our system. How many of our branches are holding their own? Very few indeed, with the exception of those in the cities and a very few towns, and country places.

A few years ago, Elder F. G. Pitt sounded a note of warning to the church relative to a practice there was of inducing some good branch president to leave his branch work and take the field. In many cases the young man was in his proper element as branch president. Per consequence, the branch is left to starve, because the officers left may be good followers, but not so in directing.

In one of the places we visited, the Saints were first on the ground, and might have had a nice little church built, as there is no lack of wood and stone, and facilities for lime-burning; but being left to themselves, they, with the exception of a very few, began to disobey the commandment to "meet often together," till the majority were delinquents in this respect, and it culminated in the awful exhibition of depraved manhood in one allowing himself to be led into preying upon the weakness of another to whom he should have been a father and protector. Other unlawful acts were perpetrated by the same person, who has considerably left the place, and gone into a far country, but whether to receive for himself a kingdom, or not, remaineth to be seen. However, as an important part of repentance is to make a proper restitution to secure forgiveness, and the said person has failed to connect, I have grave doubts as to the kingdom part of the transaction. One thing left behind is a terribly bad name and plenty of it, sufficient to go over a large extent of country, as well as wholesale reproach on the church.

Besides this, there are delinquencies in other places by those of the church, which are known to all people in the outlying country, which has precluded all hopes of any increase of membership, at least till the Saints shall all learn to keep the covenant as revealed in this latter-day angel's message. Our work, in the meantime, as it has been, is to build up the work by getting the Saints to see that they can redeem themselves, and the sooner they get about it the better.

The question again arises in my mind: is there not something wrong in our system? Is it well to see large and well-appointed branches attended to and fed with the very best, while the isolated and poor, poor spiritually and financially, are crying for bread, and, what can be given them? What is given them? A stone?

Who is to blame in this? The authorities? No! Who then? No one. It is the system that obtains.

Is it not as much of a command to "feed my lambs," "feed my sheep," as it is to "go preach the gospel to every creature"? The church is, or has been called the mother of her children, adopted by the law; but, dear HERALD, is she not exercising her function in the light of a step-mother?

We can see the necessity, more and more, of increased work among the branches by a part of the traveling ministry,—of feeding the church of God.

To the successful carrying out of this work, I see the necessity for the ordination of more high priests.

A few branches, not more than from three to five should be given into the charge of each one, and he to have full control of all preaching, prayer- and sacrament-meetings.

We have organized a Religio in the Cameron Branch, and expect to see the same a potent factor in building up the Saints in the principles of the "new covenant." Before leaving Tory Hill, we hope to organize one among the young people here.

Bro. William B. Dack, a young man of this branch, in whom the Saints have almost unbounded confidence, has been called to the office of an elder and ordained, as well as chosen by the Saints as their president. If they will heed the admonition of the Spirit, the future of this branch is assured.

Now, dear brothers and sisters of the church, what is to prevent us from holding the first centenary of the birth of Joseph Smith, "the Seer of Palmyra," and Prophet of latter-day Israel? Surely the name of one that is as much revered by thousands as his is, should be worthy of the highest honors we can bestow upon it. As his birth was December 23, 1805, we could observe the one hundredth anniversary of the same, by incorporating it with our Christmas festivities. Who will take it up?

I would like to see the Canadian Saints, at the two district conferences of London and Chatham, in October next, take the matter under advisement. Let us not be like the man who, seeing obstacles in his way to attend the centennial of American Independence in 1876, consoled himself with expressing his determination to attend the next one.

"Let us, then, be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and to wait."

Do not wait too long, but learn to labor, and let us labor with one accord, and with wisdom.

In bonds,
A. E. MORTIMER.

PARIS, Texas, August 13, 1905.

Editors Herald: My wife and I and oldest son are the only Saints here, and we have had quite a struggle; but the Lord has been with us. Had he not we would have gone down long ago. We, in our isolated condition, have done what little we could in trying to tell our neighbors the angel's message, and I think we have done good to some, while others continue to

fight. But to say the least of it, these poor people here have fought the truth, they have rejected the counsel of God against themselves, and now what will the consequences be?

In this connection I have two dreams. I wish to relate, and hope some one will give the interpretation. I first dreamed that I stood in my house, and I heard a great noise, and it seemed to fill the elements with a sound of sorrow and mourning. While I continued to listen my house went down off the foundation; and when that was done I raised my eyes and said, Lord God, have mercy. And when I had thus said the noise ceased; and, going out to see what had happened, to my surprise the country was swept away; even my neighbors and their dwellings were swept away and gone, and no house was left except mine. And while I gazed on this scene the buzzards began to come in swarms and to gather over those once fine dwellings; and at that I awoke.

In the next dream I stood, and, hearing a voice, I looked upward. I saw many beautiful fowls flying high in the air, and they were coming down slowly; and the Spirit said, when they got in a certain position the sound of war would be heard, or rather a signal, and when the signal should sound, war was to be waged against those fowls. I stood and listened, and after a while I heard the signal-guns fire; but I saw no man go to war against them, and they came near the ground and then scattered, and several came near me,—so near their wings fanned me. And when that was past I heard the sound of bees, and looking up I saw many bees flying over me in the air; and I was trying to see where they would settle, when I discovered, to my surprise, that they had settled upon my head, forming a beautiful crown, for I had on no hat, and my wife came forth with a hive in which she took them from my head.

Your brother,
G. M. Cox.

AKRON, Ohio, August 9, 1905.

Editors Herald: Reunion convened last Friday. Not so many in attendance as we expected. Look for more next Saturday and Sunday. Several of the leading men of the missionary force are here. Bro. R. C. Evans preached three rousing sermons and left to attend another reunion. A good sprinkling of outsiders in attendance, and increasing nightly. We hope by the time the conference is over that many will have a better understanding of our position and the difference between Latter Day Saintism and Utahism. The Saints are greatly enjoying themselves in the shade of the beautiful grove next to Lakeside Park, where the tents are pitched. All are well except some light afflictions.

Ever praying for the welfare of Zion, and the redemption of Israel, I remain,

Your colaborer in Christ,
JAS. C. MCCONNAUGHY.

BALDKNOB, Arkansas, August 15, 1905.

Dear Herald: As I have not as yet seen anything from the elders, I will write a sketch of our work and progress at this place. Preparation had been made for a grove-meeting to begin on the twenty-sixth day of July. And to our pleasant surprise, on the morning of the 26th, Bro. Frederick A. Smith walked in. He had heard of Bro. Pickering's illness, and had thought only to stop and see him; but found that his assistance was needed in the branch, and decided to remain over Sunday. Bro. Smith preached two fine sermons the 26th and 27th, and the next morning was taken with a spell of indigestion, and hoarseness followed so that he was not able to speak for us any more until Sunday night when he preached his farewell sermon at our home to a crowded house. His sermon was so plain and simple that a small child could understand it, and will be long remembered by all who were under the sound of his voice. During Bro. Smith's and Pickering's affliction the meeting was

conducted by Bro. Baldwin, with good liberty. The meeting closed before we had intended, as Bro. Baldwin had other appointments, and Bro. Pickering was not able to continue the meeting.

On Sunday, the 30th, we witnessed the baptism of six of our Sunday-school scholars, and a lady who lives at Judsonia, about five miles from our branch. Sr. Sarah Abington will well remember the time when we were so determined to carry on our little Sunday-school at this place for the benefit of the children in this vicinity, and now we can begin to see the fruits of our effort. Some of them are taking right a-hold and bearing their testimony in prayer-meeting. May God bless every Sunday-school of the Reorganized Church in the land, for they are a power for good in bringing up the little lambs, and teaching them to love God and keep his commandments. After baptism, confirmation and business-meeting was held at the harbor. My husband, Bro. E. P. Johnson, was ordained to the office of priest.

Dear Saints, let me ask an interest in your prayers that I may always be ready to assist him in every way possible, and that above all other things I may never be a hindrance, or a stumbling-block in his path to prevent him from doing his duty. Bro. Edward was ordained to the office of a deacon. We bid him God-speed, and pray that he may be blessed with wisdom, and always be able to manifest the spirit of love and meekness in his important work; for God is no respecter of persons; and if he is faithful in performing his duty in this position he will be blessed equally with those who are in the higher positions; for every officer God has placed in his church is needed. And the eye can not say to the hand, I have no need of thee, nor again the head to the feet, I have no need of thee. Nay, much more those members of the body which seem to be more feeble are necessary, and on those members of the body which we think to be less honorable we bestow more abundant honor. May God bless us, and all other branches of his church that we may strengthen them and assist each other in our various duties and callings. In this way we may all help to scatter the good seed, and hasten the time when God's will shall be done on earth as it is done in heaven.

Our branch at present is in good working order; no envy, jealousy, or anything that I know of to hinder our progress.

We held a business-meeting last Sunday, and changed the name of our branch to Baldknob Branch.

Your sister in Christ,
BEULAH JOHNSON.

MYRTLE POINT, Oregon, August 19, 1905.

Dear Herald: Thinking that the missionaries and others who have labored in this part of Oregon would like to hear something of how the gospel wins its way, and of our reunion at Bandon by the sea, I hope to interest at least a few of your readers.

A branch was organized at Myrtle Point last fall, now consisting of thirty-six members, with several more to unite in the near future. They have purchased a corner lot near the business part of town, with a small house upon it, which, by removing the partitions and papering and painting will do very well until able to build a church. Sunday-school is held there each Sunday, and preaching-services quite often—whenever a missionary comes, and, Wednesday evening, prayer-meeting.

Bro. C. E. Crumley on his way from Humboldt County, California, to his home, at Sacramento, came this way, the scene of his former labors, and where he is held in loving remembrance. He preached two sermons while here, which will be long remembered and are even now talked about by the outsiders, who were present, as given by the power and inspiration of the Holy Spirit. Bro. N. C. Engé was here over one Sunday and preached twice for us. He and Bro. E. Keeler have been out with the district tent at Coquille, Riverton, and Bandon. At

Riverton they were given a good hearing, making many friends for the cause, and a new opening for the preaching of the gospel, a hall free of charge being offered them for use.

The tent was taken from there to Bandon for the reunion, which was held on the bluff overlooking the broad Pacific, our nearest neighbor westward being Japan.

It was breezy, but the air being so fresh and pure was exhilarating and the missionaries preached grander sermons, and the Saints all enjoying the beautiful scenery felt to praise God for the beautiful and grand in Nature.

Elder N. V. Sheldon of the Eastern Oregon District, was with us rendering valuable assistance, winning all hearts by his genial nature, and baptizing two of Bandon's fair daughters. We were all sorry to have him leave. He and Bro. N. C. Engé returned to Portland. Bro. E. Keeler remained at Bandon with the tent still holding meetings, as many seemed interested and some desired to unite with us.

A special meeting for the advancement of the Sunday-school work was held during the reunion, and the Sunday-schools of the district association desiring recognition and membership in the General Association.

We now have two families of Saints at Camas Valley, a new opening, where a Sunday-school will be organized, I hope, before long; two at Remote, two at Bridge, and several scattered about in the canyons and holes of the mountains.

This is a hard field for a missionary to labor in, as much of his traveling has to be done on horseback, especially in the winter, or rainy season, as we have no snow.

This is a California summer, as we have had no rain, and vegetation is suffering. It is very warm here now, considering we are but fifteen miles, air line, from the ocean. A railroad is now an assured thing from Marshfield to Drain, thus connecting this fine, only partially developed country with the outside world.

We are intending to visit Portland, see the fair, and attend the mission reunion held there September 8 to 18. We are still laboring to gain eternal life in the kingdom of God.

MRS. E. KEELER.

BERRYDALE, Florida, August 23, 1905.

Editors Herald: The reunion of the Tennessee and Kentucky District, held at Oakland church, six miles south of Farmington, Kentucky, July 15 to 23, passed off quite pleasantly and was, according to the commonly expressed opinion of those present, the best reunion ever held in the district. It was considerably in advance of any the writer ever attended there.

Bro. F. A. Smith presided and was the principal speaker, and in both capacities did excellent work. M. M. Turpen of Pleasanton, Iowa, was present and rendered efficient assistance in presiding and speaking. Seven were baptized and others were seemingly "not far from the kingdom."

Bro. F. A. Smith, our new missionary in charge, is well liked, and his short visit to the Tennessee and Kentucky field was highly appreciated by all Saints so far as we heard from them. We regretted that he must leave so soon, but his field is large; so on Tuesday, July 25, he took train for Arkansas and Oklahoma, Bro. Turpen for Alabama, and the writer for Georgia.

At Bremen, Georgia, I baptized Bro. Thomas Freeland, a typical son of Erin, and his wife, Sarah Ann, also a native of the Emerald Isle. They had learned the truth from their nephew, David Freeland, who, with his wife, came from Philadelphia a few years ago; and they have been making their home with "Uncle Tommy." They were members of the Methodist Church, and previous to their union with that church they had been for a time with the Dowieites. But when Bro. David and his wife acted the role of Aquila and Priscilla, and "taught them the way of God more perfectly," they could not rest satisfied until they had obeyed the gospel, authoritatively adminis-

tered; so at their request I went over and baptized them. May their joys ever increase and their every want be satisfied in my prayer.

While there I spoke twice in the Methodist Episcopal church to small crowds; a few seemed interested. Much prejudice in the town. The Methodist Episcopalans regretted very much to lose Bro. and Sr. Freeland, and I do not blame them for it; but they should not expect honest people to remain where their best judgment tells them there is not a fullness of truth and no chance to attain it.

On August 29 I received a telegram from Bro. M. M. Turpen and Doctor J. F. Love, asking if I would meet the latter in public debate at McKenzie, Alabama, that week. The telegram was sent on Saturday, but was delayed so I did not get it until Monday. I had previously had some correspondence with the doctor in regard to the debate, but no propositions had been signed as yet. The doctor found out I was in Georgia and thinking, or pretending to think, that I was afraid to meet him, began to blow and brag, saying he was there and ready, that I had backed out, etc. All this after notification by me that his failure to sign up the propositions would necessitate a postponement of the debate. He would not sign propositions as at first agreed to by one of his brethren, but insisted on a different wording, seeking an advantage and a chance to quibble, as I thought, and as afterward proved true.

Bro. M. M. Turpen being on the ground finally succeeded in arrangements with him, and the debate commenced between them July 31; and when I arrived August 1, the battle was already under way. It lasted for nine days, and at the close every unprejudiced person could easily see that Bro. Turpen was the victor.

Doctor Love affirmed that the church he stood identified with, known as the Church of Christ, is identical with the church established by Christ in origin, organization, name, faith, and practice. (This is the substance,—may not be the exact wording.)

Bro. Turpen made a similar affirmation for the Reorganized Church, and also affirmed that Joseph Smith was a prophet of God. The prejudices of the people were against him, but his solid arguments and Christ-like demeanor made friends to our cause, and greatly strengthened the Saints.

The doctor would not admit that he belonged to the "Christian Church" or the "Disciple Church." Oh, no. That would force him to defend the works of A. Campbell, B. W. Stone, *et al*, and in a previous debate with Bro. Turpen he found that would not work at all. Now he repudiates all that and just claims to belong to the "Church of Christ," thinking Bro. Turpen could not find any origin for the "Church of Christ" only Christ himself. But by their own books Bro. Turpen easily showed that those who called themselves "Disciples" and the "Church of Christ" all had their origin in the efforts of the Campbells, Stone, and company, and that Campbell and his company were excluded or came out from the Baptists and the other wing came from the Presbyterians; and after a while some of these seceding Baptists and Presbyterians called themselves the "Church of Christ." Thus all could see that instead of originating with Christ, the doctor's church originated with the Baptists and Presbyterians.

In Doctor Love's church there are no officers of any kind. Some years ago when he debated with Bro. Turpen he was an "evangelist," so he claimed; but now he is not. He stated in the debate that he had been studying since then and he saw that to be consistent one must claim all the other officers, including apostles, if one claims the evangelist. So the doctor threw up his office of evangelist, but is still a preacher. He claims all men are equally entitled to preach, and all are priests, women and all; but the women must not preach. Paul said they must keep silent. See?

The doctor boasted, so I am told, that the Saints' church

about three miles from McKenzie would be for sale after the debate, so badly was he going to shatter and tear down their religion; but this proved to be a mistake. On Saturday, after the debate closed on Wednesday, there was begun the maiden effort of the Alabama District to hold a reunion. The Saints had attended the debate for nine days and were more or less worried in body; but they fell in line and went to work with renewed zeal in the reunion meeting, and the attendance was good all the way through. Day and night for nine days they attended, and it was truly pleasant to see and hear them express their joy and confidence in the work of the Master.

Thirty-four were baptized, mostly children of the Saints; some of them young men and young women of the first class; and one of them a young married man, a son of one of the most influential of Doctor Love's members. He is a young man of promise, and we are hopeful that he will be of good help to the church in future.

Bro. D. E. Tucker acted as moderator for Bro. Turpen, and he is a good one too. His possession of a number of books of the leading men of the Baptist-Presbyterian-Church of Christ-school, and his knowledge of the same, were a timely help in overthrowing the claims of the doctor, who is a priest, a preacher, but not an officer in the church, because according to his claim there are no officers in the Church of Christ.

I came to this place yesterday and will commence meetings to-night. Will remain here a few weeks if quarantine regulations do not hinder. Nothing of the kind in these parts now, but as long as "Yellow Jack" is abroad one can not tell just where he will strike.

Hope to be remembered by the faithful everywhere. Hoping, working, and praying for Zion's redemption,

T. C. KELLEY.

BOWDEN, Texas, August 14, 1905.

Editors Herald: I am still in the conflict, battling as best I can for the right, trying to sow the seed of truth in the high-ways and hedges, and by the wayside. Like many others I have had my trials, my ups and downs, and seemingly more downs than ups. But amid the trials and conflicts incident to this life I am thankful that I can truly say that God has not forsaken me, but that he has been mindful of me and merciful; and while I have been for some time very closely confined at home on account of my temporal affairs, and have not been permitted to travel much in the interest of the gospel, yet I am thankful for the knowledge that God has given of the beautiful plan of salvation, and for the liberty with which he has blessed me in my efforts to tell the story. I have just returned from district conference of the Northeastern Texas and Choctaw District, which convened at Avery, it being the first conference I have been permitted to attend in four years. It was indeed a treat to meet with the brethren of the ministry, and the Saints in conference assembly; and while the attendance was not very large, yet the spirit of peace and harmony seemed to prevail among those who did attend. Some of the Saints in and around that place are alive to the work while some may be in a luke-warm state. But I feel that there is going to be an awakening in these parts in the near future. This country is ripe, now, for the gospel. There are more calls for preaching than ten elders could fill, and only one at the present time to do the work. I expect to start in a few days, if the Lord will, on a tour to assist our worthy Bro. E. A. Erwin for a month or so in trying to tell the beautiful story.

Bro. J. D. Erwin is holding forth for a few nights at Old Manchester, where the gospel was first established in Northeastern Texas, and where the message came to him, and where he received the doctrine. So the great work rolls on slowly. May the Lord speed the day when the knowledge of him shall cover the earth as the waters cover the sea.

P. B. BUSSELL.

WILBURTON, Indian Territory, August 23, 1905.

Editors Herald: I have just returned from Northern Texas, Manchester, my old home place. Northern Texas is in the worst condition I ever saw it, for crops; it has rained about one hundred and fifty days in the last six months. The people begin to see the signs of the times, hence I never saw such demand for preaching, and but one missionary to preach for them, E. A. Erwin. Bro. P. B. Bussell is doing what he can in a local way. I preached ten times at Manchester, baptized one; and if I could have remained one month or more I believe I could have baptized a few. There is a great demand for preaching in Northern Texas, and a great work to be done. Even the preachers seem to be interested. One Baptist minister said he would come into the church soon; another Christian preacher said we had truth they did not have. I saw seventy-five men, armed with guns, collect in daylight to drive Bro. Heman C. Smith and George Montague out of Red River County, but times change. One of the sons of the captain of the mob said, during my meeting, he wanted to be baptized, and would some day. If any missionary wants plenty to do, let him come into Northern Texas, or Indian Territory. Indeed the field is white for harvest, and the laborers are few. Oh, colaborers, with the field so white for harvest, the time so short, the churches of men tottering to their fall, and so many honest souls begging for the gospel, let us leave the branches and push out into new fields, until the world is warned.

I will leave here August 25, for Tulsa, Indian Territory, to meet Abe Corlin, September 4, in debate at Red Fork. I hope this will be my last debate this year. I prefer to do no debating unless it is unavoidable. Indeed it is not pleasant work for any one, and no great amount of praise attached to it. Let us all work and pray until the Master comes.

In bonds,

J. D. ERWIN.

WELLSTON, Ohio, September 2, 1905.

Editors Herald: Our reunion closed here last Sunday; a grand success in every particular. Much prejudice removed; many lasting friends made; Saints encouraged. Seven were baptized the last day, two since, and some more will be to-morrow. Debts all paid, including elders' return fare. What more could we ask? However, we express two regrets. First, for the Saints who stayed at home; and, second, for the ones who came the last day. According to the expressions of the last ones, we expect to find them among the first on the camp-grounds next year. Have decided to hold reunion next year. Let the Saints begin right now to prepare for it. You know not what you are missing.

Things are moving encouragingly in this district. Ere this appears we expect seventy-five will have been baptized in this one district since the General Conference. We are grieved to hear the many calls, "Come and help us," and have not the help to send. Evidently, some are perishing for the bread of life. Who is responsible? We have many able young men who are willing to drop all and go to the rescue, were the church able to send them. This district has a membership of about nine hundred. In looking over the Bishop's report yesterday, I counted seventy-two tithe-payers. Oh, when will the Saints awaken to this important duty? What are we in the church for? to receive or to give? That it is more blessed to give than to receive we prove each day of our lives.

I inclose clipping from Portsmouth *Blade* denouncing the mob who attacked us in our camp-meeting in Sciota County. This turned to our good. After the crowd reassembled, and quiet prevailed, a fine young man arose and demanded baptism. This drove him nearer to the church, he said. For the first time in my life I stood surrounded by armed body-guards while preaching the gospel. All the young men of the immediate neighborhood turned soldiers during the remainder of the meetings.

Bro. Beatty faced rebel bullets for four years, and did not feel to run from a few eggs, apples, and stones.

I delivered the memorial address at the Universalist church to a large crowd Decoration day. It was well received. Have been asked to speak at another place for next year. Also delivered two addresses July 4, at a celebration. In this vicinity we have one elder who is justice of the peace; one a candidate for State representative, who ousted Mr. Bridwell at the primary; another candidate for probate judge. This is not a bad showing for our people, is it? But, let us not get too popular.

I hope to continue in the fight; and the more actively I am engaged the happier I feel. Leave Monday to take up tent-work at Ironton. Cheerfully engaged,

F. J. EBELING.

"THAT MOB AT DUCK RUN.

Editor Portsmouth Blade:—In a recent issue of the *Blade*, mention was made of the disturbances by some unscrupulous degenerates at the camp-meeting at Henry Springs.

"For the sake of justice, permit me to correct a prevalent, mistaken idea about those people. Your informant, like many others, refers to them as being Mormons. Since coming into our community they have persistently disclaimed any connection with the Mormons. We think they are as well qualified to tell who they are as some who have never heard them.

"Ignorance and prejudice are the chief factors behind the opposition those people have to meet. If the people would line up to the teachings of those elders any community would be much improved. We speak of this from actual knowledge.

"The attack made upon Elder Beatty on Tuesday night is a disgrace to any community and should be unqualifiedly condemned by all law-abiding citizens. Just think of a mob of able-bodied men, (or brutes in men's clothes,) attacking with eggs, hard apples, and stones, one lone, old, rickety man, sixty-five years old, who gave four years of his life in defense of our nation's honor, for no other reason than preaching the gospel according to his honest convictions!

"We have read of the dangers of the early settlers of our country, when men, women, and children had to be protected from the savages. We have heard of the stirring times of Lewis Wetzel and Daniel Boone, the explorers and Indian fighters, how they had to go armed to the teeth to save their scalps. We have but recently read where armies were marshaled to protect our missionaries in heathen lands among the Boxers; but it remained for Duck Run to honor Elder T. J. Beatty and F. J. Ebeling by planting picket lines about them while preaching the gospel, for protection from mob violence, and that too, in a Christian land, and within sight of a church where the love of the suffering Christ is supposed to be taught each Lord's day. This dastardly work only gained the elders many friends, and the honorable part of the community sympathize with them.

"We believe those men to be gentlemen, even if we do not agree with all their views. They are making many converts in this county and adjoining counties, among whom are the most respected citizens. You can not lose anything, or be any the worse off by kindly receiving them.

"I write this in behalf of the better citizens of our erstwhile peaceful community. A READER."

Veteran Printer Says the Millennium is to Come in 1933."

By means of a key system, discovered through long and painstaking study of the Bible, Edmund Scribner Stevens, a veteran printer of Lebanon, Pennsylvania, has unlocked, he asserts, the door of the mysterious future.

Many of the facts, figures, and characters of the Old Testament are regarded by Mr. Stevens as types and prophecies. Through his system, he is convinced, their hidden meaning is revealed.

"The system originated by Mr. Stevens is based upon two great measuring periods of time—the 'short' measure being 2,520 years, and the 'long' measure 3,842 years.

"He begins his calculations with the death of Saul, 2946 A. M. (year of the world), and finds that kings of Israel reigned 360 years or until the ten tribes went into captivity in 3306 A. M. When Saul became king, that event, he argues, marked the end of theocracy upon earth; that is, the rule of God through the judges.

"It is held by Mr. Stevens that 360 is the equivalent in figures for the expression 'time' in the Bible. When God told the Jews that if they disobeyed him he would punish them seven 'times,' he did not mean seven different kinds of punishment, but seven periods.

"Now 360 years multiplied by 7 gives 2,520 years. The captivity began in 3,306, and if it was to last 2,520 years, that would bring it to 1826 A. D. To this latter date Mr. Stevens adds 70 years—according to the scriptures, he says, a generation was foretold which 'would see the signs of the times'—also 30 years, the length of time Christ lived on earth until he was baptized, and 7 years as typified by Noah and the ark, making 107 years added in all.

"Such a calculation brings the date up to 1933 A. D., which Mr. Stevens asserts, will be the date of the first resurrection. He arrives at the same conclusion by another route.

"In 587 B. C., Ezekiel saw the vision of dry bones and the Messiah reigning. If the Jews were to be punished 'seven times,' and Ezekiel saw a vision in which the Messiah was reigning, it indicated that the punishment had come to an end and that the Messiah was in possession of his own again.

"Coming down 2,520 years from 587 B. C., the investigator finds himself again at 1933 A. D., as the date when the Messiah will begin his reign of 1,000 years, or the period known as the millennium.

"Here is another calculation made by Mr. Stevens: In the year 605 B. C., Judah went into captivity under Babylonian rule, and the 'seven times' period, or 2,520 years from that date, would end in 1915. But as the Lord promised to save Judah first, Mr. Stevens adds eighteen years, the length of time it took to save Jerusalem, and once more he arrives at 1933 A. D.

"Several other calculations along these lines are worked out by Mr. Stevens to prove his theory as to the date of the millennium.

"The 'long measure' is taken from the Great Pyramid of Gizeh in Egypt, which he interprets from Isaiah to be a 'sign in the border of Egypt to all generations.'

"In this pyramid the gallery leading to the chamber of the king measures 3,842 inches. As all men are striving towards the goal of the 'king's chamber,' Mr. Stevens accepts this measurement as typical and prophetic.

"Elijah was translated in 896 B. C. As this typifies the beginning of the immortal state, according to Mr. Stevens, he ascertains the continuation of the period for all men by reckoning 3,842 years from Elijah's translation, which brings him to 2946 A. D. To corroborate these figures, he goes back to the vision of Daniel, 574 B. C., when he saw the temple restored at Jerusalem. Adding 2,520 years, he reaches 1946 A. D. To this he adds the millennium of 1,000 years and again arrives at 2946 A. D.

"One more example. In 1913 B. C., Abraham gave tithes to Melchisedec, who was known as the King of Peace. Adding 3,842 years to that date, and 1929 A. D. is indicated as the year 'when Christ is to be a priest for ever.' Lamech, who was a type of the Holy Spirit, died five years before the flood; therefore, says Mr. Stevens, the Spirit will be taken away five years before the universal destruction. Consequently, he adds five years to 1929 and once more finds 1934 (approximately 1933) at the dawn of the millennium.

"The prophecy by Mr. Stevens extends to temporal as well as spiritual affairs. He has ascertained that the Russo-Japanese war is the outcome of a biblical prediction; and, in fact, typifies the combat between David and Goliath.

"In 1915, according to him, the United States is to be plunged into a terrible war, in which, allied with England, Japan, Denmark, and Venezuela, it will fight with four great powers of Europe. This is to be the great battle of five kings against the four kings of the valley of the Jordan. The European countries are later to engage in a killkenny-cat combat among themselves. This is when the nations 'drink of the wine cup of the fury of God.'"

The above clipping was handed to me a few days ago by a friend; but nothing to indicate the name of the paper. It is herewith presented to HERALD readers for what it is worth. As for myself, I have little confidence in "dates" of this kind. I remember some six or seven years ago an article appeared in the HERALD treating on certain prophetic statements and the writer closed by saying: "Look out for 1905." Well, it's here and more than half gone and nothing of an extraordinary character has happened so far, though there is time enough yet; but—we well we are "skeptical."

The puzzle with me is how these men can see those things so plainly when the "angels" know nothing about it. (Matthew 24:36.)

We are little concerned about "prophetic" dates, but content to "watch, that it comes not upon you unawares."

E. E. LONG.

Southern California.

Editors, Herald: Another landmark in the line of progress: another guide-post on the road to service! The Southern California reunion and district conference for 1905 will prove all of this; aye, more. It is very easy to speak in glowing terms of one's labor and work; but this can not be construed to be self-praise. The overshadowing presence of the Almighty was so clearly apparent that the most pessimistic was constrained to render "honor to whom honor is due." The Latter Day Saint who could attend meetings such as these and not be helped, strengthened, and stimulated to service is surely worthy of divine pity.

I can not speak for others, but I must say personally, I needed just such a meeting. The weather as a whole was very agreeable, two quite warm days, but scarce a murmur from any quarter. The speakers acquitted themselves nobly. The social services were exceptionally good. The gifts of prophecy and tongues were manifested to the edification and encouragement of some of the ministry, and for the benefit of all the Saints assembled. The cares and trials incidental to this human experience have borne heavily on heart and brain with me, during the past two years; but somehow the load seemed lighter after a period of communion with God and loving supporting Saints, and I left the grounds fully resolved to rededicate my all to his service; and wherein the way has seemed dark and the burden heavy, I would not, as heretofore, try to carry it alone, but trusting in the promises of the Leader of our host, await his protection and deliverance. I feel that I speak in conservative terms when I state that whatever differences may have existed between the brethren of the Pacific Slope Mission in so far as this south land is concerned, were entirely dissipated; and, in ways known only to God, the brethren were brought so closely together that each and all were constrained to exclaim, "Truly God hath done this." I believe in more ways than one the reunion and conference will prove landmarks in the work in Southern California. Charles E. Crumley and Joseph F. Burton were chosen to preside; Estella Swall chorister, Nettie Paulson organist. The press committee succeeded in having the leading papers publish daily reports.

The next reunion will be held at Mineral Park, Los Angeles, California, August, 1906. The business of the conference was conducted in a becoming manner. The old officers were sustained. Brn. Burton, Crumley, and Carmichael are to attend the Oakland reunion. THE SECRETARY.

Extracts from Letters.

Jacob L. Rust, Gladstone, Illinois: "I am still in the faith, but have very few church privileges. Will be glad at any time to have any of the elders call on us, and preach to this people here, if it be the will of the Lord that they should hear the gospel. Please remember me in your prayers, that I may have strength to overcome, and to meet in peace the great events predicted of by all the holy apostles and prophets."

A. M. Chase, Ogden, Utah: "We have the promise of the bishop of Malad that commencing Monday, the 4th of September, Bro. F. M. Smith and myself may occupy their tabernacle for one week. At present we are busy upon the streets here. All goes well with us so far."

Miscellaneous Department

Conference Minutes.

Mobile.—Conference met with the Bluff Creek Branch, August 12, 1905, at Van Cleave, Mississippi. District president, A. V. Closson, presided. Branch reports: Bluff Creek 78, Theodore 53, Perseverance, report referred back for correction. Elders reporting: A. V. Closson, Alma Booker, G. W. Sherman, and S. Cochran; Teacher J. W. Depriest. Resolution prevailed that hereafter the clerk of each branch be requested to make his report and send it to the district secretary two weeks before each district conference. Bishop's agent's report: Collected since last report, \$93.67; paid out, \$91.87; on hand, \$1.80. Conference adjourned to meet with the Three Rivers Branch the first Saturday before the full moon in December. Edna Cochran, secretary.

Northwestern Kansas.—Quarterly conference convened the 12th and 13th of August, 1905, on reunion grounds near Gaylord, Smith County, Kansas, Elder S. J. Madden presiding, Elder F. E. Taylor secretary, and Bro. John A. Teeters assisting. Branches reporting: Scandia, Twin Creek, Rural Dale, and Hill City. Ministry reporting: Elders F. S. Ward, S. J. Madden, L. F. Johnson, Fernando E. Taylor, and S. A. Madden; Priest John A. Teeters; Teachers Jacob Cole and Ransom Hoskins. Financial custodian, Elder Fred S. Ward, reported first, as Bishop's agent: Balance from last report, \$185.65; received since, \$109.20; paid out, \$257.14; second, as district treasurer: Balance from last report, \$4.29; received since, \$2; paid out, \$4.85. Election of officers: President, Fred S. Ward; associate president and secretary, Fernando E. Taylor; treasurer, John A. Teeters. The following resolution was adopted: "Resolved that the clerks of the Rural Dale and Homestead Branches draw off an itemized list of their entire enrolled membership and send to the General Church Recorder, H. A. Stebbins, for correction, after which he will send corrected lists to district secretary, and he in turn, forward to respective clerks. And be it further resolved, that each branch defray such expenses as may accrue in the entire transaction, and the work begun as soon as possible, that the books may all be straightened before the next conference, November 11 and 12." Adjourned to meet with the Scandia Branch, at Scandia, Republic County, November 11 and 12, 1905.

Western Maine.—Conference at Little Deer Isle, August 19 and 20, 1905, with Elder R. C. Evans as president. Branches reporting: Mountainville 39, Stonington 98, Pleasant Home 18, Little Deer Isle 58. Ministry reporting: Elders C. H. Lake, J. N. Ames, H. R. Eaton; Teacher Mark Billings. Bishop's agent, H. R. Eaton, reported: Amount on hand, \$43.90; total receipts, \$131.65; expenditures, \$86.00. C. H. Lake was sustained president of district; Mary L. Carter, secretary; Pearl Billings, treasurer. By conference enactment all branch clerks are requested to forward their reports to the district secretary two weeks previous to the time of the conference. Adjourned to meet at Mountainville at such time as the district president shall appoint. Mary L. Carter, secretary, Stonington, Maine.

Sheffield.—The semiannual conference of the Sheffield District convened in the Saints' chapel, Clay Cross, July 8 and 9, 1905, W. H. Greenwood in chair. Bro. Gaydon was appointed clerk pro tem. C. H. Caton, of the bishopric, was associated with W. H. Greenwood in the presidency. Spiritual reports of branches were read. Reports of ministry: Elders W. H. Greenwood, C. Cousins, J. E. Roberts; Priests R. Rollings, J. Holmes. Petition of Sutton in Ashfield Mission presented, asking permission to be organized into a branch. It was resolved that the petition be granted, and that the organization be effected as soon as practicable. The general church authorities were sustained. Collection, 13 shillings 6 pence.

Kirtland.—Conference convened during the reunion at Akron, Ohio, August 13, 1905. U. W. Greene chosen to preside, assisted by D. A. Anderson and V. M. Goodrich. J. A. Gunsolley, secretary pro tem. Ministry reporting: D. A. Anderson, V. M. Goodrich, G. A. Smith, D. M. Strachan, J. H. Lake, R. M. Elvin, R. Baldwin, J. Hollibough, and W. G. Kimball. Branches reporting: Byesville 32, Akron 69, Temple 76, Cleveland 87, Youngstown 29, New Philadelphia 93, Toledo 37, Sharon 80, Conneautville 31. It was decided to hold another reunion in 1906, time to be set by next district conference. Officers elected: George A. Smith, president, with E. Miller and R. Baldwin for counselors; E. E. Cozadd secretary and treasurer; E. Miller sustained as Bishop's agent. Adjourned to meet at Cleveland, Ohio, the first Saturday and Sunday in March 1906. E. E. Cozadd, secretary, Follansbee, West Virginia.

Convention Minutes.

Pottawattamie.—Sunday-school convention met at Underwood, Iowa, August 25, 1905. Adjourned to meet on the day previous to the next district conference. E. H. Carlile, secretary.

Western Maine.—Sunday-school association met in convention at Little Deer Isle, August 20, 1905, at 11 a. m., C. H. Lake in charge. The following schools reported: Mountainville, Little Deer Isle, Stonington. Paper by Sr. Electa M. Gray, "How to teach the little ones," paper by Wallace Small, "Parent's duties to scholars." It was decided that the association hold its next convention at a time apart from the district conference. Mary L. Carter, secretary, Stonington, Maine.

Northwestern Kansas.—Sunday-school convention met near Gaylord, Smith County, Kansas, August 17, 1905, at 3.30 p. m. Called to order by district superintendent, F. E. Taylor. Secretary's report accepted. Sunday-school reports: Mount Hope and Zion's Hope. Treasurer's report read and accepted. Report from the superintendent of Zion's Hope Sunday-school. A short but interesting program was rendered. Adjourned to meet with the Scandia Branch the day before conference, or November 10, at 2.30 p. m. Myrtle Coop, secretary.

Notice of Appointment.

Elder E. A. Stedman having been released from his appointment in Ohio, by the missionary in charge, on account of his health not being good there, he is hereby appointed to labor under the direction of Elder Heman C. Smith in the field over which he has charge.

HEMAN C. SMITH, Minister in Charge.
Appointment concurred in, August 28, 1905.

JOSEPH SMITH, for Presidency.

Two-Day Meetings.

A two-day meeting will be held at Alpena, Michigan, September 23 and 24. Those coming by trains or boats will be met. All are welcome.

Conference Notices.

The St. Louis District conference will convene at St. Louis, Missouri, Saturday and Sunday, September 16 and 17, 1905. We desire a full attendance, and especially request the various secretaries to forward their reports, full and complete, promptly. Charles J. Remington, secretary.

The Kewanee district conference will convene October 7 and 8, at Millersburg, Illinois. Amos Berve, president.

The semiannual conference of the Utah District will convene at Salt Lake City, in the little chapel, 228 East Second S Street, September 19 and 20, 1905, at 10 a. m. Two of the First Presidency will be in attendance. J. E. Vanderwood, president.

Convention Notices.

The Northeastern Illinois Sunday-school convention will convene at Plano, Illinois, Wednesday, September 13, 1905, at 2 p. m. A special invitation is extended to the home department members of the district to attend this convention. Mary Anderson, secretary, Seneca, Illinois.

Nauvoo District Sunday-school association will convene at Rock Creek, Illinois, October 6, at 10 a. m. Jessie J. Ward, secretary.

The Religio convention of the Northeastern Illinois District will convene at Plano, Illinois, September 15, 1905, at 2 p. m. Officers are to be elected. Mary Anderson, secretary, Seneca, Illinois.

The Sunday-school association of the Utah District will meet at Salt Lake City, in the chapel, September 18, 1905, at 10 a. m. A literary program will be rendered in the evening. J. E. Vanderwood, superintendent.

Addresses.

J. W. Morgan changed from 725 East Dale Street, to 518 South Hancock Street, Colorado Springs, Colorado.

Died.

JONES.—Sr. Jeanette Jones, the widow of William Jones, near Wilkesbarre, Pennsylvania, August 9, 1905. She was in her ninety-second year at the time of her departure. Was born in South Wales. United with the church in an early day, and rejected the errors of Brighamism. In company with her husband she left her native land in 1854, and came to these parts. Up to within a few days of her death she was enjoying good health and was very spry and active, still looking after her personal affairs. She made her home with her daughter, Sr. David Isaac.

CRANDALL.—Mr. George Crandall was born in Hancock County, Illinois, September 9, 1843, and died at his home in Dow City, Iowa, August 21, 1905. He was married to Miss Jenette Martin, December 12, 1874, and to this union were born four children: Maud, Lulu, Ada, and Eugene. Lulu, Eugene, wife, and brother John, with many other relatives and friends, remain to mourn. A short service was conducted at the home August 23, 1905, by Elder Charles E. Butterworth assisted by Elder Barley of the Methodist Episcopal Church. His wife is a worthy member of the Latter Day Saint Church.

SMITH.—Albert A., was born September 18, 1871, in Steuben County, Indiana, and died at his home in Kingsley, Iowa, August 18, 1905. Was united in marriage to Minda M. Reynolds, November 9, 1892. To this union were born eight children; four of whom survive him. There are left to mourn their loss, wife and children, father, six sisters, and a host of friends. Said brother was baptized May 20, 1893, by J. F. Mintun. Funeral-sermon by A. R. Crippen. He died in the hope of a glorious resurrection.

BILLINGSLEY.—At her home, Manchester, Red River County, Texas, Rebecca C. Billingsley, aged 70 years, 6 months, and 11 days. Born in South Carolina, February 8, 1835. Was married to B. L. Billingsley, January 13, 1859, in Mississippi, and moved that year to Red River County, Texas, where she lived up to her death. She was baptized into the church March 15, 1879, by W. T. Bozarth, and since that time she has lived a faithful Christian. Funeral-sermon preached by E. A. Erwin. She leaves one son and a host of friends to mourn.

THOMAS.—At Malad City, Idaho, August 22, 1905, Richard Thomas; born August 26, 1836, in Merthyr Tidville, Glamorgan-shire, Wales. In obedience to the angel's message, as brought to him, he was baptized in 1851; came to Utah in 1852; was married in 1853 to Eliza Morgan, who with seven children (out of a family of twelve) survive him. They were among the first settlers of Malad City, and there in the sixties, or early seventies, they obeyed the message of the Reorganization; and although his name had been erased from the branch records, he did not lose his interest in the cause, and died firm in that belief. Funeral-sermon, August 26, by Elder A. M. Chase.

"And while my words are read,
Let this at least be said:
Whate'er his life's defeatures,
He loved his fellow creatures."

SHIPPY.—Sophronia, wife of Elder John Shippy, died at Lamoni, Iowa, August 31, 1905, aged 83 years, 5 months, and 22 days. Born at Symphonius, New York, March 9, 1822. Married to Elder John Shippy, near Springville, Indiana, December 23, 1841; was baptized by her husband in 1844. One daughter pre-

ceded her in death. Husband, two daughters, and three sons remain to sadly memorialize her. Funeral from the house, September 1, at 10.30 a. m., Elder Columbus Scott delivering the sermon, Elder I. P. Baggerly assisting in the services. She goes a well-ripened sheaf to God's garner.

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The September *Arena* contains a number of papers of special importance and interest because of their timeliness and the ability displayed in the handling of the subject discussed. Among the principal contents we mention the following: "The theater of Edmond Rostand," by professor Archibald Henderson, Ph. D.; "Direct legislation: the chief objections examined," by Judge C. S. Lobbinger, LL. M., Ph. D., Judge of the Court of First Instance in the Philippines; "Frank F. Stone: California's most-gifted sculptor," by the editor (this paper is illustrated by a number of fine half-tone reproductions of photographs of Mr. Stone's work); "Birds and bird interpreters" by Doctor Charles C. Abbott; "Dominant trusts corporations," by the Honorable J. Warner Mills; "Tainted money and the church," by the Reverend George F. Pentecost, D. D.; "The struggle of autocracy with democracy at the opening of the Twentieth Century," by E. P. Powell; "Dependent children and the state," by Solomon Schindler, superintendent of the Leopold Morse Home for Orphan Hebrew children; and "Popular education in the rural districts the supreme need of the south," by Doctor Agnes V. Kelley. There are also four notable editorials by Mr. Flower on "Mr. Lawson's crusade: its strength and its weakness," "The school city as a factor in civic development," "Centers of light and leading," and "A Macedonian cry from the Southland." The extended book-study, which has become a popular feature of the *Arena*, is this month devoted to J. H. Hyslop's *Science and the Future Life*. The fiction is a mystery story by Clerin Zumwalt, entitled "The ebony hand." Strength in treatment, variety, and timeliness of subject matter make this issue of the *Arena* especially attractive to persons who desire to keep abreast of the time.

What's in "McClure's."

McClure's has always something that compels attention, something immediate and significant that is important to all Americans. The September number adds to an unbroken series of "*McClure* articles" an illuminating study of commercial piracy, the first half of Miss Tarbell's study of the Kansas Oil War, and an excursion into the marvels of modern biology, "Prolonging the prime of life," which is an authoritative account of the discoveries of a group of scientists who have determined that old age is a disease.

Color-printing has never achieved more perfect results than in the eight full-page reproductions of Lungren's paintings of the Grand Canyon of the Colorado, which accompany William Allen White's description of the wonders "On Bright Angel Trail," a bit of descriptive writing which may well take place with the classics of our language.

Eugene Wood, George Randolph Chester, Mrs. Wilson Woodrow, Jean Webster, Arthur Train, and Norvell Harrison supply a round of short stories stirring, humorous, light, or serious to fit every mood.

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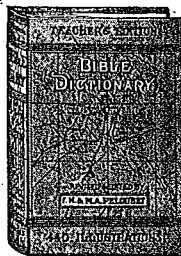
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"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8:3
 "There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 6

Volume 52

Lamoni, Iowa, September 13, 1905

No. 37

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

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Witte's the Master Mind of Modern Russia.

It is impossible in a sketch which must be short and eclectic to unfold the complex scheme to which Witte attached his name for all time. Its ramifications ran through every department of political, social, and commercial life in Russia. Its effects, like those of a revolution, will not at all disengage themselves for generations to come. That scheme comprised the reform of the Imperial Bank, the introduction of a gold standard, and the fixation of the value of the ruble; the extensive employment of foreign capital, the establishment of an alcohol monopoly, the development of savings-banks, the spread of technical education, the emancipation of peasants, dissenters, and heretics, as well as Jews, from the galling network of special restrictive legislation. In a word, it embodied all the practical corollaries of the incipient reform inaugurated by Alexander II., when he struck the rusty chains off the limbs of millions of serfs. It is hardly too much to say that a good deal, perhaps most, of what is good or hope-giving in the Russia of to-day owes its origin, its preservation, or its development to the insight and energy of Sergius Witte, as manifested in this "revolution from above."—From "Sergius Witte," by E. J. Dillon, in the *American Monthly Review of Reviews* for September.

Editorial

TRUTH AS A BASIS OF ACTION.

Truth is defined by Webster as follows: "Conformity to fact or reality; exact accordance with that which is, or has been, or shall be." "That which is true or certain concerning any matter or subject, or generally on all subjects; real state of things; fact; verity; reality." "A true thing; a verified fact; a true statement or proposition; an established proposition; an established principle, fixed law, or the like." "Righteousness; true religion."

Truth is a word which the people of God are accustomed to hear. From the beginning of their experience in the gospel they are invited to "obey the truth"; they are taught that "the word of God is truth"; that "the truth shall make you free"; that truth will save, while error will destroy, etc.

"Truth" is a far-reaching, all-inclusive term, as it comprehends "all things that pertain to life and godliness." "Truth is knowledge of things as they are, and as they were, and as they are to come; and whatsoever is more or less than this, is the spirit of that wicked one, who was a liar from the beginning."—Doctrine and Covenants 90: 4.

It is evident from these definitions that mere hearing of the term; mere reading, mere assent to the definitions of the word *truth* are not sufficient to bring a person or a people to "the knowledge of the truth." Truth is one thing, knowledge of the truth is another. Truth exists always and abides in its grandeur, in its majesty, and in its power; but knowledge of the truth is necessary to save from error and to make complete.

The experiences of the people of God past and present; the experiences of humanity in general, in all time, in all lands, including our individual experiences, affirm to us that truth and truth only benefits, and that error harms. We repeat, it is not by mere oral teaching or reading, but also by the actual living examples of communities, nations, and ourselves that we learn the value of truth and the falsity of error. We learn it in family life, in community life, in political life, in economic, in social, and in religious life—in every and all conditions of life. But we have not learned the lesson thoroughly, else we would have profited by it to such degree that we would have learned to be governed by truth and by truth alone; we would have made it the basis of

all action, and would reject all error, in all the phases of life itself to which we have referred, whether exhibited in ourselves or in any others. It is therefore necessary, evidently, that we should have further and sufficient experience to teach us and to impress upon us the great lesson which it seems humanity is placed on earth to learn; namely, the creative and sustaining power of truth, in contrast to the destructive and undermining power of error. God has been pleased to place the race under conditions where this great and comprehensive education may be obtained. We are given to understand that man can learn the great lesson, if he will; that it is absolutely necessary that he shall learn it, if he shall "attain" unto life. His possibilities as a creature made in the image of God and possessing faculties similar to the divine being, and the all-comprehending love and wisdom of that being, require of him that he shall devote himself to the attainment to be reached by strict correspondence to truth. Such devotion, with its resultant honest, daily effort furnishes to the people of God, to us individually, and to the race collectively the only solution of life and its problems—the only rational ground for hope of life and happiness here and hereafter.

Man, in the beginning, we are told, was in an "infant state"; it is evident, from a study of the word, that the Creator designed his full development, not only through the successive periods of physical childhood, youth, and manhood, but also, and in harmony with his physical being, that he should attain to fullness of mental, moral, and spiritual life. He was not content that he remain an "infant," acting only because commanded or told so to do, and not comprehending the ground or cause for such action; the whole tenor of God's dealing with man is in evidence that he designed his growth, through intelligent comprehension of the character, purposes, and methods of God, which, revealed in all the divine economy, is an unfolding demonstration or revelation of the truth. Any other philosophy than that which is in harmony with an intelligent participation of the race with God in the development and salvation of man in the establishment of the kingdom of God on earth, is manifestly foreign to the spirit and tenor of the word as revealed in all scripture given by inspiration of God. The experiences of the Jewish people and the history of every other nation, ancient and modern, in its rise and development teach the lesson of development and attainment, so far as any people have developed along right lines, by intelligent participation with God in the use of the great moral, spiritual, and material forces placed at their disposal by the Father of the world; or, on the contrary, failure as a result of failure to apprehend and apply truth. God is a being of intelligence and has organized a system of government based upon truth.

Truth then, we learn, is an affirmative and con-

structive force. Its opposite, error, is blighting and destructive in character. We also learn that wherever truth has been manifest in the world, error also has been permitted to assert itself, evidently that the two might contend side by side for the mastery, that under the manifest revelation of the nature and effects of these two great and contending powers the race might have opportunity of choice of good or evil, right or wrong, light or darkness. It is in harmony with this conception that the Savior declared, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice." We read also of those "who received not the love of the truth, but had pleasure in unrighteousness."

This grand declaration of the Christ presents him, the revelation of God manifest in flesh, as the revelation of truth. It states in plain, unmistakable terms that the revelation of the Father, the knowledge of the Father upon which eternal life is based, is the revelation or unfoldment of the truth. This we understand to be the object to be attained by the establishment of the kingdom of God—the church—and the gathering of the people thereinto by the preaching and administration of the gospel—that men and women might be saved by being placed in harmony with the conditions of salvation, the revelation, to them and in them of the truth; that all their works might be "done in truth."

It is evident that man can not fully appreciate truth, that he can not fully understand the necessity for truth being applied to all conditions of life, without some conception of the dangers that accompany the existence and effects of error. Like the chemist who studies the primary and complex theories of matter, he is convinced by actual demonstration of agreeing and opposing forces. As the chemist has experimented with various elements, learning thereby what has affinity for and what profitably and judiciously can be combined with other elements, or otherwise—what is useful in combination, what harmful—so man by actual experiment has learned, to a degree at least, and must fully comprehend, that right and wrong, truth and error, light and darkness, and all their respective accompaniments are opposite in character, and that an effort to combine them brings repulsion and resultant loss to those seeking erroneously so to do. All the experiences of the race, in brief, teach us that all true progress and development have been based upon true principles, while, on the contrary, all retrogression, all suffering and unhappiness, all bondage, ignorance, and darkness have resulted from failure to apprehend or departure from principles of truth. The race has had some universal and far-reaching lessons in this line, the Latter Day Saints, past and present, included; but it takes a long time for a people

to learn the lesson as it is necessary that it should be learned. Men generally, like God's people in modern times, "are slow to hearken," hence like the children of ancient Israel, the church and the world still struggle in the wilderness until the present generation or another one shall be sufficiently developed and prepared to enter the promised land of moral, spiritual, and general attainment. This we are warranted in stating from the revelation of God to his people in which he declared, "My people must needs be chastened until they learn obedience, if it must needs be, by the things which they suffer."—Doctrine and Covenants 102:2. The intimation is that they *might* learn without suffering, but that they *must* learn obedience to truth, by suffering if necessary.

It is not so much a question where people are, as what they are. If people are prepared by consecration of themselves to truth, they will seek to be in harmony with God, hence all that grows out of such condition will follow as a natural consequence; they will see and think and move in harmony with the divine plan; they will interpret life in its full and broad sense upon such basis. Israel, both ancient and modern, were placed in the promised land, apart from the world; but they took the spirit of the world with them, and retained it there, and by that spirit, which is a carnal and dividing force, they failed and were driven out and scattered. The lesson is patent, and should be especially to us "upon whom the ends of the world are come"; namely, that it is by a strict observance of the truth—the principles of the law of the celestial kingdom—that the people, *first*, and the land of Zion following, because of the purity of the people, are to be sanctified unto God. We are instructed in the revelations to the church that the land of Zion is to be "thus" sanctified unto the Lord. Our fathers who under God established the principles of constitutional government contended against persistent and opposing forces determined to resist and defeat them and their purpose; so with our fathers in establishing, under God, the church. Walker in his American Law says: "So strong was the feeling against an efficient federal government that the success of the undertaking is almost miraculous." To the early elders and the church the Lord said: "The enemy in secret chambers seeketh your destruction." Truth is ever combated by the alert forces of error, and they who enlist under its banner must be awake to the character of the opposing elements which, in the warfare, they are obliged to contend against. Error is the enemy of truth; it includes all the various and mansided perversions of truth which masquerade and simulate and beguile to deceive and to lead captive. Clothing itself with great plausibility it insidiously ingratiates itself into the minds and characters of any who carelessly, willingly, willfully, or blindly come under its influences. That it has

power strongly to intrench itself is manifest from but a partial glance at the low conditions of the world past and present. Loss, suffering, disorder, turmoil, and destruction bear witness to its presence and work in all ages. All that to-day holds men in religious, in moral, in political, social, or economic slavery, all that to any degree retards the progress of the race, is the result of some enthroned error or errors under which society struggles and greatly suffers in effort to attain a better estate. Whether it be the rule of priests or kings, the power of trusts, the corrupting influence of misgained and misused wealth, the effects of class legislation or other special privilege held by the few at the expense of the many, or of any condition by which the masses suffer unjustly and are denied equal opportunity, each has its garb of apparent theoretical plausibility under which error disguises itself and makes claim to be just and a benefactor, while practicing deception in its various forms to gain its cruel and selfish ends. "The people never surrender their liberties but under some delusion."—Burke.

It is under conditions like those described that the value and power of truth is made manifest, not in mere word, but in demonstration.

A striking and practical illustration of the value of truth is furnished in the experience of every one who intelligently obeys the gospel. In the face of long-accepted and established errors of belief, clothed with respectability growing out of conservatism and usage, reinforced by learning, so called, and notwithstanding prejudice and opposition, people hear the gospel and after comparison of the word with the religion of relatives and friends, step forward and yield obedience to what, after due testing, they find to be in harmony with the word of God; and, as a result of such comparison and obedience, intelligently rendered, they receive as a witness of the correctness of so doing the seal of their adoption, "the Spirit of truth." Here, in the very beginning, in taking first steps in truth, in obedience to "first principles," they are confirmed in the correctness of right action by the seal of God himself, in light, in added knowledge and power. Here is a significant and highly important fact revealed to them by Heaven itself, and by which they are taught, if they will heed the lesson, a basic, fundamental principle which will guide them unerringly ever after if made the basis of all action; that lesson is, having received the Spirit of truth as a result of first steps in careful, discriminating selection of guiding principles, that they shall ever after remember, in all the various conditions of life, to exercise the same careful, painstaking, impartial discrimination in constant endeavors to learn the truth and to make a practical application of its principles in all things with which they have to do; that they shall consider and weigh and verify every measure affecting themselves and fellow man

before they give any measure their support or bring themselves under its influence. Such a course guarantees added light, "here a little and there a little," and makes the path that of the just, which as "the shining light," "groweth brighter and brighter unto the perfect day." Disciples of Christ are called not to walk in darkness, but are promised "the light of life."

A determined, sincere desire to be right is necessary to see the truth. All humanity have grown up in the world under conditions to a large degree faulty or imperfect. Religious, social, and other systems, frequently business systems involving close and personal temporal concerns of the people themselves interested in the cause of truth and right, are often based upon much of error and injustice. Under such conditions, for one benefiting at the disadvantage and expense of fellow creatures to recognize his real status and position, and to act in the interests of justice with a view to the rights of all concerned, requires manhood or womanhood of a high order, including independence and courage. No true person desires to occupy a false position. No one can be "just and true" who permits himself to be placed in such or to continue therein when such becomes apparent to his consciousness; nor is he justified in neglecting to look into principles which may enlighten him. One may put away the voice of truth and refuse to heed. In so doing he but lulls himself to sleep under the deadening influences of a spirit that will carry him on and on until as a perversion of God's moral and spiritual image he appears before the bar where, sometimes in this life, sometimes not until the time to come, "the iniquities of men are to be spoken upon the housetops and their secret acts shall be revealed." There is a probation of character in every instance when men and women are brought face to face with principle, and the choice made in action determines the status of the chooser. "All beings who abide not in those conditions, are not justified; for intelligence cleaveth unto intelligence; wisdom receiveth wisdom; truth embraceth truth; virtue loveth virtue; light cleaveth unto light," etc. "Behold, here is the agency of man, and here is the condemnation of man, because that which was from the beginning is plainly manifest unto them, and they receive not the light. And every man whose spirit receiveth not the light is under condemnation, for man is spirit." "Truth abideth, and hath no end, and if it be in you it shall abound."

(To be concluded.)

EDITORIAL ITEMS.

The following instruction concerning the forwarding of College Day collections and offerings is furnished from the Bishop's office: "Letters have been received from some branch presidents stating it was

inconvenient for them to take up the offering for Graceland College on College Day, and asking if it could be taken up later. It is quite proper to do so. Every branch should be represented, and each branch president should see that all have an opportunity to help.

"Come, Saints, let every one respond to the voice of General Conference, and we feel assured that by the time college opens, September 25, sufficient will be in hands of the treasurer to pay all expenses for the year.

"We expect to publish complete report within two weeks.

"Isolated Saints, and those absent from branches, may send their offering direct to Bishop E. L. Kelley, Lamoni, Iowa."

The associated press reports an earthquake in the province of Calabria, Italy, September 8, at fifty-five minutes after two o'clock in the morning, which destroyed eighteen villages, and killed, according to meager reports, three hundred and seventy. Scores of other villages are filled with collapsed and partly wrecked houses, and hundreds were injured. Locally the shocks lasted eighteen seconds. Calabria is noted for its earthquakes.

The Salt Lake *Tribune* for September 8 has an editorial in which it declares that to "defend the priesthood and pay your tithes" comprises the entire system of ethics in the Mormon church, and sarcastically adds, "Defend the Mormon priesthood, right or wrong! If they are right, hold them up as exemplars, as the holiest men in the world, as men whose lives prove the truth of the doctrine which they teach. . . . If they are wrong, defend them on the ground that being human they must err, and that their wrong-doing is only another proof of the divinity of their mission, since their evil course is permitted in order to try the faith of their followers. Obey the priesthood in all things. If they are right, necessarily it is right to obey them. If they are wrong, it is all the more to your credit to obey them—since you follow against all the dictates of law and common sense." The *Tribune* evidently believes, and rightly too, that in their religious life men are under obligations to obey the Lord alone, and that priesthood is simply the authority from God to assist men in this obedience. Priesthood does not make men lords over their fellows; but places them under the obligation of serving, and gives them the right to minister in the ordinances of God's house and do for their fellows that which their fellows could not do for themselves.

Pay dirt worth one dollar and twenty cents a bucket is exhibited by Nome, Alaska, at the Lewis and Clark Exposition, as evidence of the still untold wealth of the Seward Peninsula.

Original Articles

SEND THE RELIGIANS OUT.

The analysis of the command from God, recorded in Doctrine and Covenants 85:22, "It becometh every man who hath been warned, to warn his neighbor," shows that this command applies to every member of the church who has been converted to the truthfulness of the latter-day evangel. It means the sisters who have been convinced by the Holy Spirit—it means the boys and girls who know the work is divine. It means every brother whose intellect and heart have been touched with the knowledge of the power that is moving the cause along.

The time to start in missionary work for Christ is "when you are converted, strengthen thy brethren." (Luke 22:32.) Christ said that to a man who was a baptized member of the church; but he had not yet been converted.

Now, who is my neighbor, and who are my brethren? How old must I be before I may "teach, exhort, expound, and invite all to come to Christ"? In John 12:26, Jesus says to all of us, "Follow me." Well, what did Jesus do?

In Luke 2:41-51 the holy record tells us that when Jesus was twelve years old his parents found him one day "in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions." He had not been ordained yet. And it is reasonable to suppose that if there had been printing-presses in those days he would have been distributing tracts. Anyway, he has told us to do so to-day.

The Kansas City *Journal* of September 4, 1905, (Labor Day,) contained the following editorial, which is suggestive of opportunities for Latter Day Saints:

CHURCH AND LABOR.

Saturday's dispatches from Chicago reported that practically every Presbyterian minister in the United States would preach on some phase of the labor question on Sunday, September 3—yesterday—as the result of an appeal from the department of church and labor of that denomination, which has its offices in Chicago. This was a commendable step, both for the sake of the church and for the welfare of the laboring classes, and it should be productive of good results. There is no denying the fact that the tendency of the age in the church is to deteriorate into a sort of close corporation in which alignments are made along social lines rather than according to the early teachings of Christianity. The consequence is that the church is not the living force nowadays that it formerly was. It does not exercise the influence for good that it once did. It has grown away from the masses instead of towards them. In some denominations, at least, a man's natural religious instinct is chilled by the thought that he will not be welcome in church unless he has a good coat on his back and can pay a considerable part of his year's income for pew rent. Salvation is not free, according to church practice, whatever it may be according to gospel.

As for the preachers, a Kansas City minister gave this interesting analysis a short time ago at a ministers' conference:

"The minister has to associate almost entirely with women and babies, and you would almost expect him to wear dresses.

Is it any wonder that he becomes effeminate? This is no criticism of feminine character, but it is deplorable when a man becomes effeminate in his characteristics. When he does, it would be merciful for some kind providence to chloroform him into another existence and start him out in life anew. Nothing he needs so much as to be with men, as men are. I sometimes tear off this garb and go about as a business man. With this garb on, there is a wall between me and the average man as strong as adamant. What we ministers need and need very much is the company of men, their comfort and knowledge."

The criticism that might be made of this minister's statement is that he does not have to "associate almost entirely with women and babies." Christ did not do so when he was on earth, and if he came again it is almost inconceivable that he would do so now. He was literally the "comfort and knowledge" of men; and if he were here now it is altogether probable that he would spend little time in churches, but much in the slums and among the poor, relieving their necessities and healing the sick in mind as well as in body.

As for the laboring men, there will be little question that they might be benefited by specially directed ministrations of spiritual advisers and the good offices of a gentle and instructive Christianity. There is probably no better or more conscientious body of men than the honest toilers who compose the rank and file of labor unions. They firmly believe that they are not getting their just share of the profits of their labor, and they are firmly determined to secure justice. But in their misguided zeal, and under the influence of corrupt and self-seeking leaders, many of them have wandered far from the divine laws of Christianity, as well as from the human statutes that are based on them. If all these good preachers had chosen as the text for their sermons, "Thou shalt do no murder," they would have struck a blow at the root of the evil of strikes, as exemplified recently in Chicago and elsewhere. However, it is easy to preach, and even a high-class and conscientious newspaper like the *Journal* can well afford to yield the palm in that respect to the preachers. The thing which is difficult to do is to put preachment into useful practice, and in this regard much closer relations may be profitably cultivated between the church and labor.

The conditions in the world are that the churches are cut off from the people who most need them. Men's intercourse is confined to those with whom they are engaged in the same pursuit or business.

Ministers or preachers, as such, are not welcomed in large manufacturing concerns or by corporations employing large numbers of men. The time of the employees would be used by the ministers in talking to them.

The classes that most need the gospel are the farthest removed from it. These conditions emphasize the fact that the converted men and women of the church, who come in daily contact with men and women of the world, in their work, must be evangelists, teachers, preachers, exhorters, expounders, and inviters, in order to fulfill the call. Let every man that is warned warn his neighbor.

Another thing to be considered is the existence of the Sunday-school and the Religio,—training-schools for Latter Day Saint preachers—male and female. If the members are not being trained to govern their own conduct according to the gospel law, and to teach others to do so, what is the object of these societies?

The demand exists for spiritual laborers in the shops, factories, stores, offices, and all places where men and women gather to make money. The time has come! Let the missionaries in charge encourage the laity to exercise their God-given abilities in the preaching of the word by tracting, by talking, and by every legitimate way possible.

When a brother or sister reviews a Sunday-school he or she is preaching. When a Religion reads an original paper before the society, or gives a talk, he is preaching. What am I doing in writing this article?

In Acts 8:1, 4 our guide tells us:

And Saul was consenting unto his [Stephen's] death, and at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles . . . Therefore they that were scattered abroad went everywhere preaching the word.

They were men, women, and children,—members of the church, who did not hold either priesthood, as well as those who were active in the ministerial offices.

Therefore, let the brethren in charge make use of the bright, powerful instruments God has placed at their disposal—use the religions. Feed their enthusiasm with the fuel of active participation in evangelism. Hold them up by your faith and prayers on a box at the street-corners of the large cities where they reside,—a half dozen of them every night. We are telling that we have more light and knowledge than all the other sects and religions combined—we should be prepared to prove it.

Josh Billings once said, "I luv a rooster for tew things—one is the krow that is in him, and the other is the spurs that are on him to bak up his krow with."

Send the Religions out. Let them try their spurs.

JOHN GRAINGER.

2124 East Street, KANSAS CITY, Mo., Sept. 4, 1905.

"POSITIVE RELIGION."

When I opened my HERALD and saw the article under the above caption, imagine my surprise, on reading, to find it drifting into a defense of secret societies. The first thing I wish to notice is the following: "Why should we go about waging warfare against something without either *necessity* or command to impel us?"

Why should Japan wage war against Russia? Because of the dangerous encroachments of the Russ thereby jeopardizing the interests of the Japanese. I have no connection with any "anti" movement, and what I write is with a view to call attention to the dangerous encroachments of an enemy now in subtle form, now confronting us as a people.

I believe in and teach a "positive religion"; one so perfect in construction that it needs no "outside" help, and which if lived up to will effect our salvation both temporal and spiritual. I believe that everything that is needful was provided for in the

gospel of Jesus Christ; and I am opposed to any and every thing that has a tendency to retard our conformity thereto.

I see a "necessity" in lifting a warning voice against the Saints uniting with secret societies, because of the direful results of both the past and present.

Again we quote: "We know brethren who are poor in this world's goods, yet rich in faith towards God and in love for their fellow men, keeping the law of God as best they know how, and who unite with some fraternal and beneficiary society for the sake of the protection it affords their families in case death or disability overtakes them."

Now Bro. or Sr. "Fidelis," can you or any one else unite with some fraternal society, contribute to its maintenance, attend its sessions at various times, in fact maintain your standing, and at the same time keep the first great commandment, "Love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind"? They have a tendency to rob us of our affections, and are many times the cause of indifference and apostasy.

I know Saints who belong to a number of societies, but can hardly be induced to attend prayer-meeting, yet they will defend the gospel, help the elders when they come,—but judging by their actions one could not tell whether they belonged to church or not. Others have been known to attend lodge-meeting when the missionary in charge was conducting special services at their door.

I have been told by a member of a certain society that if I would unite I could be a "better Latter Day Saint." Indeed!

Will the society accomplish that which the gospel is designed to do? If the church is unable to care for the poor as the law provides, whose fault is it? If we want our families protected, there are insurance agencies who will look after them—and about as cheap in the end—without any of our time or "mind" more than having our house or barn insured; and those degenerating influences will be avoided.

Again we note: "Does it not then become the ministers, and all interested in the upbuilding of Zion, to lay aside all that will hinder the progress of this glorious cause?" Certainly! The "secret society" with the rest. It is a detriment to spiritual growth in the main, and "hinders the progress of this glorious cause." And that is just why I, for one, am opposed to it.

I know people who have left the church, and their first step was the "lodge," just as many have found their way to the ditch because they took the first drink.

We should live every day as though we expected the Savior to-morrow; and, Saints, if we knew or thought that glorious event would transpire next

month, how many would unite with the secret societies in the meantime? Please read Matthew 24: 48-51, and see if a lesson can not be gleaned:

I can respond to the following with a hearty amen: "It is of prime importance for us, as a religious body, to present to the world a better and a higher standard than they already have." But that does not necessitate a descent to their "standard"; and to make our example effective we should practice what we preach, and not wait until such a time as the church is able to care for the poor before lending our support.

I know Latter Day Saints who, after becoming such, left the society because of its blighting influence, while others who were in, the light united with some "order" and, I regret to say, are in the background.

We are living in a day when "perilous times" are upon us, and as a people we should stand aloof from everything of a merely worldly nature.

We do not have to join the "society" to get the gospel before the people. Latter Day Saints can wear as many "badges" and "buttons" as they please; but to my mind they will show their true colors better without either. "Be ye not unequally yoked together with unbelievers" is as pertinent now as when uttered; and if Latter Day Saints ever attain the mark of their high calling they will have to "come out from among them" and "lay aside every weight," and "put into practice the gospel plan as revealed to us"; which, if we do, we will not have any time or disposition to help sustain worldly institutions of a discriminating character. They are worldly at the best, and suited to those of the world. The Savior said to his people, "Ye are not of this world"; and to be Christ-like, we should avoid contact with everything of the world so far as it is possible to do so,—especially those things that are a detriment to our spiritual development,—and conform ourselves to that "better and higher standard," the gospel. The more we get of the one the less we can use of the other. "Ye can not serve God and mammon."

A desire to protect his family is a commendable trait in any man; but when the husband and wife are both so engrossed in lodge-work as to neglect their church duties it would look like slighting the protection of the family for eternity.

I have heard Saints say they could not be at church on a certain evening, because of "special work" at the lodge; and I have wondered if they would be included with those of whom it was said, "They all with one consent began to make excuse."

"Let us heed the command to learn each our duty and do it, leaving the consequences with God." Then when the man who is set as a "watchman" sees those under his care being led away by those seductive influences, and fails to warn his flock against the

encroachments of the subtle enemy, he fails to "do" his duty, does he not?

Much more might be said. But we insist that "the practical application in our lives of the gospel of Jesus Christ will certainly make us what we should be, a peculiar people, zealous of good works," without the assistance of any secret society or man-made institution. "Our sufficiency is of God."—Paul.

A MISSIONARY.

March 5, 1904.

ALEXANDER CAMPBELL ON THE BOOK OF MORMON.

The above caption is the title of a pamphlet written by Alexander Campbell and dated February 10, 1831, in which an attempt is made to overthrow the divinity of the Book of Mormon. Were it not for the reason that said tract has been resurrected or republished by what is known as the Anti-Mormon Association, with the same object in view, we should let the matter rest. But in this pamphlet falsehood, error, and misrepresentation are so ingeniously blended together that it becomes necessary to analyze them. Mr. Campbell on page 15 says: "Smith, its real author, as ignorant and as impudent a knave as ever wrote a book." The above thought is reiterated on page 23:

And as Joseph Smith is a very ignorant man and is called the author on the title page, I can not doubt for a single moment but that he is the sole author and proprietor of it.

If the fact of having placed his name as author and proprietor on the title page should produce such confidence in Mr. Campbell that he had no doubt that Joseph told the truth, how is it, when upon the next leaf Joseph writes, "The Book of Mormon. An account written by the hand of Mormon, upon plates taken from the plates of Nephi," followed with an abridgment taken from the Book of Ether, that he disbelieves that? Yet there is no conflict between the two. The definition is given by Webster to the word *author*, the root of which is, "to increase, or cause to enlarge. The primary sense is one who brings or causes to come forth." Now in this sense Joseph Smith was the author, and he brought or caused to be brought forth this account written by the hand of Mormon upon plates taken from the plates of Nephi. This Mr. Campbell can not believe, but after he puts his own definition on the word *author*, to mean "composer," then he can believe that Joseph is the composer of that work, although he never said nor intended any such thing. This is one of Campbell's tactics of misconstruing language, by which the unwary are caught.

But unfortunately for Mr. Campbell's followers, he has here made the statement and repeated it, that he did "not doubt for a single moment but that he is the sole author and proprietor of it."

This is contradicted by Mr. Campbell's followers,

who would have one, Solomon Spalding, responsible for it; and that Joseph Smith or Sidney Rigdon had stolen it from Spalding's widow. Some, however, have abandoned that theory and invented others; and while Campbell is dead, yet he speaketh, and says he has not the least doubt but that Joseph Smith is the author (composer) of it. Who is right, Mr. Campbell or his followers, or are they all wrong?

He attempts to throw discredit upon the Book of Mormon in regard to the priesthood established among the Nephites, they not being of the tribe of Levi, and says:

So irrevocable was the grant of the priesthood to Levi, and of the high priesthood to Aaron, that no stranger [he explains "stranger" to mean one of another family than that of Levi] dare approach the altar of God which Moses established. . . . This Joseph Smith overlooked in his impious fraud, and makes his hero Lehi spring from Joseph. And just as soon as his sons return with the roll of his lineage, ascertaining that he was of the tribe of Joseph, he and his sons acceptably offer sacrifices and burnt offerings to the Lord.

If the offering of sacrifices and burnt offerings by those not of the Levitical priesthood order, as recorded in the Book of Mormon, is to stamp it as an "impious fraud," would it not also stamp the Bible as a fraud if in it we should discover that others besides those of the Levitical order had offered such offerings and sacrifices? If this is a test of divinity in the one case, it must also be in the other, as it is a poor rule that will not work both ways.

In 2 Chronicles 5:6 we learn that, "also king Solomon and all the congregation of Israel that were assembled unto him before the ark, sacrificed sheep and oxen, which could not be told nor numbered for multitude." Surely, neither Solomon nor all the "congregation of Israel" were Levites, neither priests.

See also 1 Kings 8:25: "And three times in a year did Solomon offer burnt offerings and peace offerings upon the altar which he built unto the Lord, and he burnt incense upon the altar that was before the Lord."

Again we find in Judges 13:19, 23 that a man by the name of Manoah and his wife offered burnt offering to the Lord, and he was of the tribe of Dan, of which the Lord had said nothing concerning priesthood. Neither was Samuel of the tribe of Levi, but an Ephraimite, and yet he was a prophet of the Lord and also offered sacrifices: "And Samuel took a sucking lamb, and offered it for burnt offering wholly unto the Lord: and Samuel cried unto the Lord for Israel; and the Lord heard him."—1 Samuel 7:9. We also find Manasseh, another king, who was not of the Levites, offering sacrifices. (See 2 Chronicles 33:16.) Joseph and Mary offered sacrifices as a token of their first-born, according to the law, and they were of the tribe of Judah.

The Scriptures are full of evidences that others

besides the Levites offered sacrifices, and yet upon this point Mr. Campbell condemns the Book of Mormon [as an "impious fraud," because it speaks of some that offered sacrifices, not of that tribe. Why does he not condemn the Bible on the same ground? Why does he not condemn Abel for offering sacrifices, and that without any command whatever so far as we have any record in the Bible which he professes to believe? Why not find fault with Noah for doing the same thing? Also Abraham offered sacrifices. It may, however, be urged in Abraham's case that he was commanded. Then God's command makes it legal, does it not? If God should command others to do the same that would make it legal, would it not? What about the priest of Midian, Jethro, Moses' father-in-law? He was not after Levitical order, yet he was a priest and offered sacrifice to the Lord, (see Exodus 18:12). Strange Mr. Campbell did not object to priests being in existence before Moses' time, and that too not after the order of Aaron. Melchisedec was another priest who belonged to a different order than that of Aaron, and he was also a priest of the most high God. Paul informs us that Christ was after that same order, and not after the order of Aaron. (See Hebrews 7:11.) Wonderfully strange Campbell could overlook such irregularities as having a priesthood in existence, and sacrifices offered. Wonder what became of that lineage of priesthood, when the other, which was after the order of Aaron, came into existence? It is evident from the writings of Paul that this first priesthood was the greater of the two because Christ was to be after that order. Neither was it confined to any certain tribe, neither do we have any record in the King James translation, which Mr. Campbell professes to believe, that it ever ceased to exist. And if it did not cease to exist, it must have continued; and how does Mr. Campbell and his followers know but that this is the high priesthood spoken of, and the other was an appendage to it, which was to follow in the lineage of Levi? Now if this first priesthood held by Jethro and Melchisedec, and those holding that order (for it is not reasonable to suppose that two would be able to form an order) was not done away, what would hinder Lehi and Nephi and others to hold that priesthood, since they were of the seed of Joseph, and the birthright that did belong to Reuben was transferred to the sons of Joseph (see 1 Chronicles 5:1), and thus they held the preëminence among the tribes of Israel; and why not this higher priesthood, by virtue of which they also held the right to officiate in the lesser priesthood which was after the Levitical order?

While Mr. Campbell is so strenuously contending for the continuation of a priesthood which the Lord hath rejected because of corruption, we again discover his inconsistency in wanting to maintain such

a class of men under an imperfect law, but when the more perfect law—the law of Christ—was introduced, then no priesthood is needed at all, and according to his philosophy, law and order in Christ's kingdom can be maintained without any one to maintain it and administer in the ordinances of the gospel. Men must be called of God under Moses, and hold a certain priesthood; but now that is superfluous under the more perfect system. The moral is, that if we want a real perfect government here on earth we take all its officers out. Then what have we left? That is just what Mr. Campbell and his followers have been doing. They have no priesthood. And if they think they have they do not know which it is, whether it is the Melchisedec or the Aaronic; and there never were more than the two in existence.

The Lord says through Ezekiel 34: 10:

Thus saith the Lord God; Behold, I am against the shepherds; and I will require my flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more; for I will deliver my flock from their mouth [from the mouth of the priests] that they may not be meat for them.

Again, Micah 3:11 says:

The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the Lord, and say, Is not the Lord among us? none evil can come upon us. Therefore shall Zion for your sakes be plowed as a field and Jerusalem become heaps.

Thus we can begin to see why the Lord would cause the priests to cease from feeding the flock; and these evidences accumulate all along the line, and show the condition the priests were in just before, as well as after the Lord led Lehi out from Jerusalem in order that he might preserve in him a righteous people. Hosea 6:9 says: "And as troops of robbers wait for a man, so the company of priests murder in the way by consent: for they commit lewdness."

The Lord again says by the prophet Jeremiah 23:14: "I have also seen in the prophets of Jerusalem a horrible thing: they commit adultery, and walk in lies; they strengthen also the hand of evil-doers, that none doth return from his wickedness. Again the Lord says by Malachi 2:8, speaking of the priests: "But ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the Lord of hosts." (See also Isaiah 1:28:7; Ezekiel 34.) No wonder the Lord rejected them and had no more delight in their sacrifices and would cause the priests to cease from feeding his flock. Yet Mr. Campbell, regardless of what the Lord has said, wants this corrupt, adulterous, and hireling priesthood continued.

Mr. Campbell denounces Joseph Smith in the most rancorous terms for claiming that another promised land existed to which God led a part of his people Israel, and this would-be restorer of the pure gospel of Christ makes use of the following very Christian-

like (?) language as applicable to one of his fellow beings:

This ignorant and impudent liar, in the next place, makes the God of Abraham, Isaac, and Jacob violate his covenants with Israel and Judah concerning the land of Canaan by promising a new land to a pious Jew. If a company of reprobate Jews had departed from Jerusalem and the temple in the days of Zedekiah, and founded a new colony, it would not have been so incongruous. But to represent God as inspiring a devout Jew and a prophet, such as Lehi and Nephi are represented by Smith, with a resolution to forsake Jerusalem and God's own house, and to depart from the land which God swore to their fathers so long as they were obedient; and to guide by miracle and bless by prodigies a good man in forsaking God's covenant and worship, is so monstrous an error that language fails to afford a name for it. It is to make God violate his own covenants, and to set at naught his own promises, and to convert his own curses into blessing. Excision from the commonwealth of Israel, and banishment from Jerusalem and the temple, were the greatest curses the law of Moses knew. But Smith makes a good and pious Jew the subject of this curse and sends him off into an inhospitable wilderness, disinherits him in Canaan, and makes him more happy in forsaking the institutions of Moses, more intelligent in the wilderness, and more prosperous in adversity, than were the Jews in their best days, in the best of lands, and under the best of all governments! This impostor was too ignorant of the history of the Jews and the nature of the covenants of promise to have even alluded to them in his book if he had not supposed that he had the plates of Moses in his own keeping, as he had his "molten plates" of Nephi.—Pages 18, 19.

There are several points in the above in which Mr. Campbell shows far more ignorance than Mr. Smith, regardless of his attainments in acquiring worldly wisdom. And while he denounces Smith as an "ignorant and impudent liar," Smith has shown by this work (the Book of Mormon) the fulfillment of ancient prophecy, which could not possibly have its fulfillment in any other way. We will notice some of Mr. Campbell's mistakes in comparison with Bible prophecies.

It will be seen from the above extract that Mr. Campbell thinks that God had to violate his covenants and promises made to Abraham, Isaac, and Jacob, to give Lehi a new land of promise. Let us see. This old patriarch Jacob, in blessing his son Joseph, pronounced a greater blessing upon him than he himself had received by his father. He so states in Genesis 49:26. Now what was the blessing pronounced upon Jacob? (See Genesis 28:4.) It was the land in which he was a stranger—Canaan. But the blessing of Joseph was to be greater than it. His blessing should reach unto the utmost bounds of the everlasting hills. Now, where was the "utmost bounds," or the farthest distance from where Joseph and Jacob stood? It is only found in the land of America. And this should be Joseph's blessing; hence it was greater or "prevailed" above the blessing of Jacob. This is also in harmony with the blessing given by Moses upon the tribe of Joseph.

And of Joseph he said, Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep

that coucheth beneath, and for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, and for the chief things of the ancient mountains, and for the precious things of the lasting hills.—Deuteronomy 33:13-16.

The Lord in plain and positive terms tells us by his prophets that Joseph is to have a land of his own and that it should abound in things most precious. I scarcely thought that, with all the learning of A. Campbell, he was ignorant of the fact that the land of America as a whole is considered to be the most fruitful land on the globe and abounding in a great variety of produce of every description. The Lord promised this land to Joseph's posterity, but Campbell says, Now, you (God) violate your covenants with Abraham, Isaac, and Jacob by doing so.

Now whether old father Jacob, and Moses, knew what they were talking about, or not, one thing is certain, they hit it remarkably well, and we do not have to take their word for it; but we will go to others who were in the prime of manhood, and surely they ought to have known what they were talking about. Josephus, a man of more than ordinary ability, tells us in his history, volume 1, page 30:

After this they were dispersed abroad on account of their languages, and went out by colonies everywhere, and each colony took possession of that land which they lighted upon, and unto which God led them, both the islands and maritime countries. There were also some who passed over the sea in ships, and inhabited the islands.

This harmonizes with Isaiah 16:8 and Psalm 80:11. There was a period of over seven hundred years between the three (David, Isaiah, and Josephus), so they could not have held a council in order to fix up this. Isaiah says:

The lords of the heathen have broken down the principal plants [Ephraim and Manasseh, who were the sons of Joseph]; they are come even unto Jazer, they wandered through the wilderness: her branches are stretched out, they are gone over the sea.

Campbell says they are not gone over the sea; they, the principal plants, Ephraim and Manasseh, were not to inherit a land separate from the land of Canaan, although the Lord through his prophets says they were; and that at the most distant point from where he uttered this language.

Mr. Campbell says that according to Smith the Lord disinherits Lehi in the land of Canaan and sends him into an inhospitable wilderness and there makes him more happy and more intelligent. Mr. Campbell is here assuming something that neither Mr. Smith nor the Book of Mormon ever claimed. In the first place he does not disinherit Lehi and Nephi as the progenitors of Joseph; but he simply led them forth to America to take possession of their inheritance which had already been given them through prophecy before Israel ever entered Canaan; but the time of its fulfillment did not come until Israel, together with her priests and prophets, had corrupted themselves that the Lord saw fit to

to send them into captivity. Then he called out this righteous man, Lehi, and his family, to flee and take possession of their promised land. This is in harmony with Jeremiah 49:30-32. But Mr. Campbell has told us that he sent him into an "inhospitable wilderness." This is not true. Josephus has already told us that some went over the sea at the time of the confounding of languages, and Jeremiah says:

Flee, get you far off, dwell deep, O ye inhabitants of Hazor [the principal plants], saith the Lord; for Nebuchadnezzar king of Babylon hath taken counsel against you, and hath conceived a purpose against you. Arise, get you up unto the wealthy nation [not an inhospitable wilderness, but a wealthy nation] that dwelleth without care [no one to molest them], saith the Lord, which have neither gates nor bars, which dwell alone, and their camels shall be a booty, and the multitude of their cattle a spoil.

The foregoing is very characteristic for several reasons:

1. Here is made mention of a people who were told to flee to a distant land.

2. They were to flee at a time when the king of Babylon should come and take the Jews captive. This is the claim made by Lehi in the Book of Mormon, that this was the time that they were commanded to flee.

3. They were commanded to go not to a wealthy nation, but to "the wealthy nation." This is in harmony with the prophecy by Moses in Deuteronomy 33, that Joseph's land should be a land of most wonderful riches and fertility. It is also in accord with the claims of the book itself, that riches in great abundance existed on the land.

4. They were to flee to a nation which dwelt without care. It is hardly probable that any of the eastern nations could say that, as they were continually engaged in war and conquest. But this was a nation which had sprung up from a few emigrants from the the Tower of Babel, which had no opposition and had been there alone for the space of nearly eighteen hundred years.

5. They were to flee to a nation which had neither gates nor bars. This was not the case on the Eastern Continent, where they fortified their cities against invasion of contending powers, and built great walls with gates and bars to be shut at night.

6. They were to flee to a nation that dwelt alone. This could hardly be said of any other nation than this land of Joseph's, with its everlasting hills stretching from its extreme north to the extreme south, having no connection with any other land.

7. They were to take this nation's camels and cattle for a spoil, and their multitude was great.

8. And the Lord would scatter into all the winds them that are in the utmost corners (the utmost bounds). This would be doing the same thing as when he drove out the seven heathen nations of Canaan to give room for his people Israel.

This does not sound much like it was an "inhos-

pitiable wilderness." The prophet Jeremiah and others knew more of the actual condition of things before they transpired, being thousands of miles away, than did Alexander Campbell and his associates of the anti-Mormon host after the event had taken place, and yet they have within their reach such information from historical and archæological work and biblical sources as to convince any rational minded person, who will but half try to inform himself, that the Book of Mormon is a true history of the people it represents.

Mr. Campbell further infers that this people forsook the institutions of Moses. He admits in other parts of his work that they did not, but continued to "offer sacrifices and burnt offerings."

If Mr. Campbell and followers believe the Bible as they profess, they will certainly also believe the promise made to Abraham that his seed after him should be as numerous as the stars of heaven and as the sands upon the seashore. Yet they expect the Lord to crowd them all on a land a few miles square.

Mr. Campbell continues his logic:

But Smith makes his pious hero, Nephi, six hundred years before the Messiah began to preach, disclose these secrets concerning the calling of the Gentiles, and the blessings flowing through the Messiah to Jews and Gentiles, which Paul says were hid from ages and generations "which in other ages was not made known unto the sons of men as it is now revealed unto us, the holy apostles and prophets, by the Spirit; that the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the gospel." . . . Paul says these things were secrets and unknown until his time, but Smith makes Nephi say the same things six hundred years before Paul was converted.

Very, very strange that in his blind zeal to overthrow the truth as contained in the Book of Mormon in reference to Christ and his mission work, that he does not stop to think that he at the same time also destroys the prophecies in the Old Testament in reference to Christ. He seems to entirely ignore or overlook these plain and precious promises in the Old Testament in his zeal to overthrow the statements of of Book of Mormon writers. The only trouble with Mr. Campbell is that he did not understand the quotation he made from Paul's writing; and, misunderstanding it, he builds upon a false basis, hence arrives at a false conclusion. Paul is speaking of the mystery that was revealed unto him, that the Gentiles should be fellow heirs, etc. Paul does not say one word about its not being revealed before his day, because he knew better. He was a man informed in the Scripture. But he says it was not made known, *as it is now revealed*; that is all Paul said, and all he intended to say.

But let us consult the Bible to see if Mr. Campbell speaks where the Bible speaks; and if we find that the Old Testament writers spoke of the calling of the Gentiles hundreds of years before Christ, why could not Book of Mormon writers also speak of it when

operated upon by the same spirit? Paul also states that he said no other things than those which the prophets and Moses did say should come. (See Acts 26:22.) Now what did they say? Isaiah speaks on this of the mission work of Christ:

I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.—Isaiah 49:6. Behold I will lift up mine hand to the Gentiles, and set up my standard to the people.—Verse 22. And in that day there shall be a root of Jesse, which shall stand for an ensign of the people, to it shall the Gentiles seek.—Isaiah 11:10. (See also Acts 26:22, 23.) And the Gentiles shall come to thy light, and kings to the brightness of thy rising.—Isaiah 60:3. And they shall declare my glory among the Gentiles.—Isaiah 66:19. O Lord, my strength, and my fortress, and my refuge in the day of affliction, the Gentiles shall come unto thee from the ends of the earth and shall say, Surely our fathers have inherited lies, vanity, and things wherein there is no profit.—Jeremiah 16:19. And it shall come to pass afterward, that I will pour out of my Spirit upon all flesh.—Joel 2:28. [Not upon the Jews only but upon all flesh.] For, from the rising of the sun even unto the going down of the same, my name shall be great among the Gentiles.—Malachi 1:11.

Speaking of the king of Zion, Zechariah says:

And he shall speak peace unto the heathen; and his dominion shall be from sea to sea.—9:10.

Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.—Psalm 2:8. (See also Galatians 3:8.)

Is it possible that this theologian and would-be annihilator of everything in opposition to his opinion, could be so ignorant, willfully or otherwise, that he did not know that those scriptures, and a host of others, pointed to the calling of the Gentiles, and to blessings to come to them through the Messiah? And when their brethren in the promised land (Joseph's land) speak the same thing they are condemned for telling things which he claims were reserved for the apostles to tell. He says:

The twelve apostles of the Lamb are said by Paul to have developed certain secrets which were hidden from ages and generations, which Paul says were ordained before the world to their glory—that they should have the honor of announcing them.

What nonsense! Paul was not as jealous for honor as that, neither is the Lord any respecter of persons. We have shown that the prophets knew of this long beforehand, and Paul says that he said nothing but what they had said should come; but it was more perfectly revealed now than it was in ages past; that is all Paul intended to say.

Hence, if it was known that the Gentiles should be partakers of Christ's salvation in Old Testament times, and it was not a crime to have it recorded there, by what method can it become a crime in the Book of Mormon, and that book be termed an "impious fraud" because of it? As I have said before, it is a poor rule that will not work both ways. If the Book of Mormon must be branded a fraud for telling it before the time of Christ, why not brand the Bible a fraud also, upon the same grounds?

Mr. Campbell says, "These things were secrets and unknown until his time." I wonder if Mr. Campbell really had a Bible. If so, he either did not read it, or else did not understand what he read.

This is the kind of trash the "antis" are circulating in order to destroy the work of God. But the Lord will care for his work, and with all the attacks of men and devils it still flourishes; and the opposers are caught in their own snares. As the Lord said he would do unto Babylon of old, so will he also do unto modern Babylon: "I have laid a snare for thee, and thou art also taken, O Babylon, and thou wast not aware: thou art found and also caught, because thou hast striven against the Lord."

Although Mr. Campbell has repeatedly stated that Mr. Smith was "as ignorant and impudent a knave as ever wrote a book," yet we discover, even if we should for argument's sake admit that he was the composer of the Book of Mormon, that regardless of his ignorance, he knew more about the Bible and its prophecies, and their fulfillment, which he so wonderfully and accurately records in the Book of Mormon, than did Mr. Campbell with all his learning.

Yet, with all his ignorance Mr. Campbell gives him credit for more learning than it is the good fortune for most men to possess, thus flatly contradicting himself:

This prophet, Smith, through his stone spectacles, wrote on the plates of Nephi, in his Book of Mormon, every error and almost every truth discussed in New York for the last ten years. [Wonderful memory did he have. S. K. S.] He decides all the great controversies—infant baptism, ordination, the trinity, regeneration, repentance, justification, the fall of man, the atonement, transubstantiation, fasting, penance, church government, religious experience, the call to the ministry, the general resurrection, eternal punishment, who may baptize, and even the question of free masonry, republican government, and the rights of men.

All these topics were ably handled by Mr. Smith, and yet he was a very ignorant man. What contradiction and nonsense! Very few scholars ever reach the pinnacle of learning where they are able to master these several topics successfully, and Mr. Campbell says that Smith was "skilled" in these controversies.

Such talk about being ignorant and yet so "skilled" and qualified as to treat these several topics spoken of by Mr. Campbell is too contradictory and unworthy of any special notice.

He next finds fault with the Nephites for practicing the Christian institution before Christ was born. This is only another evidence of his ignorance, or carelessness in reading scripture; as any Bible student ought to know that the gospel was preached before Christ, and the gospel is that everlasting, unchangeable plan established from the beginning, through which God intended to save mankind in order that they might enter into his rest. But Israel not being willing to walk in it, the schoolmaster (the

Mosaic law) was added because of a transgression of the other. (See Galatians 3:19:) Paul says:

For unto us was the gospel [not a gospel] preached, as well as unto them [under Moses]: but the word preached did not profit them, not being mixed with faith in them that heard it.—Hebrews 4:2. And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel [not a gospel] unto Abraham.—Galatians 3:8.

It is evident from the foregoing that the Jews knew about the gospel as we are here told that it was preached unto them. In fact there is no salvation outside of the gospel, as Paul also says in Romans 1:16: "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation"; of which Peter also writes in 1 Peter 1:10-12:

Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom [the prophets] it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven.

Paul says in Acts 26:22, 23:

Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: that Christ should suffer, and that he should be the first that should rise from the dead, and should show light unto the people, and to the Gentiles.

Yet we are told by these wise men of the present age that Paul was chosen to develop something new, to preach a different gospel, and to be the first one to declare the gospel tidings to the Gentiles. How profound! How wise! How learned! In short it is Campbell and company versus Old and New Testament writers.

The people in the time of Christ asked John the Baptist: "Why baptizest thou then, if thou be not that Christ, nor Elias, neither that Prophet?" Baptism was a gospel ordinance, and was had among the Jews, as history shows.

The law of Moses was not a necessary institution to salvation; but it was a law of "sin and death," that whoso broke it should be put to death. It was thus given as a schoolmaster or a punishment to bring them to Christ; but Christ was preached, believed in, and looked for. (See John 4:25, 29; 6:69; 1:20, 25, 45; 3:28; Matthew 16:16, 20; 2:4; 26:23; Acts 26:23; 17:3; 18:5, 28; 9:22; 26:23; 3:18; Luke 23:39; 2:11, 26; 3:15; 22:67; 4:34, 41; John 7:26, 27, 31, 41, 42; 9:22; 12:34; 10:24; 11:27; 20:31.)

These and a host of other places show that the Jews believed Christ was to come, knew about him, believed in a Christ, but were disappointed when he did come, and did not recognize in this Jesus, the Christ, the anointed, because they looked for an earthly ruler.

Then, as believers in Christ, what serious crime could be charged to those Nephites, who were of Jewish origin, to call themselves by his name? We find in the Bible that the Jews were called by various names, such as Pharisees, Sadducees, Essenes, Galileans, etc. Why not concede to the Jews on this continent the same privilege to choose the name by which they desired to be called?

He also objects to Christian institutions being in practice among the Nephites before Jesus was born. Of this Elder H. A. Stebbins says, quoting from Lord Kingsborough's "Mexican Antiquities":

Kingsborough also produces evidence that the ancients practiced the ordinance of baptism and the sacrament of the Lord's supper, but both in a perverted manner.—Book of Mormon Lectures, p. 254.

Why should American archæologists even hint at such a thing if there were no evidence of it? Why should they write of finding plates with Hebrew inscriptions, and containing even the ten commandments, both in part and in full, if that were not the case? And such is the testimony of all the leading archæologists. And why should the ten commandments and other parts of the law of Moses be in existence here on this American continent prior to its discovery, if the people who lived here anciently had no knowledge of the law of Moses? We do not need to go to the Book of Mormon to find out these things; but we can go to our own archæological works, and they tell us, and confirm what was written in the Book of Mormon long before any of these archæological works came into existence. How could Joseph Smith have known these things and inserted them in that book, and yet he be no archæologist, no scholar, "but as ignorant and impudent a knave as ever wrote a book," according to Campbell? How did he know these things, and get them in his book, of which Mr. Campbell says, "There is not the least doubt he is the author"?

Next Mr. Campbell says: "The mariner's compass was known in Europe only about three hundred years ago; but Nephi knew all about steamboats and the compass twenty-four hundred years ago."—Page 22.

I was not aware that Nephi ever laid any claim to knowing "all about steamboats." As to the compass not being known in Europe until about three hundred years ago, I suppose this is intended to convey the thought that it was not known at all before that time. If this is not the intention, I fail to see his point in this. It must be remembered that the Jews were not Europeans, hence this is no evidence that they could not know anything about it prior to its being introduced into Europe. It must also be remembered that Asia was the cradle of civilization, and while Asia enjoyed a degree of civilization Europe was overrun by wild and barbarous tribes. It would almost appear that Mr. Campbell had no access to books to find out whether the compass was a modern

invention or not, judging from his statement, which is now being circulated and indorsed by his successors in the war on Mormonism, as reliable, invincible, and beyond dispute.

Let us see what the encyclopedias say on this:

It appears on very good authority that the compass was known in China and throughout the East at a very remote period.—Chambers Encyclopedia.

The origin of the compass is undoubtedly to be ascribed to the Chinese, who more than a thousand years before Christ made use of the loadstone to guide their cars or carriages without the aid of sun or stars. . . . There is indeed every reason to believe that the mariner's compass was not an original European invention, but was introduced from China.—Johnson's Encyclopedia, vol. 2, p. 199.

If there is any reliability in these statements, then we see at once that the compass was known long before Nephi's time, and what then of Mr. Campbell's arguments?

We have already shown from both the Bible and history that some had passed over the sea, hence were navigators; and how could this be accomplished without some instrument to direct their course, when out on the briny deep, with nothing but sky and water in sight, and oftentimes the sky beclouded? Mr. Campbell's argument is contrary to science and reason. If it be conceded that Joseph Smith invented that book, he knew better than that, though an "ignorant, impudent knave." Hence this story of the compass or directors is a point in favor of the truthfulness of the book, rather than against it, because it shows consistency, while Mr. Campbell's argument is inconsistent, in claiming indirectly that navigation can be accomplished without some sort of compass. And now the "antis," following the footsteps of their leader, circulate these inconsistencies in their endeavor to prove the Book of Mormon false, and ask people to accept them.

His next attack is on the grammatical and phraseological construction of it and says, "It has not one good sentence in it, save the profanation of those sentences quoted from the oracles of the living God."—Page 27.

If Mr. Campbell had been consistent he would first have gone over the Bible and pointed out mistakes in grammar and phrases, also contradictions found in it, before throwing any discredit on another work claiming to be of ancient date, and in language imperfect. No perfection of language is claimed by the ones who made the engravings on the plates from which the book was translated.

If the Bible should be measured by the same rule, and condemned by it, the followers of Campbell would find themselves without a foundation—without a Bible. And why not measure it that way, if it be a true rule to measure the word of God by? We will try it:

And surely your blood of your lives will I require: at the hand of every beast will I require it, and at the hand of man;

at the hand of every man's brother will I require the life of man.—Genesis 9:5.

Pretty good language! But will the "antis" please explain their speech? The idea of the beasts having hands, and the Lord requiring at their hands the blood of every man! He also will require the life of every man's brother. How is this to be done? I do not know. Perhaps "he who speaks where the Bible speaks" can tell us; because it surely is constructed all right. No mistakes in the Bible! But let us try again:

There went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel: and they saw the God of Israel: and there was under his feet as it were a paved work of a sapphire stone, and it were the body of heaven in its clearness. And upon the nobles of the children of Israel he laid not his hand: also they saw God, and did eat and drink.—Exodus 24:9-11.

What was that you said, Moses? Moses: I said that my brother Aaron, and Nadab, and Abihu, seventy of the elders, and I saw God, and that he had hands and feet.

We take for granted that this is also the language of Mr. Campbell and followers, who speak where the Bible speaks. Here, then, were seventy and four who claimed to have seen God. Similar claims were made by other ancients; and Moses says that he spoke with him face to face, as a man speaketh unto his friend. (See Exodus 33:11.) But this is contradicted by John the beloved disciple who leaned on the bosom of Christ. He says, "No man hath seen God at any time."—1 John 4:12 and John 1:18.

This is likewise the language of the "antis" who "speak where the Bible speaks." Please explain your contradictory statements.

Again: "He that committeth sin is of the devil; for the devil sinneth from the beginning."—1 John 3:8; and, "If we say that we have no sin, we deceive ourselves, and the truth is not in us."—1 John 1:8.

No wonder the "antis" must go to colleges and seminaries to study out such perplexing questions. But surely they will be able to tell us how a man can both see God and not see him, and how he can both sin and not sin. If he sins, he is of the Devil, and if he says that he does not sin, then he deceives himself and is a liar, and the truth is not in him. We can not be saved in our sin, and yet we must be saved. Now, Mr. "Anti," please figure that out for us. You who speak where the Bible speaks must surely know how this is done, for there are no mistakes of grammar or otherwise in the Bible(?)

One more query and we will then leave these puzzles for the present, awaiting some consistent, common-sense answer to them from our would-be spiritual guides, who are trying to tear down our faith without making an effort to give us something better in exchange.

For this Melchisedec, king of Salem, priest of the most high God. . . Without father, without mother, without descent,

having neither beginning of days, nor end of life.—Hebrews 7:1, 3.

Now, here we have a wonderful character presented to us, a king, and a priest of God, and yet without father, without mother, without descent, having no beginning and no end. Was a great man, (see verse 4). He received tithes of Abraham and blessed him. Where could he have sprung from? Likely the "antis" will know. For surely there is no mistake in grammar or translation of the Bible!

Why do they not try to find fault with Joshua and Habakkuk for saying that the sun and the moon stood still? (See Joshua 10:12, 13; Habakkuk 3:11.) Why not question Samson on his fox story? But no, that is nothing compared to the plain and simple teaching of the Book of Mormon, which is so monstrous that they can not believe it. They can easily believe that Samson slew a thousand men with the jawbone of an ass, and that Goliath's spear was like a weaver's beam, and that the spear-head weighed six hundred shekels of iron, when found in the Bible, but when things not near so incredible are found in the Book of Mormon, they brand the one who translated it a fraud, a knave, and an impostor; errors, imperfections of speech and phrases become a test of its divinity. Rather a peculiar standard to measure truth by!

To notice all of Mr. Campbell's mistakes in his examination of the Book of Mormon, would be useless, as what is here presented is a fair sample. It does not bear investigation; and when exposed to the light, his falsehoods are made manifest, and his inconsistencies laid bare.

Speaking of the prophecies of Joseph Smith, he says: "Smith has failed in every instance to verify one of his own sayings."—Page 30. Let us see. In Voice of Warning, page 147, Elder W. W. Blair sums up his work as follows:

In summing up we find that in his religious efforts he did not introduce "another gospel," nor "preach another Christ"; but he simply preached "him of whom Moses in the law and the prophets did write, Jesus of Nazareth"; and under God he restored the very gospel taught by the saints of the first century after Christ, in fulfillment of Revelation 14:6, 7. He organized the church after the primitive pattern, and set in order the ordinances, rites, and ceremonies, as they were in the apostolic age. He proclaimed the same gifts of the Holy Ghost as were promised by Joel 2:28, 29; by the Lord Jesus, Mark 16:17, 18; John 14:26; 15:26; 16:7-11; by Peter, Acts 2:38, 39, and Paul 1 Corinthians 12:1-31; 14:1-40, etc. He prophesied of men in and without the church; of events that pertained to the church in blessing and in cursing; of events to transpire in our own nation and among the nations of the earth—of wars, famines, pestilences, plagues, earthquakes, tempests, destructions, and desolations; of the waves of the sea heaving themselves beyond their bounds; of the rapid increase in pride, of spiritual iniquity, and all kinds of crime and wrong-doing. He prophesied of "great changes in the times and in the seasons"; and of the great incoming of Satanic power, and the rapid spread and general prevalence of demon-spirits power among the nations. He prophesied of the "temptations and great tribulations" and apostasy of the Twelve; and of Brigham Young, that "if he got

the lead of the church he would lead it to hell." He prophesied of the rebellion of the Southern States; of their calling on other nations for aid in defense, of the slaves being "marshaled and disciplined for war"; and of the Indians becoming exceeding angry, of their marshaling themselves and vexing the Gentiles with a sore vexation; and of the wars terminating "in the death and misery of many souls." He also prophesied of his own death, of the manner of it, and about the time it would occur.

Yet Mr. Campbell says that Smith failed to verify one of his sayings. Yes, but the Lord verified them. All of these things enumerated in the above, have literally come to pass, as he said they would. How did he know they would? The answer is simple: The Lord inspired him to so forewarn the people that they might flee from the wrath to come. In addition to thus forewarning the people, he translated the Book of Mormon, corrected by inspiration the whole of the Old and New Testaments, put on record over one hundred revelations received from God, wrote his history and that of the church, organized a church of nearly two hundred thousand members, according to the ancient pattern. Surely a great and a marvelous work, and that in the space of fourteen years! In 1829 he predicted that "a great and marvelous work is about to come forth to the children of men." And yet Mr. Campbell says that he failed in "verifying one saying." What has Mr. Campbell done with all his learning that will begin to compare with the work of this "ignorant and impudent knave"? He has been engaged in the infidel-making policy by preaching inconsistencies, while Mr. Smith by his policy has redeemed a great many intelligent, common-sense people from the pitfalls of skepticism into which Mr. Campbell and others had led them.

Then after all, where are the preëminence, the loftier sentiments of thought, the soul-uplifting truths, the intelligence that cleaveth unto intelligence, the restoration of things both new and old? With Campbellism or Latter Day Saintism? Two founders of two religions, one an "ignorant, impudent knave," the other a scholar and philosopher! What is the result of their work? Joseph Smith's work stands to-day based upon God's eternal truth; and the doctrine he presented to the world, and which they said would prove him a false prophet, they themselves are now indorsing and teaching. The Book of Mormon, which they said was the greatest fraud of the age, thousands and tens of thousands now believe and have testimony from God that it is true, and many of Mr. Campbell's followers have accepted it as divine. Joseph promised his followers that if they would obey his teaching God would give them a knowledge whether the work be true or not. There is where the strength of the Latter Day Saints lies. When they receive that knowledge they have then built on the sure foundation.

Though ignorant and unlearned, this man Smith built up a system which causes the whole sectarian

world to fear and tremble, so that they fortify themselves by organizing an "Anti-Mormon Association." Why all this, if this work be a humbug? Are they not willing to let the people judge for themselves, whether this work be true or not, and act upon their own agency? Or do they think the people are all fools and have no reasoning capacity? Or are they more interested in the prevention of delusion than the Lord was when the Devil deceived "Mother Eve"? But this carelessness is not to be tolerated any more; the "antis" step right in and say to the Lord: Lord, this will not do to let the people think and act for themselves any longer. Why, these terrible Mormons are everywhere, and they are deceiving the people. And now, Lord, we will just tell the people to stay away from them, not go to hear them; and we will tell them all the bad stories we can think of to make the people think that they are a terrible set of people. We will make the people afraid to go to hear them, by telling yarns about them, and then they and we are safe. You know our bread and butter depends on keeping these cursed Mormons out of our midst. They break up our congregations and thus take away our living.

Thus we see the learned, the strong, the eloquent, and the mighty in this world's wisdom have to fortify themselves against the unlearned, the weak and foolish things of the world in order to protect themselves against being deceived by them. So strong is the work of this "ignorant and impudent knave" that the wisdom of the world can not compete with it. Is it due to ignorance or to the power of God?

What has the other of these two men done? Let history tell in future generations. What has he promised his followers? Did he promise them that God would give them a knowledge that his teaching was true?

* Reader, which position would you prefer to occupy? The one which leads to bondage in not permitting you to think, act, and hear what you please, surrounded by human inventions to prevent possible deception, or the one by which you are fortified by a knowledge from God that you are right, which no man can take away from you? Campbellism offers you the one; Latter Day Saintism offers you the other. Which will you accept? Decide now, and decide according to your best judgment. Eternity depends upon it.

S. K. SORENSEN.

Patriarch Alexander Smith was placed in a peculiar position while in Australia; a brief cablegram came to him ordering him to ordain an apparently dying man to the office of apostle, at a time when, so far as the patriarch knew, the quorum was full. Bro. Smith writes of his experiences at that time in the *Autum Leaves* for August.

Mothers' Home Column

EDITED BY FRANCES.

YEAR OF JUBILEE.

Dear Mothers and Sunday-school Teachers: Are you really helping to make this year—the seventy-fifth year since the church was organized, the one hundredth year since Joseph Smith was born—a year of jubilee? Are you encouraging and helping your children to gather up the fragments lying all around them that the empty baskets may be filled and the hearts of many be made glad thereby?

Half Hours with Parents and Teachers.—No. 18.

A SERIES OF FAMILIAR TALKS INTENDED FOR USE IN LOGAL SOCIETIES AND HOME CLASSES.

Edited by the Daughters of Zion.

REVERENCE.

At a casual glance, or upon a superficial examination, it may appear to many that small difference exists between the subject we have chosen for present consideration and the one discussed at our last meeting, namely: "Courtesy." Had we time and ability, however, to enter more fully into the discussion of these subjects, we should discover that while the outward manifestations of the two may be and often are similar, yet there exists a fundamental and radical difference.

Courtesy has reference mainly to our intercourse one with another—stranger with stranger—friend with friend—neighbor with neighbor—and in its fullest exercise embraces an element which is entirely foreign to our present subject, Reverence. And this element, which is condescension, constitutes, perhaps, the most marked feature of difference. There exist, however, other features of vital difference in the two which we hope to present in this reading.

Let us say just here, in passing, that as treatment of subjects, these readings are not intended to be exhaustive, but merely suggestive. Those who prepare them are trusting largely to the discussion of them, for the fuller and more complete development of the subjects, and it is intended this discussion shall be materially aided by the monthly program.

In our last we spoke very earnestly of the benefits sure to accrue to our children from the possession of courteous manners, and while the relation of true courtesy to reverence is very close, yet it is possible for the former to exist in a very high degree of development where the latter is sadly if not entirely lacking. Courtesy pertains more to the outward, and while respect and affection enter largely into its composition, the element of fear—which is prominent in reverence—is wanting.

It is possible that despite the accepted definition of our subject: "To regard with fear, mingled with respect and affection," some may object to the term *fear*. So long was it the practice of the theologians, before the gospel was restored, to rule the masses by appealing to their fears, that some of us in our abhorrence of this have gone to the opposite extreme and dislike to hear the word used in connection with the worship of God. And yet fear has a legitimate place in the economy of God, and it will be well for those of us who may have been cherishing such feelings to remember that the first admonition or command of the angel who came with the everlasting gospel was, "Fear God and give glory to him," and the Psalmist has said, "The secret of the Lord is with them that fear him," and again, "The angel of the Lord encampeth round about them that fear him, and delivereth them."

Promises without number are made to those who fear and obey, and it is only in the sense of applying to all the fear which is to be felt alone by the disobedient, and of failing, in connection with it, to recognize the love and the justice of God, that the thought of fear should be rejected. "The fear of the Lord is the beginning of wisdom," but it is also written that "perfect love casteth out fear." It may be that we shall never attain to that perfect love until, in a perfected state, we "know as we are known"; and before we reach that time it is right that we should have the fear of displeasing God, even when we recognize him as our loving Father; and we are made better by knowing that fear which is an element of the awe which the greatness and goodness of God should inspire in us.

It is within the memory of the writer when it was the practice of every good Methodist upon entering the house of worship, if the services had not already begun, to kneel for a few moments in silent prayer, before taking his seat, and after sitting down observe the silence and decorum befitting the house of God—the place where his people meet to worship him—and which had been dedicated and set apart for this purpose. Have we as a people improved upon this? As parents and teachers can we be sure that our own want of reverence in the house of God is in no degree responsible for the oft boisterous and unruly manner in which our children deport themselves when there upon other occasions—such as lectures and concerts, and sometimes even at our ordinary meetings for worship? To us reverence is inseparable from fear. Not that fear which is "taught by the precepts of men," but the fear which love and a knowledge of God inspires.

But this reading would fail entirely of its object did we not strive to direct your attention to the need which exists for the cultivation of this virtue in ourselves if we would see it manifested in our children. Bishop Taylor once said of parents, "They must give good example and reverend deportment in the face of their children." If open criticism of others be indulged in in the family, if children hear the possible faults and wrong actions of a visitor brought up for discussion, just as soon as the home door has closed upon him, two evils have been wrought and lasting impressions for wrong have been made upon young and plastic minds. Henceforth the individual so criticized has fallen in the estimation of the child and perhaps even a sadder fact—but fact it is, account for it as we may—is, that the parent has also fallen to a greater or less extent in the child's estimation. It is true the child believes as the parent believes and as a rule will almost every time take sides with father or mother, but let the child be himself crossed by father or mother and, if they are observant of results, they will soon discover a want of reverence toward themselves which was not found in the child before the discovery of the failure of father or mother to themselves obey the golden rule. This simple but all-important fact might be extended to cover every circumstance and each act of a parent's whole life. And what is true of parents is to a greater or less extent true of teachers and of all who come in contact with the child. No truer words were ever written than these:

"You must be true yourself,
If you the truth would teach."

We may be strictly polite toward people for whom we do not and can not entertain a particle of reverence. We owe this politeness, this courtesy, to ourselves—for the sake of our own self-respect—but reverence must come with the draft in her own hand before even a child is prepared to honor it.

But it is not the fact that the draft must be duly signed and attested before it can be honored which should concern us, so much as the questions: Am I honoring those which are so signed and attested? Do I never speak lightly of sacred things? Do I bow my head always during prayer? Do I, by quiet and serious deportment, manifest reverence in the house of God?

Do I reverence age and all things sacred, as well as all who have this claim upon me by virtue of the position which they occupy, and by so doing establish my right to teach my children the duty of "reverence to whom reverence is due"?

Questions for October Reading.

In what respects are courtesy and reverence alike? In what do they differ? May courtesy exist without reverence? Do you think it proper to include fear in the definition of reverence? Do we show reverence enough for the house of God? What should be our conduct there? Where should children sit when in attendance at church services or other gatherings held in the church? Will better order be insured if they sit with parents or older members of the family? How may parents cultivate reverence in their children by example? Is reverence due to any besides the Lord? If reverence or respect for others be lacking in the parents, what will be the effect upon the children? In case there are those who are not worthy of respect, why should we still be courteous to them? Can we afford to be otherwise? Do we examine ourselves closely enough as to our own attitude of reverence? Are we careful enough of our example before the children?

Program for October Meetings of Daughters of Zion.

1. Opening Exercises. 2. Reading and discussion with aid of questions on reading in HERALD. 3. Paper: "In what way is fear a part of reverence." 4. Vocal music. 5. Paper: "The things I consider worthy of reverence." 6. Address: "How may I teach my child reverence." 7. Closing exercises.

Sunday-School Department

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

Notice to District Officers.

The following appeal is being sent out by the General Superintendent to the officers of the districts and schools not in district associations so far as known by us. Usually they go to the superintendent though not in every case. They are sent in sufficient numbers to send one or more to each school in the district and some for home class members. But should there not be enough to go round, we will gladly supply more. These appeals should have reached you ere you read this. And if you have not received a bunch of them, write me at once and we will forward same to you. There have been numerous changes in district officers since the first of the year and if you are a newly elected officer, it is very probable that your predecessor has the copies and should forward them to you. We want each district superintendent or secretary to get copies enough to supply every school and home class in their district. Read the appeal and send for copies if not at hand. Address T. A. Hougas, Henderson, Iowa.

LAMONI, Iowa, July 20, 1905.

Dear Fellow Laborer: May I say just another word to you in relation to our Jubilee Fund—the name given our Christmas Offering for the year 1905—the seventy-fifth anniversary of the organization of the church?

We want to make the Jubilee Offering this year at least seven thousand dollars. And to do this we both need and want your active help—the help of every Sunday-school worker. Will you not give it to us that we may rejoice together in the accomplishment of our desires?

Let me say that first and foremost in this matter stands the desire of inspiring our children to put forth an effort—to work

for the cause of Christ and by this means bring them closer to his church. We love that for which we labor and in teaching our children that they can help his church we are teaching them to love it. Let us take them into an active copartnership; helping them to "gather up the fragments" while we bring in our tithes and offerings. The church needs and can make good use of this money, but it will give a richer blessing to the children who labor for it than it will to others. Will not you help your children to form the habit of laboring for the cause of Christ?

The days are passing rapidly and Christmas will soon be here. We should make the start at once. In almost every issue of the *Hope* will be found suggestions of ways in which the children may earn money. The Sunday-school teachers or parents should adopt some systematic way of handling the moneys. Nearly every school has its own plan, most of them good. But whatever that plan may be, it should be properly carried out. Keep it in the minds of the children and encourage them to save their mites from time to time and at the end of the year they will have a nice offering to their credit or in their little banks ready to give. Will not you encourage and help them so to do?

Very sincerely yours,

M. WALKER.

I take great pleasure in indorsing the above appeal and the plan of the Jubilee Fund, and sincerely hope that all parents and teachers will cooperate with Sr. Walker in this effort. It will be for the good of both the children and the church.

Most respectfully,

T. A. HOUGAS, General Superintendent.

Upright.

"Mark the perfect man, and behold the upright; for the end of man is peace."—Psalm 37:37.

A "square" life reinforces square doctrine.

Be upright, downright, square, and consistent.

Do not round off the edges of the truth; have sharp, square angles.

Have the pillars of your own life square, with all sides equal.

Apply the square. The Bible is the rule of life.

The square is made of steel, and every teacher should be as "true as steel," and constantly "on his mettle."

You can not give eleven inches for a foot on Saturday and have it measured as a foot on Sunday.

Aim to so aid the parents that all your pupils shall be "brought up—right."—*New Century Teachers' Monthly*.

A Convention Calendar.

We wish to establish a convention calendar as a permanent part of the department. It will consist of a line for each district giving date and place of holding next convention. The convention once reported will be kept standing till the time has passed. This will be an item of value and will enable all districts to have their dates advertised in a way that all may know when their convention is to be held.

Fremont, Iowa, October 12 and 13, 1905, Shenandoah, Iowa.

Nauvoo, Illinois, October 6, 1905, Adrian, Illinois.

Send us your dates and places as soon as fixed and we will give them place. Begin now. Address the editor as at the head of this department.

Her Reason.

A teacher in a Sunday-school in the slum districts of a large Eastern city had the worst class in a school in which there were some very bad boys. This teacher's class of boys were "trying" indeed. They were enough to really test the temper of the gentlest, most patient, and forbearing of teachers. They

were so notably bad that one Sunday at the close of the school a fellow teacher who had a class near by said to the teacher of the class of young rebels:

"I don't see how you stand it to stay with that class. It is just dreadful the way those boys act. How do you endure it so patiently?"

"Because I love them so," was the quiet reply.

It was a reply that spoke volumes. It was a reply that betokened the Spirit of the Master in the heart of that teacher. He loved even those who persecuted him and who put upon him the cruel cross of thorns. The teacher who can say out, of the very depths of her heart, "I love them," may hope to win a victory with even a class of the very worst boys, for there is such an irresistible power in love. It counts for more than anything else in the teaching of a Sunday-school class. It will sometimes win victories that can not be won in any other way.—Selected.

Letter Department

Scott-Traum Debate.

Editors Herald: Having returned from the battlefield at Wirt, Indiana, I jot you a few notes. The debate opened July 25, and closed August 5. Three propositions were involved—the two churches, and the Book of Mormon; seventeen sessions in all—six on the first and second, and five on the last proposition. Elder S. W. Traum represented the Christian Church, and Elder Columbus Scott the Latter Day Saints. The undersigned appeared, fully expecting to engage in the conflict, but for some cause, Elder Traum refused to meet me. However, this refusal more fully predicted his defeat.

D. H. Bays was chosen to act as Elder Traum's moderator; S. W. L. Scott acted for Elder C. Scott; Doctor Stocken was selected chairman. The debate was conducted on a high plane. Bro. Columbus opened, affirming the Reorganized Church to be "the Church of Christ in fact, and identical in doctrine, ordinance, and organization, with the church of Christ as established by him and his apostles." We can not present the argument of the affirmative in full, and your readers would fail to grasp its comprehensiveness by a bare specimen. Suffice it to say that the identity of the Reorganized Church with the New Testament church, was solidly sustained, and the prophetic evidences of its establishment in the latter days, and divine authority, were unmoved. In fact, the negative failed to attack, in a legitimate manner, the argument presented, but like some pugilists, he did make a "feint." But we would not underestimate the effort of Elder Traum. He is no inferior antagonist. He is a graduate of Hyrum College, and thirty-eight years of age. He went into the discussion without investigation; in fact, he admitted it was a matter of experiment with him. The prophecies of the Old Testament cited, showing the establishment of the latter-day work, the "setting of God's hand," the building up of the church—"Zion," etc., Elder Traum asserted, lacked the proof, because Joseph Smith's name was not mentioned in any one of them. But the affirmative replied that such an objection would overthrow the work of God nineteen hundred years ago, as the name of John the Baptist does not appear in one of the prophecies held to have been fulfilled by him,—that it is the work he performed which "witnesseth" for him. So of Joseph Smith, the time, the manner, and the work, are witnesses.

The affirmative sustained the propositions: 1. That the church was built and perpetuated by direct, and immediate revelation. 2. That the priesthood—a principle of authority—is found in God's kingdom in all dispensations; and introduced abundant evidence of its recommitment in "the dispensation of the fullness of times" (Ephesians 1:10), the great period "of restitution of all things" (Acts 3:21; Malachi 3:1-3; Isaiah

66:21). 3. That a divine relationship must exist between the divine building—the church, and the divine builder—Christ. 4. That the unchangeability of the divine builder would give his building—the church—the same organic structure of apostles, prophets, and related parts, now, as nineteen hundred years ago. 5. That where the divine building exists, there divine power will exist, quoting, "But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you" (Matthew 12:28); that wherever the kingdom of God—the divine building—exists, there will be enough divine power to cast out devils—"For the kingdom of God is not in word, but in power" (1 Corinthians 4:20).

As to the existence of patriarchs in the church, the affirmative urged that the gospel was preached by Abraham, and he (Abraham), ministered as a patriarch under the gospel. (See Psalm 105:8, 15; Hebrews 7:4.) Also, as patriarchs were recognized under the Mosaic regime, and that regime being a "shadow of the good things to come," under the gospel, we can not expect more in the "shadow," than in the "substance"; yet such was the theory of the negative. Elder Traum asserted that the patriarch of the Reorganized Church must have a type-writer, etc. The affirmative read Genesis 48, and asked if the negative could prove that the patriarch Jacob did not have a scribe, adding that somehow that patriarchal blessing had been written, and preserved, and had come down to us. By reference to Revelations 14:6; Matthew 17:10-12; Malachi 3:1-5; 4:5, 6; Ephesians 1:10; Isaiah 1:26; 40:1-5; with numerous corroborative texts, the affirmative built an argument in favor of the restoration which was unapproachable. Not one position taken was overturned by the negative. On the second proposition, during which Elder Traum affirmed the Christian Church to be identical in doctrine, ordinance, and organization with the church established by Christ, the reverend gentleman spent six hours attempting to describe the church built by Christ and the apostles nineteen hundred years ago, and never so much as hinted of the Christian Church of the proposition. Bro. Columbus had to read from Hayden's History, to let the audience know of its beginning at Austintown, Ohio, instead of at Jerusalem; in 1828 A. D., instead of nineteen hundred years ago. The number present was one hundred and ten disciples—all disposed in a circle out on "the green," "each member with his right hand clasping the left of the one next to him." Then "an earnest exhortation," "then prayer," and "a hymn"; and thus was founded on the "Bible above," the great Christian Church. No voice or command of God, Christ, angel, or Holy Ghost, but simply man,—man unaided by inspiration. How vastly different to the kingdom begun by Christ nineteen hundred years ago, when Jesus came into the world invested with priesthood authority from God to properly inaugurate the work: "I can of mine own self do nothing"; "my Father which sent me is greater than I"; "he gave me commandment." Elder Traum's effort was to strip the New Testament church of its official structure, its divinity and power, in order to have it conform to the non-descript at Austintown, Ohio, 1828. Hence his futile effort to abrogate the gifts of the Spirit, immediate revelation, and the inspired ministry God placed in the church, met with deadly blows which he did not, nor could he resist. He had contended all along that "there was no gospel until Pentecost." Then argued that "the Spirit was in the word, written or preached," following these two propositions he stoutly asserted that "the Holy Spirit did not supersede the word or its ministration," thus placing himself at the mercy of his opponent who replied that he (Traum) had opposed the position that the gospel was preached prior to Pentecost, and if the Spirit does not supersede the word, then God sent millions of the race from Adam to Pentecost down to hell, because he would not give them a chance to go the other way—be saved! For it is the gospel that is the power of God to save. The negative had

stated that there were but three basic facts of the gospel: the death, burial, and resurrection of Christ. (Here Elder Bays nodded his head.) Traum challenged his opponent to produce another. (Bays nodded again.) In his reply, Columbus repeated Traum's assertion and challenge. (Bays nodded again.) Columbus then asked, "Is the immaculate conception a fact?" (Both Traum and Bays shook their heads.) "Then," says Elder Scott, "if the doctrine of the immaculate conception and birth of Jesus Christ are not facts of the gospel, the angels are telling a falsehood, for they say, 'We bring you glad tidings of great joy.'"

Elder Traum affirmed that an apostle must be a witness of the death, burial, and resurrection of Christ, and a witness has work of such kind that a witness can have no successors. His opponent argued that as witnesses they had both predecessors and successors. "To him gave all the prophets witness"; the prophets are therefore predecessors of the apostles as witnesses. Paul said Christ was seen of above "five hundred brethren at one time"; five hundred brethren are therefore successors to the apostles as witnesses of Christ. But the grand point is, "We are his witnesses and so also is the Holy Ghost whom God hath given to them who believe." The Holy Spirit is a distinct and independent witness aside from the written word— "The Spirit itself beareth witness with our spirits."—Paul.

So the conclusion of the second proposition left the Christian Church clear outside the constitution of the kingdom of heaven with no marks of identity—a complete alien to the commonwealth of Israel.

Elder Traum's opponent admitted the existence and description of the New Testament church, which was organized nineteen hundred years ago by Jesus Christ, the Holy Ghost, and the apostles, with its divine structure "fitly framed together," its divine laws administered by divine authority, its divine authority bestowed by divine revelation, its spiritual endowments of "divers gifts of the Holy Ghost," its baptisms of water, also "by one Spirit are we all baptized into one body." All of this is given as characteristic of the church of nineteen hundred years ago, but what about this modern church—this Christian Church of the proposition—this church which was never heard of previous to February, 1828, at Austintown, Ohio; that little movement which trembled into existence on the doubtful subjunctive mode: "If we have authority to preach, we have authority to baptize"? All thinkers could perceive it "weighed in the balances and found wanting."

The third, and closing proposition, was the Book of Mormon,—its divinity. Bro. Columbus affirmed its divinity for five sessions. The claims of the book were set forth, and archaeological evidence adduced, establishing two distinct and highly advanced civilizations on this Western Continent. Scriptural texts supportive of the proposition that the Creator of man, who "divided to the nations their inheritances," and "determined the bounds" of man's habitation, for the express purpose that those nations might "seek" after, and "find God,"—that he (God) had a hand in peopling the Americas, and inasmuch as he was "not willing that any should perish, but that all should live"; it would be out of harmony for him to withhold the means of salvation from these ancient American peoples; and the Book of Mormon comes forth revealing the justice and goodness of God in placing the means of salvation within their reach. Bible evidence was "piled up" to demonstrate that one line of Israel (Joseph's descendants) passed covertly to, and "over the sea"; "over the wall"; to the "utmost bounds of the lasting hills" from old Canaan. After they passed, "over the sea" to "grow into a multitude of nations," there came the prophecies of God writing "the great things of his law to them." The negative hardly noticed the prophetic evidence supportive of the position, and when he referred to Genesis 48:1, he said the "latter days" meant the "last days of the

patriarchal dispensation." If this be true, and "the sceptre was not to depart from Judah until Shiloh (Christ) came," etc., that position gives us patriarchs under the Christian dispensation, for the prophecy of Genesis 48 and 49 involves the temporal condition of the twelve tribes, and if the patriarchal blessings were to be realized before the closing of the patriarchal dispensation—in the "latter days" of that dispensation—then the blessing of Judah involving the coming of the "Shiloh," or "Christ" would also be realized, and that would surely give patriarchs existing, as well as priests. Elder Traum busied himself in pointing out some ungrammatical sentences in the Book of Mormon, but when his opponent took the Bible, and produced parallels equally ungrammatical, he dropped the criticism. He then plied what virtue there is in a comparison between the Palmyra edition and the Plano edition of the Book of Mormon. The affirmative had the report of the Committee of 1884, who incorporated into said report the changes said to exist between the two editions—Palmyra and Plano—with direct reference to the original manuscript then (1884) in the hands of David Whitmer. After a comparison of the list furnished by committee, it was shown that the Plano edition conforms to the manuscript, thus proving that these inaccuracies crept into the Palmyra edition in Granden's office in 1830, in setting up the original type for Palmyra edition. It is worse than folly to say the type-setter was inspired; folly to say the English language was inspired; folly to say the printers or even the printing-press was inspired! Errors and imperfections in the language of the book do not alter the inspiration of the matter; for it is the idea that is inspired. Just here, Mr. Editor, permit me to say that an edition of the Book of Mormon, fully conforming to the reading of the original manuscript, is in urgent demand, as the list furnished by committee is but partial.

The question of the annual and diurnal motions of the earth came up for airing. Elder Traum admitted that the ancients knew of the rotary motions of the planetary system in the heavens, but "Professor Alma, and Professor Helaman had beat Copernicus, and Galileo" by asserting "the earth moveth." But it was shown that seven hundred and twelve years before Christ even Bible writers knew that "the earth moves." Isaiah 40:22 affirms that God "sitteth upon the circle of the earth." Here *circle* implies *circuit*—that the earth moves in a circuit. From evidence drawn from the great pyramid built 2170 B. C. it was shown that "the making of the sides of the pyramid to record an even fraction of the earth's axis of rotation just as many times as there are days in the year, proves that these builders knew of both motions of the earth, and knew the number of times it revolves on its own axis in making its annual revolution around the sun." (A Miracle in Stone, p. 75.) Here was the knowledge of the earth's diurnal and annual motions in Egypt, whence the language of the Book of Mormon came, chiseled in stone, 3500 years before Copernicus was born; and the discovery of the sphericity of the earth is ascribed by modern science to Thales, 600 B. C.; but here in the pyramid it is more perfectly represented than Thales ever knew, more than fifteen hundred years before he was born. The argument of "the sealed book," the time of its appearance, the manner, and agency of its revelation, was not met. The chief effort of the opposition was to disconnect the people of ancient America from the Hebrews or Israelites by showing a gulf between them in "philology," "ethnology," etc.: "the unparalleled diversity of language among the natives proves the Book of Mormon false; that Short does not classify either Hebrew or Egyptian in his list." But it was shown that Short wrote up his work from the data of the Indians of North America, and was not down in Central or South America to get the facts, like Professor Le Plongeon who did declare the similarity and in many respects the complete identity of South American and Egyptian characters. Moreover, it was notice-

able in the "write up" of Mr. Short, that he was prejudiced against the Latter Day Saints. The opposition had his matter all written out, quotations, opinions, of these men, but where we leave the facts to deduce opinions, which set of opinions harmonizes with both Bible prophecy and archaeological facts? Well, numerous points were made, but will not attempt to collate them, to burden HERALD pages, but have given sufficient to show the trend of debate. We think, from experience now, that the opposition intends to "boycott" the scriptural evidence of the Book of Mormon, and retrench on the disconnection of the ancient Americans from the Israelites of the Eastern Continent, on the basis of philology, ethnology, technology, and sociology. They will endeavor to block up the space in chronology for any Book of Mormon civilization, by evolution periods. The Book of Mormon tells of huge animals during the Jaredite period, and the effort of the opposition is to show that the time man and mastodon were contemporaneous was at the close of the glacial period, closing 8000 B. C. If this is true, where does the Book of Mormon civilization come in? Well, let us learn of "things both in heaven, and in earth, and under the earth; things which have been; things which are; things which must shortly come to pass; things which are at home; things which are abroad," that we may be prepared in all things. —Doctrine and Covenants, p. 238.

The debate was largely attended, especially in the evenings, and after the two first propositions, day sessions were abandoned. The work yet stands in divinity, power, and glory. Saints were confirmed in the "restored gospel," and the failure of those who would dethrone it made palpably manifest. Elder Traum stated he was like the gun the little boy loaded: after one charge was fired, the little fellow said, "Do not be afraid, grandma, there's nine more loads in it." We told him that any time when he wished to fire either one, or the nine loads, our address is Coldwater, Michigan.

Hopefully yours,

S. W. L. SCOTT.

Ohio and West Virginia District Reunion.

The Ohio and West Virginia District reunion convened at Electric Park, Wellston, Ohio, August 18. U. W. Greene, missionary in charge, was chosen to preside, with F. J. Ebeling and S. J. Jeffers as associates. The best of order was had on the grounds throughout.

This park is situated a short distance from Wellston, a city of about fifteen thousand inhabitants, along the Electric Belt Line, and with its large pavilion, spacious grounds, beautiful shade, good water, and several hundred electric lights to illuminate the darkness, it was a most desirable place for our reunion. Ample supply of provision, seventeen sleeping-tents, and one large boarding-tent were on the ground, while the proprietor of the park, J. M. Peters, Saints, and committee did a noble part in making this reunion a success. — The collections and boarding-tent paid all expenses, including elders' fares back to their fields.

Preaching-services were held at ten in the morning, half past two in the afternoon, six and half past seven in the evening. The six o'clock services were held on the steets.

The prayer-meetings at nine o'clock each morning were good, edifying, and spiritual. The Sunday morning service was a spiritual feast to the Saints; the Lord met with them verifying his promises with signs following. Many felt encouraged and strengthened in the warfare. No one can afford to miss such gatherings.

The Sunday-school work was in charge of the first assistant general superintendent, J. A. Gunsolley, who did not fail to make it interesting as well as instructive.

The meetings were well attended from first to last, large audiences each evening, mostly outsiders, many of whom were interested. On Sunday Saints and outsiders from every direc-

tion were on the ground. Twelve were added to the church, and others are investigating.

At the business-meeting it was decided to have another reunion next year, time and place were left for the committee to decide.

Through the courtesy of the editor of the *Daily Sentinel* two columns and a half were devoted to our work, and the proceedings of these meetings were published almost daily.

JEANETTE WILLIAMS, Secretary.

Warning to Religians.

Editors Herald: Permit me through the columns of your paper to express my appreciation of the Zion's Religio-Literary Society as a society. As I view it, it is a great factor for good, and a strong one in connection with the church for the promulgation of gospel principles. It is true that some have not realized its benefits, persons who are professed Latter Day Saints, though its fruits show forth its benefits and value as a soul-winning medium. To protect the Religio society in this Northern Michigan District, I would urge you to be careful when persons come into your community who are opposed to this department of God's work. I have been apprised of the fact that some who are traversing the country in the interests of business by which they are personally benefited, meet with local societies and essay to discourage the same, especially aiming at the program feature. Naturally, these persons claim to be members of the society, but secretly they are opposing it, apparently desiring to remain in ignorance of the education, culture, and spiritual benefits afforded by the society. I would therefore warn Religians to spurn the counsel of such persons. I would also say to the district Sunday-school superintendent of Northern Michigan that the same persons are dictating and misdirecting in Sabbath-schools where they visit, which if hearkened to, would cause dissatisfaction and division.

I am, as ever,

Your brother and coworker in the Religio,

J. A. GRANT, President of District.

ROSE CITY, Michigan, August 11, 1905.

Musings.

All intelligent beings think. We are apt to act as we think. At times we are exhorted, consoled, or admonished by thought-visitors who enter our minds and remain, if we entertain them. If, when such appear that give us strength by encouragement, we note them down and impart to others, we may hope they will encourage and enlighten others as they have us.

We are agents to choose and practice good or evil. If we are inclined in the channel of goodness, our thoughts will be good, and we may be instrumental in aiding others.

I. N. F.

MOUNTAINVILLE, Maine, September 5, 1905.

Editors Herald: It has been a long time since I have written anything for the HERALD, but will now write a few lines. So many dark clouds float around me that it seems impossible sometimes for them to break; but when I stop and think how our dear Savior had to meet discouragements, and fight many hard battles, and at last was crucified to pardon and set us free, it seems we ought to overcome and look beyond these dark clouds, and go cheerfully to work trying to gain a home where there are no dark clouds or sorrow—where it will be light for ever. I want to try and gain a home where no discouragements can enter; and in order to receive such I must work for it.

I want the Saints everywhere to pray for me that I may be more faithful in the future.

Your sister in the one faith,

MRS. W. A. SMALL.

BURLINGTON, Iowa, September 5, 1905.

Editors Herald: Our work here is progressing about as usual. We have had good interest and attendance at services during the summer. Have had rather more visitors during August than during any other time of the year. This was due to the fact that the other churches were temporarily "incapacitated" with the heat, many of them closing entirely during the month. We have made a special effort to make our meetings interesting during that season. Have used several large charts each evening, which seemed to interest and please those in attendance. It occurs to us that our city churches might do well to hold a special revival during the month of August when there is the least competition. We could make the others either stick to their posts or give us a chance.

By the way, have you read the first article in the September *Autumn Leaves*, "How we reached the people of Toronto"? What do you think of it? It is the record of an actual campaign and you can not fail to get some good points from it.

Yours in bonds,

ELBERT A. SMITH.

MADISON, Wisconsin, September 4, 1905.

Editors Herald: To-day came the closing scene of the Southern Wisconsin reunion, the camp being near one of the notable lakes that almost surround this capital city of the State. There was a pleasant gathering of Saints, "dwelling in tents" for the past ten days.

Bro. J. W. Wight and C. H. Burr, missionaries, and Bro. W. A. McDowell, district president, had charge of the services. The prayer-meetings were excellent in spirituality. The sermons were instructive, and several of them of a very high order of merit in every way.

Three persons were baptized yesterday, and likely the seed of truth was sown in other hearts, to bear fruit in due time. Certainly the membership have taken with them renewed hope and strength, better knowledge of Christ's kingdom and of God's purposes, and many happy memories of their association with each other in the truth, the beauty, and the purity of the gospel work and the gospel call to nobler and better things.

We left Lamoni August 17, and the 19th Bro. W. A. McDowell met us in Chicago where I attended meetings the 20th in the two city branches. On the 27th preached in Rockford to the few Saints of that city and of Pecatonica, and to a few friends not in the church. Expect to attend services at Evansville, Wisconsin, Sunday, the 10th inst., then to Bro. Dutton's, near Janesville, then turn our faces homeward, stopping one Sunday at Burlington, Iowa, as promised Bro. E. A. Smith when we came east.

Your brother in the gospel,

H. A. STEBBINS.

HOPKINSONVILLE, Kentucky, August 11, 1905.

Editors Herald: I have returned from Paducah and Dawson Springs, where I have been for several days, preaching in both places. A few weeks ago my wife and I visited the place where my wife's uncle lives, and at that place I preached eight nights; and about sixteen arose and said they knew what I had preached is the true doctrine of Christ. When the Baptist preachers found that I had gained favor in the eyes of the people, they announced a two weeks' meeting in the same place, and last Sunday they baptized fourteen of my converts. The other day I met two of the ministers, on the train. They shook hands with me and said, "Reverend Graves, we know that you converted the people of Crafton and Egypt; but we Baptist ministers baptized them." They heard me preach on the subject the laying on of hands for the gift of the Holy Ghost, and when they had baptized those last fourteen souls they laid hands on them for the gift of the Holy Ghost. They told me

on the train, that it "was a new one on them," but it was right, and they intended keeping it up. This is the first instance known among Baptist preachers in the state of Kentucky, among the blacks.

We have been invited to attend the Baptist Association about eighty-five miles from here, at a place called Corinth, to make a speech at the association, and get our doctrine better before the people. Will attend if we can.

Not many are obeying this blessed latter-day work as yet; but I can see prospects, in the very near future, of this work spreading in the Southern States, and a good and grand work being accomplished among the colored people. The people show a great deal of care for the writer and his wife, so we feel strong in the faith, and are trying to do all the good we can. Dear Saints, we need your prayers in our behalf.

G. H. GRAVES.

DENVER, Colorado, September 4, 1905.

Editors Herald: I have just returned from Colorado Springs where the reunion and conference has been in session since August 26.

This was the first reunion held in the Eastern Colorado District, and it proved a success beyond our fondest expectations. Of course the attendance was not as large as the general reunion in Iowa, but we had about all the tent would accommodate, especially on Sunday. Five were baptized on the last day of the conference. Elder W. H. Kelley was with us and gave us some good advice upon the business of the conference. He will come to Denver, for a few days, and then return to Utah.

Yours truly,

E. F. S.

BRYAN, Ohio, September 8, 1905.

Editors Herald: This finds me at above place suffering considerably from stomach trouble. However, I am fasting, and hope for relief soon. But withal I am hopeful of the triumph of the church. My trust in the Lord increases, as my experience broadens. And as we grow older, our confidence is more confirmed in God and his power. Your brother,

G. A. SMITH.

CENTRAL CITY, Illinois, August 6, 1905.

Editors Herald: I am still rejoicing in the great latter-day work, doing what I can for its advancement. I think there is a brighter outlook for the work here. Just closed three-day meeting by Bro. S. D. Gosstree. I have prayed for the good seed to be sown. I know Elder S. D. Gosstree has sown the good seed in this place.

I was telling some of my friends last winter about the gospel of the Latter Day Saints, and they called me crazy. The other day, since Bro. Gosstree returned home, they say, "I believe that was the best sermon I ever heard."

Always praying for the welfare of Zion,

L. L. GOTT.

BRECKENRIDGE, Missouri, September 3, 1905.

Editors Herald: There are but seven Saints in Breckenridge. For the past two weeks we have been enjoying some Latter Day Saint preaching, conducted by Bro. T. J. Sheldon of Stewartsville. We have also been visited by Dona C. Haden, who was indeed a great help in carrying on the meetings, as she is a lovely singer, and a great church-worker. But now both are gone to join with the Saints as they assemble at the reunion at Stewartsville. But if we can get a church we expect to carry on meetings as soon as the reunion is over, as a great interest was taken in the preaching before.

We are isolated from church privileges, and feel it more severely since Mrs. Jennette Martin was taken from us, as she

was, it seemed, the main one in carrying on the great work; but we must not feel downhearted for we know God is merciful to his children, and will carry us through to the end. Pray for us that we may live faithful.

We know there's a beautiful city;
And paved are its streets with pure gold;
Not an earthly tongue can describe it;
Its beauty can never be told.

We all know the time is soon coming,
When the faithful will gather there,
To live and to dwell with the angels,
And with them its glory to share.

For Jesus our Savior has spoken;
And given his plan to obey
And we as his Saints must be careful
How we live in this latter-day.

Now let us be true and keep humble,
And then when the Lord comes again,
We may dwell with him and the angels
The noble and good among men.

NEWTON HOLMES.

ANTWERP, Ohio.

Editors Herald: Some time ago I read in the HERALD a letter from a sister, I think, telling of a remedy for the relief of heart trouble. I have a neighbor who is in great agony at times with his heart; and I was telling him I had seen the remedy that the sister offered, and I would look it up; and as I have searched old HERALDS for a long way back and failed to find it, I thought I would write and if the sister is still in the land of the living, we would be glad to hear from her in regard to this remedy. I sometimes loan HERALDS to read, so I may miss it in this way. I also have a daughter who is a twin, twelve years old, who is afflicted with violent bleeding at the nose at times. It will sometimes commence in the night when she is asleep. Doctors can not account for it. Would ask prayers of the Saints in her behalf.

Your brother,
JOHN ERTER.

[We can not tell when this letter was published. If any of our readers can give the information desired, kindly do so.—
EDITORS.]

SASKATOON, Saskatchewan, September 4, 1905.

Editors Herald: What was the Territory of Saskatchewan of two days ago is to-day the Province of Saskatchewan. The bill takes effect which throws off the territorial robe and dons the provincial one; which gives us two less territories and two more provinces—Alberta and Saskatchewan. So, those addressing me their kindly messages of encouragement from the south and east will no longer need to add "North West Territory," unless I get into the very remote north where it still remains territorial or "district."

Local parliaments will be created for the selected capitals of the two provinces and representatives sent there from the various counties into which the provinces are subdivided. This is likely to bring the Mormon question into greater prominence in the Dominion as they have a considerable population in Alberta south yet unvisited by this gospel hermit of the plains. My daily for the 28th ult. says the Mormon people are to build an academy at Raymond, Alberta, for which eighteen thousand dollars has already been subscribed. "The institution is to be known as Taylor Stake Academy, and is to be ready for dedication January 1, 1907." I am not inattentive to their movements and the comment that is made upon them sometimes to our injury by either prejudiced or uninformed writers, and when anything of that description arises in the western press, I am ready with my pen to repress it, to fight it down. That is,

where I can do it without entailing too big a loss in the immediate locality where I am laboring, which is improbable.

It does not pay to lose one victory to gain another—to sacrifice Port Arthur to hold some little unimportant garrison. It is possible that we worry too much sometimes about the public misunderstanding us. We think when the decisions of a Judge Philips or a Judge Armour are published abroad throughout the land that it has done us incalculable good. I do not know about that. Perhaps not so much. I can point to no convert I have made by reason of his having read the published utterances of those men at the time they were given. Have not people always been prone to cherish misconceptions of the truth, and will they not up to the time of the end? I dare say the greatest success has greeted my efforts where I have gone into a locality where they knew no more about this church than the figures of dark Africa, and where if they possessed any ideas in its relation they were abjectly prejudicial: people who were tolerably intelligent and who in that domain would rank with most any section of America, but altogether unwashed by the wave of influence we might expect court decisions and the like to bear. The main thing, the chief business, in my ideas is to get the "gospel to every creature" at as early a date as possible and get as many of them in our net as we can. It is a big question whether we would be any better off had we had our say in the parliament of religions at the World's Fair.

At the present moment I sit in a Saints chair; other Saints here from over the boundary; many have heard our preaching and heard of it. Nothing like the effect, the astonishment follows its presentation as across the muddy Saskatchewan where it was entirely new. Ignorance of us is preferable to prejudice against us. Greater, more bountiful may be the fruition where absolute ignorance of us reigns than where we are partially understood.

We should not encourage the nonutility of a good opportunity to correct a general misunderstanding on the part of the public respecting ourselves, but if it be at a cost of the loss of our grip on one single soul, the slackening of our tension in a neighborhood, then we are paying, I fear, a heavier indemnity than is commensurate with the casualties on the other side.

Easily could I fiddle away much of my time in haranguing orange walks, picnics, and other ceremonials. As a consequence "Knisley" might have been in more mouths, might be commented on more; some might even beget a better opinion of the work, but ultimately will any more know the Master and be in touch with him than if the time thus disposed had been put in in solid work? In my case—and I am sure you do not expect me to name some one else for an example—I felt better afterward this summer from not having answered an invitation to a picnic gathering to make an appropriate address—because it would have diverted me from the line of duty. It would have called me aside. Away with the lazy furloughs. The time is too short, the end is too near. It is not our business to make peace with the enemy, but to lick him and drive him pellmell out of his intrenchments. We can not afford to hand down our flag to confer with his envoys at the Portsmouth of compromise, when victory is in sight, when we are so high ready to hoist our flag over his capital and let the prisoners free.

If you will be regaled by good news along church lines, I beg to inform you that I came here July 8, having the address of only one Saint,—all I expected to find. I prayed for guidance, and in answer to my importunities Heaven dealt well with me, as the following circumstances bear witness unto all men of the household of faith.

One day I was in town and a gentleman of the land agency told he knew where there were lots of Latter Day Saints; about nineteen miles southwest, he said. I drove over another day from where I was at work at an opening, and was rewarded by finding nineteen members, nearly all by the name of Anderson from Minnesota.

They were having their Sunday meetings, one held the office of elder, another that of priest. All were hospitable as they knew how to be; as their new surroundings would tolerate. All received me as though I were the only rescuer, and they standing with empty stomachs and tear-stained faces on the shore of exile with eyes cast eagerly toward the land of nativity. These brethren came into the church in Minnesota. I think they are part of the "Pioneers of Ottertail." They heeded some one's counsel about Missouri and fled thither for a season. Later they returned to the Gopher State; next here. Now they have a good farm apiece, excellent land, with good prospects both financially and spiritually, for the several families of them live in the sunny bower of unity that is worthy only of the cause they remember through the mists and intricacies of hardship and disappointment.

Might I say that the article in the late HERALD regarding the gospel being preached to the Jews after Christ's ascension was by Elder Anderson's wife, one of the number.

I preached them a chain of sermons, aroused the neighborhood, excited the ire of some of their friendly neighbors, extended their number by three baptisms, and left them to the care of the local priesthood. Association with the impious, the goddess, and the din of adversity had checked their spiritual momentum, had invoked a chill, a frost, upon some of them, but they seemed revived and the frost somewhat melting away.

One day while I was laboring near Saskatoon I received a letter from Sr. Pearl Van Eaton, who had learned of my presence in that region by means of the local paper, requesting me to call on them. I had not known that there were such people in the world, but I called, to find a pair as jolly as they are tall, she the daughter of Elder Charles Derry of the past and the present. Sr. Van Eaton inquired if I had visited the "Saints over the river" or something of that import. I said I did not know there were any over the river. Yes, she said, there were about fifteen, from Iowa and Minnesota, and some officers among them.

As I write I am "over the river" among them, and I find approximately fifteen which will I expect be increased somewhat by to-morrow this time. Here is Elder Beckman from Iowa, and James Diggle, a teacher. In a few months there will likely be a branch on each side of the river. With the number I have baptized since coming, there are now about forty-five members. Yet I only knew of one member when I came! We welcome your deserters. They swell our ranks and make good citizens spiritually and temporally. In about a week I purpose to return across the river to call on Van Eatons and to spend a brief season in a neighborhood among the newly baptized, leaving the rest to the care of local officers. Bro. Van Eaton—yet unbaptized—is quite a rustler, lately held one thousand acres of good land. He has in the youthful, molding days of his life seen some ups and downs; born in Minnesota, his father slaughtered in the horrible massacre by the anger of the "remnants," the red men, who "vexed the Gentiles with a sore vexation."

In the month of October I expect to return to Ontario, attend conference, and visit home after an absence of two years—by the time I reach there—and increasing the membership of the church in the West by about eighty souls. From the time I left Winnipeg—my fare being paid there by the Bishop—I have not drawn a cent from the church treasury, have traveled many hundreds of miles, paid high Western prices for what I had to buy, avoided collections, refused money sometimes when offered because I had enough for the time being, and am thankful to say I have always had plenty. I have not lacked.

ALVIN KNISLEY.

Addresses.

Richard Bullard, changed to North Street, Medford Hill Side, Massachusetts.

Miscellaneous Department

Release of Missionary.

To the Missionaries and Saints of Nebraska and Black Hills; Greeting: This is to inform you that Elder David M. Rudd has been relieved as missionary in charge and has retired from the missionary field. The brethren of the ministry will please occupy as opportunity offers, and until further notice is given report directly to me at Lamoni, Iowa.

HEMAN C. SMITH, Minister in Charge.

Prayer Union.

Sr. Nancy Walls, of Grinnell, Iowa, asks the prayers of the sisters of the Prayer Union that, if it be the Lord's will, she may be healed of the affliction from which she has suffered so much.

Two-Day Meetings.

Two-day meetings will be held in the Southern Michigan District as follows: Lansing, Michigan, September 23 and 24, 1905; Knox, Indiana, October 7 and 8; Decatur, Michigan, November 4 and 5; Hartford, Michigan, November 11 and 12; all services commencing Saturday at 10:30 a. m. Cordial invitation to all. S. W. L. Scott.

Conference Notices.

Conference convenes with Pana Branch in Central Illinois District, at 10 a. m., October 7, 1905. George L. Hartsell, secretary, 806 East Elm Street, Taylorville, Illinois.

Conference of the Alabama District will meet with the Pleasant Hill Branch, near McKenzie, Alabama, at 10 a. m. on Saturday before the full moon in October. J. R. Harper, secretary.

Eastern Michigan conference will convene with the Juniata Branch, October 7, 1905. All reports may be sent to J. W. Davis, Juniata, Michigan. It will be remembered that board will be furnished at ten cents per meal; sleeping-room free. Wm. Davis, president.

Convention Notices.

Convention of the Northern Nebraska District Sunday-school association will meet at Blair, Nebraska, Saturday, September 30, 1905, at 2 p. m. Topics of general interest to Sunday-school workers will be discussed. All schools should send representatives. LeRoy Wood, secretary.

Correction.

A mistake in date was made in the Utah District conference and convention notices as published last week. The Sunday-school convention meets September 22 instead of the 18th, and the conference convenes the 23d and 24th.

Oklahoma and Statehood.

According to mythology, Minerva had no childhood, but sprang full-armed, a vigorous young woman, from the head of Jupiter. Oklahoma is the Minerva of the States. With her there was no period of slow development. On the day that her borders were opened to the settler she sprang full-fledged, a vigorous young commonwealth, into the Union. And on the day that Congress admits her to statehood she will take rank with the foremost of the Western States. Her population of a million and three hundred thousand,—which is the combined population of Oklahoma and Indian Territory, according to the annual report of Governor Ferguson for the year ending June 30, 1904; it is probably somewhat more than that now,—will place her in advance of at least twenty-one of her sister States, several of them among the original thirteen. Not counting Texas, only two States west of the Missouri will be her equal in number of people—Kansas and California. In old New England, three States,—New Hampshire, Vermont, and Rhode Island,—could be combined and still not contain as great a population as this new commonwealth in the West will have on the first day of its statehood.—From "Oklahoma, a vigorous Western Commonwealth," by Clarence H. Matson, in the *American Monthly Review of Reviews*, for September.

A MATTER OF HEALTH

ROYAL

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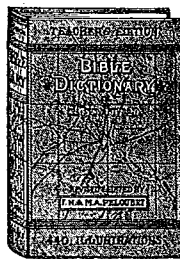
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"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8:31, 32
 "There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon,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

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JOSEPH SMITH - - - - - EDITOR
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Editorial

TRUTH AS A BASIS OF ACTION.

The spirit of the gospel is the spirit of humanity; it is the spirit that conserves the good of all. "Equal rights to all, special privileges to none," was one of the maxims of one of the fathers of the republic, and it has its bearing upon all conditions of society, in church, in state, everywhere. We are instructed in latter-day revelation that because of inequality among the people "the whole world lieth under the bondage of sin." The spiritual side and the temporal side of life are but parts of a great whole; it is necessary therefore that men, women, and children have opportunity to develop by the enjoyment of the right use of both the spiritual and the material. A people can not advance and attain, lacking either of these necessary, indispensable powers. They are the vital forces by which man must maintain life and move and live and have his being. Their right use brings life; their misuse by ambition and love of power based upon selfishness, God condemns, and because of which he has strongly expressed his displeasure. The revelations of God teach us, and repeatedly emphasize the teaching, that the work he has established, and which he designs more fully to establish, is with a view to maintaining a system of government based upon truth and justice, by which, in practical illustration, there shall be given to the world a demonstration of the working power of truth in a redeemed humanity. It therefore affirms truth in the right regulation of all spiritual, moral, and material forces affecting the life of the race, while it negates and condemns and contends against the manifest and manifold systems and practices of error which exist in the world to-day. God never intended that the false in political, social, and economic systems of the ancient and modern world should be rules for the government of the masses; they are the outgrowth of man's fallen and darkened estate and represent Babylon the Great, "which shall fall." He ordained from the beginning a system of government adapted to the government of man's entire complex estate, and has sought to establish the same in every dispensation. In Enoch's time the people accepted the opportunity and rose high enough fully to enjoy its sanctifying and perfecting powers, hence through it "obtained heaven."

It needs no argument to demonstrate from latter-

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A PERSON who has wronged another, either by unkind criticisms, slanderous and sneering remarks, evil speaking, etc., will find himself feeling very uncomfortable in the latter's presence. His guilty conscience will make it hard for him to face his sins. This is the condition of the sinner in his attitude to God. When brought face to face with God he drops his head in shame and can not look up till he confesses his sins and receives pardon from heaven.—*Word and Work.*

day revelation that such is the work of God's people now, in behalf of themselves and of fellow man everywhere. God has spoken to his people and has begun the work of purifying a people to become factors in his system of true government. He has given light to others also; as in the Savior's time, "light has come into the world," and true, noble-minded men and women in America, in Europe, in Asia, and in all lands, in all nations, are moving under the influences of the Spirit of truth to teach the masses and to lead them onward and upward to better things. God has placed the spirit of light upon them and they are working effectually to the overthrow of the old and the bringing in of the new. Like the Jewish system, the old is to be "done away"; the new wine can not be contained in the old bottles, lest they burst; the old garments must not be mended with the new material, "lest the rent be made worse."

"Out of Zion, the perfection of beauty, God hath shined," declared the inspired Isaiah as he looked into the future time when God would establish upon earth a system of government in harmony with his divine character and purpose, based upon purity of heart and administering equality to all, according to the Spirit of truth. In that government there will be oneness of opportunity, oneness of social position, oneness of inheritance of privilege, spiritual and temporal. If laboring now under the inspiration by which such system and condition are to be brought to pass, we shall be able to recognize here and now the inequalities and the wrong principles upon which present conditions in the world are based. By the enlightening power of the Spirit of truth we shall discover the presence of wrong, not merely in localities removed entirely from our immediate, personal sphere of action, but in ourselves, in our own midst, in our own surroundings, in the imperfections with which individually and collectively, as a people or as a nation, we are living and making profession of seeking advancement. The office work of the Spirit of truth is to reveal, to "make manifest"; and an important part of its work is to show the false as well as the true. "The word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of body and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight; but all things are naked and opened unto the eyes of him with whom we have to do."

Another and an important consideration and feature in our work, and allied to all stated in what has preceded, is the principle of humility expressed in the statements of the Savior: "I am among you as him that serveth"; "He who would be greatest, let him be the servant of all." It is in this spirit that men are called and designed to occupy positions

of trust in the work of God. The glory which attaches to the personality of Jesus Christ and to God himself, is the glory of work, the glory of service, of humble, unwearying, undeviating toil in behalf of creatures existing in lower estates and quite generally unappreciative. It is in harmony with truth and absolutely necessary to its development in us, and to our enjoyment of inspiration necessary to accomplish our work, that those called to teach and to express truth in all our acts, official or nonofficial, shall actualize and develop the spirit of humility in the fullest degree, if our work shall be effective and acceptable to God. We are taught that the ministry shall be "kindly of heart and of a lowly spirit." We are instructed that official administrations and actions of leading representatives of the church "are to be made in all righteousness, in holiness and lowliness of heart, meekness and longsuffering, and in faith and virtue and knowledge, temperance, brotherly kindness, and charity; because the promise is, if these things abound in them, they shall not be unfruitful in the knowledge of the Lord." Here is the basis of all Christlike action, the spirit of humble, lowly devotion to truth—the basis and preserving force of human happiness present and eternal; for principles which bring happiness in eternity, and only such, will cause happiness in time. It was this spirit which constituted the greatness of the Christ and which gave him such commanding influence and power among "the common people," who ever "heard him gladly." It was a kindly, loving, sympathetic, and healing force which drew them irresistibly to him, and which the Pharisees could not resist, save by maligning and removing him. The spirit of being truly good is the spirit of being truly great; to be truly great is to be truly good. Such spirit will bring oneness, "naturalness," love, good will, and peace into the "family of God" on earth, into the realm of every home and every circle, religious and social. It will remove the cause of artificiality, unnaturalness of spirit and manner, the spirit of coldness and lack of sympathy and cordiality. It is necessary that it be made manifest in the families and in the general association of God's people, especially among all who are called to be examples or instructors to the flock in any capacity. We can not deviate from it in any degree without repelling from us, and from the influences of the gospel entire, those whom we should draw to us and whom it is our duty to bless and to benefit. "Administrators, not masters," is the genuine badge of officialdom or official standing in the kingdom of God. Blessed for good are they who so can administer for Christ, for they will be a power for good among the people of God and in the world. Truth reaches down through all the phases of life and makes men and women manly and womanly. It redeems them from unequal conditions, from pride

and stiffness now so prevalent in the world among those who have privileges in education, culture, and enjoyments which the power of wealth brings.

It helps one to see the truth if willing, if desirous of seeing it; but willingness must develop into effort and intention to see it at all cost. It may mean sacrifice of good will; it may mean to be misunderstood and to be regarded with suspicion and disfavor; it may require relinquishment of carnal living in the various forms of devotion to mere pleasure-seeking, selfish gratification, and display; it may bring for a time a degree of ostracism. It may require, as it will insure if adhered to, greater integrity, more seriousness of purpose, more thought, more considerateness, greater recognition of the rights of fellow creatures; in fact it will require all these and more, because truth as applied to human conditions in this world in the work of the church means a manifestation of the truth in contrast to all the wrongs under which the people are burdened. But the fruit of such emancipating effort will be abundant in the spirit of simplicity, humility, purity, justness, and trueness, crowned by consciousness of being in harmony and in communion with God, and without which no one can do a work for God.

All truth is one; truth constitutes the temple of God from base to summit; and when one is enlightened and devoted he will continue to be conscious of added avenues of light and usefulness opening up to his vision and comprehension and will find a satisfaction beyond the power of mortal fully to express, if faithful to the interests of God and fellow man. On the contrary, if he take pleasure in or be satisfied with selfish adherence to popular whim and custom and the voice of mere fixed habit expressed in ease, privilege, pleasure, or anything secured by compromise or evasion at the sacrifice of truth, inevitably he must suffer loss and finally stand revealed an object of pity in his misdevelopment, lack of character, and failure.

Truth requires our best thought and our best effort. "Clear thoughts patiently worked out and freely interchanged before action is called for, are the only means of making that action wise, permanent, and effective." "The simple believeth every word, but the prudent man looketh well to his going."—Proverbs 14:15.

It is not consistent for any one, much less one professing to be an enlightened child of God, that he be governed by impulse, by inconsiderate haste, by mere thoughtless whim or preference, by partisanship religious or political, by any consideration inconsistent with what a man is called to be and what he ought to be. The universe of God presents to us a marvelous manifestation of the operations and results of a master Mind in the admirable, orderly adaptation of means to ends. Nature is a combination of reciprocal forces acting with mathematical exactness

in beautiful order and stately harmony: "Whosoever hath seen these hath seen God moving in his majesty and power." The physical frame of man himself exhibits a combination of wonderful adaptations of means to ends which also reveal the marvelous intelligence, the scientific precision of the mind of God, the Creator. The civilization and progress of the race is the result of discovery of and correspondence to the forces, laws, elements, and conditions provided by the Author of Nature for the use of man. Every forward step made is the result of a fuller understanding of the laws of Nature through which, with wonder and admiration, we look up to Nature's God; while every backward step results from failure to see, to know, and to do.

It is not consistent for man or woman, for people professing to love God and to be his children, to be out of harmony with truth, to blunder along when they should see and act clearly. Such condition is "in works denying him." The best minds and the greatest workers for good among humanity have succeeded in their work because their professions of devotion have been made manifest in studious, conscientious, painstaking building upon foundation principles. They have not based their work upon flighty, hasty, inaccurate, inconsiderate action; but have sought by thought, by study, by analysis, by prayerful, close attention to principles and details to learn the basic and accompanying principles upon which their work should be builded. They have been lovers of truth, hence because of adherence to truth, "workers together with God" in theory and in results. Their plans and methods throughout indicate "preparedness," were correct and true, hence could not be moved or overthrown by the shifting, disrupting forces of error; results were satisfactory because they built intelligently, genuinely, solidly, securely, throughout. Their work remains because truth, like its author, is eternal. "As for truth, it endureth and is always strong; it liveth and conquereth for evermore."—Esdras. It must thus be with us as a people if we shall ever succeed; our works must be built upon the true, basic foundation and the structure we rear must contain no faulty material.

The apostle, a "masterbuilder," wrote thus: "According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a

reward. If any man's work shall be burned, he shall suffer loss."—1 Corinthians 3:10-15.

The apostle Paul was not the author of this general sentiment. As a faithful, reliable servant of God he placed himself in harmony with God, hence was inspired to state what the Spirit disclosed and enabled him to see. In his carnal state he thought otherwise; in his spiritual state there came to him a revelation of the truth. He put off "the old man with his deeds," and persisted in keeping free and aloof from him; he put on "the new man, which is renewed in knowledge after the image of him who created him." Once he "spake as a child"; afterwards he "put away childish things."

It is evident that to obtain light, to comprehend truth, it is required that carnality—all that pertains to unregenerate, human nature—be put away and be kept away. "No man can serve two masters"; no one can occupy an attitude out of harmony with truth and receive of the Spirit of truth. Paul could not do it. He declared: "To be carnally minded is death; but to be spiritually minded is life and peace"; "Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Our nearness to God, the nearness of any one to God, and the degree of inspiration any one shall receive from God, depends and is based upon the attitude maintained toward principles of truth; for "God is light, and in him is no darkness at all." He calls men to administer light and truth, not darkness and error.

The Redeemer, Christ, understood perfectly the necessity of overcoming the carnal nature. His life from the beginning was a steady and constant overcoming of the human and approximation to the divine until the culmination of perfect submission to requirements in the giving of his life for the world. He drew nearer and nearer to the Father and his communion and spirituality and clearness of vision constantly increased. He "made manifest" the true course of action for all the servants and for all the people of God. In proportion as we do likewise we shall succeed; in proportion as we do not we shall fail. This the Lord has said in a late revelation to the church, in which he makes declarations based, as at all other times, upon principles:

"They are called to engage in a great work, which shall bring them honor and glory, or shame, contempt, and final great loss and destruction; as they shall in uprightness, faithfulness and diligence discharge their duties acceptably to God, or shall in carelessness, slothfulness, or wickedness fail in their calling and ministry therein . . . as they shall approve, or disapprove themselves to God."—Doctrine and Covenants 124:7.

These are the words of the Lord to the church in our own late days. They are words of solemn admonition and warning, and it will be well if we

heed them as containing principles which apply to all; for "all are called" and the interests of the work of truth are "intrusted to all." "For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life."—Proverbs 6:23.

Our name, our wealth, our social, financial, or official standing alone will not approve us to God nor furnish us passport to the celestial world; "for not he that commendeth himself is approved, but whom the Lord commendeth." "Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?" "Therefore let no man glory in men," "having men's persons in admiration, because of advantage." "He that glorieth let him glory in the Lord."

"If ye continue in my word, then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free."

EDITORIAL ITEMS.

The formal opening of the fall term year 1905-1906 of Graceland College will take place next Tuesday, September 26, at half past nine o'clock. Bishop E. L. Kelley will be the speaker of the hour.

We wish for Graceland a prosperous and fruitful year in its mission and feel sure that such will be the case if all connected therewith have the hopeful determination expressed by Professor R. M. Stewart in a recent letter received from him, which reads as follows:

"My aims are set high for the coming year at Graceland; and I hope they may be realized almost fully, if not entirely. I have not been satisfied with the life put into its internal affairs, and hope to have the condition materially changed. I am glad of the encouraging news from outside. Lamoni certainly did nobly in their recent offering for Graceland." To these exercises the public is most cordially invited.

"A Harvard professor declares that the Pacific Ocean is the hole left by the moon when it was thrown off from the earth. He is led to this conclusion by the similarity between the volcanoes in the moon to those in the Hawaiian Islands. Now, that this question is definitely settled, let us have peace."

In this issue appears a letter from Elder J. W. Peterson relating to the visit of Emma Smith to Liberty jail, and the blessing pronounced upon Joseph by his father. Who can furnish the information desired?

Word from Bishop E. L. Kelley at the Moorhead reunion states that they are getting along nicely; ninety-three tents on the ground.

Original Articles

CHRIST'S COUNSEL.

SERMON BY BISHOP E. L. KELLEY, AT LAMONI, IOWA,
SEPTEMBER 10, 1905.

I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith unto the churches.

The language is a revelation by the angel to the apostle John on the Isle of Patmos. The record of it you will find from the eighteenth to the twenty-second verses of the third chapter of the Revelation. The instruction is directly to the church, to members of the church. Indirectly the instruction is applicable to everybody—those without as well as those who are members of the church of Christ. It is significant that our blessed Lord after his ascension upon high, and after that he had stated through his apostles to the world that "all power" had been given into his hands, "both in heaven and in earth," that he should condescend to counsel with his children here in this world. We ought to feel that it is a great privilege on our part to accept of his counsel. The highest to which men and women can come, the greatest known, and the only one by whom we may come to the Father at any time! Yet, he is willing to counsel his children, and solicits their time and attention to hear him; and he gives promise that if they listen to his counsel, he will make them rich, he will give them wisdom, understanding; and that the riches that he will give will be everlasting.

It seems to me that all of us ought to be gratified that we have such a great head of the church to look to as this, wherein we are regarded as children in an individual sense. He recognizes each one. He knows our works; and he is ready to counsel with each one as to the best thing for us to do.

There is another significant thought that you will find in the second verse that I have read. It is this: that in his dealings with his children it is not always that he deals with them according as they themselves at the time may think is best. For he says, "As many as I love, I rebuke and chasten." If any of us then get out of the way occasionally, we ought to expect, and we ought to be thankful that our heavenly Father, through the goodness and mercy of this Son, will properly chasten, reprove, correct, and direct us, that we may walk in proper and better ways.

The object of the chastening is not simply to inflict punishment upon the child, for the sake of punish-

ment; or to appease the anger of the parent, so far as the chastening of ourselves here is concerned. And certainly no one would think that the chastening of the Lord was intended to go any farther than the correction of the individual, and the better direction of the child, so that the child would reap the benefit from the chastisement, as a child when he is corrected by his earthly parents should reap, and does reap, if he is properly corrected, the benefit of the chastisement, rather than the parent.

It would be a sad time for all of God's children in this world if they should arrive at that state and condition when God should so far withdraw from them and leave them to themselves, that they receive no longer his chastisements, no longer his reproofs, no longer his corrections. And yet very often we take at heart greatly these things that come to us; and from my observation and experience I actually believe one half, or nine tenths possibly, of the afflictions and the chastisements that come upon the children of God might be avoided if they would be more ready to recognize his voice, and render to him that which belongs to him, while they are performing the work they are called to do in this life.

It is not on account of the fact that our heavenly Father desires to see any of his children get into trouble that chastisements come but he desires to help them out when they foolishly get in, although he may have counseled and directed by the divine Spirit in its operations upon the mind and heart. When this is no longer accepted by the individual, then other measures must be taken by him, or else all of his children would for ever move out of the way and there would be no reclamation of them.

"As many as I love, I rebuke and chasten: be zealous therefore, and repent." This language was directed to the church in the first age of the Christian Era; and zealousness on the part of individuals at that time was enjoined under the direction of the divine teacher himself. It is not only necessary for men and women to become associated in the church of God, and with the people of God in name and covenant, but it is absolutely necessary that they should be "zealous of good works." That is what the apostle says: "Zealous of good works." And this does not refer simply to our acts from day to day in performing something as it may occasionally come in our way to perform to assist the work of God; but zealousness in the cause of Christ calls forth the fullest service to God, so that our minds and our hearts are taken up with service to him in preference to anything that we may personally prefer to ourselves or those with whom we have to do in this world.

In later revelation the suggestion is made in this language: men should be "anxiously engaged in a good work." Anxiously engaged! Too many in this world think it is sufficient, in the service of God, to perform the service without making diligent

and due effort. This will never attain to the rewards promised under the covenant of Christ.

In order to make a goodly warfare, and work out our salvation with fear and trembling, it is necessary that each individual take for himself the counsel of God as it has been delivered in different ages of the world, through his servants, and by his Son, and move forward in that counsel to make the warfare zealously for him and his work; not to be engulfed in what is termed the wiles of this world, the associations of the world, and the pleasures of the world. For if we become so enwrapped and engulfed in these that the greater part of our time is absorbed in such work as that, where is the warfare that we have made? Where is the zealously on the part of the child of God in making the race?

"I counsel thee to buy of me gold tried in the fire, that thou mayest be rich." The language comes directly to his children who have accepted a position in the church of God; and it calls them to exchange thoughts with him as to what they will do in putting forth an effort in his cause, in order that they might have part and lot in the building and establishment of the cause of Zion. It means that you and I each one have a particular call from the throne of grace; and that he is willing to counsel with us; and that each of us will have something to do; and that we may be wrought upon, moved to action in the right and proper way. And there is no necessity to be misdirected in our life and in our work, if we will counsel with God as we should counsel with him.

In close association with this text is the instruction given to the church at Laodicea. I will turn and read, because possibly it will interest you all, and give you a clearer idea of what was referred to by the Savior when he was counseling his children here to buy of him gold tried in the fire that they might be rich:

"And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God." Who is it that you have ever heard tell of that can speak with such authority as this, other than Jesus Christ, the holy one? "These things saith the Amen, the faithful and true witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth."

What is the reason for such language as this coming from the divine throne to earth, to stir his children to obedience and action? Why, the succeeding verse will soon show you. It was simply on account of existing conditions, as you may read by turning to the first verse of this same chapter: "And unto the angel of the church in Sardis write; these things saith he that hath the seven Spirits of God, and the

seven stars; I know thy works, that thou hast a name, that thou livest, and art dead."

As children of God in name in this world, we may bear the name and yet we may not be accepted of God in that full sense that he would have us accepted. Men and women are lost who give way in this world to the temptations of the evil one; and the evil one in his temptations and his warfare moves upon the minds and hearts of the people and says to them, "It is not necessary to move forward; go a little slow. You need not push forward in this good work."

God's Spirit never suggested such a thought as that to any one. When we have been urged to slacken our efforts in the way of good, and of forwarding the work of God, we ought to consider that the spirit that gives us such direction is not from God, but it is from beneath. No spiritual light from the grand and eternal throne ever influences his children to slacken their efforts in the way of righteousness and peace, of good works, of moving zealously on. It is the work of the evil one to cry peace and quiet, and all is well, and we need not wake up; by and by we will see that it will be all right.

If, by and by, we shall see that God's work is all right, unless we shall have performed the special work that God has called each one of us to do, it will not be all right with us. There is the necessity on the part of each and every one to perform zealously something in the work of God, and have that work uppermost in their minds and hearts as they move out in the morning, and as they retire at night, so that they are consecrated in their lives to God, and all that they have is consecrated to his service.

Now we expect, by and by, to be the children of God, heirs of God, and joint-heirs with our Lord and Savior, Jesus Christ. When our Savior performed his work there was a complete consecration. He reserved nothing. He moved forward, and did not retain the right to claim life itself, and was willing at the instance and direction of the divine wisdom, not himself, to perform whatever his Father's will was. And instead of shortening his hand in our behalf, he was willing to be the least of all in this world, when he served in the church militant as a missionary—become the humblest citizen in the kingdom of God, in order that he might show forth the true station of a child of God; manifest in the life that he lived himself what we ought to be, because it is right and proper that we should perform duty for each other rather than, in a selfish sense, duty for ourselves.

In the work of our blessed Lord he moved forward and did not count the cost, neither did he shrink from the duties, and whether by sacrifice or otherwise he stepped forward to perform the work, and thus was commended in his life. The apostle, speaking afterwards with reference to the triumph, says of the Son, "Thou hast loved righteousness, and

hated iniquity; therefore God, even thy God, hath anointed him with the oil of gladness above his fellows."—Hebrews 1:9.

In this world I have witnessed one thing that I am gratified of, and that is that so far as opportunities are concerned, for men and women, there is not such a difference of opportunities among God's children to make the warfare as sometimes we may have thought in our hearts. I apprehend that there are none before me this morning but have as good an opportunity to make the highest and best step that it is possible for any human being to make, and attain the most successful warfare in life that was ever attained by any individual from the time of Adam to the present. Who has had a greater opportunity than you and I? Position in the church does not give the opportunity to make the most successful life. Position in the state does not give the opportunity to make the most successful life. The chief magistrate of our nation may make a failure, worse than you may make, so far as true success in life is concerned. He does not necessarily have to make such, however; but he may make it. You do not necessarily have to make a failure; but you may. God, in the unerring judgment that is to be meted to the human family by and by, will judge every one according to his works. And it is stated by the apostle that "there is no respect of persons with God"; so that it is by our lives as performed under our own direction and choosing here that we shall reap by and by. If this be true, you and I have just as great and good opportunities to make the greatest success in life that is possible, as has the greatest potentate in the world to-day. No congressman, judge, the magistrate of this nation, no czar, or emperor in the nations beyond the oceans, has a greater or better opportunity than do we. Then why should we be slack in our efforts? God is to measure to each in proportion to his activity to duty in the line that he is called to do duty. Duty, so far as things pertaining to this world is concerned, is held as an incidental matter in the law of Christ, and should be held as incidental by each one of us. It is not first. Seek first the kingdom of God, to build up and "establish its righteousness" is one of the first counsels God gave to his children in this world through his Son. And the incidentals of life, the bread for the family, and a home to live in will be added. But we ought not to make these first. We ought not to have them first and uppermost in our minds and hearts.

"Buy of me gold tried in the fire, that thou mayest be rich." Those who have refused to wean themselves from the things of this world in order that they may be zealous of good works in Christ are referred to in the same chapter here, and seventeenth verse, as having gathered of the things in this world, but at the expense of neglecting their duty to God;

and I will read that verse so that you may have the contrast clearly before you. "Because thou sayest, I am rich, and increased with goods, and have need of nothing." And yet these people had done nothing as they should in the service of God. That is the reason they were declared lukewarm; that God did not accept them; that is the reason that he says, "I will spew thee out of my mouth." While they stood in this condition and ability to help they did not perform zealously their duty under the law of Christ. "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." They were thus considered lukewarm, having no good works to commend them, they not being zealous of good works. They could stand out and say, Why, yes, we have plenty; but while they had this, they were naked and poor and wretched, and were in need. And yet they were members of the church, had accepted the blessed doctrine of our Lord and Savior, Jesus Christ, were in sufficient standing, so that the Master sends an order from on high and calls their attention to negligence of duty, saying, because they stood in that condition, if they do not repent he could not retain them, he must discard them. That which has nothing to commend it, even though it claim to be one of his children, he must discard. If not he would bring into the presence of his Father those who were not worthy, those whom his Father could not commend.

Sometimes it comes to our minds that, "we would have done a great deal better than we have, but we forgot, we neglected." We say, "It slipped my mind"; "did not occur to my attention"; "just overlooked it." Now, I want for a moment for you to look at the standing of an individual who can come up and say, "I forgot; it slipped my mind." I may take some of these mothers here. They have a dear little child that they love; and the comparison of that in God's word is that although a mother may forget her child, yet God shall not forget or can not forget his children. Did you ever know of a mother forgetting her child,—to feed it, to look after it from day to day, if she were in her proper mind? If she should leave her child so that it was in a state of starvation, had no clothes, had no shoes for its feet, and say, "Oh, well, I had plenty, it is true, but it simply escaped my mind," you would say that mother did not have any love for the child. Suppose that some of these young sisters should have somebody that was paying special attention to them, come around with the plea every once in a while, "I forgot all about you! Haven't thought about you for a week." They would soon say to the young man, "I hope you won't think about me any more at all," would they not?

We come often before God, claiming in our testi-

monies that we love God. But with all this profession we forget him and his work. If we love him, can we forget him,—if we love his work as we should, if it be first in this world, can we be excused from duty on the plea, "I forgot to do my part"?

"Well," says one, "Bro. Kelley, you don't mean to make it first, do you?" I do not mean to make it first; but Jesus our blessed Lord makes it first for me. I can not perform my duty under the law unless I make first what he made first. I can not make my family first, and God and his work second. If I do that way I am not worthy. Jesus says, He that loveth father, mother, son, or daughter more than me is not worthy of me. (See Matthew 10:37.) Then our first duty is to God in this world after all. "But," says one, "How does that come? Here is a child that is very dear to me, and I would not like to forget any of the little necessities that belong to him." Yes, and God had an only Son—an only Son!—and he gave that only Son that the world might not perish, but have everlasting life. Jesus Christ came into the world, and he was willing to give everything for you and me. He did not withhold his life for my child and your child. When you come to look upon this question as it is placed before us here in the divine word, it claims the highest and the best thought that belongs to any individual in this life, or it is not what it claims to be—the word of God. You and I, however, have proved that it is what it claims to be, that God is in his work in the church. Well, if we have proved this, why can not we grasp it according to the law that is written in the books, the divine word? And why can not we extend that love, and that complete fellowship, and good will to each other in this world, and that zealous service to God that will bring us closely into the communion and fellowship of the disciples of God in fact, so that the fulfillment of the promise can be made, that Jesus spoke of in the thirteenth chapter of John, wherein he says, "By this shall all men know that ye are my disciples, if ye have love one to another."

I am talking this morning with reference to duty in the church, not only of the Saints of Lamoni, but when you hear me you will know what I have been talking, in part, to Saints in every part of the country. If there is anything that we should do as a people, it is to move nearer to God. I do not mean simply the Saints of Lamoni either, but all of his people.

I am gratified in this thought and this knowledge by my travels through the churches from time to time: that the Saints are moving. But they are not moving as zealously as they ought to, as earnestly as they ought to do, as faithfully as they ought. We might be much farther ahead to-day than we are. And we will lose ground unless we become more zealous in all that we undertake in God's work. So that it does not relate simply to the Saints in Lamoni,

but to Saints in every part of the world, as I understand that God is no respecter of persons, and that his children in Lamoni, in Independence, and in Kirtland, and every other place in this country, stand upon the same footing, and all of them have like opportunities. And the opportunity is that we may make for ourselves a place and station in the kingdom of God that will be the richest and the highest that is possible for men and women to attain to, whatever the condition in life. And it is possible for us to fail, and not to attain to it. Possible to fail here, down there; possible for those up here in Gallands Grove District, and possible for those at Lucas, and all other places. But while there is a possibility of failing, there is no necessity for it. We may move forward and have success. Each and every place may move forward and have success. The language of our blessed Lord to the church in Philadelphia gives that idea clear here. He says, in giving instruction to the church at Philadelphia, No man can move thee out of thy place. It is true with reference to every place where the work of God is planted in this world at the present time. If the Saints will perform their duties, no man can move them, because God is bound to protect. But if they do not perform their duties they move themselves. The church at Philadelphia in the first century, through the neglect of duty, was overcome, and was moved; but it was because they did not keep within the way of Christ. And so it is with every church and its planting, in the nineteenth and twentieth centuries. God can not be partial in his justice and judgments among his children. He must divide to them here and there the measure according as they have zealously wrought. And if all will zealously strive every one will be accepted, and the great triumph that the blessed Lord has promised for his children in the future will be the triumph of each and every one of us. And the only triumph that I am looking for and seeking in this world, is the triumph of the work of God. The highest thing and the best is that I may have part and parcel in that. That is greater than to be the chief magistrate of this nation. It is greater than to be the emperor of Germany, or king or emperor of Great Britain, or any earthly potentate. Why not work to this end then? If we perform our duties in our lonely station, as members of the church, it does not make any difference whether we have any priesthood authority or not; that does not count in this at all. Notice the statement, "To him that overcometh will I grant to sit with me in my throne." The brother that sits in the pew may overcome, receive the highest award, and maintain that award and the highest place in the church of God, from our Master by and by. If I do not perform my duty as an officer of the church as faithfully and zealously as does a sister who is a lay member and fulfills her place in

the pew, and in the Sunday-school, and in the work that God calls her to do, she will receive commendation higher than I will by and by. It does not belong to place; it belongs to the zealous worker in God's cause. And I am glad that it is so placed, for by and by, although we may have allotments here that are unequal, and unmeritorious to some extent, by and by every one will be rewarded according to the just judgment of God, by that man whom he hath raised from the dead, Jesus Christ.

I believe that this ought to be gratifying to the Saints, and it ought to make us hopeful in the work, hopeful in the sense that there is so much to do, though so few to perform it. There are so few to perform the work of God in certain places that it is absolutely necessary at the present time that I make a change of place in order that I may fill in a niche in the performance of my duty under the law. It was much the same when I came to Lamoni. I was greatly criticized by some of my friends in the East because I came. But I knew it was my duty and came. And when I shall make a change again it is not for my personal ends in any sense; for if I considered my personal ends, and that of my family, I would neither have been in Lamoni nor Independence, nor would I think of moving to either place, so far as personal gain is concerned. Would not consider it for one moment. But for the work of God, to discharge the duty and obligation that I owe to the work, I am willing to move out any time, any place that God wants me to move; and shall not hesitate when I know that it is proper for me to do so. That is all there is to changing.

If some of you will turn and read my article in the HERALD a few months ago respecting this, you will find clearly set forth, I think, that the changing of the Bishop's residence from one place to another should not affect a single one of the Saints so far as their place is concerned, nor the headquarters of the church in any sense. No individual ought to be alarmed but what the work will go on, and will go on properly and rightly if he performs his part rightly.

A few days ago I was talking with one of the bishopric of the stake here. We needed his work; so much was quite necessary to be carried out. He told me very candidly that nothing would please him better than to give his time wholly for that, but his financial interests for the present were such that he could not do it. Is it a fact, my friends, that in our zealous work in this life, we leave our brothers in such a situation that God's work has to suffer, that he may catch up his financial business? I am not blaming the brother. It is necessary for him to do this unless we relieve him properly. I am simply bringing this to the consideration of the Saints. If every Latter Day Saint had performed his and her duty under the law, many things might be done to-day that we have not been able to do. We have

needed workers in God's work who are looking after the things of this world.

Now, do you think that it is the best policy for us to make our work in the things of this world, first, and leave the Master's until the last? We will move in the wrong direction as long as we move in that line.

"I counsel thee to buy of me gold tried in the fire, that thou mayest be rich." There is an opportunity to invest. There have been opportunities presented to the Saints the past year for investments so numerous that it seems that you ought to bring the contrast before your minds,—opportunities in this direction and in that direction, to invest a little means here that you might be rich by and by.

I know where they claim that Saints have invested some fifteen thousand dollars in mines in the West. Opportunity offered them. They think they will get a great dividend after a while; and they think that when they get that dividend they are going to pay a tenth into the Lord's house. Why, they could better invest than that. They could invest where they could get ten thousand times better dividend, and where there is no uncertainty about the dividend.

There is a better investment for every individual in this world to-day held out than investment in a mine in Arizona or New Mexico or Utah or Colorado. The investment or taking of stock is to take counsel with the blessed Lord himself, and then when the returns come in it will make us rich for evermore. Do not all think it would be better to take stock and place your investments where it will do the most good by and by, where your hearts will be zealously looking after it, where your thoughts will be upon that treasure at night when you retire, and where in the morning the first consideration will be upon the treasure you have invested in God's work, invested so that by and by the investment will be returned to you, and return not only twenty or fifty or a hundred per cent dividend during the year, but a thousand-fold? Where do you think a better investment could be made? "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see."

"Behold, I stand at the door and knock," Jesus says. This is sometimes represented by the preacher to refer to the individual outside of the church; the voice of God comes to him and says, "Behold, I stand at the door and knock." Why, no. That is a misrepresentation so far as direct application is concerned. The application may be made indirectly to them, to the individual outside of the church; but Jesus says to each and every one of us this morning, "Behold I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, [will counsel with him,]

and he with me." He will be permitted, in the counsel that I will give, to invest, and I will make him rich for evermore.

May the Lord bless each one of you. And I trust that in the triumph of Zion and her cause, and all of God's work, not one of his children will fail of receiving the great reward. May the Lord bless us all to that end, is my prayer in Jesus' name. Amen.

GATHERING.

I hear now and then Saints talking about the gathering,—gathering to Zion. Well, I do believe that the Saints that talk about gathering to Zion are the ones most ready.

Away back during the reign of Zedekiah, king of Judah, Nebuchadnezzar besieged Jerusalem and took away the inhabitants thereof captive into Babylonia, known as the seventy years' captivity. The time came, by the divine providence, under Cyrus, king of Persia, that the Jews were to return to rebuild Jerusalem, and settle in their own land. They wept and lamented because of their captivity and for their own land and beloved city where they might worship God. They longed to return. We learn by reading the event carefully, that the ones that longed to return were the ones that did return. Others had become settled in business, had taken up with the customs of the land, were doing well, and were satisfied. Their desires for their own country, Jerusalem, and the worship of God, had become absorbed by their desires for other things.

There has been longer than a seventy years' captivity or dispersion with the people of the latter days. And the time has come and is coming when the people of God are to gather, and to be gathered to Zion and Jerusalem, wherein dwelleth safety and righteousness. And it is the people that long to be there that will be there.

But safety cometh through obedience, and the results of obedience are righteousness. In all things there must be a preparation. In worldly pursuits, to become capable, and before obeying the gospel, the exercising of faith in God and repentance of evil works. So in gathering to Zion, there must be a preparation. We can not jump into that at once, thinking that when there things will have so changed that there will be no evil desires. That is a mistake. Our attainment to perfection is gradual, as we are willing to conform our lives in harmony with the government of God.

Out of the host of Israel that came out of Egypt, two only entered the promised land, Joshua and Calib. If the people of Israel had been permitted to enter the promised land in their rebellious, unqualified condition, the results would have been a worse condition than that already there, under the control of the Canaanites. They would long for the flesh-

pots of Egypt or some other fancy, according to their carnal proclivities.

If Israel of old could not enter the promised land unless they had arisen above the carnal, neither can Israel to-day. God wants us so to live that he can have confidence in us; then we are his friends. A friend has confidence in a friend. When children obey their parents they have confidence in their parents, and the parents have confidence in their children. So it is with the people of God. If the Saints place their confidence in man, how can God have confidence in them? I care not in what respect that confidence in man may be, God has intended and desired, by the preaching of the gospel, our undivided attention and confidence in him as our Father and provisor.

As long as the people of God, in branches or out of branches, hanker after and mix with the world in the sense that they partake with them, and place their confidence in them, they never will prosper as a people or as branches in the church; for they are and should be a light to the world. And it is largely the cause of so many of our branches becoming divided, and coming to nothing.

If we can not, as a people, in branches live together in peace, in love, and be law-abiding under the government now, how can we in Zion, under the government then?

I believe that the present is more a time of preparation than it is of gathering. And the people that will prepare, come out of Babylon, out of sin, as is written, will be the ones ready when the time of gathering comes. They will not be mixed up in life-insurance policies of a thousand or two thousand or five thousand dollars. They will have none to leave. And their tendencies for worldly pleasures and fleshly lusts will not hinder them. It will not be so hard for them to abide the government in Zion. We are saved when we have overcome the evils of our natures, not till then.

Zion means the beautiful, the pure in heart, the favored of the Lord. If Zion in its collective condition will be the pure in heart, and the people of God scattered are the pure in heart, the impure in heart will not be permitted to dwell in Zion, for that would make it impure.

The Saints who are willing to have the silken cords of different societies, and other worldliness, tied to them, will find that those cords are not easily broken. They will sap the very life and vitality of their spiritual natures, and they, like the five foolish virgins, will have lost the Spirit. And when the time comes for "thus saith the Lord" in the establishment of the affairs of Zion, they will not be able to discern that it is for them to act at once; hence, when they get their eyes opened, they will find themselves left out.

"The just shall live by faith." If our confidence

is in God, that he will order and move for the progress of his people, we will find that he is abundantly able and willing whenever his people are ready. And faith in God will cause a longing in their souls that will enable them to obey when the time comes.

ADOLPH E. MADISON.



PREPARATION FOR THE GATHERING.

The injunction of the apostle is, "Examine yourselves, whether ye be in the faith." In the beginning of the gospel in this last dispensation, the idea of a gathering has been and is still very prominent among Latter Day Saints, but do we really know by what means this will be accomplished? By a careful study of the books, and an observation of the existing condition of things, we would be led to doubt.

We will begin our examination by referring to Doctrine and Covenants 38: 7:

And that ye might escape the power of the enemy, and be gathered unto me a righteous people, without spot and blemish: wherefore, for this cause I gave unto you the commandment, that ye should go to the Ohio; and there I will give unto you my law.

This was given January, 1831, just before the conference in April, which convened in Ohio. And in February, 1831, the church received another revelation:

Harken, O ye elders of my church whom I have called: behold, I give unto you a commandment, that ye shall assemble yourselves together to agree upon my word, and by the prayer of your faith ye shall receive my law, . . . and ye shall see that my law is kept.

In section 42 the law is given. Paragraphs 8, 9, and 10 treat on temporalities, saying,

If thou lovest me, thou shalt serve me and keep all my commandments. And, behold, thou wilt remember the poor, and consecrate of thy properties for their support, . . . I will consecrate of the riches of those who embrace my gospel, among the Gentiles, unto the poor of my people who are of the house of Israel.

Read the whole of paragraphs 8 to 12.

"And again, thou shalt not be proud in thy heart," *Question.*—Is there any pride in the church? Again, "Let all thy garments be plain, and their beauty the beauty of the work of thine own hands." Do Saints make their own garments? and do they make them plain, or do some have their garments made by a tailor, and made in the latest style?

Again, "Thou shalt not be idle; for he that is idle shall not eat the bread nor wear the garments of the laborer." Are there any idlers in the church? We know that there are plenty of this class in the world, and that they are divided into three classes: 1. Men that are called capitalists, who have never done a stroke of honest toil in their lives, but simply live, in all the luxury this world can afford, off the labors of others. I hope that there are none of this class in the church. 2. A class of lazy tramps who will not work, but who might be improved under dif-

ferent conditions. 3. A class of men who would work, but under the existing conditions of things can get employment only a part of the time. And I have been and am now acquainted with a few of this class who are members of the church. And I have asked myself the question: Who is to blame? For this condition should not exist in the church of the living God; for we read in section 42, paragraph 14:

Thou shalt stand in the place of thy stewardship; thou shalt not take thy brother's garment; thou shalt pay for that which thou shalt receive of thy brother; and if thou obtainest more than that which would be for thy support, thou shalt give it unto my storehouse, that all things may be done according to that which I have said.

And again:

Thou shalt take the things which thou hast received, which have been given unto thee in my scriptures for a law, to be my law, to govern my church; and he that doth according to these things, shall be saved, and he that doeth them not shall be damned, if he continues.—Paragraph 16.

And again, every person who belongeth to this church of Christ shall observe to keep all the commandments and covenants of the church.—Paragraph 21.

Harken unto me, saith the Lord your God, and I will speak unto my servant Edward Partridge, and give unto him directions; . . . how to organize this people, for it must needs be that they are organized according to my laws, if otherwise, they will be cut off; wherefore let my servant Edward Partridge, and those whom he has chosen, in whom I am well pleased, appoint unto this people their portion, every man equal according to their families, according to their circumstances, and their wants and needs.—Section 51, paragraph 1.

And again, let the bishop appoint a storehouse unto this church, and let all things, both in money and in meat, which is more than is needful for the want of this people, be kept in the hands of the bishop. . . . And thus I grant unto this people a privilege of organizing themselves according to my laws.—Paragraph 4.

Behold, this shall be an example unto my servant Edward Partridge, in other places, in all churches. And whoso is found a faithful, a just, and a wise steward, shall enter into the joy of his Lord, and shall inherit eternal life.—Paragraph 5.

We find in section 42, and in section 51, the instructions given how to organize according to the law. And in failing to comply with this law they were to be cut off. This law was applicable in all places and in all churches; and this before there was any Zion or stakes of Zion.

Well, was the church cut off for ignoring this law? Turn to section 83, paragraph 8:

And your minds in times past have been darkened because of unbelief, and because you have treated lightly the things you have received, which vanity and unbelief hath brought the whole church under condemnation.

Question.—If God condemned the church then for failing to comply with the law, will he accept us on any easier terms?

And this condemnation resteth upon the children of Zion, even all; and they shall remain under this condemnation until they repent and remember the new covenant, even the Book of Mormon and the former commandments which I have given them, not only to say, but to do according to that which I have written.—Paragraph 8.

Now, this Moses plainly taught to the children of Israel in the

wilderness, and sought diligently to sanctify his people that they might behold the face of God; but they hardened their hearts, and could not endure his presence, therefore, the Lord, in his wrath (for his anger was kindled against them) swore that they should not enter into his rest, while in the wilderness, which rest is the fullness of his glory. Therefore, he took Moses out of their midst and the holy priesthood also; and the lesser priesthood continued . . . until John.—Paragraph 4.

But under this priesthood they could not be perfected, neither see the face of God, nor enter into his rest, which is the fullness of his glory, although they were in possession of the preparatory gospel: faith, repentance, and baptism for the remission of sins. Yes, and they had the law of tithing, too; but was God well pleased with them? Read Malachi 3:7:

Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return? Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, [Not one tithe or tenth, but all the tithes or tenths. What for, Lord?] that there may be meat in mine house, [Is that all? No.] and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it.

Question.—Does latter-day Israel need such a blessing? or are we enjoying the abundance of the manifestations of the Spirit as in the days of Enoch, or the Nephites, or the apostles, when every man was equal and received according to his wants and needs, and had all things common— or in other words worked for one common cause, placing all their tithes (tenths) or surplus in the treasury?

Malachi says further, that God would rebuke the devourer and destroyer, that the land might yield her increase. Is there any need of this now? Have we any destroying elements or insects now, that destroy crops? or is it a fact, according to the claim made by our political G. O. P., that God has blessed us with an over-production? We read in the word of God about famines, but I have failed to find in the scriptures anything about an over-production. Yet if this over-production be a fact, what will we attribute it to,—the righteousness of the Saints or the administering the law on economic questions by the G. O. P.? Some one will say, "This is running into politics." It may be, but we naturally have to notice a few things of this character as we pass along, as we know there are a few, at least, who have taken upon themselves the name of Christ, and have been ordained to preach the everlasting gospel, who vote for the "over-productionist."

We are taught in the word of God that we are to be charitable, and are to purify ourselves, and not to be selfish, but to have brotherly love, having the same care one for another. The apostle Paul very beautifully elucidates this in 1 Corinthians 12: 25, 26:

The members should have the same care one for another.

And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it.

This condition can be reached only by the application of the celestial law, the law of consecration. This is the only means that will eradicate selfishness from the hearts of the children of men. Under this law we would all work for one common cause. No man would have any object in trying to cheat some one else; because if by shrewd speculation I cheated my brother out of, say five hundred dollars, this money would not be mine. I would have to place it in the treasury, and it would belong to the whole church.

And again, there shall be another treasury prepared and a treasurer appointed to keep the treasury, . . . and all moneys you receive in your stewardship, by improving upon the properties which I have appointed unto you, in houses or in lands, or in cattle, or in all things save it be the holy and sacred writings, . . . shall be cast into the treasury as fast as you receive moneys, by hundreds, or by fifties, or by twenties, or by tens, or by fives, or in other words, if any among you obtain five talents let him cast them into the treasury; or if he obtain ten, or twenty, fifty or an hundred, let him do likewise; and let not any man among you say that it is his own, for it shall not be called his, nor any part of it; and there shall not any part of it be used, or taken out of the treasury, only by the voice and common consent of the order. And this shall be the voice and common consent: that any man among you, say unto the treasurer, I have need of this to help me in my stewardship: if it be five talents, or if it be ten talents, or twenty, or fifty, or an hundred, the treasurer shall give unto him the sum which he requires, to help him in his stewardship, until he be found a transgressor, but so long as he is in full fellowship, and is faithful, and wise in his stewardship, this shall be his token unto the treasurer that the treasurer shall not withhold.—Doctrine and Covenants 101:12.

This equalizes the wealth, and does away with one class of idlers or loafers that we call capitalists. This is God's method:

I, the Lord, stretched out the heavens, and builded the earth as a very handy work; and all things therein are mine; and it is my purpose to provide for my saints, for all things are mine; but it must needs be done in mine own way; and, behold, this is the way, that I, the Lord, have decreed to provide for my saints: that the poor shall be exalted, in that the rich are made low; for the earth is full, and there is enough and to spare; yea, I prepared all things, and have given unto the children of men to be agents unto themselves. Therefore, if any man shall take of the abundance which I have made, and impart not his portion, according to the law of my gospel, unto the poor, and the needy, he shall, with the wicked, lift up his eyes in hell, being in torment.—Doctrine and Covenants 101:2.

This would take the money where it is not used, or where it is used unjustly, and place it where it could be used and used justly. There is land that is growing nothing but weeds, that under God's law would grow crops; and we as Saints would have the abundance of the manifestations of the Spirit:

Behold, this is what the Lord requires of every man in his stewardship, even as I, the Lord, have appointed, . . . And, behold, none are exempt from this law who belong to the church of the living God; yea, neither the bishop, neither the agent, who keepeth the Lord's storehouse; neither he who is appointed in a stewardship over temporal things; he who is

appointed to administer spiritual things, the same is worthy of his hire, even as those who are appointed to a stewardship, to administer in temporal things; yea even more abundantly, which abundance is multiplied unto them through the manifestations of the Spirit; nevertheless, in your temporal things you shall be equal, and this not grudgingly, otherwise the abundance of the manifestations of the Spirit shall be withheld.—Doctrine and Covenants 70:3.

Is it not a fact that Latter Day Saints ask God for blessings which he has promised, and he refuses to grant them? For instance, how often the elders administer to the sick, and the sick are not healed, and sometimes not even benefited by the administration. The Lord says,

He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe.—Mark 16:16, 17. I, the Lord, am bound when ye do what I say, but when ye do not what I say, ye have no promise.—Doctrine and Covenants 81:3.

The church in Enoch's day obeyed this law, and they became sanctified; and could behold the face of God, and were caught up to heaven. The Nephites lived under this law for two hundred years, and were blessed with the abundance of the manifestations of the Spirit, so much so that they even raised the dead.

The people were all converted unto the Lord, . . . and there were no contentions and disputations among them, and every man did deal justly one with another; and they had all things common among them, therefore there were not rich and poor, bond and free, but they were all made free, and partakers of the heavenly gift.—4 Nephi 1:2. There were mighty miracles wrought among the disciples of Jesus.—Paragraph 4. And many of them saw and heard unspeakable things, which are not lawful to be written: and they taught, and did minister one to another; and they had all things common among them, every man dealing justly, one with another. And it came to pass that they did do all things, even as Jesus had commanded them.—3 Nephi 12:2. (See also Mosiah 9:9.)

This law was executed and observed in the days of Enoch, and among the Nephites, and to a certain extent among the apostles; and it was revealed to Joseph Smith to be the law to govern the church in this last dispensation, and was to be an everlasting law:

This order I have appointed to be an everlasting order unto you and unto your successors, inasmuch as you sin not.

Hence, if this law is not in force now, it is because of sin and transgression; and we are in condition similar to that which the Israelites were in, after Moses and the holy priesthood had been taken away. Yes, we are really worse off; for the remainder of paragraph 5 says:

And the soul that sins against this covenant, and hardeneth his heart against it, shall be dealt with according to the laws of my church, and shall be delivered over to the buffetings of Satan until the day of redemption.

So we understand it was to be a test of fellowship in the church. And again in section 64, paragraph 7:

Behold, the Lord requireth the heart and a willing mind; and the willing and obedient shall eat the good of the land of Zion in these last days; and the rebellious shall be cut off out of the

land of Zion, and shall be sent away, and shall not inherit the land; for, verily, I say that the rebellious are not of the blood of Ephraim.

God in his wisdom ordained a plan which, when executed and obeyed, would place his children in advance of all other societies or governments in spiritual things, and also in temporal things:

Wherefore a commandment I give unto you, to prepare and organize yourselves by a bond or everlasting covenant that can not be broken. And he who breaketh it shall lose his office and standing in the church, and shall be delivered over to the buffetings of Satan until the day of redemption. Behold, this is the preparation wherewith I prepare you, and the foundation, and the ensample, which I give unto you, whereby you may accomplish the commandments which are given you, that through my providence, notwithstanding the tribulation which shall descend upon you, that the church may stand independent above all other creatures beneath the celestial world.

The church by obeying this law could, as the scriptures say, stand above all other creatures under heaven. We could produce everything we used or consume. But as it is the church is at the mercy of the trusts and combinations just the same as others. But some may say that the time has not come to execute this law. But the scriptures teach that all other dispensations of the gospel will be represented in this last dispensation. And this law was practiced in the days of Enoch, and again among the apostles, and also among the Nephites, and was revealed to Joseph Smith as early as 1831, before there was any Zion, or stakes of Zion; and it was given for our deliverance from the oppression that has come, that exists to-day, and by which we are being enslaved.

God revealed the law to the church seven times, and they ignored it seven years; then they asked God how much he required of them as the beginning of tithing. God had told them seven times that he required all their surplus, and all their interest; everything above their living was to be placed in the treasury. But they were like the Israelites in the days of Samuel. They did not like liberty and freedom. They clamored for a king, although Samuel told them that if they had a king it would be the means of bringing them into bondage. But, nevertheless, they desired a king, and finally God granted them their desire, and it was but a short time till they were in bondage. The gospel is the plan of redemption, and if put into practice will fully redeem man, both spiritually and temporally. Is not the law of God just as practicable to-day as in any former dispensation? If not, why not?

This law was given for the redemption of Zion, and God said that Zion, can not be redeemed only by the principles of this law, otherwise he will not receive her unto himself. We see very plainly by the word that this law is the law of coöperation, and is being carried on along economic and industrial lines by the world. For instance, note the concentration of wealth by the trusts and

combines, thereby fulfilling the sayings of Christ, that the children of this world are wiser in their generation than the children of the kingdom.

If this law were in operation in the church, it would give every one a chance to be a producer, and land that to-day is growing weeds would be growing crops; and means would flow into the treasury. Selfishness would be eradicated from the heart, and we as a people would have the abundance of the manifestations of the Spirit, and there would be no need for special soliciting of money to erect church-buildings, or for educational purposes, or missionary work; for this law of God makes ample provision for all these. Let us examine ourselves to see if we be in the faith.

E. D. BROWNLEE.



THE GATHERING.

The gathering together of the Saints, its purpose, and the manner of its accomplishment, are things of great importance to us all. That the people of the Lord, according to revelations both ancient and modern, were to gather together in the last days, is believed in by us as a people. Salvation in its fullest and completest sense, so far as earth-life is concerned, is to be realized when we are gathered together in Zion. So far as we know, it has been left for modern prophets to reveal the location of Zion, and the manner of the gathering of the Saints.

The subject of the gathering was agitated by the Saints a year or two ago to quite an extent; but for some reason but little has been written relative to the matter for some time. While we may have gone to one extreme on the subject then, and possibly extreme views were expressed relative to it, that is no good reason that we should now go to the opposite extreme by remaining silent on the subject. Silence on a subject brings indifference, and indifference brings death,—a thing above all others to be avoided by Latter Day Saints.

The proper presentation to the Saints through the church papers of things of importance, or the discussion of the same in quorum or conference capacity, is not detrimental to the Saints; but a lack of it is a positive injury to them.

I for one therefore would like well to see this subject written on in the columns of the HERALD. Should extreme views on the subject be entertained and expressed just let it be so. How can we come to a unity on any subject unless each one understands the views of others relative to it? One may say, "I would not object to different views being expressed in the HERALD were it not that outsiders see that we differ." Now if outsiders see that our difference is a friendly one, where is the harm? Before one writes for publication in the HERALD he should ask the Lord to help him. If one needs to pray before preaching-service, when but fifteen or

twenty persons are to be addressed, then how much more need have we to pray when thousands of minds are to be affected by an article published in the columns of the HERALD!

C. J. SPURLOCK.

Mothers' Home Column

EDITED BY FRANCES.

The Things I Miss.

An easy thing, O Power divine,
To thank thee for these gifts of thine,
For summer's sunshine, winter's snow,
For hearts that kindle, thoughts that glow;
But when shall I attain to this—
To thank thee for the things I miss?

For all young Fancy's early gleams,
The dreamed-of joys that still are dreams,
Hopes unfulfilled and pleasures known
Through others' fortunes, not my own,
And blessings seen that are not given,
And ne'er will be this side of heaven.

Had I, too, shared the joys I see,
Would there have been a heaven for me?
Could I have felt thy presence near
Had I possessed what I held dear?
My deepest fortune, highest bliss,
Have grown, perchance, from things I miss.

Sometimes there comes an hour of calm;
Grief turns to blessing, pain to balm;
A Power that works above my will
Stills leads me onward, upward still;
And then my heart attains to this—
To thank thee for the things I miss.

—Thomas Wentworth Higginson.

Training Our Children.

Being a mother desirous of training my children to be of the most use possible, I take an interest in all that I see written on the subject, and try to profit by what I read. But, after all, experience is the best teacher, although one can learn a great deal by reading and observing successful mothers.

I find that had we but known, the time to begin would have been when we were young, by forming good, pleasant dispositions ourselves, and choosing companions with good dispositions; for the law of inheritance is a great factor in forming the dispositions of our children. Truly does the Bible say the iniquities of the fathers are visited upon the children even to the third and fourth generation of them that hate me. And on the disposition of a child largely depends its training, though the parent's dispositions and temperaments have as much if not more to do with managing the little one as the child's disposition.

A sister wrote in the HERALD of March 1 that some children can be managed without whipping and some can not. Perhaps that depends on the parent. You know some people have a "way" with them that they can do anything with children easily, while the majority can not. Notice the school-teachers of your acquaintance, and see if this is not so.

But should those favored few think because they can so easily manage a child, that it is a lack of effort, or a fault with others who have more difficulty? Or think because it is easy for them, others can?

Possibly Sr. Gunsolley, who wrote in HERALD of June 28, and Sr. Langton, of May 17, belong to the favored class. I honor

such, and would be glad to be numbered with them. But no less do I honor the faithful parent who tries the best means that she knows of to teach her child aright, whether it be whipping or not. And I have yet to see the child that was demoralized by whipping, when the parent observed the injunction, "Be temperate in all things." On the other hand some of the very best people I know were whipped when children. I can not say whether they would have been as good without whipping, but I do know that whipping did not demoralize them.

Sr. Gunsolley says, "The rod only makes the child more rebellious, disrespectful to parents, and in time will drive him out in the world with anything but pleasant memories of home." Dear sister, go among all the people you know and count all you can on whom the rod has had such effect, and see how many or how few they are. In all my experience I know of not one. I have seen disrespectful children, also rebellious, and those driven out in the world, but in almost all of the first two cases they were petted and indulged until they seemed to think no one had quite so many rights as themselves, which sometimes caused them to leave home; but when they were driven from home it was usually from extreme cruelty of the father. While Solomon says the "rod [is] for the fool's back," he also says, "If we spare the rod we hate the child." While our children are not fools in the sense we use the word, yet they would certainly be unwise if we let them grow up without correction. So if the rod will keep the foolishness out of them, then I have no objection to its temperate use.

And as for a child thinking less of its parents because of the use of the rod, this gives me no anxiety for my own children. I am one of nine children, and we were all whipped, and of the eight living ones not one but to-day will rise up and call our mother blessed, and not one but loves the dear old home; and I could find dozens of others of the same mind. So I would say to all mothers not to let some one's prejudice against the rod keep you from enforcing obedience by the use of the best and most effectual means you know of. If by good teaching, example, or milder punishment, so much the better; but whip rather than allow a child to grow up wrong. It is the child's good we are seeking. And in all things be temperate. There is worse punishment than whipping: for instance, shutting up in the dark, depriving of meals, or of pleasures that cause keen disappointment. But whatever means you employ, do not punish in anger, nor for revenge, nor be too severe for age or fault. Do not use threats that can not or will not be carried out.

A mistake I have sometimes seen made is to punish once for a fault because you happen to be in the mood, and then let the same offense go unnoticed at other times. Do not be partial and punish one child and let another go. Children are quick to note injustice. Study the child, and the effect the punishment has on it; for no two children are exactly alike. A word of praise will benefit some children far more than punishment, while it will make others vain and overbearing; also a little blame will make some strive harder to do right, while it will discourage others.

Some speak of "crying" when they punish their children. I always doubted the wisdom of such a course. I imagine it would disgust a child. Sr. Langton speaks of stopping in the midst of her work to play with a child. It might do all right in her case; but I would be afraid to set such an example before my children, for that is their worst fault. They like to play in the midst of their work. And, too, I am a little afraid they might demand my time for their amusement. As it is they always ask me to do so and so for them, "when I get time."

My children are not model children, neither am I a model mother, but I would like to be. And, sisters, you who do not use the rod, please tell us how you manage, and I know there will be many grateful mothers, if they can adopt your method; for I believe there is not a mother in the land who would not be glad to forego that painful ordeal, the use of the rod. I am not

one who thinks my way is the best there is; but I do use the best way I know to be effectual. But you whom God has blessed with the faculty to govern more easily, do not deprive the rest of us from the benefit of your experience. There are many other thoughts that come crowding to my mind, but I fear this letter is too long already.

Your sister in the interest of the little folks,
TRYON, Nebraska. MRS. BLANCHE E. CLINE.

Dear Home Column: May I chat with you a little while? I wish to thank Bro. William Lewis for the letter he wrote to the HERALD just recently, on the subject of "housekeeping-ology." It is time some broad hints were given. I would love to give a few samples of a young woman living near me; but they are too dirty to put on clean paper: and she looks so very nice when on the street that it would be too great a contrast. Instead of writing filthology, I will tell a dream: I was so very tired when I went to bed, and woke early next morning feeling a little more tired. I turned over in bed and fell asleep again, and dreamed that husband had taken me and the family away for a visit. When we had been there some time I began to feel uneasy that no message came for us to go home. I asked my daughter, "How long have we been here?" She answered, "One week." Then I asked the landlord to make out my bill. He begged us to stay longer, saying, "I am giving you board very reasonable, only charging fifty cents a meal all round." "Oh," I wondered, "how am I ever to pay?" I awoke, and was so well and so rested, just as if I really had been on a long visit. I knelt and thanked God for his goodness to me.

With good wishes to all,
A SISTER.

A Blessing in the Home.

In many a home, that woman of varied endowment, the maiden aunt, plays her quiet role of unrecorded and most valuable service, and her beneficiaries are scarcely aware of her sacrifice of time or personal enjoyment, or of the check she has to put on her individual preferences or opinions in order to carry out the family rule, which she often neither approves nor sympathizes with. She is ever ready to take the helm when illness or absence forces the heads of the homes to yield it to other hands. If she has an independent income, this boy goes to college, and that girl receives the musical education for which she longs. Too often, even in grateful young hearts, no inquiry is made as to what might have come into her single and, in some ways, lonely life had she used the money to gratify herself. She is dear and good and generous—they fully understand that; but where she would have traveled, what she would have taken delight in possessing—books, pictures, a home which was her very own, in which to express herself—they do not think or dream of these. "How could she be happier than she is?"

Beside a sick-bed she keeps her close and tender watch, and when the mother, refreshed by sleep, made beneficial by her perfect trust in the care which supplements her own, returns to her post, she sees with unjealous eyes the joy with which the patient welcomes back the best-beloved. Never to be the very nearest and dearest, and yet gladly and cheerfully to fill all the offices in which many a brave and high-hearted single woman serves her family, calls forth the very highest type of character and belongs to the noblest class of human endeavor.

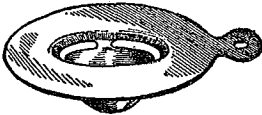
It would surprise many a household, and even astonish the minds of many a mother, to know how often a lovely and richly endowed sister or daughter shuts the door of her heart against the entreating affection which would woo her to come forth into a freer life and world of her own, and stands valiantly at a post where she feels she is needed. Unrecorded, except in those

angelic tablets where we love to believe human endeavor is never without comprehending recognition, to-day, and every day, fair girls mature, but at the most receptive and perfect stage of life's experience see before them the way to their hearts' full satisfaction, and deliberately turn back to keep the cup of joy full for a mother or father, otherwise desolate. "I thought they cared for each other, but I am glad to say there is nothing in it." How often have you heard some dependent mother say this?

Can we not readily bring to mind homes which are absolutely permeated by the patience and enduring love of one strong, devoted heart? Have you not seen flaxen locks grow gray, and the straight carriage of a beautiful figure change to the stoop of an old, bent woman, without one faltering moment of backward look toward a past youth, while the burden of labor and administration and the fond bearing of burdens went on from decade to decade? And yet no man called this faultless woman wife, nor did any child name her mother. Not until the great summing up of human achievements shall be made, will the true estimate of such heroic lives be known.—Mrs. James Farley Cox.

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Sunday-School Department

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[We call especial attention to the following article as it is so replete with plain, practical thoughts upon lines that more of us need to think well upon. Read it and then think how you can help the Sunday-school.—EDITOR.]

THE PARENTS' DUTY TO THE SCHOLAR.

While time will not permit me to enlarge upon this subject as much as I wish, perhaps, still I will try to set forth some of the most essential facts, with the hope and prayer that they may be helpful.

IT IS USELESS TO EXPECT

good results from anything, whether of a physical, temporal, or spiritual nature, without work. Parents who send children to the public schools are generally forced, as a consequence, to do many things that are, perhaps, of a disagreeable nature—may be compelled, possibly, to deprive themselves of comforts, and sometimes the necessities of life, to do so. They work that their children may receive a common-school education. And what is true of public schools is equally true of Sunday-schools. If parents would have their children constantly grow and develop spiritually step by step, they must exert themselves with as much zeal as they would manifest in the common schools, although along somewhat different lines. Parents must be just as attentive, just as earnest, just as helpful in regard to their children in Sunday-school work, as in the other, if they would expect as successful results.

I shall now try to set forth some of the many ways in which parents may be helpful to Sunday-school scholars, if they would do their duty to their children, the Sunday-school, the church, and their God.

THE PARENTS THEMSELVES SHOULD BE REGULAR

scholars of the school if they would have their children interested in the work. Oftentimes the good or bad examples parents set before children speak louder than words, and exert a strong influence for either good or evil. Parents ought not to demand or expect children to attend a Sunday-school, when they themselves unnecessarily stay away. The more regular, the more earnest, the more zealous parent-scholars are, as a rule, the more so will their children become; while, on the other hand, if the parents are often tardy, careless, or indifferent to the work, they must expect their children, in a greater or less degree, to become the same. And while stay-at-home parents may insist upon their children attending Sunday-school, there will always be, with them, a certain influence lacking, a certain interest gone, that will prevent their attaining a high spiritual standing in the work, and prevent their reaching the best possible results. A parent's influence is worth volumes of teachers' talk.

THE PARENTS SHOULD BE GOOD SCHOLARS.

I mean by this that not only should they be regular attendants at school, but they should also have perfect lessons. By so doing they will be in a position to help their children in preparing their lessons, and be able to ask questions upon the lesson that will tend to awaken an interest in them for further study, until they will soon be eager to make greater progress in the work, that their child-natures, ever searching for something new and strange, may be satisfied. By thus arousing them they will be glad to study the lesson with you, because you will be so interesting in answering and asking questions that the *Quarterlies* will be of secondary consideration, and they will thus be thrown more upon their own resources,—which, by the way, is just the condition they should be in. So, let the parent remember that the moments spent in getting perfect lessons is time well spent, and to be sure to impart the knowledge thus gained, so far as practicable, to the child, but in such way as to create a thirst and hunger for independent study.

NEXT IN IMPORTANCE

to good parent-scholarship, the parent must remember to be always helpful. The child may be surrounded in the school by bright fellow scholars, may be taught by a competent teacher, and yet may lack just that knowledge or information that the careful, watchful parent can impart. Teachers can not be expected to be familiar with so many different minds and natures, in so great a degree, as the parents, and consequently can not instruct as well as the parent along some lines. The parent should encourage and aid in the preparation of the les-

son; and at the close of the week should act as teacher to see if the child has learned the lesson perfectly. Ask the child the golden text, the memory verse, which should all be committed to memory perfectly; and then go through the lesson carefully. If every parent should follow some such method as here outlined, making suggestions here and there, and giving food withal for further research, what a different and better working school we should see everywhere. And until parents come to see their duty in this way we can never hope for children or the school to reach a higher standard than now exists.

SOME SMALLER ITEMS OF ADVICE

would be to see that the child is always at the school on time, and enforce this law upon the child's mind by setting the example yourself. A tardy scholar, whether young or old, is a needless impediment to the best interests of the school, and should be done away at once. Nothing speaks so much for the methodical goodness of a school as to see all scholars in their places when the time arrives to begin. See also that

THE CHILD CONDUCTS ITSELF IN A RESPECTFUL MANNER

in entering or leaving the room, and during the school hour. Remember that you are in God's house, with his people, and therefore reverence and respect are rules to be plainly impressed upon the child's mind. Do not require the child to study too long or make the work of lesson-getting a disagreeable task to be dreaded. Sunday-school work, with children, must be conducted along natural lines; and, by your tact as parent, and coöperating in the child's work, lesson-learning should be as enjoyable and delightful a work as the most delightful pastime they enjoy. And it can be made so, too.

In conclusion I would say that

MORE AND GREATER RESPONSIBILITIES

rest upon the parent regarding Sunday-school work than upon any officer, teacher, or individual. Like as the experienced gardener can train a tree or vine, while young, to grow in any desirable shape or manner, so the parent can so instruct, aid, and train a child in the Lord's work that it will be obliged to grow and develop, just as the Lord would have it, and be a mighty factor in the young army of the cross, in making the Sunday-school and church stronger and better spiritually.

If you are a member of the church, it is your duty to bring the child up in Sunday-school work, in such a way that it will enter the church as a natural consequence, and because of its own desires. And a child that has been properly cared for and worked with by parents in the Sunday-school, will find the church of Christ the most natural and beautiful high school he could possibly wish to enter.

Parents, if you value your children's spiritual education, the Sunday-school's advancement, and the church's upbuilding, attend to these your reasonable duties, and as a result there will come into your life so much joy, peace, and happiness as to be more than a recompense for any labor you may have bestowed.—Wallace A. Small, for the Western Maine District Sunday-school convention.

Letter Department

RED FORK, Indian Territory, Sept. 9, 1905.

Editors Herald: I closed my debate at Red Fork, Indian Territory, yesterday at five o'clock. The Lord directed it all the way through, which makes me feel happy and rejoice in the great work of God. This makes about forty-three debates I have held, and wish to say my experience has richly taught me that Jesus Christ is running this work, directing his own marvelous work. Saints get it into their heads they can run it better than Christ, but this is the great mistake the human family has made for more than six thousand years.

Debates are like teaching alone in the pulpit. You can not do just as you want to every time, because the Lord knows best, and directs you for the best. If we humble ourselves in his hands, and say, Here, Lord, take me and use me, Christ can very easily confound the wise with the simple and weak.

I met Abe Carlin, Missionary Baptist, four years ago at Central City, Missouri, and the Lord gave us a nice victory. I told Abe Carlin we would give him five years to last against this work. I was called on the second time to meet Abe in Indian Territory the 24th of July, 1905.

The Lord showed me on Saturday night before the debate began on Monday, just how it would come out, and I would meet him one more time. I told some of the Saints I would never have to meet Abe Carlin again, at the close of the Red Fork debate. I told the people inasmuch as Abe Carlin had announced a series of articles in his paper, the *Baptist Searchlight*, I was not hunting debates, but wherever he assailed this work in the United States I am ready to meet him. Abe Carlin arose and said if we would furnish him a man, honest, and would not trick him, he expected to continue to fight this work; but he did not want to meet me any more. I told him after the close, whenever he wanted another whipping to let me know. No, he did not want another one, thank the Lord.

Let us be humble and prayerful, and God will bring to naught every hand raised against the work. (See Isaiah 54:16-18.)

I find the world ripe for harvest, and the laborers so few. I prefer to do no debating unless the Lord directs. I find great demand now for preaching everywhere in this Southland.

Bro. Earl D. Bailey and Bro. John Harp were with me at Red Fork debate. Bro. Earl D. Bailey I find to be a wise servant of the Lord, indeed; he is of much usefulness to the work. May he be blessed and continue long to help to redeem Zion.

Bro. John Harp and myself held a one-week meeting at Bro. Bailey's home. Bro. Harp baptized three precious souls and left many others near the kingdom, and the Saints rejoicing.

J. D. ERWIN.

INDEPENDENCE, Missouri, 202 South Willis Street.

TYABB, Victoria, Australia.

Dear Herald: I have not written to you before, but feel prompted to write now, and express praise and thanks to God for all his goodness and love to us, in these the latter days.

I had a vision in my dreams a few nights ago. It was so comforting and so beautiful that I am sending it to you, hoping it will be a comfort to Saints as it has been to me; for by it I know God is always watching, and will be near us as long as we trust in him.

I thought I had been talking to strangers about the gospel, and I left them and went outside their house; and as I looked toward the west I saw the clouds in the sky open; and I saw a woman come from amidst these clouds, robed in white with a silver vase in her hand, pouring oil on the earth. As she came quite close to me, I looked, and wondered what it meant. As I wondered, I saw a man that represented Christ, and another that represented Satan; they came out from between the clouds, as the woman had done, and they seemed to be racing through the air to the woman, who was pouring the oil on the earth. As they came up to her, she was on the right side of Christ, and Satan tried hard to turn round Christ to get to the woman, who was still pouring the oil on the earth. She did not seem to notice them, but went on doing her work. But Satan could not get to her, as Christ kept between him and her.

About two years ago, or a little more, I saw the same woman in a dream. She came out from amidst the same clouds, but she appeared more beautiful, and her robes were whiter, and the sky was clearer, and there was a silvery light resting upon her. She had a vase in her hand. I was wondering what it meant, when I heard a voice saying, This woman is pouring the oil on the earth for the last time.

The woman was the church of God, and the oil the gospel. I had the interpretation of my dream each time as it came, and I saw in the one a few days ago that the woman was the church here on earth, and Satan was trying to step in to destroy her, and he did try hard; but God was not going to let him, though her robes were not so white as they were two years ago, yet she was still pouring the oil on the earth.

It was a beautiful sight; and I thought I said, "What a lovely vision"; and felt we need not fear. As long as we do what is right, and are true to our covenant with our Master, he will be near us.

I believe this to be just as the church is now; and, dear Saints, let us all be watchful and prayerful, that our robes may be pure and white.

Your sister in Christ,

ANNIE BOE.

ATHENS, Missouri, September 14, 1905.

Editors Herald: I notice in the HERALD for the 30th ult. that reference is made to the affidavit of John W. Rigdon, and dates pointed out when Emma Smith visited her husband in the Liberty jail, subsequent to the time referred to by Mr. Rigdon, one of which was made in company with C. Baldwin's wife. When I was a youth I lived near an old brother by the name of Wheeler Baldwin, who died nearly twenty years ago at the age of ninety-four, so it was said. I understood from the Saints, in and around Stewartsville, that this Wheeler Baldwin was in jail with Joseph at the time he blessed his son and designated him to be his successor. I think his testimony must be in print somewhere,—perhaps taken by John T. Kinnaman, as I heard him refer several times to the testimony of Bro. Baldwin. I think Bro. Baldwin has a daughter yet living,—one he lived with during the latter years of his life,—a Sr. Toppan. Sr. Covington lived but a short way from Bro. Baldwin's and is a woman of excellent memory, and could probably tell when and where his testimony appears.

I am personally interested in getting at the facts, and would be pleased if some of these parties could give us authenticated facts. Perhaps C. P. Faul could look the matter up a little. Or perhaps the senior Editor knows something of Bro. Baldwin's printed testimony. I would like to see it appear in the HERALD for the use of the ministry.

Very kindly,

J. W. PETERSON.

CLINTON, Iowa, September 11, 1905.

Dear Herald: I have been thinking for some time of writing, and will try to find words to express some of my experiences of life, and hope they will be of some benefit to those who read.

I have been sick over three years and six months; have been able to sit up but very little the last five months. I have been tried with very bitter trials other than affliction of the body, but can say with thankfulness in my heart to God that I can see plainer and plainer God's loving hand in trials and affliction, according to my determination to live humble before him. And I can surely see that Satan is putting forth efforts to destroy my soul, and I earnestly plead for an interest in the prayers of the Saints that he may not overthrow me, but that I may continue to get farther and farther from under his mighty power of darkness, that I may not be a stumbling-block, but be an example in humility, even as God and Christ would have me to be.

I have been administered to a number of times but God has not seen fit to relieve me from affliction. It seems as though he is taking that way to remove more of the dross. If I had been more like what I ought to have been in former years, and not drifted along giving over to lusts of the flesh and things that perish, but had served God with full purpose of heart,

there would not have been so much dross now. It seems that Satan knows that I am trying harder to live right, and has been taking an opportunity to darken my mind. But I want to say that God has fulfilled his promise to me, as he has to others, by comforting me with his Spirit of light.

"How many times discouraged we sink beside the way,
When all about is darkness; we hardly dare to pray;
But through the mists and shadows, the sweetest voice e'er
known,

Says, Child, am I not with thee, ne'er to leave thee alone?"

Oh, what comfort! How one is made to praise God for a taste of his Spirit, for even just a few moments! What a contrast between the light of God and the power of darkness! I am made to see God's hand in my affliction in that I am better able to sympathize with others, and am made more free from selfishness. I can see plainer, as Nephi of old said, "Oh, wretched man that I am"; and as the apostle Paul, "When I would do good, evil is ever present with me."

Dear Saints, if we expect to be blessed with God's Spirit, we must serve him with all our might and with all our mind and with all our strength. Whatever we do, we should do as it were unto the Lord. We can not serve both God and Satan, neither can we serve self, and expect to receive a reward from God.

There are a few Saints here who meet together often; but some seem to be slow to keep this very important command. Those that meet hold Sunday-school every Sunday, and sacrament once a month on Sundays in the Good Templar's hall, preaching every Sunday night and prayer-meeting Wednesday nights at the Saints' houses.

There have been nine baptized here in the last two years. Lately the Saints have been trying to raise money for a church here, and I must say that they are doing exceedingly well considering the few and their financial condition. Quite a number of outsiders, some business men, are helping. They have not far from four hundred dollars at present. I do not think it would be out of the way for me to say that help would be gladly received from any one desiring to help. The president of the branch (Bro. Edward Voelpel) so expressed himself to me, and also others of the committee, that it would be all right to ask help from any of the HERALD readers who feel that they can help; we need it.

I certainly believe that if we had a good place to meet, and had a good street-preacher, there would be a few more honest souls brought into the kingdom here.

Bro. Marcus H. Cook was missionary here during the year of 1903, and the effect of his wise labors has not died out, nor do I believe they ever will. The Saints here have a warm spot in their hearts for him, according to what I have heard some of them say. If Bro. Cook sees this I would like to have him write me as I do not know his address and would like to write to him.

I should have said that we have a chance to buy a church-building and lot, which is in fair condition, at a very reasonable price; in a good location, being in the central part of town facing a park.

I have a strong determination to get nearer to God, to learn his way. I ask the Saints to pray for me that I may be healed, that I may not be a burden to those who are near and dear to me.

Your brother in Christ,

823 Tenth Avenue.

W. ALBERT WILSON.

STEWARTSVILLE, Missouri, September 12, 1905.

Editors Herald: As I have been in the church for about twenty-eight years, and have enjoyed many blessings, and have been healed many times by the power of God when I was sick nigh unto death, I can testify that the Reorganized Church of Jesus Christ of Latter Day Saints is the right church. God's

power and blessings are in it, and the signs do follow the believer, as promised in Mark 16:14-17. Even the disciples of Jesus did not believe that Jesus had arisen from the dead, and Jesus upbraided them, the eleven, with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. Dear Saints and friends, it takes believers nowadays as well as in the olden time, and then will these signs surely follow: "In my name shall they cast out devils; they shall speak with new tongues," etc.

I, for my part, can say there is nothing that could separate me from the love of Christ. I desire to be faithful to the end, so that I may enter that beautiful home above.

Your sister in Christ,

MARY DOBIE.

COLORADO SPRINGS, Colorado, Sept. 11, 1905.

Editors Herald: Last week I was favored with the opportunity of spending a few days in Denver, then the center of the Grand Army maneuverings. Was kindly cared for at the home of Bro. Hamlin. The city was in her gala-day attire, and handsomely received her thousands of visitors, upon whom she made a splendid impression. Words of commendation and praise were heard on every hand for Denver. Of the vast number of veteran soldiers that thronged the streets, it is reported that there was not a drunken soldier seen anywhere. Good for Uncle Sam's boys. Fine example that can be followed with safety.

Yesterday (Sunday) I attended the meetings at the Saints' chapel, including the Sunday-school, and aided in the services, Brn. James Kemp, E. Curtis, and A. A. Baker of the ministry being present, and with Bro. E. F. Shupe took charge of meetings. Being a visitor I was accorded the honor of chief laborer. Some brethren from Kansas and Nebraska were present, names not remembered, and also Bro. and Sr. W. H. Peak of Washington, District of Columbia. It was a pleasant day. Our meetings seemed to be enjoyed. It was a pleasure to see and mingle with the Denver Saints. With others, dined with Bro. and Sr. Bellrose. Sr. Bellrose is a sister of Sr. Will S. Pender, and this helped to insure a home-like visit.

Sunday evening, previous, September 3, concluded our reunion and conference. The reunion was a success, and very much enjoyed by those in attendance. A committee was appointed to arrange for one to be held next year. The business of the conference was transacted with a pleasant feeling. A little partisan feeling was exhibited in selecting a district president, but the Saints have too good sense to allow little differences of opinion to carry them away to estrangement, so good feeling prevailed all through. Five were baptized during the meetings. There are good workers and defenders among the Saints of this district. Meeting here to-night. To-morrow we go to Pueblo, and thence to Salt Lake City.

Fraternally,

WM. H. KELLEY (of Iowa).

ESCATAWPA, Mississippi, August 31, 1905.

Dear Herald: I have been a member of the Latter Day Saint Church several years, and I still feel interested in the work. I have received many blessings from the Lord. I attended our last conference at Vancleave, Mississippi, and we had a real nice time. Elders A. V. Closson, W. L. Booker, and Alma Booker were there and we had good meetings all through the conference. We will hold the next conference at Three Rivers, Mississippi. Bro. A. V. Closson has visited us and preached several times, and I think he did good here in the church, and also in the outside world; but he has now gone back to his home in Independence, Missouri, on account of sickness.

We have a small Sunday-school here. There are not many Saints here, and it seems like most of the young people take more interest in the lodges than they do in the work of God;

but I hope they will throw down the lodge religion and take a new step, and try to live near to God; for we feel we are living in the last days.

I hope all the Saints will pray for me that I may hold out faithful to the end; for I shall try to live better in the future than I have in the past.

Your sister in the faith,

MAMIE MILLER.

SALINA, Kansas, August 8, 1905.

Dear Herald: I have not heard a sermon since Brn. Gurwell and Teeters were here, I think over two years ago. I hope we will be able to have the gospel preached here again before long by Bro. Madden as soon as the busy time is over. It is almost impossible to get the people out to hear any one now; but our schoolhouse is open for preaching any time, and any of God's servants will always be welcomed at my home. I love this work, and try to do what I can to help roll the gospel on to the nations of the earth, so the honest-hearted can hear.

Pray for my family, that those who are yet out of the ark of safety may obey the gospel, and that husband may not give up the work, as he has apparently grown to care so little for it, and is careless about doing his duty. I have great faith in the prayers of God's servants, for the prayers of the righteous avail much. Pray for me that I may be found faithful, and not fall by the wayside.

Your sister in bonds,

MRS. ANNIE HARRIS.

BELFAST, Ireland, August 26, 1905.

Editors Herald: I reached Liverpool, England, July 13 in company with Brn. Rushton and LaRue, after a very pleasant voyage on the good ship Ivernia, having embarked July 4, and being out about eight days. On the vessel were six elders bound for foreign missions. Only one became seasick; Bro. Christensen, who was sick the entire voyage. He was bound for Denmark. The others were P. Anderson, J. A. Becker and wife, bound for Germany, Bro. J. W. Rushton, W. E. LaRue for Scotland, and myself for Ireland. We parted at Liverpool from those going to Germany, and in company with Brn. Rushton and LaRue we proceeded to the city of Manchester, arriving at noon, just in time to see King Edward and Queen Alexandra in procession to formally open the new canal dock. The city was beautifully decorated with natural flowers. I never saw such a variety and profusion of handsome flowers before. The people truly did honor to His Majesty. The people of England regard him as the greatest monarch they ever had. I was pleased to see this real devotion, and in accord with the multitude we respectfully lifted our hats as he passed by. After the procession had passed, we wended our way to the home of Bro. James Clark and were made welcome, and received the glad hand of friendship from his wife and daughter, Mrs. Ada Green, and son-in-law, Bro. J. W. Green. Arrangements having been made previous to our landing by Bro. H. Greenwood, district president of Manchester District, for our services, and in harmony therewith, Bro. LaRue and I began a series of meetings at the Northeast Branch over which Bro. Legget presides.

After continuing there for a fortnight we went to the East Branch over which Bro. Weate presides, and on the 5th of August the mission conference convened, Bro. J. W. Rushton presiding with dignity and care. Some of the business of a local nature waxed warm, but everything passed off nicely, and the parting hand was given all around with a "God bless you."

On the 10th of August we parted with Brn. Rushton and LaRue and those kind Saints at Manchester, stopping over at Warrington and forming the acquaintance of Bro. and Sr. Alfred Fysh and several other Saints, preaching for them once. Next morning we arrived at Liverpool and as the

vessel would not sail until ten o'clock at night, we spent the day viewing the museum, art gallery, and library, all of which are very extensive and interesting to an American. To see those manuscripts of the Bible, and the letters written by Martin Luther and John Wesley, will never be forgotten by us. Liverpool is a very old and (to me) quaint city. At ten o'clock we went on board the steamer bound for Belfast, where we arrived at nine o'clock next morning, August 11. We hid ourselves to the Young Men's Christian Association building, and made our wants known (a boarding-house). We received a list of six names of respectable people where we might make arrangements for lodging, so I selected Number 39 Posnett Street, Mr. J. E. Bradbury, and made arrangements. Next day we called on the commissioner of police, laid before him our object in coming to Belfast, and he granted me the privilege of preaching on certain street-corners. We, being provided with a large valise full of tracts, began our work. I wish to say that this is a modern city of four hundred thousand inhabitants, seventy-five per cent Protestant. They of course divided among themselves, yet united against the church of Rome. There are several public speakers every nice evening, and Sunday afternoon, handling the question of the apostasy, as it refers to the Roman church; and Oh my! but they are hard on her. Of course there is strife and bitterness stirred up; sometimes I am told riots occur from it. I have seen a few fights during the meetings. Those speakers claim to be preachers; but they are simply agitators, and take up the proverbial collection by which they live. Amid this confusion we will press along, and try to bring about good results by our labors. I think the time is opportune for us to begin a work here. There are seven Utah elders here with a small following, and I by myself. Of course I feel lonesome, as it rains so much, and we do not get the same crowd to talk to even when we do preach. But we hope for good results.

It is hard for this people to see the necessity for a restoration. We expect Bro. Rushton and LaRue to come next week and help awhile; but soon cold weather will be here and then open-air services will be over. What we will do then we do not know. Just now I feel good in the work, and satisfied with my mission so far. If I had a companion to labor with, I would feel better.

Yours in hope,
WM. H. KELLEY (of Indiana).

CORONA, California, August, 26, 1905.

Dear Herald: I have been so greatly blessed within the last six weeks, I feel that I can not retain my happiness and joy, and will try to pen a few of my experiences with God. Praise his dear name! I have had in my twenty-six years of life many sorrows and troubles, and am now undergoing a great trial; but I feel perfectly reconciled to it, as long as God sees fit for me to so suffer it; for I believe in giving thanks and praise to God in all our afflictions. They are for a purpose, though we sometimes do not comprehend the reasons at the time. I have lately come to realize God's power as he deals with his children; and what a sweet consolation is his love and companionship to me!

I was baptized when twelve years old, and always loved God and prayed to him, and believed that I belonged to the right church; but when the subject of religion was mentioned I always became nervous and excited, and could never explain to my own satisfaction, or to those who questioned me, the reason of my hope in the Lord. It gave me great worry and uneasiness; for I had a fair knowledge of the work in reading the church publications. I never attended the church much, and was taken up very much with my work; for I worked away from home after I was sixteen years old, because my step-father mistreated me and I was forced to leave home on account of the extreme unpleasantness.

I say I was taken up with my work. Well, I was in a way,

but still I could have given more attention to the church-work if I had chosen to do so; but I was then learning my lesson, as I have since found out. I always defended the work the best I could; but, oh, I would get so discouraged, and be so unhappy at times. Yet, I never forgot to go to God in those hours of sorrow and anxiety. I would pray to him to guide, and to forgive me my many weaknesses.

As time rolled on I became acquainted with a young man, older than myself, and married him. And although I loved him, and he was good to me, yet I was not even so happy as before I became his bride. He was, and is yet, out of the church; and at the time I married my mother cautioned me about marrying out of the church. But I was so infatuated with him I forgot my duty to God. In fact I seemed to forget everything but his love and presence. But, as I said before, I was very unhappy with him; for we were not married long till I began to realize his weakness,—the drink habit. When we had been married three years it seemed to me as if I would lose my reason. I could think of nothing but his welfare; and I prayed earnestly to God in his behalf.

When it came to the point where I felt, if I was not relieved in some manner, I would certainly lose my mind, I went to God again, this time in fasting and prayer. I prayed and fasted for nearly three days. I felt that something must be done, so I asked God if it were his will that my husband should understand the truth, to manifest himself to me in this way: There was a corpse in the next neighbor's house at this time, and I felt that if it were God's will, I knew he could raise up this girl, for it seemed to me nothing short of a miracle would ever arouse my husband's interest; for he would not read, nor let me read or talk to him upon the subject that so engrossed my mind. My wifely entreaties were of no avail on this subject; for he had promised me too many times that he never would drink again. I felt that I could not do anything for him that way. I asked God if it were his will, that my prayers might be answered, and that this girl might be raised up, so that he could see the power of God and realize his goodness to his children.

I had to try many times before I could get up off the bed that morning to attend this funeral, for I felt that I must go and see her; I felt that if I could only have the strength to go to her and look at her closely she would arise. I went with a fast-beating heart to the church, and, oh, the feeling that I had was indescribable; for I had not the strength to go and look at her closely. I turned my head away and walked to my seat and sobbed at my weakness. I thought, "Oh, that my faith could have been stronger." But I felt reconciled to my father's will and did not murmur or complain. I did not then realize that God was answering my prayer; for my husband never drank a drop from that time. And although I had not asked him that blessing, yet it was the thing I needed the most. I wondered at his change, and it was some time before I realized how God had blessed me, his weak and foolish handmaiden.

We afterwards moved to Jefferson, Iowa, and we stayed there through the summer of 1904, and saved enough to come back to Los Angeles, my home. My companion secured his old position again near Los Angeles, and we moved there. Everything went along smoothly enough until I began to go with a neighbor to some meetings in the town, which I could see my husband did not like. I told him I would not go any more, but I still went to my neighbor's house, and we would talk upon the gospel. She rejected my words. I told her that there was a greater light for her, if she wanted to accept it, and then asked God to bless her, and left her.

At this time I was praying very earnestly for my husband for he never was so bitter against religion. If I would mention anything about God or religion he would become angry and say he did not want anything to do with God and religion; and this

of course was my hardest trial. I prayed all the more, and I was so interested in his welfare that I told the Lord if I could make any sacrifice in any way to help to save him I was perfectly willing, and as soon as I made this prayer I began to fail; I lost my appetite; I could not eat; yet I felt so happy all the time.

But let me here mention a little conversation between my husband and myself at the dinner-table one day. I said something to him about God, and he says, "Let us not mention religion any more; it is a topic that I do not wish to have mentioned." I says, "Harry, I will not again mention religion to you; but I wish you to know that you never have given me the chance to tell you what my belief in God is; but remember that the God of heaven will punish you if you continue in this manner." He says, "God may punish me in the next world." "But," I replied, "God will punish you in this world. And remember my words, the blow may be a heavy one; but he will punish you just the same." This utterance from my lips was a very startling and unusual one, and unnerved him in such a way that he turned very pale, and great drops of perspiration stood out on his forehead.

Well, I could not eat, neither could he; and I could see and feel the mighty tumult that was raging in his unsaved soul. I told my sister that I felt I was going to die if something was not done, for I was in such a nervous condition that I could not even swallow food but could only drink milk; and I did all I could to try to keep my strength which was fast giving way. I realized that I was very near death. My folks could not believe it, because I was able to be up and around. It gave me no troubled thought, so far as I was concerned; for I wanted so bad to go, longed to go, although if God desired me to live I was willing to still go on with this life.

My husband telephoned for the doctor. The doctor came, felt of my pulse, said it was good; but he was afraid I would not take his medicine. Some one had told him something about my religion, and when he saw he had no influence over me he became angry, and did not come back till my husband went after him, when he said, "I will come as often as your wife wishes me to come." I thought if he was mad about it he did not need to come. I knew his services were useless, because no other than the power of God could save me.

I told my friend who was with me that the only way for me to be cured was by God's power. I told her to go and ask my husband if he was ready to hear me. He was ready to listen. Yes, God works very mysteriously sometimes. My husband came and listened to what I had to tell him, although he never expected to, neither did I expect him to listen so soon. I then asked my friend to send for Bro. Williams to come and administer to me. He could not come very well, so Bro. Clapp came instead and administered to me, asking God to give me faith and courage, the two things that I needed the most. And I feel that God is still blessing me with that faith and courage, else I should surely faint by the wayside; for my trials are very great. Although my husband has acknowledged God, and I think believes in the doctrines of the true church, as far as he knows them, yet he is so indifferent, and will neither read nor mention religion. I fear that if he does not accept the truth, God will yet lay his hand heavily upon him. For God will surely punish us if we continue in the wrong when we realize our duty and do it not. I know this to be true by experience; for I have been punished for marrying out of the fold of Christ. But I am thankful for every trial God has placed upon me that has been the means of bringing me to a clearer understanding of the gospel.

I feel to rejoice as I never did before in the truth of this work; for I know it is of God, and I hope that what I have written may be a help to souls who are struggling on to gain the glorious victory.

In conclusion I wish to repeat these beautiful words which come to me, and which I love to sing:

I know, O Christ, that thou dost see
The hidden motive of my soul,
Each word, each thought, is known to thee,
And thou my righteous Judge must be,
When like a heavy parting scroll,
The quaking heavens asunder roll.

I know thy judgment will be just;
But, Oh! Thy gentleness is great;
Thou knowest that thy child is dust,
I will not faint, O Christ, but trust
In thy dear, loving hands my fate,
Thou canst not leave me desolate.

Find inclosed five dollars for an offering. I have sent this as a sacrifice, for I will be obliged to do without things that I would otherwise have gotten with this money. But I love Christ more than anything else, and am willing to sacrifice anything for his cause. I was willing to give my life for the soul of my companion; and I am yet willing to make any sacrifice for his sake.

May God's blessing rest upon his people. May Zion soon be gathered, is my prayer; for I do long for that glorious day to come, when we will all sing that glad song to the Lamb of God.

Pray for me, dear Saints, that if it be God's will I may be restored to health. But his will be done, not mine.

Your sister in Christ,

B. B. W.

COOKES POINT, Texas, September 7, 1905.

Editors Herald: I am at home again. The last time I went out into my field was something over two weeks since; on account of sickness of the people I could not hold a series of meetings anywhere, and I took sick myself. We have lots of bilious sickness in these parts this year. I have had more detriments to hinder me from preaching this year than I have had in one year since I have been in the missionary field. I came home from General Conference this year very buoyant. Soon after I was crippled in one of my legs by a wind storm. I went out in the field at once; my leg inflamed so bad in a short time I was confined to bed and house for about six weeks.

Again I went out in the field, and in a short time I was taken with a severe attack of bilious fever which kept me confined to bed and house about a month. Again I went out in my field and returned a few days since, sick; and when I came home found my wife sick with bilious fever, and since she has had a severe time with other troubles. Besides the above hindrances I have had some sore trials to endure which are very trying, but I am still in the faith, thank God; and when I can I am going to preach the gospel outside of the branches of the church as I am a missionary altogether now, being relieved of the presidency of Texas Central District of late. I intend to serve God for ever, no matter what hindrances come in my way.

Yours in the conflict,

E. W. NUNLEY.

Stewartsville Reunion.

From September 1 to 10, 1905, Bro. B. J. Dice's beautiful grove, situated twenty-two miles east of St. Joseph, Missouri, on the Hannibal Railroad, was the scene of activity, by the Saints from the Far West, Nodaway, and other districts, as they assembled for the thirteenth annual reunion of the Far West, Missouri, District.

Many of the Saints look forward to these gatherings with fond anticipations, when they can meet together to worship Israel's God, have their spiritual strength renewed, greet old-time friends, and form new acquaintances.

We are reminded that many who would like to have this privilege are denied owing to their circumstances.

Some whom we greeted last year have passed the silent river to join the majority, and finally meet in that grand reunion where parting will be no more.

Word comes from the West and the East, from those who have heretofore met with the Saints of the Far West District upon similar occasions, and rejoiced with them; and while hills and valleys do separate them from our presence, yet they desire the Saints of the Far West District to know that they still think of them and the spiritual feasts they have had together, and are hopeful for the triumph of the Lord's work, with those to whom it has been intrusted. We refer to Brn. J. M. Terry, T. W. Chatburn, and William Lewis, who have endeared themselves to the Saints of the Far West District.

Elders T. T. Hinderks and I. N. Roberts were chosen to preside over the reunion. The order of meetings was about the same as is usually carried on at these gatherings, except the fifteen minutes to eleven service for the first four or five days, Sunday excepted, which was devoted to the work of the auxiliaries, Bro. J. A. Gunsolley having charge of this department. He informed us that he will have help next year.

Bro. A. H. Smith and daughter, H. C. Smith, and F. B. Blair bade us good-bye Friday the 8th, and departed for reunion at Moorhead, Iowa. After Bro. Blair's departure Bro. I. N. Roberts looked after the church publications: From the jingle of the "shekels," and the way people carried off the books, I think he filled Bro. Blair's place creditably.

Forty or more tents were on the grounds. The inclemency of the weather several days during the week hindered the attendance to some extent throughout the week. Sundays the attendance was very good.

Saturday was children's day. The young people's prayer-meeting at nine o'clock in the morning, I thought, was the best prayer-meeting during the reunion, a goodly number of the young taking part. At two o'clock in the afternoon the children rendered a very nice program, an outside Sunday-school taking part with them.

Bro. "Charles P." had his hands full most of the time, in looking after the wants of the campers, as well as the fair young maidens,—well, some may not be so young. "Cholly," you know, is quite an adept along this line. However, Charles P. has a large heart, as well as hands, and does his part for the success of the reunion.

All passed off nicely, very little complaining or grumbling about the weather. Saints seemed cheerful, and went away with renewed courage to fight the fight of faith.

It was decided to hold another reunion in 1906.

ONE WHO WAS THERE.

Extracts from Letters.

A. C. Barmore, 65 Nelson Street, Rozelle, Sydney, Australia: "I moved from Brisbane to this city recently. Arrived here the 10th inst. Am receiving some money on our tent fund in response to my appeal in the HERALD and *Messenger*. Hope to get more."

Dorothy Braun, Loraine, Kansas: "My husband and I are the only Saints at Loraine, and we do not hear any preaching, yet we try to explain the restored gospel as best we can, and ask the prayers of the Saints that we may hold out faithful. The HERALD and *Ensign* contain all the preaching we are privileged to enjoy."

Normal rates have been restored by all lines between Chicago, Buffalo, New York, Boston and other Eastern points, and the Nickel Plate Road is still prepared to furnish strictly first class service between Chicago and the East, in their three daily through trains to New York and Boston, at rates as low as obtain by any other line. Meals served as you like, in the dining-car, either a la carte, club, or table d'hote, but in no case will a meal cost more than one dollar. Our rates will be of interest to you, and information cheerfully given by calling at 111 Adams Street or addressing John Y. Calahan, General Agent, 113 Adams Street, Room 298, Chicago. 33-36-4t

Miscellaneous Department

Graceland Opens.

The attention of the church is called to the opening of Graceland College, Lamoni, Iowa, for the year 1905-1906, which takes place on Tuesday morning, September 26, at 9:30 o'clock. Unusual interest has been manifested by those in authority to make the coming year one of striking advancement. Everything seems promising, and I am glad to give to the people of the church a most cordial invitation to cooperate with us in furthering the interests of Christian education throughout the borders of the church. Some of you should change your mind and send that boy or girl to Graceland; for you may not have the opportunity again. The sympathy and encouragement of the membership in our behalf assists materially in this effort for humanity.

Bishop E. L. Kelley of Lamoni, so well known throughout the church, will give the address; Miss Grace Meigs of Chicago, the new instructor in vocal music, will be introduced to the students and the community in general at this time in one of her solos; Miss Ida M. Stemmer, director of the music school, will appear in a piano solo and in a reading; Elder F. B. Blair of the board of trustees will lead in the devotional part of the program.

The young people will find me in the office for registration, classification, and enrollment on Saturday and Monday. All should come to the office on these days, as classes meet on Tuesday and all, to get the most advantage, should meet with the class the first day.

Yours for service,

R. M. STEWART, Acting President.

Pastoral.

To the Saints of Kirtland District; Greeting: With love to all and for the work in which we are engaged, let us be workers together with God to establish his church and kingdom, and do his will here on earth, and to prepare a people for his coming, whose right it is to reign. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is."—1 John 3:2. On what conditions are we the sons of God? "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."—1 John 1:7. "He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes."—1 John 2:10, 11. "These things write we unto you, that your joy may be full." Now if I hate my brother whom I have seen, how can I love God whom I have not seen? Brethren, let us consider the above and cultivate and nourish the spirit of forgiveness. Let us remember that if we forgive not our brother, our heavenly Father will not forgive us.

We will visit every branch in the district during this conference year, if the Lord wills, and hope all the priesthood, especially those who are presiding officers of branches, will do all in their power to build up and strengthen the branches. Put away every root of envy, malice, hatred, strife, and bitterness from among you, and then see how we will move along in righteousness, the church be built up, the membership increased, and the work prosper every way.

Now to the scattered Saints: Let us hear from every one of you, and will try to find you and do the best to visit or hold meeting in your midst. Send all mail to home address: R. F. D. 1, Ray, Indiana, until we announce mission address.

Your brother in Christ,

G. A. SMITH.

BRYAN, Ohio, September 8, 1905.

The Bishopric.

APPOINTMENT OF BISHOP'S AGENT.

The Saints and friends of Northern Idaho District will please take notice that upon the resignation of Bro. James Jennings, former agent, and recommendation of the Northern Idaho District conference of the Reorganized Church of Jesus Christ of Latter Day Saints, Bro. Myron J. Durfee has been duly appointed Bishop's agent in and for said district.

We recommend Bro. Durfee to the consideration and trust of the Saints and friends in and for said district, and trust the Lord will bless those who assist him in performing his work in connection with the financial work of the district, sustaining the work and thus proving that they are disciples indeed.

The thanks of the Bishopric are also extended to Bro. James Jennings for his faithful services as agent, and we trust that he may be blessed in efforts for good in whatever way he may engage for the Master in the future.

In behalf of the Bishopric,
E. L. KELLEY, Presiding Bishop.
LAMONI, Iowa, September 9, 1905.

Appointment of Missionary.

To Whom It May Concern: Bro. Samuel Stroh is hereby authorized to labor in the Southern Michigan and Northern Indiana District, and is commended to all with whom he may associate.
J. W. WIGHT, Missionary in Charge.
E. L. KELLEY, Presiding Bishop.

September 12, 1905.

To the Saints and Friends of Northeastern Illinois District: We hereby authorize Elder J. Arthur Davis to labor in the above district for the balance of the conference year, and hereby recommend him for such labor.

J. W. WIGHT, Missionary in Charge.
E. L. KELLEY, Presiding Bishop.

September 12, 1905.

Resolution of Condolence.

Whereas it has pleased God in his wisdom to remove from our midst by death, our worthy brother and colaborer, Elder J. B. Roush.

Therefore be it resolved that in his removal, the church has lost a faithful and efficient laborer, the county a respected citizen, and his family a loving husband and father.

Therefore as we bow in submission to the will of heaven, we extend to the bereaved our heartfelt sympathy, and pray that we may live worthy to meet our brother when the Saints shall receive their reward as the righteous of earth at the coming of the Master to reward us as our works shall be.

Resolved that a copy of this resolution be spread upon the records of the Eastern Colorado District, and also forwarded to the widow of our beloved brother, and to the church papers for publication.

Respectfully submitted,
E. F. SHUPPE,
J. F. CURTIS,
J. N. DUNCAN, Committee.

COLORADO SPRINGS, Colorado, Sept. 2, 1905.

Expelled.

Having been informed that John R. Wedlock has been preaching since he was expelled from the church by act of district conference, March 18, 1905, for cause, and of which he was duly notified, the church and public are hereby notified that said Wedlock holds no membership or office in the Reorganized Church of Jesus Christ of Latter Day Saints, and that we will not be held responsible for his acts, official or otherwise.

A. M. BAKER, President.
J. C. CHRISTENSEN, Secretary.

Southern Missouri District, September 15, 1905.

Reunion Postponement.

Saints and friends of the Western Nebraska and Black Hills District will please take notice that on account of lack of interest by those of the priesthood as well as of the laity, it is deemed proper by those who have to bear the burden of a successful reunion, that the committee postpone the selecting of a place to hold a reunion for one year, believing this will meet with the approval of nearly all, if not all concerned.

Your servants for Christ's sake,
J. L. DETRICK, Chairman Committee.

Two-Day Meetings.

Northern Wisconsin conference and two-day meetings will be held in the following order: Conference at Appleton, Wisconsin, October 7 and 8. Send branch and official reports to W. P. Robinson, 674 State Street, Appleton, Wisconsin. Two-day meeting with the Searles Prairie Branch at Necedah, October 14 and 15; two-day meeting at Porcupine, October 21 and 22. Those contemplating attending these meetings, please notify Albert Locey, Appleton, Wisconsin, State Street; Lester Wildermuth, Necedah, Wisconsin, R. F. D.; or S. E. Livingston, Arkansas, Wisconsin, and you will be met at the train. W. P. Robinson, president.

A two-day meeting will be held in Lewiston, Michigan, September 30 and October 1. George W. Burt.

Conference Notices.

The Nauvoo District conference will convene at the Rock Creek Branch, near Adrian, Illinois, October 7 and 8, 1905. All branch clerks please send reports not later than September 30. Local Religio secretaries also send me their reports. W. H. Gunn, secretary, 3105 Shawnee Street, Fort Madison, Iowa.

The Massachusetts District conference will convene at Bellview Avenue Chapel, Providence, Rhode Island, Saturday, October 14, at 2.30 p. m. It is desired that the branch clerks have their reports to me by September 30. M. C. Fisher, Somerville, Massachusetts.

Conference of the Minnesota District will be held at Rumsey, Friberg Township, Ottertail County, October 7 and 8. Hallie M. Gould, secretary.

Clinton District conference will convene at Coal Hill chapel, October 14, 1905, at 10 a. m. Reports and communications sent by mail should reach the undersigned on or before October 12. A. C. Silvers, secretary, Walker, Missouri.

Conference of the Nodaway, Missouri, District will meet with the Bedison Branch October 7, at 10 o'clock. Let all choose delegates this time. E. S. Fannon, president.

The Southern Missouri District conference will convene with the Ava Branch on Saturday October 14, 1905, 10 a. m. All reports, petitions, and communications pertaining to conference should be in the hands of the secretary by October 9, at Beaver Douglas County, Missouri. J. C. Christensen, secretary.

Convention Notices.

The Sunday-school convention of the Minnesota District will convene at Rumsey, Friberg Township, Ottertail County, October 6, at 10 a. m. P. W. Martin, secretary.

The Chatham District Sunday-school association convenes at Kimball, October 6, 1905, commencing at 9 a. m. District and local officers please report in writing. The librarian requests that delegates come prepared to sustain or reject our present library rules. We your officers have tried to plan in this way: 9 o'clock, preliminary organization; 9.15, reading of minutes and reports; 10 o'clock, unfinished and new business; 11.30, election of officers and speeches. Mary M. Green, secretary.

Spring River Sunday-school District association will meet in convention October 6, at the Columbus, Kansas, Branch. All schools please send delegates prepared to enter heartily and prayerfully into the work of convention. Auxiliary entertainment will be held in the evening. Mollie Davis, superintendent.

Notice.

To the Saints in Eastern Michigan District: My address formerly was Applegate, Michigan. From the 12th of September, 1905, will be Box 69, Minden City, Michigan. Andrew Barr.

Wanted.

Situation by married man, to work on farm near Independence or Kansas City. W. R. Rush, Independence, Missouri.

Addresses.

A. C. Barmore, 65 Nelson Street, Rozelle, Sydney, Australia.
James Moler, 1803 Sylvania Street, St. Joseph, Missouri.

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The Saints' Herald

1520C
O'Hayes

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

Volume 52.

Lamoni, Iowa, ^{Sept} October 27, 1905

Number 39

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

JOSEPH SMITH - - - - - EDITOR
LEON A. GOULD - - - - - ASSISTANT EDITOR
FRED'K M. SMITH - - - - - CORRESPONDING EDITOR

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Editorial

THE BONDAGE OF PRIESTCRAFT.

The following from the Salt Lake *Tribune*, if not overstated, and we have reason to think it is not, reveals to some extent the deplorable condition of the people in the West:

There is not a Mormon in the world who has not in the last few years heard or uttered words to this effect: "Never mind, they are our leaders; and they are called of God and the people to their high station. If they commit error and injustice, it is not for us to criticise. Let us do our duty humbly and obediently. If they wrong us, the Lord will reward us in his own due time. It is dangerous for us to criticise them in any way, because criticism may lead to apostasy; and therefore it is better to do as the will of God directs—reverence and obey the authorities—and we are sure to be right in the long run."

To what a state of abject servility must a people have descended who can so debase the principles of liberty and freedom as to utter the above! That "they are our leaders" does not exempt them from obligation to observe the principles of truth and justice; and even a call from God would not be sufficient reason for the exercise of tyranny, nor should a people because of it submit to an erroneous and unjust policy without a protest. A leader is to lead, not to drive. Christ is the perfect example of a leader. He taught the way of righteousness and then by his own life showed the people how to walk in it.

While we are rightly commanded to forgive all men, not only their unintentional errors and mistakes, but their deliberate trespasses inasmuch as they repent, and also in the absence of the fruits of repentance upon their part, yet we are not commanded to sustain any man in a course of continued carrying out of policy that is out of harmony with, or in flagrant violation of the laws of the land, the rules of the church, or the code of good morals. No man is entitled to be sustained under such circumstances, and no one is bound to sustain him. And yet such demands are frequently made, and are acceded to. For instance, witness the testimony of Reed Smoot at Washington:

The Chairman.—Have you protested against his [Joseph F. Smith] living in polygamous cohabitation?

Senator Smoot.—I have not.

The Chairman.—Have you in any way sought to bring him to trial for those offenses?

Senator Smoot.—I have not.

The Chairman.—Do you intend to?

Senator Smoot.—I do not.

The Chairman.—Do you remember how many children he said had been born to him since 1890?

Senator Smoot.—I think he said eleven.

The Chairman.—And by all of his five wives?

Senator Smoot.—That I am not positive of.

The Chairman.—Now, with the full knowledge of these facts, testified to by him, you sustained him in October last?

Senator Smoot.—I did.—Proceedings before the Committee on Privileges and Elections, vol. 3, p. 237.

Did Smoot testify thus, and would he carry out the intentions expressed, for policy's sake? Was it with a desire to retain the good favor of the president and officials of the Mormon church? What can be said of a man who will deliberately uphold, condone, and defend that which he knows to be criminal? The picture is not a pleasant one. And it is absolutely impossible for us in any sense to uphold, defend, and keep in the background that which is wrong and immoral and should be discountenanced, without getting into line with men of the Smoot character. It may be taking but a little step to keep some wrong in the background, but if it retards a full restitution and a complete repentance, it works an uncalculable injury, and may for ever cripple the usefulness of the one whose welfare is sought. And after the first step is taken it requires but another to reach the point where evil and crime are cloaked and covered up, and without hardly knowing it the conscience has been withered until it is willing to indorse the defense of *anything* for policy's sake, or that business interests or social name may not suffer loss; and the owner of such a conscience ceases to be a free man. He is an object of pity; not one who should be dealt with in an unforgiving spirit, but nevertheless one whom the people should respectfully decline to sustain in any position of honor or trust.

"Criticism may lead to apostasy." It also may lead and has led to excommunication. But apostasy from error and evil should be welcomed by the critic; and excommunication from the support of and the implication in crime and immorality, should be gratefully received. However, there is a vast difference between heartless criticism of an honest effort, whatever the mistake, and criticism of deliberate wrong-doing for policy's sake or for business reasons.

"Therefore it is better to do as the will of God directs—reverence and obey the authorities—." This is a very specious plea, by whomsoever made. Nowhere is there a word of divine injunction to reverence and obey, or have confidence in, or uphold ecclesiastical authorities, of whatever name or nature, who are not also commanded to make themselves worthy of confidence and trust or reverence. To expect respect and confidence from others, while acting in a manner to entirely forfeit all right to receive is preposterous. Confidence and trust are inspired in the heart of an individual when he sees in another the manifestation of the Christ character,

when he sees a strict adherence to that which is right, when he sees a consistent and determined resistance of everything that is wrong, whether in the world, in the church, in the family, or in his own life. Witnessing the opposition to evil in the world, and the indorsement or commiseration of the same in the church, does not beget trust. To controvert wrong in the lives of the brethren, and palliate the same in those of the near kinship circle or family, does not beget confidence. Excusing in self what is condemned in all others, does not beget reverence. The mere fact that a man may have been called of the Lord, of itself is not sufficient to warrant or demand implicit trust, confidence, and reverence from any one. He is only entitled to this by a demonstration in life and character that he is worthy of it.

The Lord does not force any man upon a people with the command to reverence and obey, nor even to trust implicitly until he shall have approved himself to them, and manifested that he is worthy of confidence. This thought is made clear in Doctrine and Covenants 122:5. The Lord in explaining why he placed the Twelve under responsibility, in connection with the Bishop, to execute the law of tithing, says:

The one whom I had called to preside over the church, had not yet approved himself unto the scattered flock; and I gave this command unto the quorum next in authority in spiritual things that the scattered ones, and those who had been made to suffer might have assurance that I would not suffer that he whom I had called should betray the confidence of the faithful, nor squander the moneys of the treasury for the purposes of self.

This shows that those whom the Lord calls are expected first to approve themselves to the people in order that they may receive that trust, confidence, and reverence that is due.

The extent to which the Mormon people have been brought under bondage is to be regretted; but they have no one to blame but themselves. However, those who are in a position to comprehend the awfulness of such a condition should draw a lesson from it. No church can foster the violation of the principles of truth and justice and right-doing and long escape the depths of degradation to which the Utah church has fallen. May the Lord deliver the Reorganized Church from the possibility of such a calamity.

L. A. G.

THE absurd fallacy, "you must honor the priesthood," meaning Joseph F. Smith, is being seen through nowadays by the youth of Zion. Recently a Mormon boy, not yet out of his teens, told by his father that he must honor Joseph F.—the priesthood—asked, "If Joseph F. is the priesthood how was he conferred on Joseph, the Prophet, when he wasn't born?"—*Utah State Journal*.

A TESTIMONY.

Shortly after publishing John W. Rigdon's affidavit we received the following unsolicited testimony as to the Prophet's successor, and the doctrine of polygamy. We cheerfully give it place:

Dear Herald: On reading a late HERALD and *Ensign* I felt impressed to write the following, for surely there must be others who will remember it as well as myself. At the October conference of 1855, in Brigham's discourse, he said, "I am not a prophet, nor the son of a prophet; but Joseph Smith was a prophet of God, and his son, young Joseph, will take his father's place. The time will come when he will roar in these mountains like a lion; then, I, your humble servant, will step aside."

Some time afterwards in a discourse he said, "There are some who don't believe I am a prophet; and some of you sisters don't believe in polygamy. Ask the Lord."

I thought to myself, That is good advice, I will do it. Having heard him acknowledge he was no prophet, that did not trouble me, but I had a great desire to know concerning polygamy. I prayed earnestly, feeling that if I knew it was right I would never oppose it. As I sought the Lord before retiring I had the assurance that I should receive an answer that night. Falling asleep, I appeared to be in a large field of beautiful wheat, the heads just beginning to turn ripe. As I gazed upon the scene, the clouds began to gather over the field till it was quite dark, and the rain descended in torrents, beating the wheat to the ground. Feeling very sorrowful I said, "What does this mean? Is there going to be another famine? Only a little of that wheat can be saved, and that will be somewhat mildewed." I looked up and a personage stood by my side whose countenance looked so pure, but in great trouble. I thought he was sent for my guide. We walked along the road for quite a distance, he with his head bowed down in an exceedingly sorrowful manner. At last we came to a large building. Looking up at him, I said, "This is Brigham's," to which he most solemnly and slowly replied, "This is an abomination and a whoredom in the sight of your heavenly Father." Every word seemed to penetrate my very being, and I awoke.

C. ACKERLEY.

HE DID IT.

In an article called "The truth about Mormonism," published in *Out West*, Joseph F. Smith of Utah, after speaking of the death of the Prophet and his brother, says: "Brigham Young succeeded to the sacred powers and presidential position held by Joseph Smith. Choosing two counselors, he reorganized the first presidency, filled the vacancies thus occasioned in the quorum of twelve, and otherwise set the church in order in its new gathering-place."

Yes, He did it. He assumed the leadership of the church. Previous to this the Lord had chosen the leader. He chose two counselors. Previously they had been designated by revelation. He filled the vacancies "thus occasioned" in the twelve. Prior to this the Lord had revealed and directed important work of this kind. But now Brigham Young does it all.

Of the factions that were led away after the death of the Prophet and his brother, how many relied upon revelation in designating men who should occupy as president, counselors, and apostles? Every

one departed from the established precedent. All went so far from God that he could have nothing to say or do in the work of "organizing and setting in order."

To the Reorganized Church alone belongs the distinction of adhering to the early practice. The Reorganization alone has continued in sufficient nearness to receive the manifestations of his will from time to time, designating the men to occupy as leaders, choosing counselors, organizing and filling vacancies in the Quorum of Twelve, and regulating the affairs of the church.

When any church wanders so far away from heaven that God has nothing to say with regard to who shall occupy as leaders and "special witnesses," it is entitled to the allegiance of no man who believes in God, and men of sound judgment should refuse to lend their aid in support of such an institution.

L. A. G.

THE *Elders' Journal*, edited and published by Elder Ben E. Rich of the Utah church, in its issue for September 15, under the heading, "John W. Rigdon's testimony confirmed," produces the testimony of Orange L. Wight, son of Lyman Wight, who claims to have visited his father many times in Liberty jail. He states that he can not recollect of ever hearing the subject of an ordination mentioned, and adds: "My father, Lyman Wight, nor my mother, never alluded to it during their lifetime in my presence, so I take it for granted that Joseph, the son of the prophet Joseph Smith, was not ordained to fill the place of his father, in the Liberty jail."

Taking the statement just as it is worded, it is undoubtedly all true, as the son of the Prophet makes no claim of an *ordination* in Liberty jail. But the intention is to invalidate the claim that the son of the Prophet was blessed by his father in the jail. Notice, too, that Mr. Wight takes it all "for granted."

However, if we should "take it for granted," which we do not, that Lyman Wight did not witness the blessing in the jail, yet he is on record by his own writing as witnessing a blessing shortly after the release from jail that is sufficient in connection with other evidences to establish the fact that the Prophet blessed and set apart his son to take his place after his departure. These evidences are clearly pointed out in True Succession in Church Presidency, by Heman C. Smith.

We commend the following piece of divine writ to Joseph F. Smith, and to all the offending hierarchs, and to the *Deseret News*: "Where there is no vision the people perish; but he that keepeth the law, happy is he."—*Utah State Journal*.

JOSEPH F. SMITH CHALLENGED TO PROVE HIS RIGHT
TO LEADERSHIP.

Among those who are succeeding in making themselves prominent in the fight against the pernicious practices of the Mormon "hierarchy" is a young man of more than ordinary pluck, by the name of John H. Scott.

Mr. Scott has lately written an exposure of the priestcraft of the Mormon church, and has issued a challenge to Joseph F. Smith to meet him in discussion at the October conference. The *Utah State Journal* has the following to say, editorially, of Mr. Scott and his work:

The *State Journal* in this issue prints the most remarkable address to the prophet and the "Mormon" people that has ever been given to them in the history of the church.

The document is a clever and effective essay on priesthood and priestcraft, and as such should be read by every "Mormon"; and besides is a clear-cut challenge to Joseph F. Smith to defend his title as God's prophet with the Book of Doctrine and Covenants as the basis of authority.

John H. Scott is a young man, about twenty-eight years of age, a devout Latter-day Saint, who believes that the "Mormon" leaders should exemplify in their lives—public as well as private—the priesthood which they claim God has bestowed upon them; and that the church should be led out of commercialism, which means strife, and discord, and selfishness, and cruelty, and poverty, and crime, as the inevitable concomitant. He is unpretentious, humble, sincere, earnest, devoted, pure, a typical follower of Christ, as may be seen in his admonitions to the *Deseret News*, the *Tribune*, and to those who feel it to be their duty to oppose Joseph F. Smith.

This man Scott can not be ignored. Joseph F. Smith refused to meet him privately; he must meet him publicly (at the Sunday morning session of the October conference) or, as Mr. Scott says, Joseph F. Smith will for ever disgrace Mormonism and dishonor his claim to divine leadership.

There are so many good points in Mr. Scott's article which are worthy the consideration of all thinking people, that we reproduce it below entire. It has the right ring, is straightforward and manly; and in our judgment those to whom it is addressed will manifest slinking cowardice to ignore it. They may consider it their duty to stand upon their "dignity," and refuse to meet him upon the grounds that he is an apostate, a mischief-maker, and beneath their notice, but such action will only increase the dissatisfaction, distrust, and contempt that is finding lodgment in the minds of people who have been duped. Mr. Scott writes as follows:

Since addressing the Mormon people through the columns of the *Salt Lake Tribune*, many sincere and thinking people have said, "We admit that what you say is true and scriptural, but you have no authority to set yourself up to instruct others until called upon by those in authority over you, and even though the leaders may be going astray, it is not for you to correct them."

In some of my former articles I have stated that false doctrines exist in the Mormon church, and the above expression is one of them which I will prove.

The church teaches that the Constitution of the United States of America is of divine origin, and it provides religious liberty, free expression of thought to all American citizens. By the

former doctrine a man who has a truth or principle to proclaim that would bring light to error or falsehood among his leaders, could wait for ever before they would call upon him to express himself. All true principles will exalt humanity, and all false doctrines will debase it.

But the condition has arisen in the Mormon church, in which any one who has a truth to proclaim that will benefit those who accept it, must wait until given authority by the leaders before he may express himself publicly. And they are very careful to see that he is not given authority, if his proclamation should show up their departure from the truth.

Past history has manifested the same opposition to progress by those whose inferior methods and doctrines were put in the shade by new light. The above doctrine has been one of the most effectual in suppressing progress, and is diametrically opposed to the constitution of the land and to the truths of the scriptures and to all common sense and reason.

In the Mormon church there are honest, virtuous people being ostracised and excommunicated for even advocating truths that their standard church works contain. The three standard church-works, viz.: Bible, Book of Mormon, and Doctrine and Covenants, all teach the principle that he who knows how to do good and waits until commanded is under condemnation, and that all men should be anxiously engaged in uplifting humanity of their own free will. But in the face of their own church works and in defiance of religious liberty provided by the Constitution, they have virtually set up this heresy, "You mustn't proclaim any elevating principle or quote scriptures that show the departure of the file leaders from the truth until called upon by those same men." There are numbers of honest, sincere, and industrious people throughout Mormondom who will not read a book or pamphlet written by one of their own number unless it has the indorsement and approval of the first presidency, regardless of the fact that it contains the teachings of their own accepted church works. They submit their free agency and reason to the judgment of three men.

What would they think of a man who told them that they must not accept an improved washing-machine, mower, or new school system until it is first indorsed by the first presidency? Would they not think him a fool? Yet at the same time they will reject any facts and principles that would alleviate their burdens of life, if understood, because some of their leaders are incapable of discerning reform from inertia, and do not give their approval. Their own books teach that "cursed is he who putteth his trust in man," and "to the law and to the testimony, if they speak not according to this word it is because there is no light in them." And yet they will ostracise a man who points out from their accepted scriptures those truths which condemn them and their leaders, and raise the cry, "But we have the living oracles," "Obey the priesthood," even though it departs from the written law. Oh, you foolish people; how long are you going to submit to priestcraft? *Is it to be supposed that the leaders of any organization would sanction or approve the exposure of their departure from the truth?*

How long are you going to shut your mouths for fear of men, when you daily admit that all is not well in Zion? I desire to warn you that if you will not stand up as men and as American citizens for the cause of truth and liberty, you will bring the sword of this whole nation upon you. Is there not a man of foresight among you? Have your prophets and your wise men become so blind that they can not see the calamity that you are all being led into? Are we Mormon people going to stand as a monument of priestcraft to the world for ever? How long, I say, how long will you, you who boast of your freedom and liberty, permit men to intimidate you by threatening your church standing? Have you so little knowledge of heaven's truths that you do not know that any power or influence which prevents or suppresses men from speaking freely from the depths of the soul is nothing more nor less than priestcraft of

the gravest type, and is in violation of the heaven-inspired Constitution, and is no more the priesthood of God than darkness is light?

Let me again warn you that if you continue to permit your leaders to excommunicate any man for merely proclaiming truth of any form or nature, even though it condemns your sustained leaders, I say again, you will bring the wrath of this whole nation down upon you. Neither will God recognize any men who uphold priestcraft contrary to the constitution, for according to your own books their priesthood ceases when they do those things.

It has become the custom to excommunicate any man who persists in proclaiming truths, even though taken from the Mormon church works, if they condemn the leaders. He is then ostracised and pointed at as being an apostate, and a rumor is circulated that he has committed some gross sin, or that he is insane; while at the same time they will not meet him with the scriptures or prove his reported immorality.

I have many friends throughout Mormondom; some are prejudiced because of the stand I take, and many are unbiased, for they admit that I have told the truth.

I have charged the church with upholding priestcraft, of false doctrine, and of departing from the written word of God which they profess to believe. And as evidence it remains a fact that the whole system of Mormonism is in a fever of discontent and back talk by industrious and virtuous men, who are afraid to stand up as American citizens and say what they think for fear of those over them.

My charges are grave. If they be false it should be brought to light to all the world. And if they be true it should be made known. A standard church work, the Doctrine and Covenants, counsels its adherents to meet their enemies both in public and in private. When I called upon Joseph F. Smith he rejected that counsel, turning me from his door without a hearing, telling me that I was an apostate. I admit being an apostate from priestcraft, but I deny apostasy from true religion, which is the cause of truth and liberty, the poor, the widow and the orphan, and the laws of virtue and chastity, and loyalty to the constitution of the land. Therefore—

Joseph F. Smith:

I do hereby challenge you, as representative of the church, to meet me before the whole church assembled in conference, at the Sunday morning session next October, to prove your divine leadership and the fallacy of my charges and statements, both by scripture, ancient and modern, and by sophistry and reason. Bring all your wise men, your seers and prophets, your facts and learning. And I, with other church-members, will meet you in the name of Israel's God, and in the name of truth and liberty, as provided by the Constitution, and I will prove my stand both by reason and the scriptures. And God and all men who love truth shall judge between us. Reject this challenge and you will disgrace Mormonism and dishonor your claim to leadership before the whole world.

Mr. Smith, if you are a prophet of God, his power will be with you, for you have the promise: "Take no thought what you shall say and what you shall speak, for he will give you mouth and wisdom that your enemies can not gainsay or resist." Therefore you need have no fears. Prepare for the issue; I will meet you there, and either you or I shall hold our peace for ever.

To the people I will say: The church belongs to you, not to your leaders only. Allow me the privilege of expressing myself. I will either prove my stand or bring everlasting contempt upon myself. Mormonism must either rise or fall. To those who have malice toward Joseph F. Smith: Cease ye to hate him; his burdens are great. And if there are any who would resort to disorder or riot: Remember that Uncle Sam is

not far off, and might make you feel sorry. Truth can not be crushed by violence.

I will also ask the *Tribune* to cease cartooning Joseph F. Smith.

And last, but not least, let the *Deseret News* take down its motto, "Truth and Liberty," and cease to pose as a church organ, or else open its columns to all the people of the church and to any who have a truth to proclaim.

For the honor of the State, for the sake of decency, let the internal controversy of Utah cease.

Remove the cause and the effect will vanish.

Awaiting the issue, in the cause of truth,

JOHN H. SCOTT.

SALT LAKE CITY, September 8, 1905.

To Joseph F. Smith and to the Mormon People:

The accompanying article on priestcraft and a challenge to defend my stand at the coming conference was written on September 8 and submitted the next day for publication, but owing to pressure it received no attention until after Joseph F. Smith had departed for Mexico.

I desire that it be distinctly understood that neither the writer nor the *Tribune* had it published in Mr. Smith's absence to gain any advantage over him, but it would have been published before if possible. Inasmuch as the *Deseret News* stated that Joseph F. Smith will not return for two weeks, I ask that the challenge be accepted before his return, as he can himself decide this as well as others, which he must decide before returning to Salt Lake City, and I ask this in order that the people may be prepared for the occasion.

If Mr. Smith remains away during conference or fails to accept this, I shall be justified in assuming that he ignores the right of the people of the church to a hearing.

JOHN H. SCOTT.

—Utah State Journal, September 18, 1905.

It is noteworthy that while the language used in the foregoing is severe, it contains no word of bitterness or hatred, but rather counsels considerateness and cessation from malice.

Speaking of the challenge the *Tribune* for September 19 says:

The *Tribune* urges that the Mormon priests accept this offer, and divide the time fairly between Scott and his associates and the prophet and his apostles. Let them take the law and the testimony, as so frequently demanded by reformers within the church; and by the law and the testimony of the Mormon church let the Mormon prophet stand or fall as such. Then at least his own people will know whether to abide with him or to remove him.

Surely the great Joseph F., clothed in dignity (we do not mean indignity), surrounded by his priests and debaters like unto Penrose and Roberts, is not afraid of young John H. Scott and the members of the church who wish to engage on his side of the controversy!

For declining to take Mr. Scott's advice to stop publishing cartoons of Joseph F. Smith, the *Tribune* gives the following reasons:

First, the public delights in the visage of the prophet, seer, and revelator as portrayed by our artist.

Second, many graphic truths are thus presented which it would take volumes of words to portray so forcibly to the human mind.

Third, the Mormon people thought that any one would be struck dead who made any fun of their prophet. They accepted him as seriously as he pretended to accept himself. The *Tribune* received a communication in writing, and many oral messages, to the effect that if our offenses of cartooning were

continued any longer, the Lord would avenge himself by smiting the artist and others with instant destruction. For several months now we have every day disproved that threat—not as daring the Almighty, but as confirming our belief that Joseph F. Smith is just a mere man: a little more of a liar than most men; a little more of a lawbreaker than most men; a little less of soul and more of body than most men; but just a mere man after all.

What the outcome will be of the move to gain freedom of speech, and an opportunity to have both sides fairly presented to the people, is difficult to foresee; but if those who are clamoring for free speech are successful, it could but result in opening the eyes of the honest investigator.

L. A. G.

Original Articles

THE GIFT OF THE HOLY GHOST.

A TESTIMONY.

Having read the different opinions on the "laying on of hands" and the "gift of the Holy Ghost," I wish to give a little of my experience. I do not understand all the office-work of the Holy Ghost, or when one receives it. I have not given these things much thought, being so perfectly satisfied with my own experience.

However, the day I was baptized into this church, I knew only one family of Saints, had heard only one sermon, and been inside a Saints' church only one time, and as I look back over my life, I can not recall a day that I ever felt more sad, discouraged, and entirely forsaken by God and man, than I did that day, feeling worse after I was baptized and confirmed than before. But out of respect to the cause I had embraced only that day, and the family with whom I lived, I said nothing of my feelings. When I went to my room that night I felt very gloomy indeed. Upon retiring I knelt at my bedside to pray, as was my custom in the past, and as I knelt there I could not think of a thing to say. I was so sad; it seemed strange to me that words had left me. Then in a moment the thought came to my mind, Ask God to forgive your sins. I at once proceeded to do so, when like a flash something seemed to say within me, "You have no sins to forgive, now, they have been pardoned, wiped out by the blood of Jesus." I was motionless with amazement, dead as it were to everything except the peculiar sensation that was working in mind and body. It seemed there was a light within me, by which I was made to understand I was pure, clean every whit, newly born. I had the sensation of feeling clean in body, and light as air. It was something wonderful; I can not express it. I knew beyond a doubt. I felt all I understood, and knew in my soul that I *knew* it, and I can not explain to others just how marvelous it appeared to me, in words or through the medium of the pen.

The thought came to me: If I have no sins to

forgive there is no need to pray to-night. Then the same voice within said, "Thank God for this, and ask him to keep you free from sin in the future." I seemed to fully comprehend that there would be a warfare with the prince of darkness, that God is able and willing to help us to conquer if we only ask him. My tongue was loosened, and I poured out my heart to God in thanksgiving and praise for washing me clean, and implored him to help me live faithful to the end.

I have never before written of this matter, fearing some would think I was boasting; but far be it from me to boast. I speak of these things in humility of spirit. Some may think God is especially favoring those that have so grand a testimony; but not so, dear Saints. It is because of their extreme weakness.

When I embraced the gospel, but for one thing I would have been as rank an infidel as Bob Ingersoll—made so by the false lives of some of the members of my church, and the betrayals of friends (church members too). I needed some other evidence besides man's. I wanted to serve God if there was one, and if the Bible was true. I believed what was in it, but man's word for these things was not sufficient. Hence I was very weak. I do thank God for such an evidence and wish I might help all the world to know for themselves, as I know of this work.

I did not comprehend all I felt that night, for I thought I had no evidence from God that this was the true gospel. The next night through administration I had a testimony by divine revelation that this was the gospel of Jesus Christ. The very heavens opened to my vision, and I know that Jesus is the Son of God, that the plan of salvation is true, and that Jesus will come to claim his own in due time.

I hope and pray every one of us will be found with oil in lamps and vessels when that time comes.

HELEN LOGAN SHERWIN.

TULSA, Indian Territory, September 7, 1905.

A CLOSING ARGUMENT.

In the *HERALD* of August 30 appears an article under the double-headed caption: "Do the gifts and blessings cease as we attain toward perfection?" and "In review' reviewed." In nearly every instance where the brother has attempted to state my position he has succeeded in misstating it. Will the brother kindly point out in any of my statements where I have stated that the gifts and blessings would cease before the attainment of perfection?

The brother quotes from my article: "My view as stated in the sermon under criticism is, that they will cease [spiritual gifts—F. J. C.] (see 1 Corinthians 13), but not until perfection shall have been attained, some time after the coming of the Savior." Commenting upon this, the brother says: "We hope our

brother will 'stand by his gun,' and not seek to evade the issue." I have this to say: I hope my brother will not seek to raise false issues and then attribute them to me. He says: "The question before us is, 'Do,' or 'shall the gifts and blessings cease as we attain toward perfection?'" This issue was born in the brother's own brain, as I shall show you by his own words. He proceeds: "His 'view' 'as stated in the sermon under criticism' was, that 'the world is growing better; we are becoming more perfect; and as we advance toward perfection, there would not be the need of gifts that existed before.'" The brother is getting a little nearer to a correct statement of my position. He tries again as follows: "But that which we took exception to was his teaching that we were getting so far advanced that we did not need the gifts promised to the believer to the extent that we formerly did." This attempt to state one of my positions is nearly correct as far as it goes. The brother did much better in his "Answer to 'A reply'" in HERALD of July 19, wherein he fairly represents me on this point, as follows: "The thought was suggested 'that the reason the gifts are not enjoyed in some localities [among some individuals—F. J. C.] to that extent as formerly, may be because we are getting nearer perfection and hence do not need the manifestation of the gifts to the extent that we did in our earlier experience in the church!'" This gun, as the brother calls it, I will stand by, and it is far different from his attempts to state the thought. In my judgment, it is supported by stubborn facts as they actually exist within the purview of a vast majority of the Saints; and it is also, we think, supported by the unanswerable logic of Paul's positive statement that when perfection shall have been attained, "that which is in part shall be done away"; not only the three gifts he happened to mention in the particular verse, in which he says they shall cease, and be done away—that is, prophecy, tongues, and knowledge—but all the gifts under discussion by the apostle in the Corinthian letter are undoubtedly referred to. Included in these are healing, casting out devils, wisdom, faith, discerning of spirits, etc. No miraculous gift of wisdom, faith, knowledge, healing, casting out devils, new tongues, prophecy, etc., all referred to by Paul in this same letter, will be needed by those having attained unto perfection. Hence Paul says they will cease. The brother's argument and logic continues then for ever, and he can not divide them up to suit his own notion. Notice his remark upon my statement that the gifts would cease some time after the coming of the Savior. He says: "For while we do not believe this is correct, such teaching would not necessarily do any harm." If he wishes to abandon this absurdity—that is, that the gifts, including tongues, prophecy, casting out devils, knowledge, etc., will continue after the attainment of perfection, I am quite willing that he

shall do so, but he has not abandoned it yet, and he continues to contend for it to the very last paragraph of his last article.

These signs and spiritual gifts are all necessary here and will all exist in the church so long as it is imperfect; and all will be done away when perfection "is come." The brother wants me to fix the time when they will cease. Paul has fixed the time. The moment an individual reaches perfection these gifts will cease to follow such individual. All knowledge and wisdom will be in his possession, and no miraculous transmissions of the same, by means of the gifts, will be possible, to say nothing of being necessary. Such individual can not be ill; he can not receive the gift of new tongues: he will not need the gift of prophecy, any more than my brother now needs a revelation to inform him that two times two equal four.

The brother remarks: "If, in his sermon, the brother had simply made the statement that miraculous gifts should cease 'when perfection has been attained, some time after the coming of our Savior,' and no reference made to their ceasing *now*, we in our first article would not have referred to the sermon. For while we do not believe this is correct, such teaching would not necessarily do any harm." And yet, the brother finds fault with me, in the light of his statement just quoted, for ridiculing his idea that devils, healing, the gift of tongues, etc., will be in the perfected state. But why talk about a reference made to their ceasing *now*? Can the brother find in his first statement of my position, which was fairly correct, any reference to their ceasing *now*? As stated substantially by the brother himself, my position was that in some instances the nonreception of the gifts might be accounted for, on the grounds of their not being needed, rather than lack of faith, or worthiness. Why does the brother evade *this real issue*? I may not have added in words the last thought, namely, that one reason why gifts are not received is because of unworthiness, because I consider that so simple that it would be superfluous to assert it. I have been raised in the church, and I have never heard a member dispute that very simple proposition. Commenting upon my "view," viz: that in some instances the gifts may not be needed to the extent as formerly, the brother writes: "We believe it to be not only an erroneous doctrine, but a dangerous belief to any one who accepts it." This "dangerous belief" is very much in harmony with the dangerous doctrine of Joseph Smith the Martyr, which he received from God, and set forth in Doctrine and Covenants 58:6, which reads as follows:

For, behold, it is not meet that I should command in all things, for he that is compelled in all things, the same is a slothful and not a wise servant; wherefore he receiveth no reward. Verily I say, Men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness; for the power is in them,

wherein they are agents unto themselves. And inasmuch as men do good, they shall in nowise lose their reward. But he that doeth not anything until he is commanded, and receiveth a commandment with a doubtful heart, and keepeth it with slothfulness, the same is damned.

My "view," I think, is in complete accord with the above, and one way to wrest it out of harmony therewith is to misstate it. As God's children advance in knowledge and wisdom, they will not need so much assistance in the way of gifts and commandments, but will be able to do many things of their own free will, and bring to pass much righteousness. And that many of the leading workers of the church are thus able, and are so laboring, is an existing fact, as stated above, and not a theory; and their not receiving gifts so often as in earlier experience, or so frequently as some others do, does not prove unworthiness or unbelief by any means, but just the contrary may be true.

We endeavored to state this thought logically as follows: The necessity for miraculous gifts will decrease in proportion to growth and progress toward perfection. I am of the opinion that this will stand the test of fair and unprejudiced criticism. The exception to this rule would be in the case of special endowments to particular persons for specific purposes. He quotes 1 Corinthians 13:9, 10: "For we know in part and we prophesy in part. But when that which is perfect is come that which is in part shall be done away." The brother reasons upon the above as follows: "Are prophecy, tongues, and knowledge good, or any part of perfection? Will there be any good thing lacking in the perfect state? In other words, can there be perfection unless all that is good, combined, still exists? The answer to these questions must be apparent to every Saint." I think so, too, with possibly a very few exceptions. Here the brother again gets the spiritual gifts of prophecy, tongues, and the gift of knowledge in the perfected state. Prophecy, tongues, and knowledge are certainly good as a means of advancement, but after the end has been reached—perfection—then the means which were necessary to assist in reaching the end will be useless and will cease to exist because of their very nature. As well argue that a bridge must exist always, in order to render a man perfect, because of having been used in crossing a stream on a journey to Zion; or that the clothing, food, wine, and bread, in sacrament-service, the buildings in which we worship, and all other good things, which assist in our worship and growth, must be dragged into heaven for the same reason.

There are thousands of good things and measures which assist the Saints in growing to the full stature of manhood in Christ, including the gifts, which will be done away and cease to exist. But thus the brother reasons to save his theory. He refers to my former argument as follows: "He admits there will

he knowledge, but says that I 'failed to discriminate between knowledge which is to remain after "perfection has" come, and knowledge transmitted miraculously, or in spiritual gifts.'" Exactly; and the brother still fails to see the difference, it seems. He proceeds: "Paul made no discrimination, and why should he ask us to go farther than Paul?" *Answer.*—Because Paul probably never dreamed that any of his fellow ministers would ever occupy the absurd position, that if knowledge, prophecy, and tongues, transmitted in miraculous gifts, should cease, then "there would be no knowledge" in heaven and no language in which to talk, and all would be dumb and idiotic in celestial glory. Knowledge in the abstract, as we said in a former article, is not miraculous; and it requires no gift of tongues, prophecy, or any other spiritual gift to keep one perfect after having reached that condition. But on the contrary, when any of these gifts are bestowed, such bestowal proves beyond the shadow of a doubt the imperfection of the recipient thereof. I stated this thought in a previous article as follows: "If the gift of knowledge is bestowed, is it not because of a lack of knowledge? Clearly the lack of knowledge—ignorance—renders the gift necessary." And so, disease—imperfection—renders healing necessary. The brother in a previous article denied this self-evident fact, and permitted himself to declare that "just the contrary is true." In his last effort he struggles to extricate himself from this ditch into which he has fallen, and like the man who sought to rescue his wife from drowning, but "pushed her further in," he succeeds in making it worse, if that were possible. On this matter he reasons thus: "It must be apparent to our brother, and all others, that after having received the gifts, we are not as ignorant as we were before. Then the logical conclusion would be, that 'the reception of miracles and spiritual gifts is an indication' of our enlightenment, and that we are made more nearly perfect thereby; and 'just the reverse' of his theory is still 'true.'" Comment is useless. The brother should have said *means*, instead of *indication*. The brother continues: "Now let us again call his attention to the fact that Paul nowhere says that 'miracles shall cease.' This is all an assumption upon his part, based upon his idea of that which is in part being done away." Let us see. Paul says prophecy, tongues, and knowledge shall cease. Prophecy, tongues, and knowledge are miracles. Therefore, miracles shall cease, and Paul said it. And yet my brother says that this is all an assumption upon my part. I have also shown that Paul was speaking of all the gifts, and mentions all of them severally, in this same letter. In a former article I wrote as follows: "Now surely, the brother can not think that in celestial glory there will be devils cast out of the saints; unknown tongues, prophecy, serpents, poisons, healing, etc., and yet

this is the 'false position' in which he has placed himself by his arguments above." Commenting on this the brother says: "The 'arguments above' were contained in Mark 16:17, 18. He may call it a 'false position,' but I can find a better name for it. I do not think any one could justly draw the conclusion that I quoted the foregoing citation as applying to the perfect state. I quoted it as applying to this life, to show that the signs would follow the believer whenever and wherever a true believer may be found, no matter what may be his attainments toward perfection." Now who is weakening? If he did not quote the foregoing to show that the gifts will continue, he has quoted others and made statements and arguments to this effect, as I have already shown from his own language, and will show again before we are through. But his statement is too sweeping as applied to this life. Notice, he says whenever and wherever a true believer may be found, these signs, Mark 16:17, 18, shall follow. The book of Doctrine and Covenants, page 120, teaches that it is given to some to believe the testimonies of others. Such a statement is an arraignment of many of the best members of the church. If the brother had said that the gifts shall be found in the church, he would have been within proper bounds. Mark says they shall follow the believer. He also says "He that believeth and is baptized shall be saved"; but every one knows some will *not* be saved because of apostasy and other reasons.

The brother says, "I can conceive of the possibility of angels becoming devils by failing to keep the law of heaven, and by the exercise of their agency, (as it happened once before,) and if so they would be cast out." Now my brother is bound to have the devils there in celestial glory, and they must be cast out of something at all hazards. But pause just a moment. Were those angels perfect? If so, how could they have fallen? There can be but one answer, and we are discussing the perfect, and not those of a lower order.

He asks: "Does not my brother believe there will be tongues, or at least a tongue, in celestial glory?" Is the brother weakening? Oh yes, there will be a tongue, but not the "gift" of tongues, either new or unknown. He remarks: "However, if our brother wishes some evidence of healing in the celestial city, we refer him to Revelation 22:2: 'And the leaves of the tree were for the healing of the nations.'" Now the brother has the sick in addition to devils over there. There is something almost grotesquely fatuous about the tenacity of the brother in clinging to his dogma. And now, behold, the nations are all sick! I think it is my privilege or duty to follow his false logic to its absurd conclusion. If he does not mean it, why does he attempt to place me in error for teaching the contrary?

I dreamed a dream the other night,
When everything was still;
I dreamed I went to heaven,
And the nations there were ill.

The people called the elders,
Who responded one and all;
And, with leaves anointing them,
They healed both great and small.

Then up spake Father Abraham,
In "tongues," which were quite "new";
And the brethren sat and wondered
What the meaning was thereto.

But lo! a good old sister
Arose in perturbation,
And stated to the multitude,
She had the interpretation.

But we desist, for fear some may think that our muse is bordering on the sacrilegious. I hold the gifts as sacred; but the idea that they will be enjoyed in the celestial city is to my mind most ludicrous, and our little poem is offered to help in showing this to be true.

The brother contends specifically that the gifts of prophecy, tongues, and knowledge will continue for ever. As to the other, he "seems to be weakening." He distinctly says in the language I have quoted from him at the beginning of this article, in criticism of my statement that the gifts will cease some time after the coming of Christ: "While we do not believe this is correct, such teaching would not necessarily do any harm." He also quotes Moroni 10:1, 2, where all the gifts are mentioned, and says they will continue after the coming of Christ as we shall presently show. The brother says:

In an article under the caption of "Turn on the light" in HERALD for August 9, page 779, another brother adduces a quotation that is well worth reproducing:

"And that all these gifts of which I have spoken, which are spiritual, never will be done away, even so long as the world shall stand, only according to the unbelief of the children of men. . . . And now I speak unto all the ends of the earth, that if the day cometh that the power and gifts of God shall be done away among you, it shall be because of unbelief."—Moroni 10:1, 2.

The brother commenting on this, said: "Will not the world be standing at, and after the coming of Christ? If so, then according to Moroni the gifts and miracles will be on the other side. . . . Was Moroni right or wrong? I think he was right." Here again the brother argues that all these gifts which Moroni mentions will continue, and Moroni mentions in the context of the quotation, casting out devils, healing, tongues, interpretation of tongues, and in fact all the gifts. If he does not wish to make such an impression, why quote such passages, and publicly brand my "views" as heresy, that is, that the gifts will cease after the attainment of perfection? Our brother in Utah made a mistake in confusing the meaning of the words, *As long as the world shall stand* with the words *as long as time shall*

last, and now this brother has made a like mistake. They are both in the same boat, and their little bark is hopelessly befogged. Yes, Moroni was right, but the understanding of the brother as to Moroni's teachings seems to be right wrong. I cited, in a former article, passages of scripture showing that this wicked world will not stand for ever. In the Instructor are a number collated which show that there will be a new earth, and that the former will not even come into mind. They are so familiar to the Saints, I shall not take space to insert here.

My brother says: "He reproduces my quotation from Doctrine and Covenants 34:3, then adds: 'What does the above prove? Simply that these miracles will be found in the church while in an imperfect condition, when they will be needed.' Well this is a pretty fair concession, but why did he not tell us when the church would be perfect? Will it be before Christ comes? If not, then what becomes of his theory and teaching that miracles and gifts are to cease now, as we advance toward perfection?" Here, again, the brother attributes to me a theory, which theory is a little infant of straw which emanated from his own fertile imagination. I again kindly request the brother to point out a single statement in any of my articles to the effect that miracles and gifts are to cease *now*, or at any time prior to the attainment of perfection. The brother has not done so, nor can he do so. It would seem that a minister of the gospel would use great care in stating his opponent's position, rather than great carelessness. Even reputable lawyers are careful to follow this rule. The brother proceeds: "After giving us a definition of the word *miracle* he says: 'so long then, as man remains ignorant, God will be a God of miracles, because man can not comprehend, and "mysterious are all his ways."' I suppose he means by this that when man becomes more enlightened God will cease to be a God of miracles." It is hard for me to decide whether the brother is in earnest or only joking. I have stated again and again that when an individual attains to perfection God will cease to be miraculous to such individuals, in my judgment, and my brother supposes that I mean when a man becomes more enlightened, God will cease to be a God of miracles.

The brother says: "If God continues the work of creation of worlds, would not that be miraculous?" I answer, No, not to those who have attained all knowledge. The brother reasons thus: "Will there or will there not be in the perfect state that which we now call the miraculous? If the answer is, No, then God will not have as much power as he now has." The brother is wrong again. Man will not have as much ignorance as he now has. God's power will remain the same. He proceeds: "But if the answer is, Yes, then we agree that there will be, during the state of perfection, that manifestation of

power which we now call miraculous; no matter about what we shall call it when we reach that state. Let the brother take either the one 'horn' or the other." I see no horn to take. My brother seems to be impaled on both horns. He says, after having reached the full knowledge of God's power or works, they will still be miraculous, but please remember, that *miraculous* means mysterious, unaccountable by known laws. After all law is known and mystery has been dissipated, the brother contends that God's work will still be miraculous—that is, mysterious and unaccountable by anything we may know, although we shall know all things. The brother's position is true as regards the imperfect only. He argues as follows: "The better a child can walk' the more capable it becomes of walking." Yes, and the less assistance it needs. He goes on, "The more advanced we are (spiritually), the more capable are we of receiving and appreciating the greater gifts, and thereby continue our advancement toward perfection." This is true, and it is not true. I cheerfully agree with the brother so far as this thought may be applied to particular persons for specific purposes, but as a working rule of universal application it happens to be disproved by the facts. But speaking of greater gifts, the apostle says the greatest is charity. Doctrine and Covenants 108:6 is cited to show that greater miracles will attend the gathering of the people from the north than attended the deliverance of the Israelites, and indeed greater than all the miracles of the past, although my brother seems to have forgotten this latter part of his contention. My remark concerning his former quotation is true—not a hint of any miracle is found therein. He now seems willing to content himself with furnishing a citation which has at least a hint of miracles in it, but nothing is found therein to warrant any one in imagining that such miracles will be greater than those incident to the deliverance of the children of Israel. It is said in this reference that they shall smite the rocks, ice shall flow down, an highway shall be cast up in the midst of the great deep; their enemies shall become their prey, water shall flow from the desert, and hills shall tremble. This revelation does not prove any miracle. I frankly concede that such is hinted, but it requires some speculation to determine from this revelation "just how they shall come down," as the brother says it "plainly shows." Smiting the rocks may be done with a hammer and a drill; the flowing of the ice does not necessarily prove miracles. It is flowing now in icebergs. The casting up of a highway in the midst of the great deep proves no miracle, as a highway is now cast up in the form of ice; and the Lord has cast it up too, as he sends the rain. Their enemies becoming their prey will not necessarily be brought about by great miracles. By the way, who are their enemies? Are they the polar bears, or the

Canadians? The flowing of water from some desert does not prove miracles. Springs burst forth quite often in such places; but suppose it is miraculous, is the breaking out of a spring in a desert more miraculous than the mighty power displayed in the deliverance of the children of Israel? Hills shall tremble. Earthquakes shake hills occasionally, and the brother can not prove that earthquakes will not be the cause of the trembling spoken of. Now, are these greater miracles than attended the deliverance of the Israelites? It requires considerable speculation or imagination to so believe. Perry may discover them too, or some other explorer may do so.

The brother advises: "We suggest that before speculating as to some 'natural' means of the return of Israel from the north, and of Perry's success in bringing them back, it would be well for our brother to examine the revelations of God to this church." We have patiently examined those cited by the brother, with some others, and find him to be in error. In his weak attempt to refute my statement that the Lord worked miracles through wicked men and animals (see Numbers 22:27), he argues that neither Balaam nor the ass did the miracle, but God performed the miracle by and through the angel, Balaam and the ass being subjects upon whom the miracle was wrought. Granted. That is the thought substantially as I stated it, but I had always supposed until now that the Lord, also, had something to do with the working of miracles by and through others, both in ancient and modern times. I see advertised in the papers quite often, where some man claims the power to heal, and tell fortunes, etc.; but up to the present I have taken but little stock in them.

Concerning my explanation of 3 Nephi 4:1 he asks, "Why did not the brother say that Nephi was mistaken?" *Answer*.—Because Nephi is not the name of the individual who made the mistake. The brother tries to help me as follows: "Here is a question the brother might ask himself and answer in his own mind, that may help him on this point. Did Paul, after receiving spiritual gifts and blessings, know more or less than he did before?" I answer, Presumably more. He continues, "If he knew more . . . then the reception of these gifts was an 'indication' of his enlightenment, rather than his 'ignorance.'" Oh no, the brother should have said the "means" of his enlightenment. If the brother would get a little pocket dictionary and look up the definition of the words *indication* and *means*, it might help *him* some. My reference to the possibility of Perry discovering the north people seemed to arouse some feeling, as the brother exclaims, "Oh, yes, 'if!' 'If' the Devil had not sinned, he might have remained in heaven. 'If' my brother's theories are not wrong, they may be right." Exactly; I cheerfully concur in the above statement;

but patience, brother, patience. I think I have shown some; and besides, Perry may fail to find them—still, some wretched explorer is liable to reach the north pole yet, and will very likely discover about all that is there. The brother quotes from my article as follows: "Man is changing and evolving toward perfection wherein he shall receive of the fullness of God's glory." Upon this truth he comments: "He uses the term 'man' indefinitely, as applying to all men—or mankind. Is it possible that he believes that all mankind are 'evolving' towards 'perfection and fullness of God's glory?'" The veriest novice should know that I meant nothing of the kind. But notice how consistent the brother is. He immediately writes, with almost the same stroke of the pen, these words: "Surely the trend of human inclination to-day is not in that direction, the increase of crime and wickedness seems to lead *men* [italics mine—F. J. C.] in just the opposite direction from God. . . . All this plainly shows that at the time of, and prior to the end, men will be going farther and farther away from God, instead of evolving towards a fullness of God's glory." Now what would the brother think if I should pursue his methods of criticism, reasoning from his use of the word *man*? Let us see where it would land him. He uses the term *man* indefinitely as applying to all men or mankind. Is it possible that he believes that all mankind are going in the "opposite direction from God," and that at the time of, and prior to the end, all mankind will be going farther and farther away from God? The inevitable conclusion of this course of reasoning, which all can see is mere sophistry, is that all mankind shall be lost.

Thus the brother struggles to find something to criticize in my "views" and plunges all mankind into the vortex of irretrievable ruin, including himself, in order to make a point in this discussion. His case is indeed desperate.

I hope that some good may grow out of this discussion, but fearing some may look upon it as controversy, I think I shall have no more to say on the subject at present. Before closing this article, however, I wish to acknowledge the contribution by our sister of Macon, Missouri, which was so ably written. I refer her to this effort as an answer, in part, to her article. I trust others have been interested, and I close my part of the investigation, with brotherly love and charity for all.

Yours for the truth,

FRANK J. CHATBURN.

Every duty we omit obscures some truth we should have known.—Ruskin.

There is no evil which we can not face or fly from but the consciousness of duty disregarded.—Daniel Webster.

Selected Articles

DEATH VALLEY A CRATER.

The generally accepted theory in regard to Death Valley—that mysterious depression in the earth's surface that has claimed as its victims so many seekers after the golden treasures which are supposed to exist therein—is probably erroneous and must be discarded, if we accept the version of the origin of the valley as given by James T. Tyler, in the San Francisco *Call*, who says:

"There is a decided difference of opinion between one mining man and the geological survey in regard to one of the queerest, hottest, and most disagreeable parts of the United States. Death Valley, Inyo County, California, is the bone of contention and it will be something for scientists to study before the inwardness—and outwardness—of this strange region is given its proper place in geological records.

"Already the Government surveyors have said, 'This is a dead sea, a dried-up lake such as might have been in its day of moist existence a counterpart of the Great Salt Lake.' Gradually its waters receded, exposing to the hot southern desert sun the sands that are declared to be several hundred feet below the sea-level.

"But there is a practical mining man, a rough and ready mining engineer, a man who has made a study of rocks and strata and all that, who presents to us an entirely new version of the creation of this uncanny region. This gentleman is Colonel Edward Brown, of Colorado, who has recently been detailed by the Santa Fe Railroad to investigate the Tonopah and Gold-field district of Nevada with a view to ascertaining its permanent value as a mining center. The Santa Fe road may some day wish to extend its road into Nevada, and it will certainly do so if conditions justify. Incidental to the trips to the mines the colonel traveled into the great Salton Desert and skirted the edge of Death Valley.

"Not being satisfied with the report that the Government surveyors had made regarding the silent hollow, where not an animate thing exists except the horned toad and the occasional lizard, the expert determined to investigate for himself.

"'Death Valley is not a dried-up inland sea or lake, in my opinion,' said the colonel. 'It is an extinct volcano; one that was so immense that when it was active it could not have reared its head above the earth's surface less than forty miles. It was one of the great phenomena of prehistoric time—time when men did not people the world, but when all things were abnormal, according to our latter-day ideas.

"'Giant trees and giant reptiles; giant mountains and giant birds that flew around their miles-high peaks,—this was the condition of the period of the life of the Death Valley crater.

"'Why do I draw these conclusions? Well, there is nothing to show that a lake or an inland sea ever existed where is Death Valley. The bottom of the valley is surfaced with a layer of ashes in which is nothing of the sediment such as develops after evaporation of a body of water. The edges of the valley are layers of ashes, and there are traces of these deposits for a hundred miles from the depression.

"'Another remarkable proof that the valley was once a great volcano is the deep springs extant there. Many of these are found in the valley, and some are apparently volcanic vents. I had my men fasten a rope about my waist and I cautiously approached the edge of one of the springs. It was a peculiar hole, with steep sides that were likely to give way under foot, being decomposed, loose material. Fifty feet below the edge was a body of blue water, so clear that when I threw a stone into it my head reeled as I watched it go down, down hundreds of feet into the bottomless funnel.

"'The water of the springs is impregnated with poisonous chemicals, and few of the springs near the valley can be utilized by man or beast.

"'When this monster mountain was belching forth showers of lava and stones it must have shaken the world. It slowly burned out, crumbling away with the centuries. It made a desert of everything within a radius of two hundred miles of the place.'"



DO NOT TALK TOO MUCH.

"In the multitude of words there wanteth not sin."—Proverbs 10: 19.

"By thy words thou shalt be justified, and by thy words thou shalt be condemned."—Matthew 12: 37.

"Let your speech be always with grace, seasoned with salt."—Colossians 4: 6.

Most people talk too much. Avoid reckless, indiscriminate speech. Some one has said:

"Choose to listen rather than to talk;

"For silence is preferable to speech.

"It is wiser to talk too little than too much;

"And to speak well than to say too many things.

"Aim at speaking rather to the purpose than often.

"Reflect before speaking.

"Know how to speak by silence.

"Restrain the tongue when the heart is agitated.

"Be silent when you feel too great a desire to talk.

"Speak after others.

"Never against others.

"Always well of others.

"Always with modesty.

"Never against the truth.

"Always with discretion.

"When vanity has found entrance, purify the intention.

"Let the tone of your voice be neither too loud nor too low.

"Never seek information through curiosity.

"Leave it to the world to talk of the world.

"Complain of nothing, neither of persons nor of things.

"Do not speak much of yourself nor of your affairs.

"Say little of your works, less of your troubles.

"Confide these to very few persons.

"Utter no useless words;

"But harmless trifles may serve you as recreation if spoken in God's presence and for him."—Selected.

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A LITTLE SOMETHING ABOUT JAPAN.

The area of the empire of Japan is about 161,000 square miles, less than 3,000 square miles larger than California. Japan proper lies between the same parallels of latitude as the Mississippi Valley States. Japan consists of the four large islands of Formosa and the Pescadores, and some 4,000 small islands. The coast-line is 18,000 miles long. In 1900 the population was 47,646,810, the males exceeding the females by 600,000. As the average annual increase is 500,000, the present population must be close to 50,000,000. In 1900 there were 12,000 foreigners in Japan, of whom a quarter were American and British, and more than half Chinese. Farming is the chief occupation. The average farm is of two acres. Lafcadio Hearn says: "The vast rice-crop is raised on millions of tiny farms; the silk-crop in millions of small, poor homes; the tea-crop on countless little patches of soil." The exports of silk amount to about one fifth the entire export trade. There are rich oil and coal fields in Northern Japan. Formosa has valuable gold-mines. A greater wealth is its 1,500 miles of camphor-trees. In 1902, Japanese exports were \$130,000,000; imports, \$135,000,000. More than 4,000 miles of railroads. Here are the daily wages, in cents, of certain occupations: Female weaver, 10; female peasant, 9.5; compositor, 17; carpenter, 27; shoemaker, 23.5; dyer, 14; coolie, 16.5. Guilds and trades-unions abound. Strikes occur. More than 1,000 newspapers and magazines. Japanese postal service "beats" the American; includes, besides the American "features," parcels post, postal savings, universal free delivery.—*Everybody's*, September, 1904.

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THE FUNNY SIDE OF LIFE.

Humor is something that is appreciated by practically every American. This fact is demonstrated by the vast number of humorous publications which thrive in various parts of the country, as well as by the truly wonderful mixtures of grotesque figures and indescribable colors accompanying the Sunday papers and bearing the label of "Comic Supplement," says the Birmingham, (Alabama) *Advance*. But

while Americans are as a unit in their appreciation of humor, there is a wide diversity of opinion as to what constitutes humor. There are some who seem to think that the height of fun is to blow up somebody with a cannon cracker or cause some one to walk blindfolded out of a second-story window. Others regard it as extremely funny to circulate false reports calculated to get a man shot or put behind the bars or to cause a run on the bank.

Humor is something that should be harmless always. No joke should have a sting nor should any so-called humorous feat be performed that will leave some one crippled for life. The more we see of the funny side of life the longer we will live and the more pleasure we will find in living. But let's not be led into thinking that it's funny to do things or say things that bring sorrow or humiliation to others.—*Brooklyn Eagle*.

Mothers' Home Column

EDITED BY FRANCES.

YEAR OF JUBILEE.

Dear Mothers and Sunday-school Teachers: Are you really helping to make this year—the seventy-fifth year since the church was organized, the one hundredth year since Joseph Smith was born—a year of jubilee? Are you encouraging and helping your children to gather up the fragments lying all around them that the empty baskets may be filled and the hearts of many be made glad thereby?

The Baby's Toys.

Home on a visit, I'm looking around me,
Looking for keepsakes of old home days;
I've found an old chest, and its contents surround me,
Reminders of children and dear childish plays.

School-books and such like I find quite a number,
A drawing-book, box full of bright-colored toys,
A wall-pocket, carved while the rest were in slumber,
By father, so thoughtful of our childish joys.

Oh, here is something, wrapped like a treasure,
Now I unfold it and tears quickly start,
Mingled the feeling of pain and of pleasure,
Stirred are the memories deep in my heart.

A little green tub with its hoops painted brightly,
Filled full of playthings that little ones love;
Baby hands held them and tossed them so lightly;
Dear hands, at rest, where the grass waves above.

A shell-box I open, and weep o'er the contents:
A few bits of candy, some buds of white flowers,
And leaves of geraniums, that still shed their rare scents,
Bring fresh to my heart that sad parting of ours.

Dear little baby, short was your life here,
Gentle your influence shed out so sweet,
Keen was your suffering borne with such patience;
May we at last in his kingdom meet.

ELLA J. GREEN.

The Toys.

My little son, who look'd from thoughtful eyes
 And moved and spoke in quiet, grown-up wise,
 Having my law the seventh time disobeyed,
 I struck him and dismissed
 With hard words and unknissed,
 His mother, who was patient, being dead.
 Then, fearing lest his grief should hinder sleep,
 I visited his bed,
 But found him slumbering deep,
 With darkened eyelids and their lashes yet
 From his late sobbing wet.
 And I, with a moan,
 Kissing away his tears, left others of my own;
 For, on a table drawn beside his head,
 He had put within his reach
 A box of counters and a red-veined stone,
 A piece of glass abraded by the beach.
 And six or seven shells,
 A bottle with bluebells,
 And two French copper coins, ranged with careful art
 To comfort his sad heart.
 So when that night I prayed
 To God, I wept and said:
 Ah, when at last we lie with tranced breath,
 Not vexing thee in death,
 And thou rememberest of what toys
 We made our joys,
 How weakly understood
 Thy great commanded good,
 Then, fatherly not less
 Than I whom thou hast molded from the clay,
 Thou'lt leave thy wrath and say:
 "I will be sorry for thy childishness."

—Coventry Patmore.

Mothers' Home Column: I note your request for a reply to "What shall I do with my boy." My experience may or may not benefit, but I am willing to impart any knowledge to help whom it may.

I am a stepmother of seven children. I resolved to be a child among them after a fashion, or a companion,—to be kind, but just as firm as kind, and just as kind as firm.

I have been told by several that when my children are asked how they like their mother, they say, "All right, for when she says a thing she means just what she says; so we know what to depend on."

I believe if you win their confidence you can do so much more with them. Before my youngest boy (who was less than six years old when I took him) could read I did not let him go out to play; I would rest him and myself by playing crokinole, flinch, or hide-and-seek, and when we had rested I would call order, and we would talk, or I would teach him his Sunday-school lesson, or look at pictures in religious books, or find some good and interesting thing to amuse him.

I have Bro. J. J. Cornish's three charts. The children like to look at them, and ask questions; and we invariably get a good and new thought before the charts are put away. One can interest children so much better with illustrations and the charts. I find them a great help. They seem to love to spend their Sunday afternoons with me.

My little boy is eight years old now, and reads finely. He often gets a book and wants to read to me while I sew. I am trying to choose a nice library for him, and train his mind in the right way.

God bless the mothers, the shepherds of the flock.

Your sister,

GEORGIA KNOWLTON.

BERKLEY, Virginia, September 10, 1905.

[We welcome the above letter. - It is the first response to our request; and while the Sabbath question is not elaborately treated, it certainly contains much food for thought. We commend to parents as worthy of more than a passing notice the following: "I resolved to be a child among them, after a fashion, or a companion,—to be kind, but just as firm as kind, and just as kind as firm."]

Let us have an exchange of thought upon this important matter.—EDITOR.]

"It is the Hand of Christ."

It was the Sabbath for the semiannual contributions to the missionary society, of which announcement had been made a week previous. According to her usual custom, Mrs. Whitcomb expected to put fifty cents into the box. If the amount seemed small to others, her conscience was quieted by a thought of two dollars paid annually to the Ladies' Missionary Society, which was auxiliary to the other.

"There are so many objects for benevolence, so many calls nowadays, one must plan justly for all, and not rob Peter to pay Paul," was a favorite saying of Mrs. Whitcomb. One habit of this lady was to overlook a collector's book before pledging a first subscription to any cause. If the amount credited to most subscribers was fifty cents or one dollar, she accepted this as the limit of payment for herself, without any comparison of her ability with the majority of supporters. No special pleas, no suggestions to "double contributions," or presentations of present needs, moved her to increased and occasional large-hearted giving. "One must never be governed by impulse in these matters," was often urged in explanation; "in charity, as in everything else, I am controlled by judgment and experience."

It was most fortunate that the "regular fee" paid by his wife was not infrequently supplemented by Judge Whitcomb with substantial donations. These were always signed "from a friend," to escape the imputation of prodigality and unsound judgment from his better half. To prevent unwarrantable liberality, the judge's wife often took the precaution to sound her husband upon his intentions shortly before a stated collection, and advised as to the amount to be given. Knowing his special leaning toward missions, the prudent lady felt some misgivings upon the Sabbath in question; so, as they were about starting for church, she casually reminded her husband of the collection—as if there were any need—adding, "I have some change in my purse if you have none."

The judge had on the previous evening taken special care to empty his pockets of all coin, in anticipation of the coming collection, for how could he drop change into the box if he hadn't any? The good man had been reprimanded upon several occasions for depositing a bill. "It is as well to give dollars where your name is signed, and there is some accountability, but small coin will do for the box," had been the instruction.

In deep chagrin the would-be generous man turned to his wife, unequal to the emergency. She guessed the secret, but purposely misinterpreted his silence, and bantered him upon forgetting his favorite collection, adding, "Never mind: I have enough for us both. How much do you want?"

"Oh, I have money enough with me, but you can let me have a half dollar if you like," was the reply, made with such apparent sincerity that the schemer was puzzled. The silver piece was handed over with much self-querying: "Does anybody suppose he'll really give only a half dollar? There is hope of reformation in the most stubborn if John is at last become prudent."

The choir usually rendered some incomprehensible "voluntary," but the opening of service that day was very unusual. A simple gospel hymn was sung. From a sweet voice the words directly fell upon Mrs. Whitcomb's ear:

"I gave, I gave my life for thee,
My precious blood I shed;
I gave, I gave my life for thee,
What hast thou given for me?"

The prayers which followed were embodiments of two petitions: that the people might be able and ready to make large and grateful return for the blessing of salvation, and be enabled to regard the Lord's work with a spirit purified from selfishness and avarice. After the reading of the notice the pastor said: "The collection to-day will be taken after the sermon. Let us, my dear people, consider together our duty and privilege in the matter of giving to the Lord. Let us look at the urgent need for increased liberality in every part of the vineyard, and then make unto the Master a free-will offering, both sweet and acceptable."

Thinking of her husband's unaccountable conduct, of the opening hymn, with its refrain still echoing through her mind, and of the unusual postponement of the collection till the close of the service, Mrs. Whitcomb did not pay much heed to the discourse. Meditation during the sermon is ever a potent soporific; and such it proved.

It was most natural that her waking thoughts should follow Mrs. Whitcomb in sleep, and that she should, in dreams, see good old Deacon Beman come down the aisle to gather the tithes into the storehouse. The dreamer very vividly went through the form of taking a half dollar from her pocket and lifting it to the extended box—when, lo! it was a box no longer! With chilled heart the lady saw the hard, lifeless wood assume the appearance of living flesh. It was a hand now, and from its pierced veins flowed drops of blood. Looking up, she beheld a form like unto the Son of God, with a face which betokened a knowledge of grief and acquaintance with sorrows. Almost paralyzed with remorse, the sleeper cried: "Have mercy upon me, oh, Lord! I am not worthy to put aught into my Savior's hand."

With pained and pleading look these words were spoken:

"I gave my life for thee;
Wilt thou give naught to me?"

Quickly the half dollar was thrown away by the trembling listener and a coin of gold was laid instead upon the bleeding palm. As the shining bit touched the wound the flow of blood was lessened. In the attitude of divine benediction the Lord Christ thus spoke: "Disciple, thou hast wrought a good work upon me. The tears of my people must be wiped away; the nations must be purged from sin; the gospel of good tidings must sound in every ear before this bleeding wound can be wholly healed. Blessed be those who hasten on the day."

Deep organ tones awakened the sleeper when the collection was about to be taken. Clutching at her husband's arm, Mrs. Whitcomb whispered eagerly:

"John, you won't put in that fifty cents, will you? Why, dear, it is the hand of the Lord!"

In bewilderment the Judge looked at his bewildered wife, who pleaded again:

"I mean the contribution-box, John; it is the hand of Christ, our Lord! Could you lay a few cents upon it?"

"No, wife," was the joyous reply. "I will give fifteen dollars."

"Very well; and I'll give as much more."

Was it his wife who thus spoke—the same who had outwitted him in the morning? Yes, the very same woman, renewed. She had seen the Lord and heard his words. She had learned the deep meaning of the Savior's "inasmuch." Never again would "good judgment" keep her from ministering to her crucified Redeemer through the poor, the sorrowing, and the benighted. The contribution-box had been transformed: but still more wonderful and blessed was the transformation that had taken place in one of the king's daughters.—Selected.

Prayer Union.

Prayers are asked in behalf of William Weise, who is mentally unbalanced, that he may be healed, and his heart changed toward God and his truth. Prayers are also asked for Fannie Mackleroy, who is confined at the Osawatma State Asylum.

Sr. Hattie Fletcher, Stonington, Illinois, earnestly desires the prayers of the Saints in behalf of her brother who was hurt in a mine about the 16th inst., and up to the 23d had not regained consciousness. He has a wife and two little children dependent upon him.

The Prayer Union, specially, and all Saints congregated for prayer, in general, are asked to remember in their supplications Elder C. J. Spurlock, that he may be relieved of the severe affliction of his left eye, and that his general health may be improved.

Sunday-School Department

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

Jubilee Fund.

Bro. M. R. Shoemaker of Beardstown, Illinois, is the first to report having received the Jubilee Fund appeals sent out by Sr. Walker through the General Superintendent's office. Sr. Bertha Harper of McKenzie, Alabama, is next. They have both received and mailed them out to their respective schools. Many others have doubtless done the same though not reported to me. Any district or school not having received an installment should write the General Superintendent at once and others will be gladly mailed to you. We want to make this a complete success and to do so we must get the appeals to the school and get the schools to working upon the matter.

A VERY NICE PLAN

for schools located sufficiently near to nut-bearing groves is to take a day for an outing for the entire school, gather and hull the nuts and sell them, and place the proceeds to the credit of the school in the Jubilee Fund. It will help the school as a school by giving them a pleasant outing and will assist to swell the fund. Give this plan a serious consideration.

The secretary of the Iowa State Sunday-school association reported to the State convention in June, 1905, 4,447 schools, 45,845 officers and teachers, 307,534 scholars, making a grand total of 353,179 attending the Sunday-schools of the State. The average attendance per day was 226,608. There were 515 home departments with an enrollment of 16,359. Twenty-five hundred and sixty-nine are taking the teachers' training course to fit themselves for their work. Of the total number enrolled in the schools 12,760 had united with the church. This is about one in each twenty-five. And when we consider what a large percentage of the scholars already belong to the church, it is a splendid showing.

The Sabbath School.

[An address read at the Sunday-school picnic at Deloit, Iowa, September 2, 1905.]

There are thousands of schools dotting, like beautiful flowers, the broad face of our land, and they are the glory and crown of our national greatness. But their purpose is intellectual or secular development, dealing with every department of our national and domestic life, and in this they are a grand success. But the human heart and mind need a higher education, a spiritual development—a calling out of those higher and purer graces and excellencies latent in every human soul; and, as with

the intellectual, the best time to commence the education is the morning of life, so with the spiritual development.

We can not begin too soon to sow the spiritual seed in the human heart. To this end our great Father has always enjoined upon his people the duty of instructing their children in those things that pertain to their spiritual and eternal welfare.

In the morning of time our first parents must have taught their children the things pertaining to their spiritual duties, for we find both Cain and Abel offering up sacrifices emblematic of the infinite sacrifice to be made by the Son of God.

Of Abraham God said, "I know him that he will command his children after him, and they shall keep the way of the Lord." After God had delivered his statutes through Moses unto Israel, he said, "Thou shalt teach them diligently unto thy children." Again, "Ye shalt teach them to your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up." The foregoing scriptures show that God recognizes the great necessity for instilling into the child's mind those things that are of the greatest importance to him.

And as he has always required an intelligent service from his children, and as he has commanded his church in these last days, that "inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance; faith in Christ, the Son of the living God; and of baptism and the gift of the Holy Ghost by the laying on of hands when eight years old, the sin be upon the head of the parents; for this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized: and their children shall be baptized for the remission of sins when eight years old, and receive the laying on of hands: and they shall also teach their children to pray, and to walk uprightly before the Lord" (Doctrine and Covenants, p. 173), it follows that in order for children to truly repent, and intelligently be baptized, they must first be taught the nature of, and the necessity for the performance of these duties and ordinances. Here comes in the necessity for the Sabbath-school to second the efforts of the parents, or supply the lack of teaching caused by their negligence, who do not heed their command—and I fear their numbers are many, even in the church of Christ. And such must come under condemnation, nor will sending their children to the Sabbath-school relieve them of their individual, parental duties in this respect. God will require it at their hands.

In the providence of God the Sabbath-school has been established that the children may be properly instructed in the things that appertain to their spiritual welfare; and it is truly a nursery to the church of Christ, in which the gospel seed is sown, and the tender plants are watered and nourished by loving hands. Of its benefits to the rising generation, eternity alone can tell.

A word to those who sow the good seed and nourish the tender, budding plants. What manner of persons should they be? They must be God-fearing persons who love God and his truth above all things. And, moreover, they should have the truths they attempt to teach grounded in their own hearts. You can not sow that which you do not possess. The husbandman must have within his grasp the pure grain, or he can not scatter it on the tilled soil; so, in the heart and hand of the Sabbath-school officer and teacher must the gospel seed be found. He must sow in faith and in love. He must not sow in his own strength; he must seek divine aid, or his work is in vain. Hence, he must be a praying man. The fruits of righteousness must be developed in his daily life, or he has no claim upon the Holy Spirit's aid; and without that the teacher is as helpless in his class as the preacher in the pulpit who is destitute of the Spirit's aid.

Patience is an indispensable qualification in the Sabbath-school. Kindliness of heart must shine in the countenance and

be echoed in every word. A smile may win a stubborn heart, but a frown never can; harsh words embitter the soul, but kind words encourage the drooping spirit and open the heart to the reception of truth. Discernment is indispensable to success. He is a wise teacher who can adapt his teaching to the different phases of mind before him. Careful study of the human mind, under the guidance of the Holy Spirit, will enable us to adapt our teaching more successfully than all the philosophies of human origin. The teacher must explore the realms of truth for himself. He must know, or verily believe, the truths he seeks to teach, and not be content with another's researches.

A prayerful spirit, with full dependence on God, will insure success in every proper effort.

Be of good courage! "Cast thy bread upon the waters, and thou shalt find it after many days." "In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not whether shall prosper, either this or that, or whether both shall be alike good."

A word in conclusion to the children. Be punctual in your attendance at the Sabbath-school. (This is good for officers, teachers, and pupils.) Punctuality insures confidence, and, with due perseverance, will be a great aid to success. Children, love your teachers; esteem their labors. They are working for your good. Do not find fault with them, nor talk of them unkindly. Do not sulk if they reprove you; they mean well to you. You do not know the sacrifice they make to be with and bless you every Sabbath—theirs is a trying situation. You will understand it better when you become teachers. Let them see that you appreciate their kindly labors to do you good. Speak to them and of them respectfully. Study well your lessons. There are priceless gems of truth in every one. Be willing to be corrected when wrong. The study and right understanding of God's word will be an endless benefit to you. It will be a firm foundation for your present and future lives. It will be a source of comfort in every trouble. It will be a safeguard against the evils of the world. It will be a light to your feet and a lamp to your path. Cultivate a humble, teachable spirit. Avoid self-conceit. It is the humble soul that God delights to bless.

And now, may the blessing of God abide with the officers, teachers, and scholars of the Sabbath-school, and crown every effort for good with abundant success, that all may have a glorious entrance into the holy city, where they can bask in the smiles of our gracious Redeemer. Amen.

WOODBINE, Iowa.

CHAS. DERRY.

Letter Department

Independence Stake Reunion.

The second annual reunion of the Independence Stake was held at Pertle Springs, Missouri, which is a beautiful location indeed. The stake presidency and missionaries in charge were chosen to preside, and the writer was chosen to act as secretary. It lasted from the 2d inst. to the 10th, in which time was included the holding of the stake conference and also two days were devoted to the Sunday-school and Religio work under the able management of Sr. D. H. Blair. Bro. J. A. Gunsolley was present and rendered much valuable service by his wise counsel and advice along practical lines. The more we see manifested the working of these two organizations, the greater our heart swells with gratitude for this great latter-day work; and as we continually drink in the Spirit and influence that is found in these helps, we are made to know that many are walking in the light, especially of the young, as a result of these organizations.

So much rain and cloudy weather seemed to militate against the interest of the meetings, yet they were spiritual and very beneficial to those who are determined to walk in the light.

The ministry were blessed in presenting the word to the joy and comfort of the Saints; but the number of outsiders in attendance were few.

It was decided to hold another reunion next year, and the arrangements for the same were left in the hands of the officers of the stake.

Your brother in the faith,

September 11, 1905.

F. M. SLOVER.

Northeastern Missouri Reunion.

The first reunion of the Northeastern Missouri District was held on Bro. W. W. Walker's place, three and one half miles northeast of Huntsville, Missouri, from August 25 to September 3, 1905. Bro. J. A. Tanner was chosen to preside,

Some disappointments were experienced; chief among them was the failure of our tents to arrive till the reunion had been in progress five days. But all bore it cheerfully, and as the Greenleaf Chapel was just across the road from the camp-grounds, the sisters occupied it for their sleeping-quarters, while the brethren used the big tent.

God blessed us richly with his Holy Spirit, and all were made to realize that the reunion in this district was a move in the right direction.

It was unanimously agreed to hold a reunion next year. The district president was chosen president of reunion committee with power to choose other four, and to fill any vacancies that might occur. All expenses were paid, and all parted with a full determination to be present at our next reunion, if possible.

WM. C. CHAPMAN, Secretary.

MOBERLY, Missouri, R. F. D. No. 4.

The Lamb's Wife.

The idea is entertained by many teachers of the present day that Jesus Christ is the Lamb of God. And in the long lapse of time, twelve hundred and sixty years from the time that the church was driven into the wilderness by the beast there the Lord fed her, as he said he would, for a time, times, and a half a time. And as the church went into the wilderness with apostles, prophets, evangelists, and teachers, the church, the Lamb's wife, must come out of the wilderness with all of the officers,—his legal body,—before the Lamb could marry her; and hence we find it recorded, dear Saints, that ye are the body of Christ on earth, the Lamb's wife, not wives.

"Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready."—Revelation 19: 7.

Dear Saints, are you the Lamb's wife? Then lift up your drooping heads and rejoice until the time when you will receive the Lamb of God and the great marriage feast shall be prepared, and you be heirs, and join in that celestial choir, and be filled with rapturous song at the marriage feast, when the church will be married, never more to be separated from the Lamb, and loved ones. Therefore rejoice and be glad, and give honor to him.

Are you ready? Are you clothed with pure and righteous works which shall entitle you to the marriage supper of the Lamb? Have you on the wedding garment, pure and white, with no dark spots?

Your names may be cast out as evil-doers, but let your march be onward, with a final triumph over all opposition, and eternal life will crown your efforts. Remember that the Lamb of God never was divorced from his legal wife. But as the beast united state and church together under the ten kings, the apostles, prophets, seers, and revelators were killed, the remainder driven into the wilderness, and there she remained until the angel restored the gospel, and the church was established, and the Lamb's wife bidden to make herself ready.

Hail the dawn when the Lamb shall appear, and the marriage

be consummated, and ten thousand times ten thousand voices shall ring hosannahs to God!

There never was but one legal Lamb of God, and but one legal wife. Jesus will never marry five hundred wives (churches).

B. S. SHaug.

Saints, Will You Help Us?

The Ladies' Aid Society of Waterloo, Iowa, are piecing a quilt to be given to the Aid Society of Holden, Missouri, to help them pay for their new church. We are working names on the white pieces in the blocks; and in the center piece of each block we have the words *Saints, Elders, Priests*, etc; and those who are not members: *Friends*; and *Saints'* children: *Hopes*. We charge ten cents for each name and after paying for material we will use the money left over to help pay the expense of presenting the gospel to the people of Waterloo, or in whatever way may seem best. We will be glad to have all the names we can get, so as to get our quilt done as quickly as possible.

Should we get more names than we need for this quilt, we will make another for the Saints' Home. In sending names please state whether Saints, friends, elders, etc., also to what quorum they belong, if any. Thanking you in advance for whatever aid you may give us, I remain,

Your sister in Christ,

MRS. BELLE GOODRICH, Secretary.

215 East Sixth Street, WATERLOO, Iowa.

A Word From Wales.

"Gallant little Wales" continues her protest against the Education Act of 1902, by which the voluntary (day) schools are being supported by government grants. Thus religious denominational schools are being fostered, and in many cases forced upon the Liberals and Non-Conformists. The Catholic and Episcopal Churches seem to be hand in glove together, and realize their dependence on each in order to keep an ascendancy over the united forces of the Non-Conformists and Liberals. Catholic and Episcopal Churches together form an invincible phalanx.

This bill of 1902 affected England and Wales only. This question, the government fostering religious teaching in day-schools, is far-reaching in its effects and consequences. In this connection it should be said that up to 1903 the total number of children in schools was 6,795,484, and of these more than half went to voluntary schools, and 8,069,629 to "board schools." In about 8,000 places in England and Wales the church school is the only school, and attending these are nearly 1,000,000 children. Of this the late Lord Salisbury said, "It is a grievance."

Under the new regime we may expect many competent teachers and principals will be left unemployed because they are not members of the dominant church. Mr. John Morley, M. P., has this to say on this subject: "My own view has been, ever since I began to think about public things, that you will never come to a wise settlement until you have removed altogether the hand of the state from religious instruction. Religious instruction is a thing for the parents. It is not a thing for the state; and I for my own part can never be cordial towards any policy, any changes in policy, which do not recognize the principle that the state is concerned with secular things, and has no concern with the religious things. I hope I have not thrown a firebrand. I am sure it will come to that."

"Nonresistance," "passive resistance," is being resorted to. Many, for conscience' sake, refuse to pay the school tax in support of the present system. Many thousands of summons have been issued for nonpayments, and compulsory sales have resulted. Some have gone to prison. And now as a climax to all this, the lord chief justice, and Justices Kennedy and Ridley have decided that all who refuse to pay the school

tax can not vote at a parliamentary election. Thus they are being practically disfranchised. Selfishness is more than a menace in either church or state. Wales is largely nonconformist; that is, they are not members of the state church, which is the Episcopal, yet they have to pay (and have for generations past) to support it. The Welsh people from some cause have humbly submitted to impositions placed upon them. Until recently English judges have sat in Welsh courts who were unable to understand the witnesses, and the same thing is now being practiced to some extent, while Welshmen and Welsh talent have been ignored. And English priests, and deans, and bishops have been placed in Welsh communities of Welshmen. However, Wales begins to realize her condition. She has in the past been sending English noblemen to represent her in the House of Commons (bearing the relation to the people as our Congress), and is doing so now to some extent. She has been sending those who were not residing within her territory to represent her interest. A change is taking place, and Welshmen are forging their way to the front. Members of parliament receive no pay for their service to the state. Hence poor men can not afford to accept an election unless their constituency provide a fund for their support. I believe Scotchmen should represent Scotland, and Englishmen England, and Irishmen Ireland, and Welshmen Wales.

At present there is a depression in the coal trade, and the prices for mining have reached the minimum. A new agreement must be reached by the first of next January, or else there will be trouble. The mine-owners are accused of purposely reducing the prices with a view to getting some advantages when the next agreement is made.

The Germans are selling their coal at a very low price, with a view of crowding the English and Welsh coal trade out of the Mediterranean. Competition is keen. The great developments that are being made in France and Germany will certainly interfere with British coal trade for the future.

This people are a pleasure-seeking people. Nearly all classes are allowed holidays, from one to six weeks or more; and receive full pay the same as when working. This applies to several classes of wage-earning servants, but not to those who work by contract—that is, with reference to the pay.

Now the holiday period is nearly over, we may expect the religious revival will commence. Mr. Evan Roberts, the apostle of the revival work in Wales, is in what may be denominated the quiescent state just now. His last active missionary work was done in North Wales. We hear of his attending prayer-meetings where he may be staying; for his presence gives more or less inspiration wherever he may be. I believe that there will be an effort put forth the coming fall and winter to rekindle the fires of the revival, and doubtless will meet with some success. But I believe the climax was reached last winter.

Our British Isles Mission conference held at Manchester, is said to be the most largely attended conference ever held. The Sunday-school procession, headed by a good brass band, and a grand silk Sunday-school banner, with the picture of the descending angel restoring the everlasting gospel, was impressive. Let us be thankful for the Sunday-school and appreciate the good it is doing, has done, and will do, if the willing workers continue in the good work.

We are making some progress in Wales. We can report but few baptisms. However, there are some that are nearing the kingdom. In the face of much discouragement we are trying to be hopeful; and do believe that *sometime* in the future many, yes, thousands, of the Welsh (and English too) nation will obey this gospel.

There are many things that can be written of this country that would be of interest, and in some instances exemplary, to our people.

E. B. MORGAN.

187 Severn Road, Canton, CARDIFF, Wales, Aug. 31, 1905.

DES MOINES, Iowa, September 19, 1905.

Editors Herald: The district reunion held at Runnels closed August 27. The next reunion is to be at Rhodes, the time of holding same being left in the hands of the committee. Not all of the Saints of our district are alive to the value of these reunions, and they do not make the necessary sacrifice to attend. The isolated Saints, who are deprived of association with God's people, are greatly benefited by attending the reunion. Saints in their branches have the privilege of associating with their members frequently and by this association develop the spirit of brotherly love that will bind God's people together, and they should be interested in attending the reunion, and thus develop the spirit of brotherly love in a wider acquaintance with God's people; and from these district reunions we look forward to the gathering in Zion, and thence to the great reunion of all God's people. We need to make the sacrifice to attend these annual reunions, and when we more fully gather to Zion the spirit of sacrifice then required will not seem so great.

At the close of the reunion one district tent was taken to Chelsea and a series of meetings held, and the other taken to Montour. Elder J. S. Roth went to Moorhead to attend the annual reunion, and then continued his labors with the tent. Elder Heman C. Smith was present at the reunion, and the Saints were all pleased to meet him.

It is understood that the next district conference will not be held until after the first of the year, but the time and place is not yet decided upon.

The branch presidents' quarterly reports to the district president and thence to the minister in charge were introduced into our district for the third quarter of the year, and they contained a large amount of information of value to those having oversight of the work. They will be continued each quarter.

The district Sunday-school association is making an effort to take up a line of normal work in Bible study during the year.

The work in the city is progressing, to some extent, against the many obstacles to be contended against in a large city. The church-building is being painted, and we will soon be ready for the dedication. We look forward to this event with pleasure. Several have united with the church during the summer,—some by letter, and some by baptism.

On last Sunday the spiritual gifts were manifested to the comforting of the Saints. We were chastened for our lethargy by the voice of the Holy Spirit, and the statement made that some things were withheld from us at the present time, that would be given us later. Also another one of our Religians was called to the priesthood by the spirit of prophecy. On Sunday, September 3, Bro. Henry T. Watson was ordained to the office of priest, and thus commissioned to represent Christ wherever his lot is cast. The home of Bro. and Sr. W. T. Lane was recently saddened by the death of their baby, aged about two years.

In gospel bonds,

A. A. REAMS.

BEMIDJI, Minnesota, September 16, 1905.

Dear Herald: Away up north among the jack-pines is a small branch of Saints, known as the Bemidji Branch, and your humble servant represents one of them. Although on account of the long distance I am deprived of the privilege of meeting with them, I am not discouraged as to the faith, and my desire is to help on the good work.

I ask the prayers of the Saints that my husband, who is afflicted with some kind of a growth in the stomach, may be raised to health and strength if it be the will of God.

Though afflicted I am not cast down, for his "rod" and his "staff they comfort me."

Your sister in the one faith,

SABRA A. NYE.

NEVADA, Iowa.

Editors Herald: Some will be pleased to know we have a nice Sunday-school here, with W. C. Hardy at the head. We have nineteen members here and five at Colo, a distance of seven miles. Expect more in the near future. Several who do not belong to the church take active part in the Sunday-school.

Mrs. W. C. HIDY.

WETUMKA, Indian Territory, Sept. 18, 1905.

Editors Herald: Bro. T. J. Sheppard came to our place the 26th of August and began meeting the next night. We obtained an arbor from the Indians, and held meetings for nine nights and one Sunday. Bro. Sheppard had to go to Haleyville, on Sunday the 3d, to join a young couple in the bonds of matrimony. But the day that he went away Bro. E. L. Henson came and continued the meetings until the 5th, when Bro. Sheppard came back, bringing Bro. S. W. Simmons with him. Bro. Simmons preached twice, and Bro. Sheppard and Henson occupied until the 11th, when the former went home to prepare to meet an opponent in Oklahoma. Bro. Henson continued the work here until the 18th. One has been baptized, one more is ready but is waiting for her husband, and he is almost persuaded. Several more are convinced. The attendance was small, but all were attentive. Bro. Henson said he would try to get Bro. Sheppard to come back as soon as the debate is over. If he does we may get several more. May God speed his work is my prayer.

In bonds,

THOMAS N. SMITH.

GUILFORD, Missouri, September 20, 1905.

Editors Herald: How often I look with longing to see letters in the HERALD from people with whom I am acquainted. And I thought a few lines from Nodaway District might not be amiss. Can say the Guilford Saints, or most of them, are trying to keep the camp-fire blazing.

I attended the last week of the reunion held at Stuartville. Large crowds were in attendance most of the time, especially Sunday and Sunday night. The preaching-tent was packed full, and many stood up inside while a large number were outside listening. I believe much good was done. I heard some outsiders say that this was the first "Mormon" meeting they even attended, but it was just fine, and they wished the reunion had lasted longer. I for one can say that I received much benefit, and feel well repaid for going.

Your sister in gospel bonds,

MISS MARY E. NELSON.

SEMINOLE, Alabama.

Editors Herald: There are a few Saints here who are trying to make their calling sure, while there are others who have too much to do—so much that they do not have time to go to church and Sunday-school. They are entangled with too many of the worldly things that please Satan. I believe that there is a chance for this branch to grow. I feel that God has manifested his power to the Saints here. While we have many things to encounter in this life, thank God we have the promise of not being left comfortless. I believe that there can be much good done by those who have taken the responsibility of cultivating the Lord's vineyard, realizing that it takes the best efforts that we can put forth to keep the vineyard clean. I have nothing of much importance pertaining to the general affairs of life, only there is yellow fever near us but not severe. Bro. Closson was with us some time ago, and did much good in strengthening the Saints, and we look for him this month, or next anyway. I specially request that you will pray for my wife. She is afflicted with something in her head, and asks the Saints to pray for her. She was administered to by Bro. Closson for a pain in her side and was healed.

JAMES COOPER.

CANTON, Ohio, September 10, 1905.

Dear Herald: I thought a few lines from this part of God's vineyard would not be amiss, as a few of us are striving to do all we can to establish the work of God. We now have eleven members. There were four baptized in five weeks,—all heads of families. I baptized two the 20th of August. Bro. A. R. Manchester and Bro. Arthur Keeler, both of Akron, Ohio, were at Canton last Sunday. The writer did the preaching, and the brothers I have mentioned laid on hands for confirmation, and then administered the sacrament, and we had prayer- and testimony-meeting. This is the first time sacrament was ever administered in Canton, as a branch, and we had a refreshing time, as the Lord blessed us all to the confirming of our souls and we felt edified by the Lord's Spirit though the house was crowded. We expect to rent a house up-town in the near future. At the closing exercises the brothers mentioned above blessed three children. We expect to have a branch organized here in Canton in the near future. May God speed his work, is my prayer, in Jesus' name. Let us all put our shoulders to the gospel wheel and hasten this work. Let us get near to God, that we may have more power from on high.

In gospel bonds,

ISAAC TRUE.

DERBY, England, August 25, 1905.

Editors Herald: We came to reside here about five years ago, where I am informed a branch of the church once existed, but from some cause or other not a vestige of it remains; hence, when we arrived we found none holding this precious faith. We set to work and conversed with the people whenever we had an opportunity, but not until April last did we see any result of our labors. But I am pleased to say that then two honest souls were led to unite with the church, which gave us much joy. We meet for worship in each others' houses, every Sunday, and are now going on our way rejoicing. We need not say how Satan raged, and the people imagined vain things, when these two converts cast their lot with us. The old story that we are connected with "Brigham Young's" delusion was scattered broadcast, chiefly by professing Christian people. But by God's help we are enabled to stem the tide, and have succeeded, I believe, in removing a deal of prejudice.

The writer has been a member of this church for upwards of seventeen years, and is still desirous of plodding on in it, doing what little he can to help it forward, though it may be against great odds. Truly the Lord is with this people. We are cheered by the

"Joyful news, from far arriving,
How the gospel wins its way;
Those enlightening,
Who in death and darkness lay."

We feel encouraged to go onward, determined to overthrow error and establish the truth, God helping us.

There are upwards of one hundred thousand inhabitants in this town. Truly the harvest is great and the laborers few. There seems a brighter outlook for the future. We need the prayers of the Saints, as we are called upon to pass through peculiar trials; especially our dear Bro. and Sr. Meredith, who have just united with us. Our constant prayers are for the welfare of all the Israel of God.

In gospel bonds,

100 Havelock Road.

JOSEPH ECCLESTONE.

WAKELEE, Michigan, September 8, 1905.

Editors Herald: In company with Bro. Francis Granger, we started for this angle of the district, August 16. Have kept busy in the work, "opening up" two new points, and endeavoring to "strengthen the things that remain" in the old ones. Spent a portion of the time around Decatur preaching seven

times, and visiting Hartford in the meantime, preaching at that point once. On our return via Lawrence, we visited with our nephew—Marion Thompson and family—very pleasantly; also Mr. Braybrooks, formerly of Lamoni, where eleven of us dined, and otherwise spent the time, we trust profitably. The two-day meetings at Nicholasville were excellent in spirit. The enlightening influence of heaven was pleased to call on us, and all had a time of rejoicing. An incident that brought sadness however, occurred sixteen miles away, and the Saints at Dowagiac were quite disappointed. We allude to the death of Bro. Floyd Finch's wife at that point. May heaven bestow the needed solace.

Closing the services at Nicholasville, we came to this point, and occupy a neat little church, called Oak Grove, built under the lead of a Reverend Mrs. Garretson, whose ambition led her to form what she called "the Little Prairie Ronde Christian Association." It commenced with some show of interest; but alas! like every other move without God in it, came to nought, and the little church abandoned except by theological birds of passage, and the occupancies are few and far between. We have held forth two evenings, and have appointments over Sunday.

Bro. Granger contracted a severe cold on his lungs, and hanging on to the cause as long as he could, found it wise to return home, and "do something for it." Now I am "sort-o-lonesome," being alone. We are trying to keep up action, and to raise the fallen, cheer the faint-hearted, and direct the interest and energy of the people to the true riches—the true and permanent inheritance. But the religious indifference predicted is upon the world. The masses seem stupefied, and pounding away with a silver mallet is not effectual; an iron sledge-hammer is required. The Holy Spirit's work of "guiding into all truth" seems far away, and will remain far away from both Saint and sinner, as long as the former holds envy, spite, and the spirit of faultfinding in his bosom, and the latter runs confused in the wards of Babylon. The promises of Jesus Christ are redeemed only in the currency of coöperation—centralized effort—"one body," and obedience to the commands of God. But, "Lord, are there few that will be saved?" "Strive to enter in, at the straight gate"—answer is enough.

Hopefully,

S. W. L. SCOTT.

Independence Items.

Within the last month has ended the Russo-Japanese war, which is a welcome news-item for all of us, and, as the papers state, with this happy conclusion the name of Theodore Roosevelt and of America will be "inseparably and gratefully linked for all time."

Not unto man, however, but unto Jehovah is due the honor of urging on mankind, in every sphere of noble action, to glorious deeds of peace and good will, for, according to the words of the latter-day prophet, "God does inspire men, and call them to his holy work in this age and generation as well as in generations of old, showing that he is the same God yesterday, to-day, and for ever."

Another name which is especially honored in Missouri may here be mentioned,—that of Governor Joseph Folk, because of his action in regard to "the enforcement of laws against wickedness in general, and Sabbath desecration in particular"; and we as a people may, as well as he, indorse the sentiment expressed by the President, "Let reverence for law be taught in our schools and colleges, be published from pulpits, proclaimed in legislative halls, and enforced in our courts; in short, let it become the political religion of the nation."

One of the old landmarks where, it is alleged, justice was in times past meted out in Independence and Jackson County,—the old courthouse,—still stands on the corner of Lexington and

Lynn, and the inquiring visitor is given a good idea of the olden style of Missourian architecture.

It is a very low frame structure with the chimney built from the ground up, on the outside. The dingy room where the court held its sessions seventy-five years ago is eighteen by twenty feet in size, the log walls being now covered in more modern fashion; but the old dark corner-closet where the records were kept, and also another musty "cubby-hole," used for books, under the chimney-place, are still there.

The ceiling is very low, and adjoining this dusky room is one smaller, dim with weird reminiscences, where the jury oft retired, or the town marshal held private interview. Our townsman, Mr. Ott, who has bought the property, has decided to donate it to the county to keep, if desired, as a relic of the past.

During the greater part of August the weather continued oppressively humid, but the season has been marked for its excellent crops of grain and corn, potatoes, both sweet and Irish, melons, and other vegetables and fruits in abundance, mostly apples and grapes. Later on there will be "a right smart of papaws and persimmons, and we all are mighty glad," they say.

Surely, as Moses the prophet declared to Israel concerning Palestine, "this land of hills and valleys is a land which the Lord thy God careth for; the eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end thereof."

But the storm-king got to raging one afternoon during this spell of heat and did much damage to the peach-orchards of several of the brethren as well as others. A sixty-foot electric light tower also was blown down, the telephone-wires throughout the city were thrown out of commission, and as to man and beast, everywhere, there was a general stampede for quarters.

The Saints, however, held services during the month with their wonted good interest and fair congregations.

About the 23d of the month there were heavy downpours, and it was noted frequently that the black clouds emptying their precious freight "the greater part o' nights" would in the morning by the "electric radiations" of Old Sol be entirely allured away.

Commotions in the earth took place also, and there were, we hear, about this time slight disturbances by earthquake in the Missouri towns of Rolla, Moberly, and Houston.

By the way, the scientists tell us that "it is an old, hoary-headed superstition that the sun is hot!" "The sun is the great central arc dynamo and electric heart of the solar system. It sends forth cold currents of electricity!" While the enormous fund of general information seems to be daily added unto, by the wise men and writers of the age, and important and unexpected events are transpiring one by one, the Saints, with an eye to the great consummation of our Father's mighty plan, are looking intently and with joy and rejoicing for the fulfillment of the Scriptures.

During the last few weeks the burden of instruction to the people from the sacred desk has been faithfully borne by Ern. Hulmes, Garrett, Peak, Bond, and Alfred and Ammon White; and the Saints are incited by words of inspiration to a higher life, a life in harmony with the gospel of peace and salvation.

At a special business-meeting held on the 14th ult., delegates were elected to attend stake conference which was held on the 9th inst. at Pertle Springs, Missouri, a summer resort.

The young people reported having had "a good time," and the older Saints brought home the tidings of excellent, spiritual meetings and, although the weather was unfavorable, of fairly good attendance.

At the business-meeting mentioned it was decided to place the matter of completing the work on the church-building in the

hands of competent men who will push the business as fast as means can be obtained. This is being done.

Let us all endeavor to do something for the Master, and so prepare for lasting joys in Zion with the pure and the good, for

"The glory 's in the gaining and the
Guerdon 's in the strife,
And the joy of doing something
Is the robe and crown of life."

ABBIE A. HORTON.

Miscellaneous Department

Conference Minutes.

Pittsburg.—Annual conference convened September 2, 1905, with R. C. Evans as president, U. W. Greene and R. M. Elvin associates. Secretaries, James Raisbeck and E. E. Omohundro. Branches reporting: Pittsburg 138, Wheeling 197, Fayette City 99, Fairview 52. Ministers reporting: R. M. Elvin, R. Etzenhouser, O. J. Tary, O. L. Martin, W. W. Hodge, L. D. Ullom, James Craig; Priest James Raisbeck. Bishop's agent, L. D. Ullom, reported: Receipts, \$945.92; expenditures, \$939.17, balance on hand, \$6.75. Election of officers: R. M. Elvin, sustained president; counselors, C. Ed Miller and O. L. Martin; James Raisbeck, secretary and treasurer, Fayette City, Pennsylvania. Adjourned to meet at Wheeling, March 10 and 11, 1906.

Southern Wisconsin.—Conference convened with the Oregon Branch, Madison, at 10.30 a. m. September 2 and 3, the last two days of the district reunion. W. A. McDowell and C. H. Burr chosen to preside; J. O. Dutton, secretary. Branches reporting: Janesville, Oregon, Wheatville, East Delavan, and Flora Fountain. Report of C. C. Hoague, Bishop's agent, as follows: Total receipts, \$422.75; disbursements, \$387; on hand September 2, \$45.75. E. W. Dutton, district treasurer, reported: Total receipts, \$30.30; disbursements, \$30.23; on hand September 2, 7 cents. Elders reporting: C. H. Burr, W. A. McDowell, W. P. Robinson, G. J. Brookover, J. T. Hackett, O. N. Dutton, H. D. Stevens, J. O. Dutton, and J. W. Wight; Priests C. B. Woodstock, J. C. Edgington, and B. C. Flint; Teacher E. W. Dutton. A reunion was provided for in 1906, the time to be left to the reunion committee, J. O. Dutton, H. D. Stevens, Guy Johnson, Frank Richards, and G. J. Brookover, who were empowered to collect money looking to the enlargement of the district tent. District officers were elected for one year as follows: J. O. Dutton, president; G. J. Brookover, vice-president; C. B. Woodstock, secretary; E. W. Dutton, sustained treasurer. The following resolutions obtained: "Resolved that the reporting of missionaries to the district conference be discontinued, as they are required to report to the missionary in charge. Resolved that the district president be authorized to procure blanks, as provided by the Quorum of Twelve, for local officers to report to branch presidents, and branch presidents to the district president, and district president to the district conference." A vote of appreciation was tendered W. A. McDowell for his faithful service as district president. Adjourned to meet with the Flora Fountain Branch the first Saturday and Sunday in February, 1906.

Eastern Iowa.—Conference convened with the Green Valley Branch near Onslow, Iowa, Warren Turner in chair. Branches reporting: Muscatine, Viola, Fulton, Green Valley, Waterloo, Clinton, Oran Center. Elders reporting: James McKiernan, Warren Turner, J. B. Wildermuth, F. B. Farr, John Heide, William B. Weston, Jesse F. Rulon, C. G. Dykes; Priests D. L. Palsgrove, J. W. Wilson, H. D. Miller, L. B. Moore, R. Smith; Teachers J. A. Goodrich, W. N. Potter; Deacons E. Hinds, S. C. Darrow. Election of officers: F. B. Farr, district president; J. B. Wildermuth, vice-president; John Heide, treasurer; Robert Smith, secretary. Adjourned to meet sometime in February, 1906, date and place to be set by district president and minister in charge. Robert Smith, secretary.

Seattle and British Columbia.—Conference convened at Tacoma, Washington, on the 2d and 3d of September, 1905. President Joseph Smith and G. T. Griffiths were called to the stand to associate; William Johnson in the chair. Ministry reporting: Joseph Smith, G. T. Griffiths, W. S. Pender, William Johnson, L. G. Holloway,

Frederick W. Holman, James S. Rainey, John Holmes, Frank Holmes, Henry Stade, George M. Appleman, P. J. Bebe, Isaac McMullen, A. W. Gorbutt, Alexander Clark, John Stade, James Davis, John N. Sanders, Thomas Holmes, and Harry A. Jones. Verbal reports: D. W. Davis, J. L. Ritchie, W. S. Gladwin, W. J. McKim, William K. Norris, and Sherman Wightman. Bishop's agent, Frank Holmes, submitted report showing on hand, January 1, 1905, \$204.40; subsequent receipts, \$464.72; expenditures, \$490.23. Graceland College account: Receipts, \$74.70; remitted to Bishop, \$68.50. Branches: Seattle, Roslyn, Tacoma, Chilliwack, and New Westminster reported; no report from Castle Rock. Subject of dispensing with semiannual conference, and replacing with a midsummer mission reunion was brought up and discussed, resulting in the appointment of the missionary in charge and all branch presidents as a committee, with instructions to extend an invitation to Spokane, Portland, and Southwest Districts to join this district in a reunion to be held either on Puget Sound or Columbia River, as per subsequent arrangements. Adjourned to meet with the Seattle Branch, first Saturday and Sunday in February, 1906. Frederick W. Holman, secretary, 1202½ Seventh Avenue, Seattle, Washington.

Eastern Wales.—Conference convened in the Saints' hall, Tutnalls, Lydney, June 10 at 7.45 p. m. E. B. Morgan chosen to preside, assisted by T. Gould. B. W. Gould was chosen by secretary to assist. Reports from ministry: E. B. Morgan, T. Gould, T. Jones, T. Griffiths, James Evans. Lydney Branch and Cardiff Branch reports received. Bishop's agent's report: Receipts, £5, 9s, 8d; handed to Bishop Taylor, £5, 5s; stamp, 10½d; balance in hand, 3s, 9½d. District secretary reported: Balance in hand, £1, 10s, 2½d. Treasurer's receipts, £4, 0s, 2½d; expenses, £2, 10s. A resolution to consider the district president's report was adopted. The report called attention to an action by the sub-missionary in recommending for the mission field an elder who was laboring under district appointment, without the district officers being acquainted was made. A resolution of disapproval of said action was ultimately carried by 6 to 5, two of the brethren opposed to resolution desiring their names recorded in protest, viz. Brn. E. J. Trapp and T. Jones. By request of the secretary a committee was appointed to correct discrepancies in statistical records. Election of officers resulted in the reinstating of the retiring officials without exception. Resolved that the next conference be held at Nantyglo, the date to be left to the president. All church authorities, by resolution, were sustained. Bro. T. Jones was appointed to represent the district re-Lydney grievances at the next British Isles Mission conference. The consideration of J. W. Rushton's circular letter was deferred until our next conference. By resolution the conference and incidental expenses were ordered paid out of district fund. B. Green, secretary.

West Virginia.—Conference met with the Mt. Zion Branch at Goose Creek, September 9, 1905. U. W. Greene chosen to preside, with G. H. Godbey associate. E. E. Long chosen secretary pro tem. Elders reporting: Joseph Biggs, J. L. Williams, G. H. Godbey, E. E. Long, D. L. Shinn, John Carpenter. Branches reporting: Union Grove, Clarkesburg, Wayne, Harmony, Cabin Run, Mt. Zion. It was moved and carried to accept reports, and the district secretary be authorized to make any necessary corrections. Bishop's agent reported as follows: On hand last report, \$53.34; receipts, \$69.25; expenditures, \$97. The following delegates were appointed to the next General Conference: C. J. Goodnight, E. E. Long, G. H. Godbey, U. W. Greene, B. Beall and wife, D. L. Shinn, Mollie Kidd, O. B. Thomas, Clara Williams, Aaron Russel, L. D. Ullom. Moved that the delegates attending be empowered to cast full vote. The district officers were all sustained. Bro. B. Beall was ordered to the office of elder. One was baptized.

Convention Minutes.

Mobile.—District Sunday-school met in convention with the Bluff Creek Branch, August 11, 1905, A. V. Closson presiding. Schools reporting: Perseverance, Theodore. Adjourned to meet Friday, before the next conference. All schools please send reports to secretary two weeks before convention. Edna Cochran, secretary, Van Cleave, Mississippi.

Nodaway.—Convention met Friday, June 16, 1905, at 2 p. m. Officers reporting: W. B. Torrance, W. T. Ross, E. P. Hawley. The following schools reported: Sweet Home 63, Long Branch 50, Pleasant Hope 24, Guilford 50. Adjourned to meet with the Long Branch school at 2 o'clock Friday, October 6. Eliza Byergo, secretary.

Eastern Iowa.—Sunday-school convention convened with the Green Valley Branch, near Onslow, Iowa, September 1, superintendent, Warren Turner, in charge. Six schools reported, namely, Muscatine, Waterloo, Zion's Hope of Clinton, Fulton, Oran Center, and Green Valley. Convention adjourned to meet one day previous to the next district conference. Cora E. Weir, secretary.

Seattle and British Columbia.—The Sunday-school association met in convention in the Saints' church at Tacoma, Washington, Friday, September 1, 1905; Bro. J. S. Rainey presiding with Bro. F. W. Holman secretary pro tem. Two business sessions were held during the day, with entertainment in the evening by Tacoma school, assisted by visiting members. Two new schools, New Westminster and Nanaimo, British Columbia, became members of the association. Bro. Rainey's resignation as district superintendent was accepted, and Bro. William Johnson, of Nanaimo, British Columbia, elected to fill vacancy. Bertha E. McCullough, secretary.

Appointment of Missionary.

To the Ministry and Saints of Nebraska; Greeting: This is to inform you that since my notice of the release of Bro. D. M. Rudd we have been so fortunate as to secure the services of Bro. H. N. Hansen, and he is hereby appointed associate minister in charge for Nebraska, and those parts of North and South Dakota south and west of the Missouri River.

Reports and calls for labor will therefore be made to Elder H. N. Hansen, Council Bluffs, Iowa, Rural Delivery Number 2, instead of directly to me. Respectfully submitted,

HEMAN C. SMITH, Minister in Charge.

JOSEPH SMITH, for Presidency, concurring.

MOORHEAD, Iowa, September 16, 1905.

Release of Missionary.

This is to certify that Bro. George Winegar, who was appointed at the last General Conference as a missionary to the Spokane District, has withdrawn from the missionary field on account of ill health in his family. He will, however, continue to labor as a local elder, as circumstances permit.

T. W. CHATBURN, Missionary in Charge.

SPOKANE, Washington, September 1, 1905.

Southwestern Iowa Reunion Association.

At the last reunion of the Fremont District, August 11 to 20, 1905, the question arose as to whether the Southwestern Iowa association had been discontinued; if so, when and by what authority. After considerable discussion, a motion to continue the Southwestern Iowa reunion association prevailed.

For the benefit of those interested, I submit a few resolutions as found in the district record minutes.

When the district was first organized the resolutions were not recorded in book form, but were published in the SAINTS' HERALD, and a few of those resolutions were afterward transcribed from the HERALD into the record as I found them, bearing date of November 13, 1875.

HERALD, volume 5, page 171, May 7, 1864: "Resolved that the district of country assigned to the presidency of Wheeler Baldwin, be called the Southwestern District of Iowa."

On page 104 of the record I find: "Resolved, that the resolution calling this district the Southwestern District of Iowa, be rescinded,

"Resolved that we call this the Fremont District. Moved that a committee be appointed to determine the boundaries of the district, and that J. V. Roberts and S. S. Wilcox be that committee."

On page 106 I find: "Committee on boundary.—'We, your committee, fix the boundary of the Fremont District to include the counties of Mills, Montgomery, Taylor, Page, and Fremont, in the state of Iowa, and that portion of the state of Nebraska lying south of the Platte River.

"S. S. WILCOX

"JAMES V. ROBERTS."

"Report received, adopted, and the committee discharged." The above extracts are true copies of the records, and show the state of affairs existing in the district at the present time.

C. W. FORNEY, Secretary.

THURMAN, Iowa, September 16, 1905.

When planning a business or pleasure trip from Chicago to Buffalo, New York, Boston or any eastern point, you should investigate the satisfactory service afforded by any of the three express trains operated by the Nickel Plate Road. Colored porters are in charge of coaches, whose duties are to look after the comfort of passengers while enroute. Special attention shown ladies and children, as well as elderly people traveling alone. No excess fare charged on any train on the Nickel Plate Road. American club meals, from 35 cents to \$1.00, served in Nickel Plate dining-cars. One trial will result to your satisfaction. All trains leave from La Salle Street Station, only depot in Chicago on the elevated railroad loop. Call on or address, John Y. Calahan, General Agent, 113 Adams Street, Room 298, Chicago. No34-36-4t

Conference Notices.

Massachusetts District conference convenes October 7 and 8 at Providence, Rhode Island, not October 14 and 15, as appeared in former notice. M. C. Fisher.

Conference will convene at Gallands Grove, Iowa, October 14, 1905, at 9 a. m. Branch clerks will please send their reports to the secretary in time. Helen B. Rudd, secretary, Dow City, Iowa.

The Northern Michigan District conference will convene at Whittemore, Saturday, October 21, at 10 a. m. J. A. Grant.

The Far West District conference will convene with the Delano Branch four miles north of Cameron, Missouri, October 7, 10 a. m. Charles P. Paul, secretary.

Convention Notices.

The Clinton District Sunday-school association will convene at Coal Hill chapel, October 13. Prayer-meeting at 9 a. m., business-session at 10 a. m., and program entitled "The home" in the evening. Mrs. Martha, secretary.

The association of the Nodaway District Sunday-school will convene with the Bedison School, at the union church, October 13, at 2 p. m. and 8 p. m. Come with note-book and pencil. The home department work will be discussed. W. B. Torrance, superintendent.

The Fremont, Iowa, District Sunday-school association will hold its convention at Shenandoah, Iowa, beginning Thursday evening, October 5, and continuing over Friday. The district conference is advertized to begin Saturday morning. A good program has been provided for and a large representation desired and expected. Mrs. T. A. Hougas.

Northern Michigan District convention of Zion's Religio-Literary Society will convene at Whittemore, Friday, October 20, at 9.30 a. m. J. A. Grant.

London District Zion's Religio-Literary Society will convene at Toronto, 10 a. m., October 26, 1905. A full attendance is requested. James Pycock, secretary, Cameron, Ontario.

Correction.

By an oversight, in the list of elders reporting, the name of J. J. Billings was omitted in the minutes forwarded to the HERALD of the last Western Maine conference. Mary Leland Carter, secretary.

Addresses.

Andrew Barr, Box 69, Minden City, Michigan.

A. M. Chase, Box 216, Salt Lake City, Utah.

Isaac M. Smith, 574 Dayton Street, Akron, Ohio.

Normal rates have been restored by all lines between Chicago, Buffalo, New York, Boston and other Eastern points, and the Nickel Plate Road is still prepared to furnish strictly first class service between Chicago and the East, in their three daily through trains to New York and Boston, at rates as low as obtain by any other line. Meals served as you like, in the dining-car, either a la carte, club, or table de hôte, but in no case will a meal cost more than one dollar. Our rates will be of interest to you, and information cheerfully given by calling at 113 Adams Street or addressing John Y. Calahan, General Agent, 113 Adams Street, Room 298, Chicago. 33-36-4t

Died.

MCLEOD.—At Merline, Ontario, William Earnest McLeod. Was confined to his bed twelve weeks, being administered to a number of times. His suffering was greatly relieved, and he passed away without a struggle. He leaves a mother, three sisters, and one brother to mourn his departure. The funeral-sermon was preached in the Methodist church by Elder Samuel Brown, from John 11:24, assisted by Reverend Thompson, pastor of the above-named church. The brother was born April 6, 1881, at Phillipsburg, Kansas, and baptized August, 1889, at Tilbury, Ontario, by J. A. McIntosh. Died September 10, 1905.

SEARS.—Luther Sears, aged 90 years and 8 days, of East Dennis, Massachusetts. He was baptized June, 1887, and was true to his covenant. "Uncle Luther" was feeble for about one year before passing away, and a great care to his daughter, Sr. Abbie W. Chase, who faithfully performed her duty. He leaves two sons and two daughters. Three children have passed away and his companion bade him good-bye about fifteen years ago, to whom he longed to go. He passed suddenly away September 15. Funeral services at the home of his daughter Abbie. Sermon by R. Bullard.

THOMAS.—Elder John H. Thomas, born December 10, 1822, at Rockingham, North Carolina; died September 14, 1905, at Chicago, Illinois. Buried at Castana, Iowa, September 17, 1905. Funeral-sermon preached by Elder J. C. Crabb at the house of his daughter Sophia Day. The brother was loved and respected by all who knew him.

EVANS.—Mildred Fern Evans was born at Osceola, Nebraska, September 18, 1893, and died in the St. Joseph Hospital at Omaha, August 19, 1905, at the age 11 years, 11 months, and 1 day. She was very cheerful and patient in all her suffering; and expressed a desire for baptism as soon as able. Burial was from the Presbyterian church in Waterloo, Nebraska, sermon being preached by D. M. Rudd.

MCKNIGHT.—While she was on a visit to her parents in Oregon, also to attend the Portland Exposition, Sr. Mattie C. McKnight was found dead in bed. She had been suffering from liver and stomach troubles. She was baptized into the Reorganized Church in Seattle, and was a member of the First Kansas City Branch at the time of her death. Was a kind and good wife, a great temperance worker, and was territorial delegate from Oklahoma to the Woman's Equal Suffrage Association at Portland when she died. She leaves a husband and one son to mourn her departure.

TYSON.—Ellen Boughen Tyson was born December 23, 1838, at East Walton, Norfolk, England. Came to United States at twelve years of age and was married at Belvidere, Illinois, in 1857, to Abiathar Tyson. There were born to them twelve children of whom eight are now living. She died September 2, 1905, at Elmwood, Nebraska, where she had lived since 1866. She became a member of the Reorganized Church about thirty-eight years ago, and her life was one of faithfulness to the end. Funeral-services at the Christian church by Elder Charles Fry, assisted by Reverend Standard. Interment at Elmwood.

PROUTY.—At North Weymouth, Massachusetts. Sr. Sarah A. Prouty, aged 75 years. She was a faithful Saint, and received from her Master the comfort and hope which makes the passing away of this life a welcome. She was baptized May 26, 1878, by Elder E. N. Webster. She leaves husband and one son to mourn their loss. Many friends gathered to pay their last tribute of respect at the home of her son Charles. So we are called to part from old friends. May we clasp hands at the first resurrection. Elder R. Bullard officiated.

GOODRICH.—Elizabeth Goodrich, wife of Elder J. L. Goodrich, departed this life September 4, 1905, at her residence near Byer, Ohio, after an illness of about two weeks. Husband, two sons, and two daughters besides several grandchildren and relatives mourn their loss. She was born March 10, 1849; baptized November 19, 1883, by Elder T. J. Beatty. She lived a faithful, consistent, saintly life. She had the hope of a glorious resurrection with the just; a few days previous to her demise she expressed herself as being willing to go. Funeral-sermon by V. M. Goodrich, assisted by T. J. Beatty and L. R. Devore.

HANNER.—George Bennett, in Cincinnati, Ohio, September 2, 1905, by a frightful fall of five or six stories from a building. Born January 3, 1891, at Louisville, Kentucky; baptized July 3, 1894. Funeral-sermon by Elder H. E. Moler. Interment in Spring Grove Cemetery, Cincinnati, Ohio. A very sad death. Bro. George was a lover of the church and Sunday-school.

EDEKER.—Joseph M., son of Bro. and Sr. F. M. Edeker, of Harp, Alabama, died August 24, 1905. He was playing in the cotton and fell in a hole and was smothered. Was born March 23, 1901. Funeral in charge of Archie Booker; sermon by M. M. Turpen.

BABBITT.—August 24, 1905, at Scofield, Oklahoma, Sr. Matilda Babbitt; born May 3, 1883, at Lathrop, Clinton County, Missouri; baptized August 10, 1896, by A. Nessar; confirmed by A. W. Head, at Clarkdale, Missouri. Husband and three children left to mourn their loss. May God bless the bereaved ones.

The tissue of life to be
We weave with colors all our own,
And in the field of destiny
We reap as we have sown.—Whittier.

Brother!

Do you want work that pays?

Easy work that you can do in your spare time? If so, send for my thirty-two-page book telling "How to make spring-beds to order" and "How to get orders," etc.

It's free for the asking.

I furnish material needed from our factory at Peoria, Illinois, at price that leaves you a big profit for your work. You can make it pay to hire agents to take orders, and you to put up the beds and make collections, sharing profits with your agents.

Below are two sample testimonials, selected from the many received. More will be sent with book.

If others can do so well, why not you? Brothers living in the country and small towns, having a horse and buggy, are *especially* invited to write me.

Yours truly,

B. F. Ordway.

R. F. D. 1, PASADENA, Cal.

F. Gayoso, of Tyler, Texas, writes: "I am not dissatisfied with your springs or you in any way. I know that I handle the best spring and that is Ordway's Portable Springs. I have been at it over twelve years and expect to continue as long as I can get around, and as for yourself, I can say truthfully that you have been more prompt and kind and considerate in all your transactions with me during and over twelve years than any one I have had dealings with. I feel kindly and grateful to you, and hope you may live long, growing in business and prosperity, enjoying health and blessings that it is possible for you to enjoy, and finally find a resting place with Jesus. God bless you and yours."

E. W. Snyder, of Tunnelton, West Virginia, writes: "I received your outfit all O. K. and have canvassed two days and took thirty-six orders. I have sold as many as six at a house. They sell on their own merits."

Three days later he writes: "I received the set of springs all right and adjusted them to my bed, and they are all O. K. I called in the town sergeant as he was passing, to see them, and he said that they were the best springs he ever saw, and is going to resign and work for me, for there is \$100.00 a month in it for a man if he is a pusher. You will find order for thirty-five sets springs and thirty-four slat locks. I can sell as many springs as two or three men can set up. . . . It is no trouble to get orders at all. One man can take as many orders as two can adjust, I believe, so there are three of us going at it the first of the month. . . . It is the best paying business I ever got into. I have been engaged as mine foreman at \$95.00 per month, but can make far more selling springs. All you have to do is just watch me this summer."

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D. F. Nicholson, Lamoni, Iowa.

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The Saints' Herald

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

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JOSEPH SMITH - - - - - EDITOR
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"Thou must be true thyself,
 If thou the truth wouldst teach;
 Thy soul must overflow,
 If thou another soul wouldst reach."

Editorial

THE LABORERS.

In the Inspired Translation we find this parable:

For the kingdom of heaven is like unto a man, a householder who went out early in the morning to hire laborers into his vineyard. And when he had agreed with the laborers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and found others standing idle in the market place, and said unto them, Go ye also into the vineyard, and whatsoever is right, I will give you: and they went their way. And again he went out about the sixth and ninth hour and did likewise. And about the eleventh hour he went out, and found others standing idle, and said unto them, Why stand ye here all the day idle? They said unto him, Because no man hath hired us. He said unto them, Go ye also into the vineyard; and whatsoever is right ye shall receive. So when even was come, the lord of the vineyard said unto his steward, Call the laborers and give them their hire, beginning from the last unto the first. And when they came that began about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received a penny, they murmured against the good man of the house, saying, These last have wrought one hour only, and thou hast made them equal unto us, who have borne the burden and the heat of the day. But he answered one of them, and said, Friend, I do thee no wrong; didst not thou agree with me for a penny? Take thine and go thy way; I will give unto this last even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last shall be first, and the first last; and many are called, but few chosen.

This is a parable concerning the application of which diverse opinions have been held. The most universal opinion has been that the early morning, third, sixth, ninth, and eleventh hours represented different periods of a man's life; the early morning and third hour representing the very early life and childhood, the sixth and ninth hours represented youth and middle age, and the eleventh hour old age. Going to work in the vineyard is represented as entering the Christian life,—accepting Jesus. Consequently those who embrace Christianity, (following out the application of the parable,) when the time of reward comes will receive every man alike, whether giving themselves to Christ in childhood or in old age.

Objection has been strenuously urged against this interpretation upon the ground that it does violence to the plain teaching of the Scriptures, that every man will be rewarded according to his works:

And the dead were judged out of those things which were written in the books, according to their works.—Revelation

20:12. Death and hell delivered up the dead which were in them: and they were judged every man according to their works.—Verse 13. I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings.—Jeremiah 17:10. Thine eyes are upon all the ways of the sons of men, to give every one according to his ways, and according to the fruit of his doings.—Jeremiah 32:19. For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.—Matthew 16:27. Every man shall receive his own reward according to his own labor.—1 Corinthians 3:8. For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.—2 Corinthians 5:10.

And the argument is made that to reward the man who had labored but one hour equal with the one who had labored a whole lifetime, would be a violation of the plain statements of holy writ, consequently the application made, largely by the sectarian world, must be faulty.

By many making this objection the theory is held that the first, third, sixth, ninth, and eleventh hours represent dispensations,—gospel dispensations in the world's history. The early morning was in the morn of creation, and the gospel was preached to Adam and his immediate posterity. Adam and his co-workers obeyed the gospel, accepted the Messiah who was to come. The third and sixth hours represent the gospel dispensation to Noah or Abraham and Moses. And it is true there is scriptural evidence that the gospel was preached in all these ages. The ninth hour represents the setting up of the kingdom of heaven in Christ's time,—the Christian era. The eleventh hour is the restoration of the gospel by the hands of the angel to Joseph Smith in the evening-time of the world's history,—the dispensation of the fullness of times. This is quite a theory, even if we do get a little mixed on Noah and Abraham. But this theory, separated from the first, does not harmonize fully with the parable. For instance, the sixth verse reads, "And about the eleventh hour he went out, and found others standing idle, and said unto them, Why stand ye here all the day idle?" A strict application of the second theory would say that these men had stood there idle from Adam's day on down till Joseph Smith's time. It does not look reasonable. This verse surely fits the first theory better.

"And when they came that *began* about the eleventh hour, they received every man a penny." They could have worked before if they had been "hired," but as it was they *began* about the eleventh hour. When the first came and received only a penny they murmured, saying, "These last have wrought only one hour, and thou hast made them equal unto us, who have borne the burden and heat of the day." Does any one suppose that those who labored a lifetime in the morn of creation are going to murmur because those who labor a lifetime in the

closing dispensation receive eternal life with them? But if the first had given a life's service, and the last but a few years they might have some reason for murmuring. This favors the first theory also. Curiously enough opponents of the first theory and exponents of the second say absolutely nothing with regard to what is to be done with those who obeyed the gospel in middle life or old age in Adam's day, in Moses' day, in Christ's time. So when we come to examine closely we can hardly condemn the first theory and accept the second, for the second seems but to be the first made to apply to all the dispensations of gospel truth from the morn of creation down, instead of the Christian Era alone. We can hardly make anything else out of it. If the second is right the first must be, and if we accept one we will have to combine the two.

How then can we harmonize the teaching of the parable with the doctrine of rewards according to works? It may be done in this way by exponents of either theory. He who, in any dispensation or at any period of his lifetime, becomes convicted of sin, truly repents, truly yields obedience to the requirements of the gospel, receives remission of his sins, walks in humble submission to the leadings of the Holy Spirit, has demonstrated by his *works* that he is entitled to a portion of the celestial glory; and being quickened by a portion of the celestial glory, he shall, as promised by the Lord, receive a fullness:

The earth abideth the law of a celestial kingdom, for it filleth the measure of its creation, and transgresseth not the law. Wherefore it shall be sanctified; yea, notwithstanding it shall die, it shall be quickened again, and shall abide the power by which it is quickened, and the righteous shall inherit it; for, notwithstanding they die, they also shall rise again a spiritual body: they who are of a celestial spirit shall receive the same body, which was a natural body: even ye shall receive your bodies, and your glory shall be that glory by which your bodies are quickened. Ye who are quickened by a portion of the celestial glory, shall then receive of the same, even a fullness.—Doctrine and Covenants 85:6.

If a man's works entitle him to a portion of the celestial glory, (the most faithful will likely be entitled to only a portion, by their own works,) and the Lord grants a fullness, is that a violation of the law laid down that every man shall be rewarded according to works? If a man's works entitle him to a portion of the terrestrial glory, and the Lord in his loving kindness grants a fullness of that glory, is that out of harmony with the law of reward for deeds wrought in the body? So then, if the man who begins early in life, by reason of faithfulness gains a portion of celestial glory, and the man who begins in middle life, or late in life, by reason of faithfulness earns a portion of the same glory, and the Lord grants a fullness to each, is there injustice in that?

Do we hear some one say that such teaching will

cause carelessness, and that men will put off obedience thinking they can, just before shuffling off this mortal coil, lift up their eyes and cry, Receive me, Lord, and enter right in and receive their penny? Oh no, their works would not entitle to celestial glory, and the Savior says: "That servant who knew his Lord's will, and prepared not for his Lord's coming, neither did according to his will, shall be beaten with many stripes."—Luke 12:56, Inspired Translation.

But there is a question whether the above applications separately or combined, are just exactly what was intended by the One who uttered the parable, and we submit the following application for examination, consideration, and possible criticism:

The kingdom of heaven represents the church in any dispensation. The laborers are ministers. Christ used the term *laborers* in referring to the ministry: "The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."—Matthew 10:44. "Many are called" to obedience; "but few chosen," comparatively, to labor as ministers. The penny represents the reward for labor as a minister. As a man, he will be rewarded for good works besides. The "hours" may represent dispensations, or periods in life. As an illustration: We have in mind two brothers who heard and accepted the gospel in early manhood. One was called to act as a minister. The other lived as faithfully as a member. Twenty-five years later he was called to act as a minister,—in the eleventh hour apparently. Why was he idle all these years? "Because no man hath hired us." He had not been "called." Will he not be entitled to his penny as well as the one who was "hired" twenty-five years sooner? Certainly, even if he works but one hour. It was not his fault that he had not been hired before; he had just been waiting in the "market place." While each, if faithful, may receive a penny for ministerial service, each will be rewarded according to works as a man.

L. A. G.

EDITORIAL ITEMS.

Those concerned please take notice that President Frederick M. Smith's address is changed to 523 East Fifth South Street, Salt Lake City, Utah. Do not neglect to use street address, as there are other Fred Smiths in Salt Lake City.

The business department is in receipt of a letter inclosing a dollar bill and fifty cents in stamps from some one who failed to send his or her name and consequently no credit can be given. The envelope did not bear a postmark. Too much care can not be taken in the transaction of your business with this office.

"Daniel Murray, long an assistant in the library of congress, is preparing a historical review of the exploits of negroes and persons of mixed blood in literature and other fields. Mr. Murray said in a recent interview: 'To the great mass of readers it will be news that Robert Browning was an octroon. The same may be said of Alexander Hamilton. Alexander Poushkin, Russia's greatest poet, was a quadroon.'"

"Chinese editors are polite. An author who had submitted a manuscript received it back, but not with an ordinary 'rejected with thanks' note, but with this characteristically polite letter:

"Illustrious Brother of the Sun and of the Moon: We have perused your manuscript with celestial delight. By the bones of our ancestors we swear that we have never met a masterpiece like it. If we publish it his majesty, the emperor, will command us to take it as a criterion and to print nothing that does not equal it. Since that could never be possible in ten thousand years, we return your manuscript, trembling, and asking your mercy seventeen thousand times.'"

John H. Scott, who so eloquently plead for an opportunity to prove to the Mormon conference that Joseph F. Smith has no right to pose as a prophet of God, is reported to have been disfellowshipped by the Mormon church. The conference convenes October 6, consequently it was necessary to rush matters in order to get him out of the church before that time. The *Tribune* says: "So much for Scott. He has joined the long caravan of those who journey away from the parching deserts of the Mormon church toward better climes, better soil, and better fruitage."

The publishing department will be represented at the Shenandoah conference, October 6 and 7. The Saints attending can secure the books of the church or pay their subscriptions at that time.

The board of trustees of Graceland College have established a boarding-house for young men where board and room can be had for two dollars a week. This low rate should insure an added number of students.

The Pastors' Union of Oak Park, Illinois, has nearly ready an interwoven harmony of the gospels in a single narrative at a price permitting its use as a tract. A united effort of the pastors in that suburb of Chicago last Easter resulted in the wide distribution of a smaller pamphlet, which was adopted in many other communities. Copies of this new book, containing two hundred and twenty-six pages, with information concerning the plan for its use, will be sent postpaid for fourteen cents.

PRESIDENT OF REORGANIZED CHURCH VISITS SALT LAKE CITY.

President Joseph Smith in his tour of the Northwest reached Salt Lake City in time to participate in the conference, September 23 and 24. He was interviewed by a representative of the *Salt Lake Tribune*, and a report published in the issue for September 24, from which we take the following:

Joseph Smith, of Lamoni, Iowa, eldest son of Joseph Smith, prophet of the Mormon church, and himself the head of the Reorganized Church of Jesus Christ of Latter Day Saints, with his wife and three children, arrived in the city yesterday and are the guests of President Smith's son, Frederick M. Smith, 523 East Fifth South Street. President Smith has just made an extended tour through British Columbia and the Northwest and is on his way home. He will preach this morning and to-night at the chapel of his section, East Second South Street.

President Smith is seventy-three years old, but a man who is excellently preserved for one of his age. He stands over six feet [we think about five feet nine inches.—EDITOR] in height and is a man of patriarchal appearance. He is a man of pleasing address and speaks with fluency and decision. For fifty years he has been the head of the Reorganized Church. . . .

In a talk with a representative of the *Tribune* yesterday, President Smith spoke freely regarding conditions affecting the church of which he is the head, and of the situation in Utah.

POLYGAMY THE REAL TROUBLE.

"To deal with any situation," said President Smith, "requires first an interest in whatever the situation may be; second, a knowledge more or less thorough not only of the situation, but the causes which led up to it and the consequences which may follow a solution of the difficulties there may be in the situation or attendant upon it. The situation in Utah is of a complex character. It may not be necessary for the present to declare a conviction as to the origin of the main question in the difficulty, as it will be sufficient to state that, whatever its source, polygamy has been the principal cause of the conditions existing in the State, both in regard to the economic question involved, and the religious and spiritual. Whoever may have been the human instrument in the introduction of plural marriage into the tenets and practices of the Mormon church, it is safe to say that it is wrong. In order that this may be seen fairly, it is only necessary to premise that the church, at its institution, was based upon, fostered, and flourished by inspiration or revelation from God. One of the primary and fundamental principles enunciated by this principle of revelation was this: 'He that keepeth the law of God hath no need to break the law of the land.'

"From this it is clearly deducible that, granted the voice of inspiration, the people to whom this commandment came were justified in believing that God would at no time thereafter give a direction to the same people to whom this commandment came, the carrying into effect of which would lead them into either covert or open disregard of the statute enactments of the different States in which the church was to be built and perpetuated."

"What relation does the situation in Utah bear to the principle you have just stated?" was asked President Smith.

CONFLICT WITH GOVERNMENT.

"It has this relation to it: A course of procedure and practice brought the people of Utah face to face with the Government upon a question of an infraction of its laws. In this practice they claimed exemption from punishment upon the plea that it was a part of a religious confession of faith. The practice obtained and continued for a number of years before a

public enunciation had been made; but in due time it was not only publicly enunciated, but became a rule by custom, and local laws were enacted legitimatizing some of the otherwise evil consequences of the practice. Those making claim for immunity from the operation of laws passed by the general Government upon an issue joined in the courts were forced into the condition of criminality for a breach of statutory law. It thus, in a sense, ceased to be a source of contention between different bodies of believers in so-called 'Mormonism,' particularly between the dominant church in Utah and the Reorganized Church, led by the son of the Prophet, Joseph the Seer."

REJECTED BY JOSEPH'S SONS:

"This latter body contended that no matter with whom the dogma and practice originated, it was wrong and productive of evil fruits; and the sons of the Prophet refused credence to the tenet and practice, notwithstanding the oft-repeated statement that their father was the one who introduced the precept and authorized the practice. The sons of the Prophet claimed the right then, as they do now, to accept, sustain, and maintain to the extent of their ability the original tenets of the church as proclaimed by Joseph and Hyrum Smith and their coworkers during the formative period through which the church passed from 1827 until the death of Joseph and Hyrum Smith; and the further contention that whether Joseph Smith had been the human author of polygamy or not, the document claiming its divine authorization had never been legitimately accepted by the church according to the well-recognized principles of its organic law, even as such organic law has been stated by the dominant church in Utah."

THEIR ATTITUDE NOW.

"The attitude of the sons of the Prophet and their associates at the present time is this: That the question of the origin of the dogma and practice of plural marriage is almost, if not entirely, removed from the field of controversy by the actual facts of history and the statement of some of the leading officers of the dominant church in Utah upon this consideration, that if the origin of polygamy was divine, the authority for its practice was much obscured by the manner of its introduction; and accepting the statement made before a high tribunal by leading advocates and exponents of the theory and its practice, the document relied upon as divine authority and sanction had not received the legal sanction of the body itself upon whom it was to be effective. And that subsequently, when the church was in sore straits because of the courts taking cognizance of the practice being unlawful, intercession was made with reference to it of Him who was held to be its author and who had given it divine sanction, and upon this intercession he had authorized the cessation of the practice. So far, then, as divinity was in the question, if it was a virtue to obey it in the first instance it was doubly a virtue to have obeyed it in the second instance, which should have been a relief to the situation. Upon the consideration that the institution was human when found to be in conflict with law, it should have ceased then; so that whichever horn of this dilemma may be relied upon by the parties to this controversy, pro and con, as to its origin, that taken by the sons of the Prophet was conceded, and the question now is: Is it wrong?"

A PRECEDENT IN POINT.

"When the elders first went out preaching, one of the standard arguments was, briefly stated, this: No matter what may have been the religious belief of our fathers and grandfathers, or their fathers and grandfathers, if their belief should be found to have been erroneous, their sons and grandsons were under no obligation, either to their fellow men or to God, to continue in fellowship with such errors. Upon the consideration that if our forefathers did carry grist to the mill with the corn in one end of a sack and a stone in the other, it was no

reason why their sons and grandsons should do the same thing. Hence, no matter who may have held to an erroneous theory or practiced an erroneous practice, such procedure was not and is not binding upon their children nor their children's children. And the sons of the Prophet come to the people of this valley, who claim to be the people of God, and proclaim privately and publicly their adherence to the primitive faith as instituted by their father and his coworkers, based upon the word of God as stated to them by the voice of inspiration to be contained in the Bible, the Book of Mormon, and the revelations to the church given through Joseph the Seer prior to his death and acknowledged to be such for many years after the death of the revelator. They contend, and are willing to stand by their contention, that there is now no special reason for continued controversy as to who may be in fault for the wrong and for the results which followed."

POLYGAMOUS LIVING WRONG.

"The duty of the people now is to follow the voice of inspiration out of their trouble, accept in good faith the announcement made in the manifesto by President Woodruff, that the practice should cease, with the understanding certified to before the court of chancery that it was to include both the solemnization of plural marriages and the continuance of living in polygamy."

"Is there a certainty of continued legal opposition?" was asked.

CONTINUED OPPOSITION.

"The answer to this question can be but one: There is! It may not be called a danger, it is a certitude; and the longer a deference to the laws is withheld the more certain and vigorous will be the prosecution of offenders, and the more direful will be the punishment, possibly not upon individuals, but upon the community as a whole. The fact is, a continued violation of the laws of the land must bring the people into not only disrepute, but will array all the elements among the law-abiding against the offenders, and they will necessarily become outlaws to the commonwealth. No plea for loyalty under such conditions can be allowed. Besides this, a continued violation of the law of God, clearly made manifest through revelation, must inevitably bring upon the offending host the indignation and wrath of an offended God. The prophets of old foresaw this in their time and warned the people to whom they were sent against their offenses, and told them clearly what would befall them. And as surely as the ways of God have not changed, so surely will continued disregard of his expressed will bring professing Israel under the rod."

OBJECTS OF REORGANIZERS.

"The objects of the sons of the Prophet, briefly stated, are these: Having in view the inviolate character of the law of God, given to Israel, ancient and modern, they accepted the faith of their father, as laid down by him in the acknowledged standard works of the church, and can in no sense be called apostates. Doing as their father did, they placed their condition and their cause before the God of revelation, and their work was pointed out to them. They believed that there was good in what was called 'Mormonism.' They believe so yet. It has been the basic principle upon which they have placed their life work. They have not been led by personal ambition, the love of wealth, or the pleasure of dominating in creed-making. They have had no ambition for the exercise of priestly power. They were told by the voice of inspiration formally declared in revelation to the church that in time they were to have no king."

CONSENT OF THE PEOPLE.

"Arguing from this basis, . . . no man was to be intrusted with unrestricted kingly powers; that notwithstanding the church was a theocracy in its spiritual phase, the human right

to act in the church was derived from the consent of the people, precisely as the people at the foot of Sinai accepted the law given through Moses, lifting up their hands in approval thereof. They detested priestcraft and all that accompanied its exercise. They were born citizens of a great republic, the creation of which among men they believed to have been by direct design of God, and that the laws under which the church was to develop were the result, to a greater or lesser extent, of inspiration from the righteous Lawgiver, and were to continue operative in their force and unspent in their power until the rule of God should prevail universally by the establishment of the reign of righteousness of him whose right it is to reign. And that not until that time would the people of God be exempt from an adherence to and an observance of the laws under which the nation was to grow into prominence."

NO MIXING IN POLITICS.

"Their work does not lie along political lines, and at the same time there is more or less of political significance in the simple provision that men must live in the observance of the laws. Whatever is subversive of the institution under which the church was to develop and to continue on to final triumph, must be eliminated, no matter whence it arise or who may be responsible therefor. Hence the Reorganized Church, with which the sons of the Prophet stand allied, stands to-day as the exponent of the primitive faith, acknowledged of God. And it is their province, made their duty under the law—the law of spiritual development and continued growth—to examine faithfully and critically every phase of so-called 'Mormonism,' and to resist and denounce every innovation that is calculated to destroy the effective law of Christ unto the development of spiritual characters, worthy of inheritance with the righteous, the good, the redeemed of earth. They stand for the liberty of conscience in spiritual matters, subject only to the prohibitive enactments of the law of God. They represent to the people the faith as published in the lifetime of Joseph and Hyrum Smith without modification or apology, and wherever they may be heard, they ask for a hearing and plead with the people to arise in their God-given right and assert the dignity of manhood with the intent and purpose to answer individually for the responsibilities placed upon them by creation."

WHY HE COMES HERE.

"If it be further asked why these representatives of the Seer are attempting to interfere with the religious people in the valleys of the mountains who are professedly the church of Christ, the answer must be, they have the inherent right as legal members of the original body to protest against that which is wrong and which in any sense vitiates the original proclamation or intervenes to prevent the accredited ministers of that faith to reach the people. The latest revelation to the church during the lifetime of the prophet clearly stated that by a certain course of conduct they should find favor with the people. The Reorganized Church has compromised no principle of the gospel in their promulgation of the original faith; nor have they forfeited their right to citizenship by disregard of the law, hence they come among the people to invite them to a consideration of the positions which they occupy.

"It required courage upon the part of the sons of the Prophet to take the stand they did. By them who are hostile to the original faith and who have been its avowed and active enemies, they were charged with the perpetuation of a fraud and a deception which their father had foisted upon the world. By some who were professed friends of their father they were charged with apostasy, and that they were trying to break down that which their father had died to build up. This is not correct; neither of the above accusations contain truth."

MUST CEASE WRONG-DOING.

"It will require equal but no greater courage on the part of those who may now by investigation find themselves to have

been in error and the participants in wrong-doing, either themselves as wrong-doers or sufferers in the wrong-doing of others, to take open ground against the further continuance of such wrong-doing; but they must do this if they shall be permitted to partake of the glory which has been promised and which was the legendary teaching of the earlier and more successful preaching of the faith. The decadence in spiritual power must be overcome. This can only be done by a putting away of the wrong-doing on the part of those who may be doing so and the public and continued protestation against the wrong-doing in others, no matter whom they may be, whether leaders or humble followers. There is virtue in resistance to wrong and evil. It may require leaders. These leaders will be found. They already exist. But leaders, however strong they may be personally, however right they may be in principle, can not help those who will not help themselves. Jesus said long ago that if the blind follow blind leaders they will all fall into the ditch together. There are none so blind as those who are blinded by selfish ambition or the improper pursuit of worldly advantages and wealth. The next to these in blindness are those who willingly lend themselves to the schemes of such ambitious men."

SUGGESTION OF REMEDY.

"The sons of the Prophet suggest as a remedy what one of them did in these valleys in 1885: that those upon whom the evil consequences must inevitably fall make outspoken and persistent remonstrance against the adherence to practices which are abhorrent to American institutions, subversive of the good of the community, and contrary to law, coupled with a demand that those who were practicing that which brought reproach upon the whole body should cease from such procedure at once and for all time. The remedy now lies with such. It can not be done by one or two. It must be done by conjoint effort, and the voice of inspiration pleads with the people and exhorts to this course. Those who live outside of Utah and know the conditions obtaining are aware of the fact that there is a continued increase of deprecation of the course which has been pursued by the church in Utah, and of an almost absolute loss of confidence in the affirmation of loyalty to the Government and of honesty of purpose among the leading spirits of the people.

"It can be remedied, and it ought to be."

The above statement merits a careful reading by all of us. The forceful truths adduced we should not only apply to the people in the West, in our opposition to their wrong-doing, but should make continuous use of them against wrong-doing everywhere, not only in the world but within our own ranks, if such, now or in the future, be found to exist. Truly, "there is virtue in resistance to wrong and evil," and we are commanded to "add to your faith virtue."

President Smith addressed a large audience Sunday, the 24th, and of this the *Tribune* for September 25 says:

Sledge-hammer blows in the battle for loyalty to the Government, for obedience to the laws of the land and of God, for that freedom and independence which gives to the humblest individual in the church the courage to call even the highest of the church leaders to task for violation of the laws, were dealt last night in the address by Joseph Smith, eldest son of the Mormon Prophet, and President of the Reorganized Church of Jesus Christ of Latter Day Saints.

President Smith spoke extemporaneously for three quarters of an hour, holding the large audience to the closest attention—an audience that filled every available foot of space in the

chapel, crowding the hall and the open doors, and many of whom were utterly unable to gain admission to the room.

The address, which was clear-cut and trenchant throughout, covered three main questions: The duty of obedience to the law of God and the land, the evil repute that comes upon the people when the church leaders violate the laws, and the necessity of that awakening to courage and freedom that will give the men and women of Utah power to say: "The laws must be obeyed; the violators, no matter how high their position, must be punished."

President Smith said in part:

"I come to you in the spirit of the gospel which says: 'It is written.' I hold no man's person in admiration, admiring none, no matter what his station, above the degree to which the merit of his character entitles him. I hold no man in fear; I have no fear except that I may fail in my duty to God. I do not come in enmity to man. I war against iniquity in high places.

"I believe that God inspired wise men to write the Constitution of the United States; that in his purpose in working out the destinies of the world, he directed the making of the laws under which this nation is administered. We can have no king here; but republican institutions must prevail until the coming of Christ."

LEADERS MUST OBEY LAWS.

"He that teacheth the laws of truth hath no need to break the laws of the land, and no man of intelligence who lives in defiance of the laws of God and of the nation can get upon his knees and look up to his Maker, expecting to receive divine guidance for himself or his people. 'If that be treason, make the most of it.'"

DISLOYALTY TO GOVERNMENT.

"We are brought face to face with this condition: There is here a standing out against the Government of the United States. God never intended that we should stain our garments with disobedience; that we should fill our hearts with disloyalty. Seventy-five years have gone by since our church was organized, yet only a very small portion of people among the nations of the earth have heard the message of the gospel. It is an awful condition, yet I do not seek to cast the blame upon any one man. I stand by that which bears the seal and signet of God. I plead the sacred character of the law.

"If perchance, some one should say: 'The law has been changed,' then I cite you to the warning of the apostle Paul: 'If an angel from heaven offer you any other law than this, let him be accursed.' There are tests to be made and nothing that is said to be revealed of God is binding upon the people until those tests have been applied. The gospel can never do anything for us if we strike against the institutions of our country.

"The work of the missionaries sent out has been like throwing dust into the air. All barriers must be removed; all the walls must be torn down; all must live in obedience to the laws, before we can succeed in disseminating the gospel to the world."

MUST NOT BE SLAVES.

"How many of you dare to stand up in your congregations and publicly oppose one of your leaders for a known violation of law? Are your men and women free? Do you dare to take to task the highest officers of your church? You will never be free until you have the the American right to vote 'No' in accordance with the courage of your convictions without endangering your church and rendering yourselves liable to the social and spiritual ostracism that comes now on those men who dare to bring accusations against their church leaders."

CONTRAST CONDITIONS.

"In the land of my church, if my people found me in any lapse of virtue, I would be brought before the bishop's court and have my license to preach the gospel taken away. I would never dare to put in jeopardy the virtues of any woman of my church.

"So long as these barriers of disloyalty and violation of the law remain you can not go abroad and receive the prestige which the people of this State deserve. You can not disguise the fact, the world is every day losing confidence in Utah. I have asked the question, What would happen if you dare to complain of the church leaders for infraction of the laws? and the answer is: The complainant will lose his place in the church.

"That is not the gospel. The gospel is free. The man must be blind and deaf who can not see that the teaching of the gospel is to deliver up to the laws those who set the statutes of the State at defiance. I warn you that nothing but the truth can in the end prevail—that you can never find salvation for yourselves and the State until you acquire that quality of heroism that will cause you to rise up in your courage and say: "This can go no further. We will be free." "

At the conclusion of the services the benediction was pronounced by Elder Kelley and the announcement was made that the services would continue through the week, President Smith to remain several days, although the exact length of his stay has not been determined. A prayer-service will be held this morning at ten o'clock, and there will be preaching at eight in the evening.

At the service yesterday morning President Smith preached on "The validity of the gospel" and at the conclusion of both meetings held informal receptions, at which he was greeted by hundreds. He is genial and unaffected in his manner, without a trace of the austerity of false dignity often seen in those who occupy positions of great power.

POLYGAMIST ROBERTS THERE.

Among those who listened to the evening address was Brigham H. Roberts, he of three wives, who followed the sermon with careful attention. Charles A. Smurthwaite of Ogden, who was last spring disfellowshipped from the Mormon church for daring to oppose Joseph F. Smith's ecclesiastical-commercial rule, was also in the audience.

Original Articles

"IS THE SPIRIT OF GOD AND THE HOLY GHOST
ONE AND THE SAME?"

Whatever may be the characteristics of other worlds, this world is certainly a world of surprises. One of the surprises is contained in your issue of August 9, in which is a reply to my article in HERALD for July 12, in which the author kindly furnished me with thirty-seven lines of scripture with notes on the same, after saying on page 780, four lines from the bottom of the second column, that he did not intend to "introduce passages of scripture to overburden" my mind,—discovering how I read them.

He has also presented me with a parable which, to employ his own words, he has "fixed up" for me; but the value of both these possessions, namely, the thirty-seven lines of scripture and the parable, is seriously discounted by the fact that less than seven and a half per cent of the scripture, and none at all

of the parable, have the remotest bearing upon the question at issue: as I have never denied either publicly or privately, by either tongue or pen, that God the Father sent his Son to the earth, or that his Son delivered the words which he received from his Father, or that he called, chose, and spoke to his twelve apostles, giving them instructions prior to his crucifixion, etc.; this being the sole purport of the passages furnished by the brother on page 781 for my especial benefit and behoof, while the real question at issue, namely, "Is the Spirit of God and the Holy Ghost given by the laying on of the elders' hands one and the same thing," is conspicuous by its entire absence from the brother's letter from beginning to end. The question between us is in reality one of the profoundest biological and psychological problems in this mundane universe, namely, the question of Holy Spirit power, personality, and operation; and especially the question of the birth of the Spirit in an individual; and yet the brother seems to have (despite his advanced years) no deeper sense of the vast importance and profundity of the problem than to indulge in jibes to the effect that I am wearing (or rather am incumbered with) a pair of the old style of "sectarian spectacles." As a matter of fact I do not wear spectacles at all, and if I did they would not be "sectarian" ones, for during the entire period of my sojourn among the "sectarians" I was never indoctrinated into the tenets of either spiritual birth, as I now see it, or of the doctrine of the laying on of hands for any purpose whatever. Later on the brother somewhat unkindly suggests (because I do not happen to agree with him) that I have no confidence in the word of God, or of his Son Jesus Christ, or in the record of his beloved disciple John. (See page 780, bottom of column 1, and the first two lines of column 2.)

Since when has it been a mark of want of confidence in Jesus Christ to doubt the word and commandment of William Hawkins? Personally, I am thirty years Bro. Hawkins' junior; yet I have lived long enough to believe and acknowledge that those who differ from me in doctrinal or other points are just as honest, just as sincere, and just as reverential towards the word of God, and the God of the word, as I claim to be myself.

As for the cry of "sectarianism," I have yet to learn that, because "sectarians" believe that nine times eleven are ninety-nine, or that seven times nine are sixty-three, it is therefore wrong.

If reverence for God's house (or what they believe to be his house), if sincere devotion to his holy day, if a quiet and reverential behavior during the exercises of divine worship, and a respectful courtesy one toward another, even in business-meeting, is displeasing and reprehensible in the sight of God,—then would the stigma of "sectarian" or "sectarianism" be a most serious reproach; but I have yet to learn

that these things are abominations in God's sight, even if certain of their creeds and doctrines are erroneous.

But, dear brother, the very first rule of logic teaches that "every question in dispute must be decided upon its own merits, irrespective of the question as to whether this, that, or the other church or political faction indorses it or otherwise."

Had I been moved in my researches after truth—whether in science or in religion—by mere names, I should never have become a Latter Day Saint at all, for all my friends (save the mark) did all they could, as soon as they heard I was investigating this great and glorious evangel of the latter days, to deter me by the continued repetition, in every variety of keynote and inflection, of the parrot cry of "Mormon, Mormon, Joe Smith, imposture, delusion, false prophets," etc.

I trust I can humbly and reverently say that none of these things moved me in my researches after truth and the vast grandeurs and glories of the unknown; for I regard truth as so divine, so sacred a thing, that I can not afford to suffer it to elude my grasp; or to permit the least one of the glorious avenues by which the truth is to be found to be closed and barricaded by any such "No Thoroughfare" notice-boards as "sectarianism," or any such party-cry of human barriers against the pursuit and discovery of truth.

Let me now state clearly and distinctly why I can not subscribe to the hypothesis that the Holy Ghost and the Spirit of God, given of God in the laying on of hands, is one and the same thing; and also why I wrote in my article of July 12 that my entire sympathies are with the brother who says so logically, so temperately, and so reasonably, "I can not help believing that the Spirit of God was within us at the time of the baptism of water."

In the first place, (although Bro. Hawkins appears to have entirely overlooked this point,) the Hebrew original for the "Spirit of truth" or "Spirit of God" spoken of as "He, the Spirit" in John 16:7-15, (where the personal pronoun is repeated no less than nine times,) is not the same word at all as in John 3:8: "The wind bloweth where it listeth, . . . so is every one that is born of the Spirit"; for in this latter verse (as in those other passages I enumerated in my last letter, where the Spirit given through the laying on of hands is mentioned) it is *pneuma*, meaning wind or spirit, while in John 16:7-15 it is *ruach-ha-elohim*, meaning God the Spirit; thus pointing in the most solemn and efficacious manner to a personal being, a personal Holy Spirit, separate and distinct from, and yet, in essence, one with God the Father, and his Son, the second sacred personage in the holy Trinity; "three persons in one God-head."

Bro. Hawkins seriously misunderstands my posi-

tion if (as I gather from his last letter) he thinks I believe in only two personages, namely, the Father and the Son; for I believe in the third person (or personage) as reverently and as decisively as I believe in either God the eternal Father, or in his Son, our Lord Jesus Christ, who was "nailed to the accursed tree" and crucified for the sins of Adam, and of a guilty and ruined world beside; for is it not written in the Scriptures, "who his own self bare our sins [not simply Adam's transgression] in his own body on the tree"? (1 Peter 2:24.) And again, "The Lord hath laid on him the iniquity of us all," and "with his stripes we [not Adam alone, but we also] are healed."—Isaiah 53:5, 6.

Thus I have spiritual and scriptural warrant for believing in a personal God, the Father, and a personal God, the Spirit, no less than in a personal Redeemer of mankind; the only difference being that while the Savior was a visible, real, and tangible Comforter, one that could be "touched and handled and felt," (Luke 24:39; 1 John 1:1,) the "other Comforter" (or *Paraclete*) whom Christ promised to his disciples that the Father would "send in his name" (or place) would not be seen and tangible (like he was). And for this reason the "world can not receive him," because it "seeth him not, neither knoweth him"; but the disciples would know him, for he "dwelleth with you, and shall be in you," as the Lord had prophetically promised unto them. (John 14:17.) But the Holy Ghost given of God by the laying on of the elders' hands is the same word, *pneuma*, as in Acts 2:2: "And suddenly there came from heaven a sound as of a mighty rushing wind, and it filled all the house where they were sitting."

It is most abundantly and fully demonstrated by the scriptures of truth that this Spirit of God, this *pneuma*, is "poured forth" both by God the Father and God the Son, and also by God the Holy Ghost; hence, I spoke in my last letter of the Holy Ghost the "giver" and the Holy Ghost the "gift," though it is much to be regretted that our English Bible translators employed the same word—Holy Ghost—for the giver as they have in speaking of the gift or gifts of the Holy Ghost, though, as I have intimated in an earlier portion of this letter, the two words are vastly different in their Greek and Hebrew originals, and were obviously so understood, not only by the immediate disciples and apostles of our beloved Lord and Master, but by all of the early Christian fathers, such as Cyprian, Origen, Iræneus, Polycarp, Tertullian, the "Shepherd of Hermas," the earlier bishops of Herculaneum and Nicea, Edessa, and many others that I might name.

I now invite your numerous readers' kind attention to a totally different and distinct phase of this profound and all-important subject. The brother remarked in his earlier letter that no person can or

does receive the Holy Spirit till the actual baptism of water and the laying on of hands. To this I replied in my letter of July 12 saying, "If there is no life in the natural born child till it comes to the actual moment of birth, is it not a dead child? Ergo, if the 'Spirit of life' is not within us till we come to the actual birth of water, then, obviously and incontrovertibly, there is no life in us either." To this palpably plain and self-evident proposition, Bro. Hawkins offers neither rejoinder nor reply.

But I ask the brother in all kindness, in all seriousness, and all sincerity, Is there any analogy to support such a hypothesis in the entire field of Nature, from the lowest and feeblest microcosms that exist, to the most highly developed and highly organized members of either the animal or vegetable kingdoms of this lower world?

Is any such thing known in the entire domain of natural history or biology as for a dead, lifeless plant or tree or animal or even insect to come to life and germinate upon its being baptized (or immersed) in the element of water?

Never was such a thing known in the history of science, or in the entire history of the world.

Does not all Nature cry aloud with one unanimous and authoritative voice, "No, there must first be life in the plant or seed or tree or animal, or else would ten thousand baptisms avail nothing"?

The fact is, dear readers, "there can be no life without antecedent life," as all science distinctly and conclusively shows.

Therefore for an elder or priest to baptize any person into whose heart the Holy Ghost (the life-spirit) has not already found an entrance, is simply to baptize a dead body; that is, spiritually "dead in trespasses and sins," as saith the apostle Paul in Ephesians 2:1.

But we, as Latter Day Saint elders, are distinctly commanded to baptize none such applicants. They must first show that they have received of the Spirit of Christ leading them to repentance for all their sins. (See Doctrine and Covenants 17:7.)

In other phraseology they are to "bring forth fruit meet for repentance," as saith the Baptist. (See Matthew 3:8; Acts 2:34-38; 22:20; Book of Mormon 475, 1, 2, large edition.)

Can a dead body bring forth fruit of any kind? let alone the beautiful and precious fruits of "repentance toward God and faith toward our Lord Jesus Christ." (Hebrews 6:1.)

The Book of Mormon also most solemnly inculcates the command (or assertion) that none are baptized save they came down into the depths of humility and repented of all their sins with a pure desire to forsake the same. (See Book of Mormon 381:50; 423:1; 258:125-127; 475, 476, large edition.)

Bro. Hawkins now enlarges upon his original statement by remarking (on page 781, lines 18-20) that

"the Spirit of God will not enter into a man and dwell there unless he has been purged from his sins, by the operation of God's law," etc.

The second portion of this thesis may be quite correct, but the first part stands in serious need of proof and demonstration from God's holy word.

I have searched long and earnestly but can find no such statement that the Spirit of God "will not enter into a man," but I do find a distinct and unequivocal intimation that the Spirit of God can not dwell in unholy temples. (See Book of Mormon 197:17.) By this affirmation I understand that when the Spirit of God has entered into a man and by loving pleading and persuasion has importuned of him to leave his evil ways, to cease to do evil, and learn to do well, if that sinner shall turn from sin and the error of his ways, it shall come to pass, as saith the prophet Ezekiel: "If the wicked turn from his wickedness, and do that which is lawful and right, he shall live thereby."—Ezekiel 33:19.

He may then rightfully and justly be baptized by one having authority from God, for the "washing away of his sins." (Acts 22:16.) And thus a cleansed and renovated body being the fit and appropriate receptacle of the new-born soul, or spirit, (as shown in Matthew 9:17 and Ephesians 5:23,) the elders of God's church will lay their hands upon his head, after solemn prayer and supplication before God, (see Acts 13:3,) that he may be confirmed, or, as saith the apostle Paul in Ephesians 1:13, sealed with that holy Spirit of promise, unto the day of our Lord Jesus Christ, when, if found faithful, he shall be received into the everlasting habitations of the Father (see Matthew 25:34). At the time of the "sealing" or "confirmation" it is usually shadowed forth by the power and gift of the Spirit of God in prophecy, what shall be the special powers, gifts, and prerogatives of the newly born child of God, provided he continues to walk in God's holy laws and ordinances till the end of his days, be they short or long. Thus your readers may judge for themselves as to the virtue and veracity of Elder Hawkins' assertion that the Spirit of God can not enter into a man, for here is an example typical of thousands more, where the Spirit of God has not only entered into the man, but dwelt, and is still dwelling within him.

Whereas, I claim that the Spirit of God not only can, but does enter into a man, to plead within him to turn unto the living God, saying, "If ye will return, return unto me, saith the Lord."—Jeremiah 4:1.

But my Bible tells me that the Spirit of God will not dwell in unholy temples, meaning that if the man, instead of doing as the one I described before, deliberately hardens his heart against light, love, truth, and holiness, the Spirit of God will not always strive with that man. (See Genesis 6:3.) It will

ONE MORE VIEW OF THE PARABLE OF THE
TEN VIRGINS.

not remain with him after he has thus deliberately and willfully rejected his kind and gracious overtures of mercy, for the reason that it can not "dwell in unholy temples," but will take its departure, grieved and sorrowful; and that man is left to darkness, misery, and despair, and (to employ the impressive language of Christ) the "last state of that man is worse than the first." (Luke 11: 26.)

But to class every soul of man as Elder Hawkins does, (at least I suppose he is an elder; I have no personal knowledge of the brother,) to classify, I say, every soul of man who has not actually been through the baptismal waters as "worldly" and "unholy in God's sight" (see HERALD No. 26, page 637, column 2, line 12 from bottom) appears to me not only a violation of the direct language of Christ in Luke 6: 36 but a distinct impugment and imputation upon the love and mercy of that merciful being who "causeth his rain to fall and his sun to shine on the just and the unjust, the evil and the good." (Matthew 5: 45.)

Moreover, what about those who, being under the strict dominion of unyielding and unmerciful parents, husbands, or guardians, are denied the opportunity (despite their earnest and tearful pleading) of being "buried beneath the liquid wave" by those holding God-given priesthood and authority, simply because of that foul stigma, "Mormon"? Bro. Hawkins' harsh dictum would sweep all such heart-broken and troubled souls into the very same vortex and maelstrom of misery and destruction as the most obstinate and gospel-hardened sinner in this world or in the world to come, simply because they have not been baptized.

I have the greatest respect for age and experience, but I must respectfully decline to receive or indorse any such unjust and unmerciful dictum, even on the *ipse dixit* (or bare word) of Methusaleh himself.

I ask for chapter and verse, and until that is supplied, I can not in truth and justice accept any such hypothesis upon the unsustained and unsupported word of any man, however much I may respect him as a man, or esteem him as a brother. In doing this I am no more than fulfilling the Lord's most solemn injunction, as recorded in Thessalonians 5: 21, "Prove all things; hold fast that which is good."

In conclusion, the brother asks me who is doing the extensive proselyting business I referred to. My answer is, That same energizing, life-giving Spirit that is going to new-create and purify the entire earth, when the wolf shall lie down with the lamb, and the knowledge of the Lord shall cover the earth as the waters cover the mighty deep, and when none shall say, "know ye the Lord," for all shall know him from the least to the greatest. (See Isaiah 11.)

Ever praying for the spread of eternal truth, I remain,

Your brother in bonds,

F. R. TUBB.

The wise virgins represent the church of Jesus Christ, the foolish virgins represent the apostate church. The ten virgins are practically two virgins, one wise and one foolish, both of whom made their appearance in five different dispensations. It is like this:

The householder went out early in the morning to hire laborers into his vineyard; he made an agreement with them, and they went to work. (See Matthew 20: 1.) Jesus said that this parable represents the kingdom of heaven, as also does the parable of the ten virgins. Now we take it that the agreement he made with the laborers was that they were to organize, maintain, and defend the church; their wages to be paid when the day was finished. In the agreement, no doubt, the householder was to furnish all the necessary means for the success of the church, which means are represented in the parable of the ten virgins as lamps and oil. But by and by the laborers in the vineyard, who constituted the church, failed to make use of the lamps for the good of the church. When the householder saw that, he withheld the supply of oil, and then we have the apostate church—the foolish virgin. She has the organization—the lamp—but no Holy Spirit to enable the organization to do its work, no oil to make the lamp effective; and thus the laborers, who constituted the church, genuine or apostate, the wise and the foolish, died, or, as Jesus said about Lazarus, went to sleep, and the first dispensation was closed, its work passed into history.

The third, sixth, ninth, and eleventh hours have the same history. The genuine church was rejected at Nauvoo (see Doctrine and Covenants 107: 11); the wise virgin of the eleventh-hour dispensation went to sleep then; the foolish virgin fled to the mountains, where she still holds her lamp (organization), but lacks oil.

At midnight the cry is to be made, "behold the bridegroom cometh; go ye out to meet him." It will not be made by the wise virgin (the church) but will be made to her. We think it will be made by the voice which John saw came out of the throne of God. (See Revelation 19: 5.) We think that voice will have authority to call from her sleep the church in all dispensations and make payment to the laborers of the vineyard as per agreement when they were hired (viz: a part in the first resurrection), and then the marriage of the Lamb has come, for his wife has made herself ready and she will be arrayed in fine linen, clean and white, which is the righteousness of saints. (See Revelation 19: 8.) Thus all saints in any dispensation shall form the bride, the Lamb's wife.

As to the foolish virgins calling upon the wise for oil and afterward trying to purchase elsewhere, that

can be accounted for in like manner as the rich man calling on Lazarus to aid him. The rich man thought Lazarus could aid him; the foolish virgins thought the wise ones could aid them. Lazarus and the rich man and Abraham were in the same country, in spirit state, and could see each other, and converse with each other, so perhaps are now the ten virgins. And in the country where the rich man was a gospel dispensation has been delivered (see 1 Peter 3:19 and 4:6), so no doubt there is a legitimate source from whence the foolish can obtain oil.

But what about the Reorganization? The Reorganization has not gone to sleep. The parable deals only with the virgins who are asleep at his coming. Paul says we shall not all sleep, but we shall all be changed. (See 1 Corinthians 15:51.) We hope that the Reorganization will be ready for the change.

Again: Every man in his own order: Christ the first fruit (of the resurrection) afterwards they that are Christ's at his coming (the living). (See 1 Corinthians 15:23.)

For proof: "This we say unto you by the word of the Lord that we who are alive and remain unto the coming of the Lord shall not prevent them which are asleep," (1 Thessalonians 4:15,) for "the dead in Christ shall rise first" (1 Thessalonians 4:16). Those dead in Christ are the ones spoken of in the fifteenth verse as remaining and being asleep. After they have risen then shall the ones who are alive be caught up together with them into the clouds, to meet the Lord in the air. (See 1 Thessalonians 4:17.) Then will take place the marriage of the Lamb, and this body of people who meet him in the air is his wife, who has made herself ready. (See Revelation 19:7.) Paul says, "and so shall we ever be with the Lord." (1 Thessalonians 4:17.)

N. LUND.

UTICA, Kansas.

TWO BY TWO:

In query column of HERALD, page 850, we have the question concerning ministerial travel, relative to purse, scrip, and two coats, as well as two by two. These are presented in one commandment under four propositions, viz.; money, food, clothing, and duality. Each proposition seems equally imperative in importance and comes under the proviso, "I, the Lord, am bound when ye do what I say, but when ye do not what I say, ye have no promise."—Doctrine and Covenants 81:3.

The Jerusalem missionaries were sent to their labor with these words:

Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel.—Matthew 10:5, 6. Provide neither gold, nor silver, nor brass in your purses: nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat [supplies?].—Matthew 10:9, 10.

Another of the evangelists puts it thus: "He said unto them, Take nothing for your journey, neither staves . . . scrip . . . bread . . . money; neither have two coats apiece."—Luke 9:3. These are the accepted commandments of the Master, and as such are heavily laden with portentous results to the household of faith—not the nations. Hear him:

If a man love me, he will keep my words: and my father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.—John 14:23, 24. I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I shall say, and what I should speak.—John 12:49. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him at the last day.—Verse 48.

These are ominous words and fraught with momentous results to those to whom they were delivered,—not for time only, but a criterion of judgment in the day of final reckoning. The commission of those Jerusalem apostolic messengers does not state any record of promise that their necessities should be supplied, but they returned rejoicing (see Luke 10:17) and said they "lacked nothing." (Luke 22:35.)

Those were stringent measures, but none the less imperative, depriving them of monetary values for emergency market and exchange, denying the ration for their haversacks (scrip, or bag—Webster; 1 Samuel 17:40), forbidding them to provide staff, emergency coat, or shoes—all of these were carefully and specifically named and required to be observed and carried into effect by the contracting servants, and were carefully written in the contract by the inspired scribes for our learning "that we, through patience and comfort of the scriptures, might have hope."

We may not seek indulgence in a license coined from an emergency counsel held for an especial occasion of an entirely different nature from the one just treated of. I refer to Luke 22:36, 37: "But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one. For I say unto you that which is written must be accomplished in me." (See Isaiah 53.) This was spoken with reference to an ordeal of sorrow, death, and bereavement—a sad and mournful scene to be enacted. An armed mob was to be met—men prepared soul and body to withstand the victim and his followers. Human elements were about to meet, and a possible contest for the mastery—purely mundane in character. "Swords and staves" are not the instruments of Christian warfare, even in self-defense. (See John 18:36.) "All they who take the sword shall perish with the sword."—Matthew 26:52, 53. Therefore those instructions given on the eve of the great tragedy are of no import in effecting the great spiritual commission

given to the apostolic ministry, as is significantly hinted in the phrase: "Silver and gold have I none; but such as I have give I thee."—Acts 3:6; and that other significant statement of Paul: "I have coveted no man's silver, or gold, or apparel . . . these hands have ministered to my necessities, and to them that were with me."—Acts 20:33, 34.

Sometimes it seems a serious matter for the outgoing missionary to resolve to leave his second coat at home when starting out to prosecute his mission; especially in countries subject to sudden and severe climatic changes, and the enforcement of the raiment proposition as it appears in the commission is not compulsory nor requisite in other climes, especially as the Judea mission field is supposed to be in a mild climate, adapted to the wearing of light apparel. But this does not appear to be correct, for in the early stages of humanity a solemn and unchanging promise was made to the inhabitants of the earth, comprising eight propositions, viz: that (1) seed-time and harvest, (2) cold and heat, (3) summer and winter, (4) day and night, shall not cease. (See Genesis 8:22.) These four duals are to abide while the earth continues. Hence this mild-weather idea is not admissible, as is distinctly indicated on the face of scriptural history, by which we are reminded (see 2 Samuel 23:20, and 1 Chronicles 11:22) of the existence of snow, which is not an indication of tropical warmth; and if we follow Paul in his mission work we will find him and his fellow travelers seeking winter-quarters in a milder part (see Acts 28:2; 36:22; Titus 3:12), while the kings of Judea found comfortable lodging in their winter palaces (see Jeremiah 36:22), and to cap the climax John speaks of the inhabitants at Jerusalem hovering over the fire because "it was cold" (see John 18:18), and Jesus himself finishes the story of cold prospects by charging his disciples to pray that their flight from Jerusalem be not in winter (see Matthew 24:20.) Job, David, the prophets, and Bible historians seem all to have been familiar with the existence of snow, cold, hail, ice, and frost, which leaves but one logical conclusion, viz: that no part of the mission instructions were left optional to the disciple, nor subject to the conditions of wind or weather; and this conclusion is emphasized in the Master's parting words, "teaching them [the nations] to observe all things whatsoever I have commanded you." (Matthew 28:20.) And, "if a man love me he will keep my words, [John 14:23], . . . the Holy Ghost . . . shall . . . bring all things to your remembrance whatsoever I have said unto you." (Verse 26.) "Ye are my friends if ye do whatsoever I command you."—John 15:14.

The Doctrine and Covenants is not less conspicuous in this matter, and indeed, being the "discipline" for this generation, is a more direct monitor to the ministry of this age than is the New Testament Scrip-

tures. It offers no apology, but steps into the arena as from the mouth of God with the declaration:

I am God, and have spoken it; these commandments are of me, and were given unto my servants in their weakness, after the manner of their language, that they might come to understanding; and . . . be instructed; . . . and receive knowledge from time to time.—Doctrine and Covenants 1:5.

Cowdery was admonished thus:

I have manifested . . . by my Spirit in many instances, that the things which you have written are true; . . . I give unto you a commandment, that you rely upon the things which are written; for in them are all things written concerning the foundation of my church, my gospel, and my rock; . . . build up my church upon the foundation of my gospel and my rock, the gates of hell shall not prevail against it.—Doctrine and Covenants 16:1.

Again:

Require not miracles, except I shall command you; except casting out devils; healing the sick; and against poisonous serpents, and against deadly poisons; and these ye shall not do, except it be required of you by those who desire it, . . . for ye shall do according to that which is written.—Doctrine and Covenants 23:6.

These admonitions are terse and pointed, with no option in the hands of the missionary. The words of Jesus to his disciples were unwritten until they (evangelists) wrote them, and they had to rely on the Spirit of truth to bring to their minds the things taught them. And when the nineteenth-century seer came on duty, much of the written word of the gospel had to be reproduced and brought to mind by the same Spirit and rewritten; therefore the modern gospel worker has little excuse for neglecting the words of instruction so carefully given, and the pertinent remark that the things which are written must be relied upon. This is enforced by the declaration, "I, the Lord, am bound when ye do what I say, but when ye do not what I say, ye have no promise."—Doctrine and Covenants 81:2, 3.

Former-day evangelists were forbidden to provide staff, monetary exchange, lunch, and clothing, which requirement, nor any part of it, was not recalled, nor annulled at any time, by any action of the lawgiver; but when the gospel plan was reestablished in the nineteenth century the same provisions were reproduced to the seer and six ordained companions thus:

This revelation unto you, and commandment, is in force from this very hour upon all the world, and the gospel is unto all who have not received it. . . . From you it must be preached unto them . . . I give unto you this commandment, that ye become even as my friends in days when I was with them, . . . I suffered them not to have purse or scrip, neither two coats; . . . any man who will go and preach this gospel of the kingdom, and fail not to continue faithful in all things, shall not be weary in mind, neither darkened, . . . take no thought for the morrow, [for food, drink, or raiment] . . . let the morrow take thought for the things of itself.—Doctrine and Covenants 83:12-14.

If the gospel mission is of the same import now that it was nineteen hundred years ago, then the same requirements are obligatory on its ministry, to abide as long as there are any to receive it. The

accentuating of a dual mission of "two by two" as found in Doctrine and Covenants 115:7 can not be construed to annul the details set forth in the former instructions; especially those given to the church in section 83, September, 1832.

In July, 1830, Joseph and Oliver were given a special mission in charge of the church work, and they—especially Joseph—were to be supported by the church as present necessity should demand; and if any others were so supported by the church it was only such as had been ordained prior to that time. But in the absence of record, definite provision, or reliable tradition, it is not presumable that the eldership in any sense became the wards of the church before the established custom of the Reorganized Church was introduced and became the practice.

Good evidence of this is found in the statement of the second son of the Prophet, now first patriarch in the Reorganization. From the recital of incidents occurring in connection with his appointed mission to Utah in 1866, and published in *Autumn Leaves*, volume 11, number 4, pages 147 to 152, I quote:

I had been educated to believe the law required the elders to go "two by two," and to start out literally without means enough in hand to buy a meal of victuals. I had so gone twice before on short missions, . . . Bro. Anderson [his companion in travel] and I had some talk about taking two coats, and in packing my valise I was in doubt; I had no overcoat, but I had a light alpaca frock coat, which I put in my valise thinking it would be nice to wear indoors.

Again he says, after starting a few rods on his journey:

I remembered that I had fifty cents in a forgotten wallet in my pocket. I set my valise down in the road and returned to the house and gave it to my wife. I am thus particular, to show how the earlier missionaries understood the law, and were willing to abide by it.

A few furlongs from his home he must cross over the Mississippi River, which would cost him the fifty cents he had just surrendered to his wife. Nothing daunted he resumed his course and met a boy, who, unasked, voluntarily went to the river and in his own skiff set him over the river, free of charge, where he found "a few of the Saints had met in prayer-service, and to see us off. Here once again the question of two coats was sprung and discussed, and an appeal to the law was made, and we were convinced that two coats were prohibited. . . . Bro. William . . . had obtained a nice, warm, new overcoat; but he folded it up and sent it right home . . . and my poor little alpaca came out of my grip and was also sent back."

The narrator says that while they were weeping their good-byes at the house of prayer, and preparing to shoulder satchels and trudge on, some one with a team halted in front, and bade the travelers get aboard, which they did, and they were landed among friends several miles on their journey. Here a collection was taken up for them and, after the hospi-

talities of the night, they were driven to a railway station where they boarded a train which landed them, without charge, at Ottumwa, Iowa. The contribution fund paid hotel expenses and stage fare to Leon, Iowa, leaving fifty cents for lodging. Supper was voluntarily offered them, by a traveler, and accepted as the gift of God.

Morning found them refreshed—with empty stomachs and no money. Addressing themselves to their journey on foot, they humbled themselves in prayer, and were soon led to shelter, food, and rest; after which, resuming their journey, they were picked up by a friend—unknown to them—and set down among brethren. From thence they were sheltered for many miles during a cold rain-storm in a covered wagon; from thence they made Council Bluffs by wagon: and traveled other fifty miles on the running-gears with a plank for support. Here, team and provision were furnished for the plain's trip. With that outfit they reached the last town on the frontier (at that time), Columbus, Nebraska. Here their team was changed for a better one, with which to prosecute their mission to the land of salt.

"The law of the Lord is perfect," it is said, and it is its own interpreter. When the Master says do not take money, rations, raiment, staff, or shoes, nor make provision for the morrow, to his select servants, they can not obey part only and expect full reward; it is only those who observe to do all things whatsoever he has commanded them that are entitled to the blessing. Those two young men who resolved to search the commandments, and obey them, braving the elements and facing the dangers of a barren, wild wilderness, were blessed at every turn so far as we have followed in their travels toward Utah. Forty-two years of ministerial labor, experience, and observation impels the writer to bear testimony that obedience to the word and the letter of God's law—past or present—has always brought the blessing promised, and inspires him with confidence that he is doing a work in this age which will bear fruit in eternity.

The requirement, "two by two," is not more binding that the inhibition of purse, scrip, staff, and two coats. The servant may get his reward for going "two by two," but if neglecting to do the other four parts of that commandment he must assuredly expect to lose four fifths of the promised blessing.

When the gospel fell into the hands of scheming managers, "baptism," the first external sacrament, was tampered with, remodeled, and mutilated until it lost its effect. "Laying on of hands" produced no results, and the enumerated blessings of 1 Corinthians 12 proved of no avail and were finally abandoned. It required centuries of slow-plodding generations to disannul the spiritual force of the gospel precepts; but this—our age—floats in a swifter current, and can

accomplish in a few years that which required our forefathers centuries to complete. Priestcraft never crossed the portals of the church until that unhappy period when Constantine became convinced—without conversion—of the virtue of Christianity, assumed the control of the church, lifted its ministry into popularity, and required the church to support them. Then retrogression grew strong, and foreign elements were introduced, and the pure principles eliminated—the gospel languished and the people mourned. (See Mosheim's Ecclesiastical History, Fourth Century, part 2, chap. 2, par. 8, etc.)

The Book of Mormon gives us a noted example of the results of a church-supported ministry. A large man of muscular frame went to and fro in the land "declaring that every priest and teacher ought to become popular: that they should not labor with their hands, but should be supported by the people"; and in his contention with a good man, who sought to defend God's law, the big man in anger drew his sword and slew his victim on the spot; and was promptly arrested and taken before the judge, who said: "This is the first time that priestcraft has been introduced among this people. And behold, thou art not only guilty of priestcraft, but hast endeavored to enforce it by the sword; and were priestcraft to be enforced among this people, it would prove their entire destruction."—Alma 1:3.

Brethren, we all crave the blessings which God has promised to the children of men; but he requires an act of duty on our part, before the gift can be ours. That duty is implicit: Obedience to the "words" Jesus uttered, to live by *every word* that proceedeth out of the mouth of God. For nineteen hundred years the injunction has never been withdrawn wherever the gospel mission has been in force. The church was rebuked in September, 1832, for allowing their minds to be darkened "because of unbelief" and treating lightly the things received, bringing the whole church under condemnation, under which they must remain until repentance and remembrance of the new covenant, even the Book of Mormon and the former commandments, not only to say, but to do, according to that which God hath written, in order to bring forth fruit meet for the Father's kingdom; otherwise a scourge and a judgment will be poured out on the children of Zion; for "shall the children of the kingdom pollute my holy land?" Beware how you treat the precious things intrusted to your keeping. Yes, the commission of September, 1832, is still in force, but not in practice;—for which reason many minds are darkened, and numbers of workers are compelled to retire from their fields under afflictions hard to bear.

JOHN D. BENNETT.

LAMONI, Iowa, September 27, 1905.

Mothers' Home Column

EDITED BY FRANCES.

Poor Tired Mother.

They are talking of the glory of the land beyond the skies,
Of the light and of the gladness to be found in paradise.
Of the flowers ever blooming, of the never-ceasing songs,
Of the wand'ring through the golden streets of happy, white-
robed throngs;
And, said father, leaning cozily back in his easy chair
(Father always was a master hand for comfort everywhere):
"What a jovial thing 'twould be to know that when this life is
o'er
One would straightway hear a welcome from the blessed shin-
ing shore!"
And Isabel, our eldest girl, glanced upward from the reed
She was painting on a water jug, and murmured, "Yes,
indeed!"
And Marion, the next in age, a moment dropped her book,
And a "Yes, indeed!" repeated with a most ecstatic look,
But mother, gray-haired mother, who had come to sweep the
room,
With a patient smile on her thin face, leaned lightly on her
broom—
Poor mother! no one ever thought how much she had to do—
And said, "I hope it is not wrong not to agree with you.
But seems to me that when I die, before I join the blest,
I'd like just for a little while to lie in my grave and rest."

—Harper's Magazine.

How May I Sow Seeds that Will Bring the Best Results in My
Child's Life?

Men glory in raising great and magnificent structures, but it is a greater and more glorious work to build up a man.

Parents are not conscious how early the seeds of vice are sown and take root. It is, as the gospel declares, "while men slept the enemy came and sowed tares." If this, then, is the error, how shall it be corrected, and what is the antidote to be applied?

Not without design has Christ commanded, "Feed my lambs," meaning to inculcate upon his church the duty of caring for the children of the church and of the world at the earliest possible period. Nor can parents, and all well-wishers to humanity, be too earnest and careful to fulfill the promptings of their very natures, and the command of Christ in this matter.

Influence is as quiet and imperceptible on the child's mind as the distilling of dew upon flowers and shrubs. Not all at once does any heart become bad. Children are more easily led to be good by examples and tales of well-doing in others, than threatened into obedience by records of sin, crime, and punishment. Then on the infant minds impress sincerity, truth, honesty, benevolence, and their kindred virtues. Let these seeds be planted while they know no evil, nor have opened the way by sin, to be made acquainted with misery.

Teach them as they advance in years, that good character is above all things else and can not be injured except by our own acts. See that they keep good company or none. Association with persons of decided virtue and excellence is of great importance in the formation of character. Good company and good conversation are the very sinews of virtue.

Good company is that which is composed of intelligent and well-bred persons, whose language is chaste and good; whose sentiments are pure and edifying; whose deportment is such as pure and well regulated education and correct morals dictate, and whose conduct is directed and restrained by the pure precepts of the gospel of Christ.

Family worship is included in the necessities of our children. The restraining influence of a little prayer taught by mother

when a child has often preserved men from ruin and infidelity. See that they attend meeting and Sabbath-school when possible.

Teach them to employ the hands, and to cultivate the mind never to be idle; that an honest, industrious boy is always wanted; his services will be in demand; he will be respected and loved.

There should be home amusements, fireside pleasures; quiet and simple they may be, but such as shall make home happy, and not the irksome place which will cause the youthful spirit to look elsewhere for joy. The reason so many become dissatisfied and run to every place of amusement, making every effort possible to get away from home at night, is the lack of entertainment at home. Music is invaluable as a home enjoyment.

Good books also are invaluable as a moral guard to a young man. It makes him scorn what is low, coarse, and vulgar. To read with profit, the books must be of a kind calculated to inform the mind, correct the head, and better the heart. Of all the books ever written none contain so instructive, so sublime, and so great a variety as the books which contain the word of God.

Then, day by day, along our way,
The seeds of promise cast,
And ripened grain, o'er hill and plain,
Be gathered home at last.

Oh, what a responsibility, to form a creature, the frailest and feeblest that God has made, into the intelligent and fearless sovereign of the whole animated creation, the interpreter and adorer and almost the representative of Divinity!

N. INSLÉE.

A Mother's Opportunity.

This earnest word from Mrs. Sangster touches upon a living need of our homes:

We live in an age when people largely do as they please about the outward observances of religion. Children are conspicuously absent from church services. Their attendance upon the Sunday-school is supposed to absolve them from sitting in the pew. They prefer occasionally a separate church from their parents; they like another preacher, or are anxious to go where their companions do, or they drift about from church to church. Thousands of children in Christian households are practically nonchurch-goers, forming no habit of worship to hold them as with a grip of steel in later years. We need go no farther than this to discover the reason for the wide-spread and increasing desecration of the Sabbath, for the Sunday golf, tennis, and tea-drinking in summer resorts and country homes, for the social use of Sunday as a day of visiting and receiving in town life, and for the opening of museums on Sunday. It is because we are degenerating in our homes, and leaving God out and bringing up our children without much reference to him, that we are losing our old character of a Sabbath-keeping people.

The mother and father—for here they may walk hand in hand—who are as solicitous that their children shall be regularly in the pew as in their seats in the school-room, will so bring up their children that they may fear God and keep his commandments.

[I commend to the mother in her home the work of keeping herself very close to her Savior. If her whole soul be full of the sunlight of his presence, if she have the Christ love and the Christlife in her heart and in her face, she will certainly win her dear ones to the shelter and refuge which are so dear to her. It is the mother's highest duty and dearest privilege, by example and precept and ceaseless prayer, to lead her little flock into the fold of the good Shepherd.—EDITOR.]

What the College Did for a Family.

One Saturday evening in the spring of 1874 a Methodist preacher entered a farming community in Southern Ohio and stopped for the Sunday at a Methodist home where there were five bright children. No one now remembers the sermons which the minister preached on Sunday. During his visit in the home, however, he won the hearts of the children and talked with the parents about sending them to college. Monday morning the farmer sent his oldest son to carry the minister to the railway station. On the road the minister learned that the boy expected to remain upon the farm. He earnestly advised him to go to the Ohio Wesleyan University.

The minister's words produced such an effect upon the boy that he thought much upon the conversation during the summer, and at last spoke to his father upon the subject. The father and mother took counsel together and thought that by great self-denial they could start the son to college, and that fall the farmer's boy entered the university. His story of college life turned the thoughts of all the other children in the direction of the university, while the change produced in his spiritual life encouraged the parents to make greater sacrifices and to plan for the college training of the other children. After eighteen years of self-denial the five children in that household had graduated from the university. One of the daughters went back home to teach in order that she might live with her father and mother. The other daughter is a professor in a Methodist college. One of the sons is a useful pastor in the Methodist Episcopal Church, and two of them are professors in leading Methodist universities. Financially, these children earn enough each year to pay for the old farm two or three times over. Intellectually and spiritually, their lives are infinitely richer than they could have been without an education. Best of all, the farmer's children have lifted to a higher mental and spiritual plane and have helped to mold thousands of young people who are now in every part of the United States and of our globe. Only eternity will reveal the blessings which came from that minister's talk with the farmer's boy one Monday morning in 1874 and from the sacrifices of that father and mother, continued for eighteen years while educating their children.

The doors of the same university still stand open; the farms and villages and cities produce the same bright, conscientious young people; the ministers have even a broader vision of the responsibilities and glories of the coming century. Are there not some thousands of young people who have the same courage in their hearts and thousands of parents who have the same devotion in their children's highest interests which characterized this Ohio family in 1874?—Reverend Doctor J. W. Bashford, in *Northwestern Christian Advocate*.

Sunday-School Department

ELDER T. A. HOGAS, EDITOR.

Henderson, Mills County, Iowa.

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

SR. MOLLIE DAVIS, superintendent of the Spring River, Kansas, District, writes concerning the Jubilee Offering: "Have received and sent to the several schools the copies of the appeal you sent me but have not sufficient copies to fill the demand, will you please send as many more as you have already sent. Will do all I can to get our district to reach the standard of excellence in the undertaking."

SR. Carrie M. Lewis, superintendent of the Far West, Missouri, District association, writes concerning the same matter: "Upon my return from the Stewartville reunion I found a parcel of circular letters from you awaiting me, but not enough to go around, as we have fourteen schools in our district and a

number of home classes. I can very nicely use a dozen more if you have them to spare.

"Yesterday I took one to our school at Stewartsville and Superintendent Worden thought best to first present it to the teachers' meeting at six o'clock in the evening, which was done, and a few suggestions offered as to how best to go to work with it that our school might be successful in raising a little toward the Jubilee Fund. It will be presented to the school next Sunday and an occasional reminder be given afterwards that it may be kept fresh in our minds. I trust Sr. Walker may realize her fondest hopes in the amount sought to be raised this year."

Still another section heard from. Bro. T. W. Williams, who is in charge of the Sunday-school association in the Southern California District, writes: "I have just received your circular letters on the Jubilee Fund, and have forwarded same to the various schools. We will do our part. . . . Bro. Kelley says he can always depend on California doing her part. We have done much more than that."

These clippings all have the ring of a hearty cooperation and hearty sympathy with the movement. We are very glad to note it and feel very much encouraged in the undertaking. We hope to hear from all districts that we may know that you received the letters and how well you are succeeding with them. What are the prospects? It is a worthy cause and we feel justified in putting forth our best efforts to further it. Please let us hear from you. And if there are any district superintendents who have not received a budget of the circular letters, let us hear from you. We want to send them to you. Also any isolated schools or home classes or individuals will be gladly supplied if they will write us their names and addresses. We have plenty of them yet, enough to supply all demands.

Come, let us live with our children,
Earnestly, hollyly live,
Knowing ourselves the sweet lessons
That to the children we give;
Fresh from the kingdom of heaven
Into this earth-life they come,
Not to abide; we must guide them
Back to the heavenly home.

Come, let us live with our children,
Lives that are noble and true,
Letting the love of the Father
Shine forth in all that we do.
Sent, in his infinite wisdom,
That we may teach them aright,—
Ours for to-day,—we must guide them
Up to the heavenly light.

Come, let us live with our children,
Tenderly, watchful, and near
To these young lives now unfolding,
Ready with counsel and cheer;
Giving them strength for life's battles,
Helping, when evil betides,
Building so well that they shall be
Temples where he abides.—Selected.

The New Sunday-School Periodical.

On the last page of the *Quarterly* cover you will see an announcement of the forthcoming Sunday-school periodical, the "Sunday School Exponent." Read it carefully and kindly help us to advertise it. It is to fill the demand for a teachers' quarterly, and also a Sunday-school organ. It will contain as full and complete lesson helps as a teacher's quarterly, or even better. These helps will be prepared, as stated, by the editor of the *Quarterlies*, Sr. Anna Salyards. Having worked out and written the *Quarterly* lessons, she is preëminently fitted to prepare

suitable extended helps to the teachers, scholars, and officers. Perhaps she will furnish us a paragraph upon this subject a little later on.

The other or remaining part of the issue will be devoted to such matter as usually goes to make up a current periodical: Field notes, editorials, original articles, questions and answers, etc. A normal department for the study of the science or art of teaching and the make-up of the Bible. A library department for the library interests. A home department page and a "business end" page for the respective interests. This is only a very brief synopsis of the contemplated contents. A better and more extended explanation will be given later. We just want to call your attention to the matter now and ask you to consider it. And remember that every department will be edited by a specialist in that line.

Letter Department

WAMSLEY, Ohio, September 10, 1905.

Editors Herald: The work is at a standstill here just now. At first it was like the seed that fell in stony ground. It came up and grew rapidly for a while, then the hot sun withered it. Some fell in good ground and brought forth fruit.

I was ordained a priest under the hands of Bro. T. J. Beatty, July 18, 1905. We are still unorganized, but we have a good Sunday-school, which was organized July 16. The truth moves slowly; the people are slow to accept it.

I am glad that I have found the straight road that leads to everlasting life. Let us try to be numbered with the few. May we do all the good we can, and as little harm as possible. He that "knoweth to do good, and doeth it not, to him it is sin." (James 4:17.) "Let us draw near with a true heart in full assurance of faith."—Hebrews 10:22.

We should be careful what we do and teach. What we do should be done with an eye single to the glory of God, as we find in Romans 8:14: "As many as are led by the Spirit of God,—they are the sons of God." And we find in one place something like this: Speak the truth and lie not. "Lying lips are abomination to the Lord: but they that deal truly are his delight."—Proverbs 12:22.

We are persecuted for the cause of Christ, and that sometimes makes one feel downhearted and discouraged. But it ought to make us stronger. It is a witness that we are in the straight road that leads to everlasting life and "few there be that find it." "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake."—Matthew 5:11.

We must let our light shine. We must not put it under a bushel. We must practice what we teach. There is a great responsibility upon us. Paul says if he preached to please men he should not be the servant of Christ. (See Galatians 1:10.)

Let us stand firm in the faith that we may be of one mind. Paul says again: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment."—1 Corinthians 1:10.

May the Lord help us to do his will is my prayer.

J. T. MITCHELL.

JOPLIN, Missouri, September 14, 1905.

Editors Herald: The Spring River District reunion, held in Cunningham's Park, at Blendeville, beginning August 18, is a thing of the past—not so, however, the lessons learned, the influences and results of the meeting, which will remain with us, we hope, as a lasting token that much good was done. An increased interest and attendance at our sacramental-services the following Sunday, with testimonies given by several who

had hitherto kept silent, showed revived interest and renewed resolves to press on in the gospel work, and rejoiced the heart of the faithful branch president, Bro. J. L. Lancaster, and others. The singing at the reunion services under the skillful leadership of Bro. Frank Chatburn and Sr. Davis was indeed inspiring and many resolved to be more faithful, and try to "walk in the light of God." Bro. Keck was here, there, and everywhere, supervising the arrangements, and keeping everything moving.

The order maintained was almost perfect, and the mayor of the city, who was there on Sunday afternoon, remarked to my husband that the Latter Day Saints were a quiet, orderly people, and they could have the use of Cunningham's Park for a reunion whenever they wanted it.

One unpleasant feature was the refusal of the Joplin *Daily Globe*, having the largest circulation in the city, to publish a statement made to them in reference to the reunion, and notice of it other than a bare announcement which by mistake (?) was put in the Galena, Kansas, items. Some thirty or more of the Saints becoming cognizant of the facts, quietly transferred their subscriptions, giving their reasons for so doing, to the *Daily Herald*, whose reporter was on the grounds, and represented us very fairly. After the subscriptions were changed, and the reunion over, the *Globe* tried to make it appear that it was merely a mistake or oversight, but up to date has printed no explanation.

I have read Sr. Alice Corson's letter, in a late number of SAINTS' HERALD, in which she seems to be somewhat discouraged, because she does not seem to be convincing any one of the truth of the restored gospel message. Many feel like she does, the writer especially; but all we can do is to "sow beside all waters," knowing that it is not always those alone at the front, who are in the thick of the battle, where the victors' shouts are heard, who will receive the plaudit, "Well done, good and faithful servant"—but the private soldier, in enforced inactivity, but who is holding himself in readiness; and his Commander knows he is ready and eager for the fray and will reward him at the end for his loyalty and obedience.

I want all the Saints to pray for me, that God will heal me of partial deafness so that I can the more effectively work for God and the upbuilding of his kingdom on earth.

Your sister in the gospel,
JENNIE W. LIGGETT.

McKENZIE, Alabama, September 9, 1905.

Editors Herald: The latest from McKenzie. Mr. Mahan returned, trying to sell a book which he told the professor of the school here would most assuredly down the Mormons, and that he ought to purchase one of them, for it was just what was needed to down them with. It was just the thing.

The professor replied, so I am told, by saying: "Life is too short, and my time is too precious to waste on such books as that."

Another Campbellite chimed in: "Oh, yes, you are one of them." *Professor.*—"What's the matter with you? What are you opposing these people for? Don't they believe in God? Aren't they good citizens? Why don't you let them alone?"

This same "Mahan" was talking to one of our merchants here one day about the Mormons, when the merchant replied by saying, "If you were trying as hard to fight sin and the Devil as you are the Mormons, you would be doing far more good than you are."

Well said.

The truth seems to be marching steadily on, regardless of opposition and the source from which it originates.

It is possible we may have to move to Escambia County, Alabama, near Steadham Post-office; as we will be more centrally located there, and may be able to keep up the work at

that place by holding regular meetings and starting a Sunday-school.

We may not be as conveniently situated there as here, but the Lord's will be done, and not ours. Where we can accomplish the most for "Zion" is where we want to be.

D. E. TUCKER.

MANCHESTER, Texas, September 18, 1905.

Editors Herald: A few lines from a country where the judgments of God are resting very heavily at this time: I have just returned from a trip down in Wood and Upshur Counties, about one hundred and fifty miles south of this place. The gospel has never been preached in that country before. A man by the name of B. C. Shields wrote for me to come down there. He belonged to the Utah church; but after he read the testimony of Joseph F. Smith in the United States Senate, he became dissatisfied; and in fact he never did believe that polygamy was right. So we went down and told him about the true succession of the church. When we reached the vicinity where he lived we tried to get an arbor where the Baptists were holding a meeting, but were refused, and so we went to Pine Mills, a town of about one thousand inhabitants, and got the Christian church (quite a good building) and started a meeting. Only a few came out at the start, as the Mormons had been all through that country and the people had become very prejudiced; but they soon found that we did not belong to that people, and the crowd began to increase. About the time we had reached a fine interest I received word to come home, that my wife and little daughter were very sick. I told the people I would have to close the meetings; but the man who wrote for me said we could not leave until he was baptized; so we went to a pool near by and baptized him and his wife and son, Bro. P. B. Bussell doing the baptizing. He was with me helping in the preaching.

I was told by some of the citizens of that vicinity that B. C. Shields was one among the best men in that country. His father is a physician, seventy-three years old. He told me he wept when he heard that Joseph Smith was killed, though but a young man. He always believed that Joseph Smith was a prophet of God. I think he will obey the gospel soon.

I was made to know while there that we were laying a foundation for a good work. The Utah people have a colony of about one hundred people, and I want to return soon, and visit the colony.

Easton, Texas, is a land of desolation. It rained one hundred and twenty-five days out of one hundred and eighty. Farms are overgrown with weeds and grass, and thousands of families are wondering where they will get bread another year. Sickness and death are throughout the country. This did not come unexpectedly to me, for the Lord by his Spirit showed me how it would be, five years ago; and we warned the people. But, as in all ages past when God raised a warning voice, the people disregarded it. Since they see it they begin to cry out for the gospel; and my prayers are that the final result will be favorable for the truth, and that a grand work for the gospel may be done in the near future.

We are near the sundown of this dispensation, and God is going to do a work among the nations of the earth, as never before. And I think we ought to say like Paul of old, Seeing we are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us.

My wife and daughter are getting better, and I hope to be in the field again in a few days. My health is not good, though improving, and I feel that the Lord in his own due time will give me health and strength to do a good work.

May God bless his servants in all the earth to do the work whereunto they have been sent that Zion may soon be built up

and the church make herself ready for the coming of the Lord, —which is so close at hand. I thank God almost every hour for the great knowledge he has given me of the future.

Your brother in the gospel,

E. A. ERWIN.

BOYD, Oregon, September 18, 1905.

Editors Herald: In HERALD for September 28, 1904, page 904, in an article, "Adam's grave," there is a quotation from a certain Book of Jasher. The same quotation is brought in question by Bro. W. N. Dawson, in HERALD No. 52, of 1904. Now what and where is this Book of Jasher? Is it in print and where can a copy of it be secured? I find only two references made to it in the Old Testament, viz.: Joshua 10:13; 2 Samuel 1:18.

One noted man says: "It was probably a collection of songs of a more or less national character, of which one or two extracts are preserved in Joshua and 2 Samuel, and all copies now in print purporting to be the Book of Jasher are forgeries."

If it is genuine I would like to secure a copy; and if it is authentic it certainly will not conflict with the Scriptures. Awaiting further information, I remain,

A brother in gospel bonds,

W. J. BREWER.

COVINGTON, Kentucky, September 18, 1905.

Editors Herald: It seems that these two cities are fast developing, but not in ways of righteousness. The gospel message does not seem to meet the approval of the people. We had good street-preaching by Elders Metcalf and Moler, but it had the usual effect, and judging from the way the public took hold, it suggests that another Sodom and Gomorrah are rapidly developing. It seems that few cities take such little interest as Cincinnati, Ohio, and Covington, Kentucky. Everybody is interested in something other than religion, and especially the religion of Jesus Christ. But this does not discourage us. We feel that the road to success is not always to be found easily; but at times we must travel over many hilly and rough places before we discover the successful path. And if the rocks were ever piled up anywhere, we are sure that this is the place. For a time we thought we had safely landed on the successful road, but just at that time a death occurred in the family of Sr. Wilkinson, and shortly after this the families of Sr. Wilkinson and Sr. Pittman moved from the city. Following this came the death of the fifteen-year-old son of Bro. Hanner. We mourn the loss of this young man, just in the prime of life, just taking an active part in the work of the Lord. This was a sad blow to the family, as well as the remainder of the body. All feel the loss. When one member suffers all suffer. It is at this time we realize the force of this passage of scripture. So, Saints, we feel the need of an interest in your prayers.

From your brother in the Lord,

HARRY PASSMAN.

SEILING, Oklahoma, September 18, 1905.

Editors Herald: I have long thought of writing, expressing my gratitude for the kind consideration of the church in releasing me from the duty of a traveling minister, because of my age. Near forty years I have labored in the Master's vineyard, and still desire to end my days in his service, always preferring to go amongst strangers rather than to preach in the branches.

Attended the Red Moon reunion, September 1, some seventy-five miles distant. Had a good attendance of Saints and others, considering the very wet weather, and very good spiritual meetings. Six were baptized.

Went, Saturday last, seventeen miles northwest. Preached

after Sunday-school in the schoolhouse near Bro. Clark Smith's. He and Bro. Grant Moore went with me six miles north in the evening to a Holiness prayer-meeting, that was well attended.

I got permission by unanimous vote to preach. Had very good liberty, and good attention, and Bro. Moore and I are to begin a meeting there the first Saturday night in October. It looked very stormy at close of meeting, and we were until near midnight reaching Bro. Smith's, over the rough roads; and then the storm broke in all its fury while trying to get the team out. Yet I feel very well to-day. This is a very healthful country, and is blessed with good crops this year; yet we long for the time when we can "gather with the Saints home to Zion."

As ever your colaborer in gospel bonds,

D. S. CRAWLEY.

DOW CITY, Iowa, September 21, 1905.

Editors Herald: Sr. Mary Knight of Defiance, Iowa, secured the use of the Methodist Episcopal chapel of that town for me, and I preached six discourses there to good-sized and attentive audiences. Last Sunday morning and evening the choir conducted the singing, and I was made welcome. At the close I thanked the Methodist people for their kindness in permitting me to use their church, both for myself and the church I am permitted to represent.

The week before last I held services in Bro. William McCord's home, four miles northwest of Defiance, where the attendance was small, but the attention given was excellent, the young seeming to be specially interested.

Sunday, the 3d inst., I met with the Saints at Gallands Grove, where I spoke twice and enjoyed a basket dinner with them.

Tuesday and Wednesday evening of this week I had the pleasure of listening to discourses delivered by C. J. Hunt and J. M. Baker in the home church at Dow City. All seemed to enjoy the sermons.

There are still many evidences given of the divine authenticity of the work in which we are engaged, which inspire the mind and gladden the heart, and give assurance of eternal life to all those who endure in faith unto the end.

As we walk along the path of life there is joy, peace, and love enjoyed, and one can see the need of a constant watch of self that due forbearance may be exercised towards all.

Patience, truth, goodness, and love are necessary, and should be the characteristics of all.

In gospel bonds,

CHARLES E. BUTTERWORTH.

PORTLAND, Oregon, September 21, 1905.

Editors Herald: The reunion held in South Portland, or Montevilla, the first in this district, proved a success, commencing September 7. Two days of the time were given to visiting the fair, that those from a distance, whose time was limited, might have the opportunity of taking in what is claimed by some to be a far better fair than that of a year ago in St. Louis.

The meeting was spiritual throughout. Ten States and British Columbia were represented. The members living here, with the committee, took every pains to make it a success. Surely God will reward them for this effort, both in labor and purse; one young sister working in a shop gave five dollars, though able to be at the meeting but little, being obliged to work.

The Sunday-school is small, there being no children to attend; but judging from the number of little ones their school will soon be on the increase, even if no outsiders take part. Two Mormon elders attended part of the time, and it is hoped sermons by Bro. Joseph and others will lead them into greater light. Our congregations were good, quite a number of outsiders attending toward the last.

A committee was chosen to make arrangements for a reunion next year; thus the great Northwest will be fairly on its feet,

taking its place alongside the Middle States in this great gospel work for God, home, and humanity.

Our hearts were sad for those so far from home, who were to tramp o'er hill, dale, and mountain, exposing themselves to the northern blast with biting cold and snows, and all for—what? Yea, for the scattered sheep, to nourish them once more with the sound of gospel life. Do we, can we, who are at home with our families, realize the sacrifice these brothers are making because the Master has given the word, "Go forth"? Oh, how earnestly should our prayers for them daily ascend that the Spirit of God go with them, and the angels be ministering spirits to them, that they neither stumble nor fall. "The prayers of the righteous avail much." May we be among that number whose prayers shall avail.

Written by request of committee.

MRS. M. J. PHIPPS-JONES.

NEBRASKA CITY, Nebraska, September 22, 1905.

Editors Herald: I was called here to see my aged mother, who has been very sick, and at present is far from being well. She is gradually growing weaker, and we fear she will not be with us long. I also had the privilege of taking my oldest brother by the hand once more, the first time for nearly thirty-five years.

I expect to start West again soon. Our missionary work has been hindered much this year on account of sickness and so much rain. However, we have tried to do all we could for the advancement of the work. We have had the privilege of leading four through the waters, and believe if properly cared for they will be valiant soldiers for the cause. My labors have been mostly in the northwest corner of the State, and I find the few Saints that are scattered over that territory well grounded in the faith.

I spent two weeks in the Black Hills, and enjoyed the association of the Saints there very much.

When we received this week's HERALD to our great surprise we read the notice that the reunion in this district was postponed for one year, because of the lack of interest by those of the priesthood, also the laity. I can not understand this, for traveling over the field and also receiving letters from various parts of the field, there never has been the interest in behalf of the reunion that there was this year; and we know there are Saints who feel very much disappointed over the postponement. I hardly know what is meant by lack of interest by the priesthood, for the missionaries of the field have anxiously watched for the notice of place in the papers, and have done all we could to awaken an interest among the Saints. But as the committee has postponed the time for one year, we trust interest may be awakened, and one year from now the Saints will be gathering together in faith and prayer, that the reunion of 1906 may not be a failure, as the one of 1905 is. We trust inasmuch as there has been a lack of interest this year, and 1905 must record a *failure* in Western Nebraska District, that we all will awaken, and that 1906 will record *success* for us. If nothing prevents I will be in the field next week ready to begin work again.

R. O. SELF.

KNIFE RIVER, Minnesota, September 22, 1905.

Editors Herald: Thinking that some would like to hear how the work is progressing in this field, I will send you a short account of my labor since April 27, when I reached my field, stopping first at Pipestone. Finding little chance for work there I came to Minneapolis, where I did some preaching in the hall, and at private houses. Leaving there for Bemidji, May 23, I held some good meetings six miles north of that place, and on Sunday, June 4, baptized four. I found this branch greatly weakened by the removal of three of the Anderson families to Canada, near Saskatoon, where Bro. Knisley has found them.

I went to Clitherall to attend the reunion, an account of

which has been published. There Bro. Rumel and Bro. Sutton appeared, but at the close of the reunion Bro. Rumel concluded to return home, and as Bro. Whiteaker had not arrived, Bro. Sutton and I hitched up and started out. We went first to Friberg, where we had a fairly good attendance, and Bro. Sutton baptized three. From there we went to Fargo and held a few meetings. Leaving Bro. Sutton to hold the fort I went down to Wolverton and began meetings. Such an interest was manifested that I had Bro. Sutton come down, and we continued the meetings until the haying season interfered with the attendance. Here Bro. Sutton baptized Bro. Brown of Fargo, who came down for that purpose. We then went to Audubon, remaining over Sunday; then to Cormorant, where we had a splendid interest again. Here I had the pleasure of baptizing Bro. J. W. Gregory and Sr. Katy McLeod, and two little girls, children of Bro. and Sr. Gibbons and Bro. and Sr. McDermot. We then went to Frazee, putting up the district tent there; but rain and nonattendance soon discouraged us, and we went to Minneapolis, where we held meetings wherever the Saints could arrange, in private houses, also in the hall. Here Bro. Sutton had a call to come home on account of sickness. I continued the meetings, intending to close on Friday night; but I was requested to remain over Sunday, as one desired to unite with the church. So I remained over, and on Sunday, in the beautiful lake Calhoon, I had the pleasure of leading into the waters of baptism the wife and eldest daughter of Bro. Lundeen. Happy tears were falling from nearly every eye. This was the culmination of much labor done, the answer to many prayers. The presence of the Spirit was felt at the baptism, and again at confirmation. Bro. Lundeen is rejoicing as are all the Saints who are acquainted with the family.

On Monday I came here. Have preached twice to very attentive audiences. Bro. Whiteaker came into the field soon after the reunion closed, and has labored at Clitherall, Almora, and Amor. Here he baptized one. His labor was well appreciated, and we will all be glad if circumstances can be arranged so he can get back in the field soon. I was at Amor a few days with Bro. Whiteaker, where he had a good interest. There are a good many calls for preaching.

This fall our conference will convene at Friberg, October 7, and we hope all will attend who can. Saints living outside of branches, who desire preaching, please write me at Audubon, Minnesota.

Praying and hoping for the success of the work, as ever,

Your brother in the gospel,

H. A. MCCOY.

NEW PHILADELPHIA, Ohio, September 23, 1905.

Editors Herald: When I last wrote I was at Bryan, Ohio. I came over to Toledo the 9th, and was with the Saints there until the 21st. One was baptized the 3d, and one the 10th by Elder W. G. Kimball, both heads of families. Others are investigating, and other young in the families of the Saints are ready—old enough, however, by the laws of the church. The branch at Toledo is in good condition, compared with the past. The officers are alive to the interests of the work, and are at a unity; and the members are at this time in better spirits than in the past. They are paying their tithing, and coming to a better understanding of the spirit of the work, seeing the need of other officers; and we think will honor them in their calling. The Saints are energetic in their worship—the young as well as the older ones. We were with them until the 21st, then came over here; found Bro. I. M. Smith holding meetings every evening. Meetings are announced for all of next week.

We find the Saints here very kind and attentive on the services. A good feeling is coming among them, judging from the attendance, and the liberty of the speakers. We hope, trust, and pray that we may all come up higher, until we get above the low and groveling things of earth and their consequences, and come in closer touch with our heavenly Father.

We believe, so far as we are able to see, that the work is advancing in this district. More additions, better understanding, and better results obtaining. May the good work go on, is our prayer, until this gospel is preached in all the world for a witness unto all nations, the obligations of the ministry fulfilled, the honest ones that erred come to an understanding, the ones that murmur learn doctrine, the law honored, Christ glorified, the Saints established in the gospel, and gathered to a place of safety before the great calamities prophesied of come o'er the earth.

Your brother in the conflict for life,

G. A. SMITH.

FAIRLAND, Indian Territory, September 25, 1905.

Dear Herald: I am busy as can be in the Master's work. We are holding tent-meeting here, having large crowds of interested listeners. Last night two thirds of the town came, and many from the country. I never saw better order in such large crowds. This used to be a very prejudiced people, but it is rapidly giving way.

The last two Sundays we have had the two best prayer-meetings I have been in this year. Bro. Frank Conner was pointed out to hold priesthood. He is a man well liked by everybody. I have preached all the sermons but two since coming here. So much sickness, chills, and fever! Bro. Riley while here was on the go administering to the sick; I did the preaching. Since he left, I have attended to administering to the sick and preaching too.

Last Saturday I was called upon to preach a funeral-sermon across Neosho River, in Wyandotte Nation. My experience I shall not forget very soon. I started early, drove four miles to the river expecting to cross in a skiff. The skiff had a hole in the side and end, and would sink before it had gone twenty feet. We had to drive about four miles farther and hunt up another skiff. No bridges, no ferries for miles up and down the river. The river was very high and swift, and a man brought the skiff over, and I got in and he paddled it across. When I got out of the skiff, I had the pleasure of stepping in mud, shoe-top deep, and winding around in corn-fields and woods, afoot, till we came to a road. We almost needed a microscope to find it. Finally we arrived at the cemetery; you could not see tomb-stones for weeds, blackberry-bushes, stick-tights, "beggar-lice," sumac brush. I stood by the grave and discoursed for about one hour, over the remains of Bro. and Sr. Adams' little boy, John Franklin. I enjoyed the best of liberty. I had the most full-blood Indians for listeners that I ever had at one time.

I attended the Stewartsville reunion, which I enjoyed very much. I found a spiritual lot of Saints, who love God. Bro. C. P. Faul knows how to make everybody feel welcome. Long may Stewartsville reunion continue.

Yours in the conflict,

F. C. KECK.

RAYMOND, Idaho, September 23, 1905.

Editors Herald: Since the beginning of this conference year I have labored in the states of Idaho and Wyoming, doing such work as usually falls to the lot of a missionary. In some places my labors have been crowned with success, and in other places the way seemed to be hedged up. Have visited many places and talked with many people, publicly, and in private, distributed many tracts to such as I thought would read them, and have tried in every lawful way to win souls to Christ. Have baptized five; two of them were living in Wyoming, and three in Idaho. Have traveled many miles, and labored among Mormons, Gentiles, Saints, and Followers. Of the last named I will say that they live in the Silver Creek Valley, Idaho, and had their origin with one John N. Burton, who at one time was

an elder in the Reorganized Church, but was disfellowshipped for immoral and unchristian conduct; but they (the Followers) claim to have continued down from Christ and the apostles.

Well! I read their pedigree to them, and if ever a man got called pet names, I did.

But notwithstanding the wrath of the Follower leaders, I believe good will result from my labors among them. The Saints in Idaho generally seem to be alive in the work, and most of them are trying to do something for the cause of Christ.

I have labored in the Snake River Valley, Big and Little Wood River Valleys, also Silver Creek and Big Lost River Valleys, besides the Bear Lake country and Vinta County, Wyoming, and am pleased to say the work is onward, and I feel encouraged to press onward in the promulgation and defense of the truth as it is in Christ Jesus our Lord.

A. J. LAYLAND.

FRONTON, Ohio, September 25, 1905.

Dear Herald: I am here alone with tent; have awakened quite an interest. Baptized five yesterday, and expect six more for next Sunday. All excellent people. This will make thirty baptized by me since July 1. Saints are standing by the preacher. We have a grand time each Sunday. Three sermons and a good basket-dinner under the canvas. Have sold nearly fifty dollars' worth of church publications the last few weeks. We all feel encouraged to push the fight.

F. J. EBELING.

SALT LAKE CITY, Utah, September 24, 1905.

Editors Herald: At present we are having a pleasant and enjoyable time here. We have with us Bro. Joseph Smith and his better half, also his son Frederick M. and family, with a few others of the general missionary force to help out in the good work we are trying to accomplish.

Friday, the 22d, was devoted to Sunday-school and Religion convention work, which proved profitable, as well as interesting; and to say the least the literary program that was rendered in the evening was appreciated by all.

Yesterday was occupied by disposing of the routine business that came before the conference, and in the evening at seven o'clock the writer spoke on the street to a fair attendance, some of whom followed us to the chapel, where Bro. A. M. Chase delivered the evening address, using, to illustrate his subject, a historical chart that he has designed for the purpose.

This morning the Sunday-school met in charge of the local officers at ten o'clock, and at eleven President Joseph Smith delivered an excellent discourse on the efficacy and validity of the gospel of Christ.

Hoping to continue the good work until the Master sees fit to say, it is enough, I remain,

In the gospel truth,

J. E. VANDERWOOD.

Remedy for Heart-Failure.

Editors Herald: While perusing the pages of a late issue, I read the letter from Bro. John Erter. Whether it was my remedy or not he wanted I can not say; but it is simple. It is so good for several complaints; not palpitation,—for that there is something that looks like the best indigo, but I have forgotten the name, and when I came West I accidentally left my book of remedies, and so many things are gone.

For heartburn, wild black-cherry; also for jaundice. But for heart-failure cayenne pepper is the best thing I know of. Put a quarter of a teaspoonful in two tablespoonfuls of sugar, wet to thick molasses. Put some back as far as the middle of the tongue, as far as can be, to prevent burning. Take until relieved.

Sometimes I have taken four or five doses, as much as a teaspoonful, in half an hour. It never fails me. I always aim to keep some ready for emergencies. It is the best remedy for sore throat or diphtheria. With plenty of peppermint-tea to sweat a patient, and freedom of the bowels, it is a sure cure for scarlet fever. While the typhoid fever is raging so badly, to all whom it may concern: in all cases of fever give warm medicine. To break typhoid take as much of the best gunpowder as can lay on a dime, put in a glass of water, give from a teaspoonful to a tablespoonful every few minutes; plenty of lemon juice to cause a free perspiration, and bathe often under cover with warm soda water,—twice a day anyway; salts for physic; and if not effectual give injection of salts in large doses. It will remove the fever after mortification has set in, I know, for I have tested it.

For hemorrhage of the lungs or bowels give peppermint oil in doses of from one to three drops; also excellent for summer cholera. Bleeding of the nose is not dangerous unless too frequent. Burnt leather or alum to snuff are excellent to stop it.

Do not drink water to stop pepper from burning. Take sugar; let dissolve gently in mouth—nothing is better.

Peppermint-oil is a great disinfectant dropped in a dish of clean ashes, or on paper. To get rid of mosquitoes burn bright lights out of doors, without chimneys; they will light in the blaze.

MARY E. TURNER.

LEOTI, Kansas, September 18, 1905.

Miscellaneous Department

Conference Minutes.

New York and Philadelphia.—Semiannual conference was held at Brooklyn, New York, September 2 and 3, F. M. Sheehy and F. G. Pitt presiding, E. B. Hull clerk. Ministry reporting: Elders Joseph Squire, Sr., J. Zimmermann, W. W. Smith, William Lewis, H. Buttery, H. H. Bacon, George Potts; Priests A. D. Angus, S. Guilfof, F. Harper, W. Hobson, W. Plunkett, M. O. Matthews, D. C. Carter. Branch reports: Philadelphia 144, Brooklyn 156, Broad River 37, Baldwin 49, Scranton 38. Bishop's agent, John Zimmermann, reported: Amount on hand, \$1,682.94; received, \$752.14; expended, \$2,083.50; sub-bishop's agent, F. N. Lester, reported: On hand, \$99.44; received, \$204.50; expended, \$95. District treasurer reported: Received from the Philadelphia District, \$10.65; New York District, \$7; combined district, \$17.27; expended, \$16.70. A committee was instructed to prepare and have printed blanks for the presidents of branches to report on. William Sanders succeeded himself on the auditing board. Secretary was ordered to have printed the standing rules of the district and send copies to the branches, also to request Bro. H. A. Stebbins to make for the district a new record book. Officers elected: George Potts, president; Benjamin R. McGuire and Ephraim Squire, counselors; Ephraim Squire, secretary; John Zimmermann sustained as Bishop's agent. The following were ordained: Joseph Squire, Sr., to the office of patriarch and evangelical minister; Benjamin R. McGuire and Ephraim Squire as elders; A. D. Angus as elder and bishop's counselor; Walter H. Lewis, priest; Asa Fowler, deacon. Adjourned to meet in Philadelphia, Pennsylvania, February 10 and 11, 1906, at 5 p. m.

Eastern Colorado.—The first reunion of the Eastern Colorado District convened at Colorado Springs, August 25, 1905, in the district tent, located at Dorchester Park, lasting six days, during which time twenty-one meetings were held. The attendance was very good for a beginning. The Spirit of the Master was with us, and the Saints were strengthened and encouraged to press onward in the cause of Christ. Thursday, August 31, and Friday, September 1, were devoted to Sunday-school and Religio work. September 2, the semiannual conference of the Eastern District met in prayer-service, at 9 a. m.; and at 10 a. m. for business. W. H. Kelley and J. W. Morgan were in charge. Branches reporting: Colfax, Raton, New Mexico, 41, Enterprise, Lamar, Colorado, 23, Wray 65, Rocky Ford 22, Pueblo 30, Colorado Springs 59, Rocky Mountain 30, Alva, Wyoming, 7, Valley 80, Durango 26, and Denver 180. Ministry reporting: E. F. Shupe, J. W. Morgan, J. F. Curtis, W. T. Bozarth, E. D.

Bullard, W. C. Duncan, John Lamb, J. E. LaLonde, John W. Kent, A. E. Tabor, Peter Mohr, James Kemp, E. Curtis, A. A. Baker, J. F. Petre, J. W. Gilbert, Charles E. Everett, and J. D. Curtis; Priest J. N. Duncan. Charles E. Everett, Bishop's agent, reported: Receipts, \$451.13; received from Bishop E. L. Kelley, \$175; cash on hand last report, \$6.40; cash in hands of A. E. Tabor, sub-agent, \$29.96; total, \$662.49; expense, \$648.38. Officers elected as follows: District president, E. F. Shupe; vice-president, James Kemp; secretary, J. D. Curtis. A committee of five was appointed to arrange for a reunion sometime in the summer of 1906. Conference adjourned to meet at Denver the first Saturday and Sunday in March, 1906. J. D. Curtis, secretary, Box 27, Falcon, Colorado.

Oklahoma.—Conference met September 8, 1905, at reunion grounds near Redmoon, Oklahoma. Elder F. A. Smith chosen to preside, Alice M. Case, secretary. Reports were read from Oklahoma, Canadian Center, Seiling, Clear Creek, and Redmoon Branches. Ministerial reports: Elders F. A. Smith, H. O. Smith, Hubert Case baptized 7, J. F. Grimes baptized 1, J. E. Yates baptized 4, C. H. Blakesley baptized 1, S. S. Smith, R. M. Maloney, J. W. Hancock, H. F. Durfey, J. M. Brown, Jephtha Scott, D. S. Crawley, and J. H. Baker; Priests F. M. Hancock, U. T. Rook, David Hain, and W. H. Bivins; Teacher M. A. Corby. On motion the time of electing officers was changed from winter to summer conference. The resignations of district president and assistant were accepted. Officers elected: R. M. Maloney, president; J. E. Yates, assistant president; Alice M. Case, clerk. Adjourned to meet with Canadian Center Branch Friday before the full moon in February, 1906.

Southern Nebraska.—District conference convened with the Fairfield Branch, September 11 and 12, 1905. Elder W. M. Self chosen to preside, J. W. Waldsmith associate, H. A. Higgins secretary. Ministry reporting: Elders J. W. Waldsmith, W. M. Self, E. F. Robertson, A. E. Madison, J. J. Teeters, and H. A. Higgins; Priests J. R. Croft and J. S. Meyer. Branches reporting: Fairfield, Shelton, Blueriver, Franklin, and Nebraska City. Bishop's agent's report: Receipts, \$272.81; expenditures, \$195.86; balance, \$75.95. District treasurer's report read. Report read from W. M. Self, stating that the headquarters of the Hebron Branch had been changed to Franklin, after conferring with the missionary in charge. Report accepted and ratified. Committee on camp-meeting reported that camp-meeting had been held at Nebraska City which proved to be a success, both financially and spiritually, and that arrangement would be made to hold another meeting next year. Time of conference left in hands of president and secretary. W. M. Self sustained as district president; J. W. Waldsmith elected as assistant president; H. A. Higgins sustained as secretary and Bishop's agent. Adjourned to meet at Nebraska City at the call of the district officers.

Pottawattamie.—District conference held at Underwood, August 26 and 27, 1905, Elder D. Parish presiding, John A. Hansen temporary secretary, J. B. Lentz assisting. Reports were read from Elders Joshua Carlile, J. P. Carlile, C. G. McIntosh, James Caffall, M. H. Cook baptized 2, D. R. Chambers, H. N. Hansen, J. B. Lentz, S. Harding, William J. Cook, R. McKenzie, C. B. Bardsley, M. F. Elswick, J. A. Hansen, D. K. Dodson, D. Parish, and S. Butler; Priests J. R. Wight, S. W. Underwood, F. G. Hough, J. C. Lapworth, J. O. Booth, and J. P. Christensen; Teachers Peter Olsen, Jr., C. C. Larson, J. C. Adams. All the branches reported: Boomer 26, Carson 25, Council Bluffs 274, Crescent 154, Fontanelle 33, Hazel Dell 54, North Star 133, Wheeler 50. Bishop's agent reported: Receipts, \$359.45; disbursements, \$156.95; on hand, \$202.50. Tent fund: Receipts, \$32.73; disbursed, \$24.75; on hand, \$7.98. The place for holding next conference is Wheeler, November 25, 1905. J. Charles Jensen, secretary.

Utah.—According to appointment conference met at Salt Lake City, Utah, September 23, 1905, at 10 a. m. Presidents Joseph and F. M. Smith were chosen to preside, and by their request Elders W. H. Kelley and J. E. Vanderwood were associated with them. Three sessions for business were held; although two of them were also partially used for prayer, testimony, and experience meetings. The routine work included the statistical reports from Ogden, Pleasant Grove, Provo, and Union Fort Branches, also reports from Elders Joseph Smith, F. M. Smith, W. H. Kelley, J. E. Vanderwood, Swen Swenson, and A. M.

Chase. Brn. Gustaf David Lundquist and Oscar W. Okerlind were, in accordance with recommends from their respective branches, ordained to the office of elders in the church. Also the resignation of Bishop's agent, G. L. M. Brokaw, was accepted, and J. E. Vanderwood was recommended for appointment in his stead. Besides the business sessions there were three services for preaching in the chapel and two on the street. These were all well attended, especially the Sunday services. A. M. Chase, assistant secretary.

Ohio.—Conference convened at Electric Park, Wellston, Ohio, August 26, 1905, Elders U. W. Greene and A. B. Kirkendall presiding. Ministerial reports: Elders U. W. Greene, A. B. Kirkendall, F. J. Ebeling, O. B. Thomas, A. W. Kreible, L. R. Devore, T. J. Beatty, H. E. French, M. E. Thomas, S. J. Jeffers, J. M. Baggerly, Jerry Munyon. Branches reporting: Hocking Valley 84, Highland 72, Liberty 56, Milton 45, Vinton 114, Creola 67, North Columbus 67, Hyers 70. Bishop's agent's report: Receipts, \$499.67; expenses, \$482.50; balance due church, \$17.17. Motion that the present district officers be sustained, carried. David E. Fri, secretary.

Convention Minutes.

Eastern Colorado.—The convention convened at Colorado Springs, August 31, 1905, superintendent J. F. Curtis presiding. J. F. Curtis resigned as district superintendent, and Sr. L. A. Schmutz was elected to succeed him. Sr. J. V. Woolsey elected assistant superintendent. Interesting papers on Sunday-school work were read and discussed, followed by round-table talks on Sunday-school work. Adjourned to meet Thursday preceding the next district conference, at the same place. Mrs. L. Fishburn, secretary.

Northeastern Illinois.—The convention convened at Plano, Illinois, September 13, 1905, J. C. Page, superintendent, in chair, Mary Anderson secretary. Reports of seven schools read and accepted. Several short talks on Sunday-school work given. Adjourned to meet at call of district superintendent. Mary Anderson, secretary.

Transfer of Missionary.

Elder J. Arthur Davis having been appointed to the Northeastern Illinois District, and the Southern Michigan and Northern Indiana District being short of help, Elder C. Scott is transferred to the latter district, and recommended to all concerned. Bro. Scott will be expected to remain in present field until the arrival of Bro. Davis.

J. W. WIGHT, Minister in Charge.

Conference Notices.

Conference of the Southern Michigan and Northern Indiana District will meet with the Clear Lake, Indiana, Branch, October 14. Bro. J. W. Wight, minister in charge, expects to be present. A. S. Cochran, president.

Conference of Lamoni Stake will convene at Lamoni, Iowa, November 11, at 10 o'clock. Please forward all ministerial and branch reports to the undersigned at Lamoni, Iowa. D. J. Krahl, secretary.

Conference of the Southeastern Illinois District will convene with the Parish Branch, October 14, 1905. Branch officers take notice and get reports in on time. The Sunday-school and Religio conventions will convene on Friday, the 13th. P. G. McMahon, secretary.

The conference of Chatham, Ontario, District meets at Kimballs, Lambson County, Ontario, at 10 a. m., October 7, 1905. Arrangements have been made with the railroads for reduced fares "certificate plan." An invitation is extended to all to attend. Anthony R. Hewitt, secretary.

The Kewanee District conference will convene at Millersburg, Illinois, October 7 and 8, at 8.30 a. m. There will be a priesthood meeting in the church, and we hope a goodly number of the priesthood will be present. Business will commence at 10 o'clock sharp. Those coming by rail will be met at Aledo on Thursday evening, Friday, or Saturday morning, and conveyed to Millersburg. J. L. Terry, clerk, Millersburg, Illinois.

London District conference will convene in Toronto on the 28th of October, 1905. Elders, priests, teachers, and deacons are requested to forward to the secretary a report of their labor for the past year. Hannah Leeder, secretary, Port Elgin.

Fremont District conference will convene at Shenandoah, Iowa, October 7 and 8, 1905. D. R. Chambers, president.

Convention Notices.

The Religio convention of the Little Sioux District will convene at Woodbine, Iowa, October 20, at 9.30 a. m. Lou Mann, secretary, Moorhead, Iowa.

The Sunday-school convention of the Little Sioux District will convene at Woodbine, Iowa, Friday, October 20, 1905, at 9.30 a. m. Annie Stuart, secretary.

The Religio society of Chatham District will meet in convention at Kimballs, Ontario, October 6, at 2 p. m. This is the business-session of the year. We wish to meet as many as possible. Anthony R. Hewitt, secretary.

The Alabama District Sunday-school convention will convene with the Pleasant Hill Branch, October 6, 1905, at 3 p. m. Prayer-meeting in afternoon; business-session at 7.30. All are requested to fast and pray in interest of Sunday-school work Friday. Bertha D. Harper, superintendent.

The London District Sunday-school association will convene at Toronto, Friday, October 27. Business session at 10 a. m. We would like to see a good delegation from each Sunday-school. Jennie Morrison, superintendent.

Died.

BAILEY.—Asa Eilands Bailey, son of Asa Bailey, Sr., and Laura A. Alden, departed this life on the fourth day of September, 1905, after an illness of five days. He was a member of the Latter Day Saint Church. He was born on the nineteenth day of February, 1879. He was a member of Sunday-school at Robinson Bridge at the time of his death. He was a lover of the church, but epilepsy and failing health kept him from attending at Coldwater and Calhoun of late. He was baptized by Heman C. Smith, November 30, 1894.

LEWIS.—At the "Saints' Home," Lamoni, Iowa, September 11, 1905, Sr. Mary A. Lewis, aged 90 years, 1 month, and 22 days. She married John Lewis in England in 1839 and came to America, and went to Utah in 1849. There accepted the Reorganized Church in 1864. Bro. Lewis took a mission to England in 1865. He died at Council Bluffs, 1872. For the last three years her mind was a blank, but she was gentle and harmless. She was one of the best of earth's pilgrims. Funeral-sermon by Bro. H. A. Stebbins, according to her request four years ago.

BOWMAN.—At the "Home," Lamoni, Iowa, September 21, 1905, of heart disease, Sr. Elizabeth, wife of Bro. John S. Bowman, aged 75 years and 6 days. She was baptized in 1889 by Bro. I. A. Morris in Wayne County, Illinois, and she continued in the faith. They came to Lamoni in 1901. Having been blind for twenty-one years Bro. Bowman more keenly feels the loss of one who has been his constant companion during that long period. The funeral-sermon was preached by Bro. H. A. Stebbins, assisted by Bro. Eli Hayer.

GREEN.—At his home near Atwood, Rawlins County, Kansas, September 16, 1905. David Hyrum Green was born at Minersville, Meigs County, Ohio, December 6, 1854; was baptized at Scranton, Kansas, June 17, 1879, by J. B. Jervis; ordained a deacon, September 12, 1883, at Scranton, Kansas, by J. B. Jervis. Married to Miss Jennie Crieg, December 25, 1876. To this union nine children were born. Three of these preceded him to the life beyond. The remains were brought to Netawaka, Kansas, his old home, for burial. Funeral-sermon by Elder C. E. Guinand, of Atchison, Kansas, and was one of the best funeral-sermons ever delivered in Netawaka. The Saints' church was crowded with sympathizing friends, and as many more on the outside who could not enter. The casket was covered with beautiful flowers, showing that he was much respected. The remains were laid to rest beside his little ones, in the Netawaka Cemetery. Bro. Green leaves a wife, six children, an aged father and mother, four brothers, and three sisters to mourn their loss, "but we mourn not as those who have no hope." He died firm in the faith.

HAWS.—Don Carlos Haws died at Bryan, Ohio, of typhoid fever, the 15th of September, 1905. He was born the 9th of June, 1863, at Ruby Valley, Nevada. He was baptized in the summer of 1875, we think by Bro. Joseph, in the Humboldt River. He leaves a wife, father, mother, and one brother to mourn their loss. He is the son of Alpheus Peter and Betsy Haws.

HAYTON.—Thomas Smith Hayton was born in the city of Hull, Yorkshire, England, September 13, 1848. He united with

the church April 27, 1870. Was married in 1874 to Mary E. Fitz. To them fifteen children were born, seven boys and eight girls. The wife and eleven children still survive to mourn their loss. He died firm in the hope of a glorious resurrection. Sermon by W. S. Taylor assisted by O. P. Sutherland.

Much-Needed Reforms in the Life Insurance Business.

Further disastrous shrinkages may be expected unless managers of life insurance companies take some such timely measures as the following to restore confidence and to attract new business.

1. Sell stocks and securities the values of which fluctuate, investing proceeds in first mortgages on improved city realty for two thirds of its marketable value. Savings of the thrifty should not be exposed to the risk of speculation.

2. Dispose of superfluous buildings acquired in all parts of the world to advertise business, and invest likewise. Policy-holders care for absolute safety more than for marble halls.

3. Cut down salaries and other expenses. The measures taken by the Equitable do not go far enough; retrenchment should be instituted by every other company which does not want to become the target of criticism.

Owners of mutual policies are entitled to a yearly statement of the details and results of the business in which they are interested, just as much as holders of stock in banks, railroads, and industrials. Managers who find a disclosure of these details distasteful should quit the business.—By Louis Windmüller, in the October-December *Forum*.

"What Shall We Eat?"

Every day the same old question, What shall we eat for breakfast, for luncheon, for dinner, assails with monotonous regularity the patient housewife who seeks to provide good living for the family in agreeable variety at a moderate cost. There is a daily department in the Chicago *Record-Herald* which is intended to answer this question satisfactorily every day in the year. It is entitled "Meals for a day," and provides menus for the three meals every day, with the necessary recipes. These menus and recipes are carefully selected by the *Record-Herald's* household editor, and cash prizes are awarded for the best that are received. Housewives everywhere are invited to participate in the competition. For full particulars see the "Meals for a day" department in the Chicago *Record-Herald*.

Sylvanus Stall, D. D., the author of the well-known series of purity books, has issued a pamphlet of twenty-four pages of extreme importance to pastors, Young Men's Christian Association Secretaries, and all interested in the welfare of young men. It deals with one phase of an important sociological question, and sets forth the wonderful changes in present knowledge concerning a disease formerly regarded by physicians and still popularly thought no worse than a toothache or a bad cold, but which to-day is known to be one of the most contagious, and in its consequences one of the most serious of any that afflicts mankind. The Vir Publishing Company, of Philadelphia, have issued this pamphlet, entitled, Not a Toothache or a Bad Cold in the Head, at cost, for free distribution by pastors, employers of large bodies of men, and others, at the rate of \$1 per hundred, or single copies at 5 cents each.

About the most exciting existence we have read of in a long time is described in the October *Cosmopolitan*. Prof. R. V. Matteucci lives on the crater's edge of Vesuvius for the purposes of scientific observation, and he describes his daily life in a popular manner. Readers will not envy this scientist his job, especially when they see the pictures of the rocks that are liable to drop any moment upon him, but they will be immensely interested in his many alarming predicaments and narrow escapes. This is only one of the many fine features of this very attractive issue.

A Drama of Every-day Life.

Mrs. Mary Stewart Cutting, the author of "Little stories of courtship," a recently published collection of her *McClure* romances of suburban life, has in the October number another of her sympathetic tales of the simple home. "The hinge" is the Ridge's viewpoint of a little domestic drama in which the neighborhood tragedy of a neglected wife is straightened out in the light of big happenings which help husband and wife, as well as the neighbors, to a readjustment of ideas.

Mrs. Cutting finds the romance in the simple lives of every-day people, and her wholesome, familiar Americans get our quick sympathy because, perhaps, they are us.

A Hawaiian Cure for Indigestion.

King Kalakaua, of the Hawaiian Islands, tells naively, in Mrs. Isobel Strong's book, *The Girl from Home*, (McClure-Phillips) of a new cure for indigestion: "We had a sick man here once," said the king, "an Englishman, who was traveling, and put off on account of his health. He could not eat anything, and was slowly dying of starvation. Some aggravated form of dyspepsia. I sent down my servants with poi and raw fish; he began to get well from that day and now he's a member of Parliament." Poi, one of the characters had previously explained, "is native food, like paste. . . . When the sitting-room was papered last year the men stuck the paper on with poi, and then they ate what was left over for lunch."

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I furnish material needed from our factory at Peoria, Illinois, at price that leaves you a big profit for your work. You can make it pay to hire agents to take orders, and you to put up the beds and make collections, sharing profits with your agents.

Below are two sample testimonials, selected from the many received. More will be sent with book.

If others can do so well, why not you? Brothers living in the country and small towns, having a horse and buggy, are especially invited to write me.

Yours truly,

B. F. Ordway.

R. F. D. 1, PASADENA, Cal.

F. Gayoso, of Tyler, Texas, writes: "I am not dissatisfied with your springs or you in any way. I know that I handle the best spring and that is Ordway's Portable Springs. I have been at it over twelve years and expect to continue as long as I can get around, and as for yourself, I can say truthfully that you have been more prompt and kind and considerate in all your transactions with me during and over twelve years than any one I have had dealings with. I feel kindly and grateful to you, and hope you may live long, growing in business and prosperity, enjoying health and blessings that it is possible for you to enjoy, and finally find a resting place with Jesus. God bless you and yours."

B. W. Snyder, of Tunnelton, West Virginia, writes: "I received your outfit all O K and have canvassed two days and took thirty-six orders. I have sold as many as six at a house. They sell on their own merits."

Three days later he writes: "I received the set of springs all right and adjusted them to my bed, and they are all O K. I called in the town sergeant as he was passing, to see them, and he said that they were the best springs he ever saw, and is going to resign and work for me, for there is \$100.00 a month in it for a man if he is a pusher. You will find order for thirty-five sets springs and thirty-four slat locks. I can sell as many springs as two or three men can set up. . . . It is no trouble to get orders at all. One man can take as many orders as two can adjust, I believe, so there are three of us going at it the first of the month. . . . It is the best paying business I ever got into. I have been engaged as mine foreman at \$85.00 per month, but can make far more selling springs. All you have to do is just watch me this summer."

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The Saints' Herald

Vol. 52, No. 41

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

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Editorial

THE EDITOR ABROAD.

Diverging from the main line the Editor and family left Spokane on the morning of July 20, over the Lewiston and Palouse (pronounced Pa-loose) branch for Stites, the end of the road; in the mountains of Northern Idaho, near to Buffalo Horn, Dixie, and other mining-camps of Idaho County. The route was for the most of the way up the valley of the Clearwater River, the waters of which are not clear but very muddy, much like the Missouri, and the Mississippi after the Missouri joins it. The day was a hot one, the ride a long one, lasting from five minutes past eight in the morning till six in the evening. Mercury stood at one hundred and twelve degrees in the shade at two o'clock in the afternoon, and everything in the car was hot to the touch.

Potlatch Junction, where a change of cars was made, lies in a valley fully exposed to the midday and afternoon sunshine—and it was glowing hot as we waited for the train from Lewiston. But waiting ends sometime, and so in this case. Potlatch is in the Nez Perce country, and Indians and speculators are there in force; the first, to hold their own if they can; the last, to get what the poor Indian may lose, his lands.

The object of divergence from the route was a visit to the ranch of Isaac Ternan, whose wife is sister to Sr. Smith. We were met at Stites, the end of the branch line of road, situated on the banks of the Clearwater at the foot of the mountains, which are very near on either side of the river, the waters of which are very rapid. Brother-in-law Ternan was waiting for us and at fifteen minutes after six we were, bundles, grips, overwraps, boys, and all, stowed away in a regular mountain rig, two-seated and strong. We were drawn by gray Sam and black William Jennings Bryan, strong and true, and these qualities were needed for the climb in the mountains, still up the river for eight miles, and then an elbow tangent of two miles more.

We had taken in, as a way passenger, a Mrs. Douglas, whose home was at Harpster, the post-office where Mr. Ternan and his neighbors get their communications from the outside world, a town hanging onto the rugged mountain sides on the east bank of the river with true Western grit. Mrs. Douglas is a sister of a Mrs. Hollen living in the Evergreen neigh-

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borhood near Lamoni, and was pleased to see any one from the region. There were seven, big and little, but we managed.

We have seen and have ridden over a bad piece of road, but that from Stites to Harpster in Idaho is the worst eight miles on end we ever "met up with." It was a constant grind on the gravel, and chug, chug, on the rocks, up hill and down along the mountain sides, on a track so single that for miles teams can not pass, so sidling and steep below that there is constant danger of "skidding" over the edge to the river hundreds of feet below. But the brother-in-law was a mountaineer, the rig strong, the team true, and although it took from fifteen minutes after six till after eleven at night to make the ten miles, we were safely landed, and were greeted with a sister's smiles and tears, and were soon asleep in an Idaho mountain home, thirty-five hundred feet above sea-level, doors open, pleasantly cooled from the excessive heat of the day.

The family were all pleased to see us, and soon the children had fraternized, and the older ones were getting acquainted.

Our brother-in law, though himself and wife were of a different faith, invited us to occupy in the schoolhouse at the village; so on Sunday, the 23d, after the Sunday-school session was over, we addressed a small but attentive audience. Bro. Charles Clark, at work some twenty-five miles away, had come over to visit his sister Ada, and attended the service. The heat was great, one hundred and twelve in the shade, so that it was hard for all to keep the tension of devotional thought up to standard, but we did the best we could.

We stayed during the week, and notwithstanding the weather was unusually hot during the day, it was pleasantly cool at night, and, but for a period of sickness for the Editor and the baby, the visit with these relatives in the hills of Idaho was a pleasing episode.

At three o'clock, Friday afternoon, the 28th, we returned to Stites, the Editor driving the team, with Ervie to take it back home, Bro. Ternan being unable to go. The train left Stites at ten minutes to five in the morning, making it necessary to come down the mountain the evening before and stay over night. This we did and on time Saturday, the 29th, with lunch-box well stored, we were on hand.

It was a much cooler and pleasanter ride down the river than when we went up, and in the early afternoon we reached Spokane with our friends, Bro. Ferguson's folks.

We occupied here twice on the 30th, at eleven and eight o'clock, and visited points of interest in the city, including the offices of the *Spokesman-Review* and *Chronicle*, the editors of which journals gave us a characteristic newspaper welcome; questions, questions; both are keen, shrewd men, as indeed they must be to hold the posts they do.

APPEALS TO PRESIDENT ROOSEVELT.

According to reports, John H. Scott, who was lately excommunicated from the Utah church, has appealed through the British Embassy at Washington to President Roosevelt to intercede in his behalf and obtain for him a hearing before the Mormon conference, which he felt sure would be denied him by the leaders of the Utah church. With his letter to President Roosevelt he inclosed a copy of his challenge to Joseph F. Smith, which has already been published in our columns. Mr. Scott's letter to the President, as published in the *Salt Lake Tribune*, is as follows:

SALT-LAKE CITY, September 20.—To the President of the United States; Sir: I am a member of the Mormon church. Our leaders have stated that you are a friend to us as a people and that we can rely upon you for protection, inasmuch as we do not violate the laws of the land. Therefore as a Mormon and as a believer in the principles of truth and liberty provided by the Constitution of the land, I do appeal to you in behalf of a large percentage of our people to use your influence to obtain for me a hearing at the coming conference of this church, so as to express the sentiments of many who believe as I do.

Those people whom I represent have at heart the welfare of this great nation, the state of Utah, and all the human race, and they stand by the Constitution of the land, and the cause of the poor, the widow, and the orphan. We believe that it is not our religion which is to blame for the animosity of nearly all the world against us as a people, but the heresies and priestcraft of those who have set aside the laws of God and ignored the heaven-inspired Constitution of the land, which transgression must naturally bring indignation upon a people making so great pretensions as we do.

And, inasmuch as it has been the custom in this church to suppress any individual who has dared to proclaim the departure from the law of any or all of the file leaders, by various methods of priestcraft such as unjust excommunication, villification of character, false reports, and contempt for the written church laws, I earnestly ask of you that you will use your influence in obtaining the privilege of proving the charges which I have made from time to time, through the free public press, from which I inclose a clipping expressing the situation and conditions throughout Mormondom.

But for the prejudice which to a great degree is instilled in the minds of the people by their leaders against the free press and the refusal of the *Deseret News*, the supposed organ of the church, to open its columns to representatives of all the church, reformers might reach them, but all the hope we have lies in gaining a hearing before the whole church according to the written law, which provides that all things must be done by common consent, which law is set aside and its adherents suppressed by those in authority.

Knowing that my demand for a hearing will be ignored by the leaders and that the minds of the people are being poisoned by them against reformers and the truths they proclaim, as a last resort I have called upon you for assistance, asking you to request our leaders to give me a hearing, in order to present to the people those truths in their standard church works which would reveal to them the departure of their leaders from the laws of God, which departure is the cause of the indignation of the world against us as a people.

It is the custom for the people to sustain their leaders by vote at each conference, and until some one is permitted to present to them those laws from which they and their leaders have departed Mormonism will increase the public indignation and continue to be a menace to the nation, which I fear will result in most stringent measures being taken by the Government, which calamity may be averted by more peaceable methods.

I claim that true Mormonism is good and will be appreciated by the whole world of progress, when it is relieved from the grasp of priestcraft, false doctrine, and suppression of free speech. Therefore I await your kind assistance, which I hope to receive in time for the October conference of this church.

Respectfully yours, in the cause of truth and liberty,

JOHN H. SCOTT.

A WARNING TO MORMON PEOPLE.

President Joseph Smith again preached to a crowded house in Salt Lake City, 1st inst. His sermon, according to reports, was largely doctrinal, yet he issued a note of warning to the law-defying element, a partial report of which is as follows:

Why not accept the inevitable? Why not recognize now what you must recognize sooner or later—that the men at the head of this church in the valley must come within the pale of the law; that the disregard of the various acts of amnesty by Congress has all but exhausted the patience of the Government; that the defiance of the laws of the land will not longer be endured?

Why not be warned in time? There are thousands of good, honest, noble, virtuous men and women of this faith in Utah. God bless them! But I say to you that this church in Utah is seen through Joseph Fielding Smith and his associates; that his statements in Washington that he had lived, and expected to keep on living, in defiance of the laws of God and of the land, have been blazoned abroad over the nation; have even gone across the seas. Joseph F. Smith has become a public character. The world is judging the church by his acts and the acts of his associates.

Think what the continuous living in polygamy of these men means to you! Utah is not yet out from under the power of Congress. The same authority that extended to you pardon and amnesty, that legitimized your children, can disfranchise and take away your rights of statehood. We must have peace, and lasting peace, in Utah, but the church leaders must so live and rule as not to array the Gentiles of this State and nation against them.

Come back to an understanding of the truth. Can you have that peace and prosperity by provoking the Gentiles to hostility? No. Can you have it by trusting your immunity from punishment in your law-breaking to the fact that men fear to prosecute? No. Until the leaders and all the people return to obedience of the revelations of God and the laws of the land, you will suffer. You have suffered in the past, you will suffer more in the future, for there is this difference: Some of the suffering in the past came from undeserved persecutions. Now, if this defiance of the law continues the strong arm of the Government will be stretched out to punish, and punish justly. The United States has been patient with the people of Utah, but the punishment of crime is sure to come.

EDITORIAL ITEMS.

The conference of the Utah church, October 6, 7, and 8, appears from reports to have been a very quiet affair, at least for the first two days. The general authorities, Joseph Fielding Smith as Prophet, Seer, and Revelator of the Church of Jesus Christ of Latter-day Saints, including his counselors, the twelve patriarchs, seven presidents of seventy, historian and assistants, bishopric, board of education, clerk of conference, all members of the

tabernacle choir, auditing committee, etc., were unanimously sustained, as also were officers of the Relief Society, Deseret Sunday-school Union, Young Men's Mutual Improvement Associations, Primary Associations, Young Ladies' Improvement Associations, and Religion Classes. The counselors in the first presidency, the twelve apostles, and the presiding patriarch were sustained as Prophets, Seers, and Revelators, as reported by the *Deseret News*.

The *Tribune* reports that the leaders of the Mormon church were highly eulogized by some of the speakers. W. T. Jack, president of the Cassia, Idaho, Stake, is reported to have said, "The life of Joseph F. Smith, who now stands at the head of this church, is one that might be imitated with profit by any man. I say, God bless our leader. I testify to the divine calling of Joseph F. Smith, the head of this church, and know that his superior can not be found in all the wide world to-day. He and his counselors, the quorum of the apostles, and the other leaders, are men without spot, without blemish; men who are making noble sacrifice to further the work of God." "Without spot, without blemish"—how Joseph F. Smith, who has admitted his spots and blemishes publicly, and his associates, must have smiled inwardly at the gullibility of the speaker. They must have felt a good deal like the sectarian preacher in San Francisco, who had preached the doctrines of his creed long after his conscience condemned him for his hypocrisy, and who, after he had left the ministry, speaking of the struggle he made to exhibit an apparent faith in the doctrines he professed, and the constant practice of hoodwinking the people, said, "I don't see how one preacher can look at another without grinning."

That our President Smith was a visitor at the conference we gather from an utterance credited to B. H. Roberts, as follows: "One week ago I heard a man say that the president of this church has, by his life, brought his religion into disrepute, and I rejoiced yesterday that that man was here to see how the Saints sustained our leader by their unanimous vote." This "vote," however, may only emphasize the blindness of the people. The visitor might surely have expected better things after the revelations of the past year.

An exchange says that a Minnesota doctor figures that the American people are now paying out annually \$80,000,000 less in doctors' bills and medicine than they did a decade ago, and that they are living on an average ten years longer than folks used to live. "A word to the wise —," etc.

It is reported that ten thousand people were drowned on the islands at the mouth of the Yangtze River, in a typhoon the first part of September.

A booklet entitled *The Patriarchate*, containing much-needed information along the line of the office-work of the Order of Evangelists, can be had of the Herald Publishing House: paper five cents, limp cloth ten cents. The subject-matter contained in the booklet is authorized and indorsed by the Order of Evangelists, and is treated from two standpoints, historical and doctrinal; and will be valuable to those desiring information concerning this department of church-work, as well as to defenders of the truth.

Alexander Dowie, who was stricken with paralysis September 24, upon the eve of his departure for Mexico, is reported to be recovering, and out of danger. He did not allow his sickness to interfere with his journey, the object of which is the founding of a "Zion Paradise Plantation" in Mexico.

Original Poetry

The Coming of the Kingdom and the Coming of the King.

See Israel's glorious guiding star of Faith and Hope and Love,
Beaming with golden glory from shining realms above,
It glows and blazes evermore, with pure, refulgent light,
Rising to triumph grandly o'er the darkness of the night.

Our glorious church is spreading, in the East, and West, and North,

And Israel's conquering armies, with joyous songs go forth;
Together Jew and Gentile are coming from afar,
The hosts of King Immanuel, led by th' eternal star.

But not alone, O brother of the Saints of latter days,
Oh, not alone thine eager tongue shall sound Immanuel's praise.
See! see! the myriad ancestors of the savage Indian come,
To add his thousand thousand more—for this is Laman's home.

Of Lemuel and Nephi, and of Moroni, too.
The mighty Nephite armies, triumphant o'er the foe,
The wild and haughty Lamanite, no more his brother's foe,
Has laid aside his scalping-knife, his arrow and his bow.

With thankful heart and reverent mien, his warriors join thy band,

Their happy wives and little ones no more in terror stand;
For Nephi's Master and his God, Lord of Eternity,
Has o'er them waved the gospel rod, and set the captives free.

See, too, the mighty armies of Coriantumr come,
With tongues unknown to swell the praise of David's greatest Son.

For in the dim, past ages, ere Nephi saw the light,
Or Lehi in Jerusalem first felt the Spirit's might,

Long ere the famous temples, where Pharaoh's power was feared,

And mighty towers of ancient Thebes unto the clouds were reared;

Long ere the conquering Roman came, or Britain's shores were seen,

The Jaredites o'er this fair land reigned, undisturbed, supreme.

Though Nature's wild convulsions raged, and though from end to end

Of this great land tornadoes swept, earthquakes conspired to rend

Its ancient mountains from their base, its rivers from their course,
"They shall return unto their place," hath said the Lord of hosts.

There, with the eternal concourse, as num'rous as the stars,
E'en from the frozen North, as well, come the triumphal cars,

Of Israel's scattered lost ten tribes, hid by Jehovah's hand,—
No mortal eye shall find their place, till his last great command.

At their resistless, conquering tread, mountains of ice flow down;

Their prophets in God's name command, and, lo, as paths of stone,

The mighty rivers of the North their torrent-beds shall dry,
Like as when Jordan's waters stood, while Israel's hosts passed by.

Therefore remember, Saints of God, these thy companions are,
Washed by that same most precious blood, led by that same bright star;

For angels and archangels bright with all the prophets stand
To gather home to Zion this glorious, countless band.

TORONTO, Canada.

F. R. TUBB.

To-morrow.

Life commences like a flower
Opening on a summer's day—
Blooms in grandeur till to-morrow,
When 'twill close and fade away.

We shall fade as cut grass withers
Underneath the rising sun;
We are here but till to-morrow
When earth's journey will be done.

But while here let's journey onward
'Long the straight and narrow way;
Hoping, trusting, till to-morrow;
Overcoming all the day.

Trials seem oft to upset us,
(And they will while we are here,)
Causing many a tear and sorrow,
Till we reach the better sphere.

Let not all our strength and labor
To seek earthly wealth be given;
For such pass away to-morrow—
But lay treasures up in heaven.

Not for "self" let's strive to conquer,
But to lend a helping hand
To the needy;—till to-morrow,
When we'll reach "the better land."

We may often be discouraged,
Helping others with a care;
But press on, for we to-morrow
Shall th' eternal mansions share.

Though we sow in tears of sorrow,
While upon life's stormy deep,
All is well!—for we to-morrow
Shall in tears of gladness reap.

Soon life closes as a flower,
For a season fades away:
But to bud again in springtime—
In the blest millennial day.

DOVER E. JUDD.

Original Articles

THE BEAST AND THE IMAGE.

Blessed is he that readeth, and they that hear the words of this prophecy.—Revelation 1:3.

I believe it is an accepted theory that he who intrudes overmuch among the hoofs of Daniel and the horns of Revelation will not come off scathless. This may and does apply to those not of the kingdom; but to the saint of God, who in the discharge of his duty wanders into the realm of the mysterious, there is no danger; for "it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given." (Matthew 13:11.)

Truly this wonderful, panoramic view, given under the inspiration of the Holy Spirit, is intricate and has baffled the astute and learned of all ages since it was presented to John on Patmos. Our divine Head has declared, "Now I have told you before it come to pass, that, when it is come to pass, ye might believe."—John 14:29. Many of the prophecies are of such a character that the children of men do not understand until a fulfillment is reached; and then with wonder they realize the simplicity of the types and shadows, and marvel at the goodness of the omnipotent one in allowing them to obtain such knowledge, with the possibility of divining its import. For "the spirits of the prophets are subject to the prophets." (1 Corinthians 14:32.) In a measure at least a man under the Spirit of God can understand the pictures of the seers, and they thus serve as warning and promise. But after fulfillment, I can not see why these instructive revealments can not be fully and minutely applied, thus helping to confirm the child in the loving watchcare of the All Father. The great difficulty exists in that we are left mainly to our own resources, and with our limited knowledge of the past we are unable to locate the special points of identification, especially if the prophecy covers such a vast period as the one under consideration.

There is nothing new under the sun. That which was, is now, and that which is now, shall be. Originality is nothing more or less than the finding out and the combining of the knowledge of others, whether we are aware of it or not. All knowledge we may have received we have absorbed from the finite or the infinite, and if any credit is due let us render it unto the source of all wisdom.

My object in considering a portion of this last recorded scene is that I might focus the lens of greater minds upon what I believe, if substantiated, will encourage the Saints and place in the hands of the ambassador a weapon that will be invincible. I am myself unable at present to give the necessary data and minutiae, not having access to the archives of knowledge that I would require; but what I can not do perhaps there are others who can, and so by a united effort gain an inestimable weapon of defense

for the apostasy, and offense against the reign of Babylon.

I can not say that I have ever read or listened to an exegesis of this chapter, and if I make mistakes, and seemingly fail in applying figures, I would request the toleration of those who may hold different opinions. I do not believe I am inordinately attracted toward the mysterious, but love at times to allow my mind to drift in meditation upon the past, present, and future, as revealed in the book of God. In one of these moods, January, 1902, the following interpretation was presented to my mind. I shall only attempt to give a general outline, and trust that if there is truth in it my colaborers will help to amplify and extend the power of the explanation.

Before entering upon the subject direct, I will possibly prepare the ground and eradicate from the minds of some an objection that might obtain. Some at least may think that all that is recorded in the book of Revelation is to be fulfilled succeeding the year 96 A. D., the time of its supposed utterance. "Things which must shortly come to pass."—Revelation 1:1. While I grant, that in the main futurity is unveiled, yet to uncover unborn time the prophet must loosen some of the drapery of the past, and present the scenes gone before, especially when history repeats itself as in the present instance.

As proof of this position in the twelfth chapter there is recorded a war in heaven. I believe all will readily admit that this commotion took place when Lucifer rebelled against God in the early morning of time. So with this precedent I fear not to state my position.

This chapter has two main divisions. Verses 1 to 8 describe conditions between the year 719 B. C., the rise of Rome (as a power) until the extinction of the Roman Empire between the years 541 and 570 A. D. Herein is recorded the rising, the character, and the duration of the pagan Roman empire, which continued, as verse 5 states, "forty and two months,"—twelve hundred and sixty days—or, prophetic time, twelve hundred and sixty years; for the Lord has declared: "I have appointed thee each day for a year."—Ezekiel 4:6. The second division, from the eleventh to the eighteenth verses, relates the rise, character, and operation of the counterfeit image—"Babylon," or Papal Rome.

Even if these are deep things, yet they are the revelations of men individually and collectively given of God for their benefit. Listen! "If any man have an ear, let him hear." Should this not stimulate us to inquire? And to those who endured the fiery ordeal, patience and faith were given, for they without us shall not be made perfect.

Let us minutely examine the first division and point out the marks of identification. The Patmos seer represents himself as being upon the sand of the sea. As a servant of God not in connection with

human governments, he stands between the kingdom of God and the kingdom of men in proper condition to observe the commotions of the sea—peoples—(see Revelation 17:15), and to conduct the waters (individuals) into the realms of, and under the government of Jehovah. I think it is admitted that God allowed his servants to use types, and that beasts in prophecy represent earthly governments. If the reader desires proof of this, turn to the pictorial record of Daniel, and there discover the lion, the emblem of Babylonia, the beast the symbol of Medo-Persia, the leopard representative of Grecia. In the second verse the beast arising (pagan Rome) from among the people is said to comprise the component parts of the former animals,—a nondescript hybrid, even the fourth beast of Daniel, “dreadful and terrible,” diverse from all others preceding, but utilizing the forces and powers of its predecessors. These are historical facts, that the Roman empire—mistress of the world—ruled and used the former kingdoms of Babylon, Medo-Persia, and especially Grecia, for the advancement of its temporal power. And it will be admitted by all Christians that it was a fit power to assume the prerogatives and authority of the dragon, that old serpent the Devil. With what pleasure did Satan hand over to his willing tool who worshiped him under the guise of Jove, Janus, Mars, Juno, the privilege to oppose the introduction of Christianity! And shall we wonder that in the early conflict a head of the hydra should receive such a wound when the sword of the Spirit was wielded by no less a personage than the immaculate Son of God? The advent of Jesus Christ in the time of the Cæsars (emperors) dealt idolatry such a blow that for a time it was believed the monster would perish; but “his deadly wound was healed.”

I am aware that in its first stages the Roman empire did not assume such powers, and not until God threw down the gauntlet in the person of our Savior did the adversary choose it as his especial representative. The first verse indicates this beast had seven heads—seven-hilled city of Rome, though I prefer to believe it refers to the seven different forms of government—1, kingly; 2, consular; 3, decemvirate; 4, dictatorial; 5, triumvirate; 6, imperial; 7, exarchate, which it passed through. And the ten horns with the ten crowns are the ten kingly divisions that arose within the bounds of the empire between the years 356 and 526, viz: Huns, Ostrogoths, Visigoths, Franks, Vandals, Lueves, Burgundians, Herules, Saxons, Longobards. (Bishop Loyd; Lowth's Com., in Adden.)

Surely the name blasphemy is appropriate when we recall the past, and the scornful contempt and treatment of Jehovah and his sanctuaries. “Down Eros; up Mars,” was the Roman motto. “Who is like unto the beast? Who is able to make war with him?” Let the wail of devastated lands and crushed

peoples, enslaved and brought to grace the triumphs at Rome, answer. Let the ten great persecutions answer, when this rapacious, vulturic brood gloated over the mangled bodies and reveled in the blood-stained sands of the arena, or when incarnate devils wrapped the martyrs in combustibles, forming torches to light the bacchanalian charioteer, racing in honor of the gods whom the Christians refused to offer incense to or subscribe to their ritual.

“And it was given unto him to make war with the saints; and to overcome them; and power was given him over all kindreds, and tongues, and nations.” Here is the record of a complete disorganization of the church of Christ. The balm of tortured saints, the oil—the blood—of the witnesses for Jesus was poured in upon the wounded head and it began to heal, but not until all were slain, the last vestige of authority in Christ's kingdom eradicated, the man child (priesthood) caught up to God, did the wound close. Then with renewed energy did earth and hell combine to destroy the institution of heaven, until “all that dwell upon the earth shall worship him,” and those whose names were not written in the Lamb's book of life suffered death and martyrdom.

Oh, what a condition to behold! Angels wept while the long night of misery held sway in the earth! Devils triumphant, angels in sorrow, while the bride of Christ was hiding herself from this persecuting power!

This church, so beautifully described in chapter 12 as a woman, is yet to be the bride when the marriage is consummated at the glorious appearing of our Lord and Savior. “Clothed with the sun,” represents the glorious light of the gospel in all its effulgence in contradistinction to the pale beams of the moon (Mosaic law) upon which she had risen nearer to God, but which is now under foot passing away. How brilliantly in the early years did her diadem of polity shine as the twelve apostles executed the orders of government and carried the opening message to the nations of the earth! This glorious institution, pregnant with power, “travailing in birth,” agonizing over the welfare of mankind, and desiring to commit the holy priesthood to others, was indeed “pained to be delivered.” But the ever-watchful opposing power, the “great red dragon,” had committed to his agent (pagan Rome, having seven heads and ten horns) the right to persecute unto death the stars (ministry) of heaven, and cast them to the earth until the last vestige of humanity that was pure enough to receive and retain this sacred gift was ushered into the paradise of God. And the “man child [authority] who was to rule all nations with a rod of iron,” the inflexible word of God, was taken to Jehovah from whence it came. Destitute of authority, the flock without shepherds melted before the fury of the satanic charge, and the woman fled to the wilderness of disorganization,

where the plans and secrets of government would remain until "a thousand two hundred and three score days" should elapse, or as the fourteenth verse declares: "A time and times and half a time." Twelve hundred and sixty years, prophetic reckoning, would again announce the coming of an Elias to prepare the way of the Lord (see Malachi 4:5), and permit the angel to restore the priesthood and gospel to the sons of earth. (See Revelation 14:6.)

However, his satanic majesty, with his vast knowledge and devilish wisdom gained in the university of hell that has been in operation since the first rebellion, did not rely upon this temporary victory. In the spirit condition he had existed through many cycles of time as the professor and student of history. Here he had seen the repetition of occurrences and profited by them. Now knowing that brute force would not always keep in check the leaven of God he decides to manufacture a counterfeit that under the disguise of peace would still embrace all the evils of the past.

Here we end the first and come to a consideration of the second division. Degenerate men, prone to do evil, ever ready to be used as the potter's clay, yield themselves as instruments to mold the "image" now to be erected.

I do not claim to give exact times as to when the last vestige of Christianity fled, for I believe that it never did; but as alcohol commingles with water, so did the fiery elements of sin diffuse themselves into the water of life—truth,—and so neutralized its potency and in time became the wine of fornication so liberally poured from the golden chalice of the scarlet woman. (See Revelation 17.) Deductive errors, like the incoming tide, begin with a ripple that excites the curiosity of the child, but end with the overwhelming bore that destroys life. Satan is too wise a manipulator of the floods of sin to fling them open wide until he has environed the masses. And so profane and sacred history relates how, in the first centuries after Christ, little by little, error deposed truth. Gradually the gifts and blessings of the Holy Spirit retired before the mummeries and enchantments of the pseudo-priesthood that usurped the prerogatives and donned the livery of heaven.

In 312 A. D. Constantine, to serve his own ambitious purposes, flattered the now numerous and retaliative Christians, and heaped honor and wealth upon the clergy in order to win their support. By concessions he so ingratiated himself that he was able to secure the seat of emperor. From the year 320 A. D., when he united church and state, begins directly the transmutation, and the two-horned beast begins to appear from the earth. The once down-trodden children of the light, after swallowing the gilded bait, became entangled in the mazy meshes of ambition, wealth, and power; and though as yet retaining

some of the simple truths of the doctrine of Christ they began to change and pervert. Under the guise of tradition they sedulously incorporated the old heathen practices of the votaries of Jove.

It is a known dogma of the Papal church, that it is right to lie and practice deception to advance the holy(?) faith. Here we find the babe that in after-years developed into the manhood of Jesuitical tyranny. Mosheim, chapter 3, says: "One maxim was, that it was an act of virtue to deceive and lie when by such means the interests of the church might be promoted."

Notice the beast is to have two horns and to be like a lamb (Christ) in some respects. But like its predecessor it would control both in spiritual and civil matters. History relates that about the year 533 A. D. the Emperor Justinian proclaimed the Papal power supreme, and the successors of the Papal chair have claimed that they are, as Cardinal Pucci says, "The sight of thy divine majesty does not a little terrify me; for I am not ignorant that all power both in heaven and in earth is given unto you: 'That the prophetic saying is fulfilled in you, all the kings of the earth shall worship him, and nations shall serve him.'"

Here then is the horn of the dragon appearing under the cloak of peace. While nominally Christians, admitting the divinity of Jesus Christ and accepting him as the crucified Lord, they proceed to enforce the assumed titles that the blasphemous popes arrogated to themselves, and which the prophetic word declares they would appropriate. (See 2 Thessalonians 2:4.) It is with a shudder that the student of history reads that the head of this satanic church coveted and used all the appellations of Deity. How steeped in error they must have been to allow, not alone the rabble, but the learned, to address them as: "Holy Father," "The Infallible One," "Lord of Lords," "Lord God the Pope."

Cardinal Bellarmine in Authority of the Councils, book 2, chapter 17, says: "All the names which are given in the Scriptures to Christ, even the same names are given to the Pope." Also see Oswald's Kingdom Which Shall Not Be Destroyed, pages 97 to 99.

Why wonder if that portion of their history is kept away from the gaze of modern Roman Catholics? I do not blame them for trying to efface such a record from the domain of their votaries, and am not surprised at times to hear it indignantly denied. There are thousands of honest Catholics as well as Protestants; but there are tens of thousands who are in benighted ignorance as to the real history of their church, that old hulk, whose main timbers are ignorance and tradition, whose rotten framework is venerated and gilded with all the tawdry tinsel of superstition and priestcraft, whose worm-eaten deck is carpeted with the sophistry of the logician, and

its spacious parlors curtained with the rhetorician's art.

• "And he exerciseth all the power of the first beast." Yes, pagan Rome not only controlled the destinies of men temporarily, but spiritually she dictated their worship; and now this counterfeit arising upon the ruins of the spiritual government of God, builds its throne, and the other horn (temporal power) comes into play, and enforces the dogmas of Papal Rome. About the year — A. D. this unity became fully developed and these two powers, human (secular dominions) and spiritual (satanic inspiration) conjointly work together and cause the earth and them that dwell therein to worship the first beast, whose deadly wound was healed.

It is a conceded fact that Papal Rome in the zenith of her power controlled both spiritually and in civic matters all the countries and dominions that had been under the iron heel of her predecessor.

Now will the second position be conceded, that inasmuch as she dominated all nations with her religious ideas, that religion was a revival of the old heathen rites dressed in the garb of Christianity? This may seem audacious, but is it not true? Speaking of the enemies of the Christian religion one writer says: "But a worse enemy than all was the growing amalgamation of pagan forms with Christian worship."—Buck's Theological Dictionary.

Vain fictions were now confirmed, enlarged, and embellished. Hence arose that extravagant veneration for departed saints. Hence also the celibacy of the priests, the worship of images and relics. An enormous train of different superstitions were gradually substituted for true religion and genuine piety. A preposterous desire of imitating the pagan rites and of blending them with the Christian worship, and that idle propensity towards a gaudy and ostentatious religion, all contributed to establish the reign of superstition upon the ruins of Christianity.—Mosheim, chapter 3. The rites and ceremonies by which the Greeks and Romans and other nations, had formerly testified their veneration for the fictitious deities, were now employed in the service of the true God.—Chapter 4.

The seventeenth chapter now comes as an auxiliary helping us to identify that organization pictured so graphically by the pen of inspiration. The type is still a woman; but instead of the stainless character of the first type that awful appellation, whore, designates the woman (organization) emerging from the wilderness of disorganization. Shall we not accept the conclusion, when history informs us that not only did she play the harlot typically but literally, by incestuously incorporating the doctrines of paganism and pandering to the whims of kings, until she gained supremacy? Then the lovers were forced to obey the paramour and gratify the lustful passions, greed, avarice, intolerance, until the blood of honest humanity flowed in rivers through the wounds inflicted by all the instruments of torture a satanic inspiration could suggest. Small wonder that blood (color) is the emblem of Rome; and not alone the robes and hats, but the hands of her priesthood are

dyed in human blood. I refer the reader to Fox Book of Martyrs, which charges the papacy of murdering fifty millions of earth's best citizens to satiate her desire for supremacy. Is the image not fulfilling the antitype? A persecuting power until she makes the nations drunken with the wine of her fornication (corrupt practices)! Is she not seated upon the scarlet-colored beast, the seven-headed hydra with the ten horns that early operated against the kingdom of heaven? And, as the eighteenth verse declares, hath she not her center of government in that great city which reigneth over the kings of the earth? and as the ninth verse says, on the seven mountains—the seven-hilled city of Rome—or typically, as mountains represent governments, upon the location where the seven governments of Rome once held the reins of earth and hell?

Having followed closely the earmarks of prophecy, let us proceed further and particularize the similarity of the two religions; and to make it more apparent I place in parallel columns, the points of identification between the beast, Paganism, and the image, Catholicism:

PAGAN ROME.

1. Worshipers of Jove, Mars, etc., had a *Pontifex Maximus* or supreme priest.
2. They had an order of priests who consulted the oracles for revelation.
3. Her priests wore all the decorative jewelry and precious stones that could be obtained, and ornamented their garments with inscriptions and devices.
4. They had numerous flamens (priests).
5. They had their vestal virgins (?) with whom the flamens secretly cohabited.
6. They had their everlasting fires in their sanctuaries.
7. They sprinkled converts.

8. They worshiped and prayed to more than one god, —Jove, Janus, Mars, Apollo.

9. They worshiped a female goddess, even Juno, the mother of Jove's son, Mars.

10. They worshiped their dead ancestors and prayed to them.

11. They had their mysterious miracles and curative holy essences.

12. The priests incanted in a jargon, unintelligible to the votaries.

PAPAL ROME.

1. Catholic worshipers have their universal bishop, or pope.

2. So hath modern Rome, and so doth the pope when he sits upon his throne to receive revelations.

3. Go to a modern cathedral and observe the counterpart in dress, ornamentation, jewelry, and inscriptions of priestly attire when high mass is celebrated.

4. Rome has numerous priests.

5. So hath Rome her virgins (nuns) with whom the priests cohabit. (See Chiniquy's Monk's Exposures.)

6. So hath Roman Catholicism her holy fires (candles).

7. So doth Rome and her daughters.

8. Rome prays to God the Father, the Son, and the Holy Spirit. Saints are commanded to worship the Father through the Son by the power of the Holy Ghost.

9. Papists worship Mary the mother of Jehovah's Son, Jesus Christ.

10. So doth Romanists pray to the saints.

11. So hath Rome her healing shrines and her holy water.

12. Modern priests use Latin, not understood by the masses.

13. Pagan Rome coerced opponents by the secular arm, and caused rivers of blood to flow.

14. Its adherents afflicted themselves to propitiate the gods.

15. Paganism had their charms and protective baubles.

16. They revered and worshipped relics of the dead heroes.

17. The ancient idolators paid moneys to appease the angry gods and relieve their dead friends' punishment.

18. They had their numerous festal holy days in honor of the gods.

19. Attendance on public worship was compulsory, but after its close no restraint was placed on the passions, and all kinds of revelry were indulged in.

20. Image worship was a prominent feature of Paganism, and treasure was extorted to mold and decorate the temples with these figures. The common people carried them in miniature on their persons.

Dear reader, do not allow this arraignment of an existing church to arouse undue antagonism. Be assured that it is love that prompts it, and in plainness I would interpret the prophecies of God, and point out the dangerous, counterfeit institution. I do not war with men, but with the erroneous opinions of men; and although like the apostle Paul I may have to bear the opposition, hatred, malice of this modern Diana, yet like the ancient servant I must not hesitate to denounce the folly, the jugglery, the mummery, cruelty, arrogance, and avarice of modern Babylon, and her hireling priestcraft. I do so with the intent that the children of men may halt in the road of error, and retrace their steps, investigate that which is called religion, and heed the injunction of God: "Examine yourselves whether ye be in the faith."

To-day, in both Catholicism and her daughters, there is a strong tendency to follow the file leader, whether it be pope, reverends, prophet (Dowie), president (Brigham Young), prophetesses (Mary Baker Eddy, Mrs. E. G. White), or the mediums of spiritualism. "Cursed be the man that trusteth in man, and maketh flesh his arm," is as true to-day as when uttered under inspiration by Jeremiah. Oh, ye children of men, hear ye the word of the Lord

13. Papal Rome coerced heretics with the secular power, and the blood of fifty million crieth to God for vengeance.

14. The image enforces penances to propitiate Deity.

15. Papacy have their scapulars, beads, crosses, and other tokens.

16. Papal Rome has her holy shrouds, the bones of the martyrs, other relics.

17. Modern idolators buy indulgences, and pay liberally for masses for the release of the dead from purgatory.

18. Mystery Babylon has her innumerable holy and fast days in honor of departed saints.

19. Roman Catholics must attend service (mass) so often, but are then released to indulge and gratify the sensual man. Only necessary to confess next time.

20. Does not modern Rome correspond with her costly cathedrals, their price wrung from her ignorant votaries who assemble to bow before the images of departed Catholics and others; and do not the devout of to-day carry images of patron saints, and an image cross with them?

and heed it! "Come out of her [Babylon] my people, that ye be not partakers of her sins and that ye receive not of her plagues." Yield obedience to the promptings of God to "see and ask for the old paths"; the gospel of our Lord Jesus Christ. Shake off the fetters of tradition and churchianity, and listen to Jesus as he declares: He that will do the will of the Father shall know of the doctrine. Why will you wander in the maze of uncertainty and doubt, along the dim corridors of priestly tyranny, whose gilded walls shut out the light of God's Holy Spirit? Allow the true servants of God to take off the grave-clothes, loose you, and let you go out into the sunlight of present revelation, where all the glory of the universe can bathe you with the golden waves of love; and, under the angel's banner, march on until the victory is won. Then you will be numbered among the jewels of Christ's kingdom that is yet to be set up on earth.

Can the student of history but wonder when he reads that the early Christians prayed for the continuance of the Roman empire? They then, under the power of inspiration, realized that a cessation of pagan Rome only meant the arising of a more savage continuation of this seven-headed demon power. This first monster of cruelty attaining dominion about 719 B. C., continued her prophetic period twelve hundred and sixty years until obliterated or submerged in Papal Rome about 541 A. D. "The Roman Consulship extinguished by Justinian, 541" A. D. is the title of the last paragraph of the fortieth chapter of Gibbon's History of Rome. She has to her credit some three million martyrs, while the second instrument of cruelty (the image) multiplies the roll until histories relate that upwards of fifty million suffered for conscience' sake.

As stated, I do not pretend to give exact data; but approximate. A gradual decay took place in the primitive church. See Mosheim, part 2, chapter 5, for a history of the first centuries until about the year 538 A. D., when the edict of Justinian came into force proclaiming the Roman bishop "rector of the whole church" (D'Aubignè Reformation, book 1, chapter 1.) But not until 570 A. D., when the last vestige of priesthood fled, did the spiritual forces from beneath hold despotic sway, and the "time, times and a half a time," when the woman (church) would be nourished in the wilderness from the face of the serpent completed, and the dispensation of God usher in the angel message in 1830.

Coincident with spiritual domination, temporal power was secured, and the night when no man could work held sway. This lasted from the decree of Justinian 538 A. D. until the papal power received its wound by the sword (literal) when Napoleon in 1798 abolished for a time the temporal power of the pope. But again the wound healed, and not until Victor Emanuel, king of United Italy, reopened the

wound (1870 A. D.) by taking away the pope's jurisdiction in civic matters, did it begin to produce death. But this two-faced image is doomed; for again, as in the past, God smites the idol with the sword of the Spirit, when in 1830 the angel of Revelation 14:6 hands the sword to Joseph Smith, who has been the person to organize the church, that, as a stone, shall smite the image until it crumbles, and God's government fills the earth.

Who will attempt to dispute the fulfillment of verse 16? "And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads; and that no man might buy or sell, save he had the mark, or the name of the beast." Let the history of the twelfth to the sixteenth centuries relate the story, how, that unless an individual had the name (Roman Catholic) he had no rights as a citizen, and could be slain at the discretion of the faithful child of the church. Shall not the wailing of Saint Bartholom, 1572 A. D., attest the divinity of this interpretation and impeach the holy (?) see as the image that "should both speak, and cause that as many as would not worship the image of the beast should be killed"? No doubt all Protestants will agree with the view just presented, and will unite to denounce "Mother Babylon"; but, my dear "naughty children," as mamma calls you, you should not be too harsh with your parent; at least until you disown her and reject the insignia of the papacy. Do not you know that the mark of the beast is that rite (sprinkling) first advanced about the year 230 A. D. and then sanctioned in 753 by Pope Stephen II, and again commanded in 1311 by Ravenna Councils, is the changed ordinance of the everlasting gospel that once inducted people into the fold of God, and by which they obtained a remission of sins through faith in the atonement of Jesus Christ?

As a climax to the identification above we observe verse 18: "Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is six hundred threescore and six."

Let us count the number of the beast (image) — 666. The pope of Rome, as head of that organization, wears a triple crown to signify his absorption of the three kingdoms uprooted that gave him temporal power; and also to symbolize the combination of powers that God saw would animate the hydra, viz.: secular (governmental), human (individual), spiritual (satanic). Upon this diadem is an inscription as follows: "*Vicar. Vis. Filii Dei.*" The translation into the English language would be this: Deputy, Power, Son, God. And if we make it a little better, we will say, Deputy through the power or authority of the Son of God. When computed after the Roman numerical method it exactly constitutes the number of the man 666. Who can doubt

the interpretation? The silence of the misty past is broken, and through the portals on the angel message comes the light that enables us to fully and definitely understand and locate the figures on the dial that announces: "The beast that was and is not and yet is" is none other than pagan Rome "that was" quiescent for a time, "is not" but "now is" Papal Rome. And the beast that was and is not, even he is the eighth form of the Roman empire, and will go into perdition; and the ten horns that once gave power to the beast, and again to the image, these are now hating the lewd woman, and are making her desolate and naked, and shall eat her flesh (rob her of power), and burn her with fire. Yes, the heroes of the Reformation brought in the word of God that consumed the ignorance and superstition of the Dark Ages; and although their blood flowed to establish religious liberty and political freedom, it has been and shall be as a fire that will eventually burn away the fetters of Roman bondage. They prepared the way for the restoration of the gospel and the dispensation of the fullness of times.

We have almost concluded this examination, yet I would attract attention to another and concluding thought. This "mystery Babylon" is a mother. Where are the daughters? This decrepit old woman, although passing away, is undergoing a transformation that the Protestant world had best give heed to, or else the master magician (the Devil) will again wave his wand and palm off upon them a new form of this image, more difficult to detect, and in this age of knowledge best calculated to captivate apostate Christendom. What are the orthodox sects of to-day but the daughters or granddaughters of Rome? Truly they are her offspring, for the lineage of each and every one can be traced, and the dates of their births given. It will not do to treat with contempt, or rave out the epithets, bigot, egotist, at the individual who makes the charge. That will not solve the riddle. Nor will it refute the position taken to hurl slander (Mormonism) or resort to calumny.

Ye lovers of truth, sweep up the debris of decaying faith and investigate the claims of the Reorganized Church of Jesus Christ of Latter Day Saints. The testimony of your writer is that there you will find the fullness of the gospel as when first it came to earth.

"And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men." This verse gives us a clew or inference as to the new face assumed by the image. You see, reader, it is patterning after the old two-faced god of the Romans (Janus). The inquisitorial visage gave way to the Jesuitical grin, and now the grin is being softened into the alluring smile of spiritualism. Spiritualism is but an excrescence of Protestantism—a direct child of the daughter, and grandchild of the mother. This insidious progeny was born about the

eighth century, when the plain statements of Scripture were set aside, and the doctrine that heaven is the home of God's people was embraced. This disbelief of holy writ was nurtured, and to-day the belief that departed spirits are hovering around (ticket of leave from heaven) loved ones here, is almost universally accepted. It is but a little step from the belief that spirit entities exist around us, to believe that those entities will give revelation. The acceptance of this theory, in part a reality, is honeycombing both Protestantism and Catholicism. Christ said, "Blessed are the meek, for they shall inherit the earth"; not go to heaven. True the departed spirits go to paradise; but they remain there until the resurrection and do not roam about through space, and thus be able to give knowledge of the past, present, and future. There is a reality, however, in spiritualism; but the reality is that personating devils (fallen angels), not the departed friends, appear and commune through the mediums or clairvoyant.

"And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, for they are the spirits of devils working miracles."—Revelation 16:13, 14. Yes, these unclean spirits have emanated from the dragon (Buddhism, Brahmanism); the beast (Roman Catholicism and her daughters); the false prophet (Mahomet). Mystery Babylon and her daughters have their show and side-shows superintended by Pius X, Swedenborg, Brigham Young, Alexander Dowie, Mary Baker Eddy, Mrs. E. G. White, and all the spiritualistic guides of to-day.

"And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men." If this has not been fulfilled in the past by such men as D. D. Home, who could play with fire and be unscathed, it will be in the near future.

Ye lovers of the marvelous, be not deceived. If ye would enjoy,—to the law and to the testimony,—yield obedience to the perfect law of liberty that has been restored, and then you have a right to the manifestations of God. If you will yield obedience to the law of adoption, then as heirs the gifts of the Spirit are your heritage; but if you disregard the commands of Jesus, then you throw yourselves open to be deceived. "For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect."

Dear fellow laborers, I have written this in weakness, realizing my inability to cope with the subject through lack of knowledge (history); but I trust that it may prove a stimulus to a more efficient exegesis.

ALEX McMULLEN.

VANESSA, Ontario.

Selected Articles

THE MEASURING ROD.

I dreamed that I was on my way to school, when suddenly I noticed a great crowd upon the green. People were hurrying to and fro, and when I asked what all this commotion was about, a girl said, "Why, don't you know? It's measuring day, and the Lord's angel has come to see how much our souls have grown since last measuring day."

"Measuring day," said I, "measuring souls! I never heard of such a thing," and began to ask questions; but the girl hurried on, and after a while I let myself be pressed along with the crowd to the green. There, in the center, on a kind of a throne under the great elm, was the most glorious and beautiful being I ever saw. . . . His clothes were a strange, shining sort of white, and he had the kindest and yet most serious face I had ever beheld. By his side was a tall golden rod fastened upright in the ground, with curious marks at regular intervals. Over it, on a golden scroll, were the words, "The measure of the stature of a perfect man."

The angel held in his hand a large book, in which he wrote the measurements as the people came upon the calling of their names in regular turns. The instant each one touched the golden measure, a most wonderful thing happened. No one could escape the terrible accuracy of that strange rod. Each one shrank from or increased to his true dimensions—his spiritual dimensions as I soon learned, for it was an index of the soul's growth which was shown in this mysterious way; so that even we could see with our eyes what otherwise the angel alone could have perceived.

The first few who were measured after I came I did not know, but soon the name Elizabeth Darrow was called. She is the president of the Aid for the Destitute Society, you know, and she manages ever so many other societies too, and I thought, Surely, Mrs. Darrow's measure will be very high indeed. But as she stood by the rod, the instant she touched it she seemed to grow shorter and shorter, and the angel's face grew very serious as he said, "This would be a soul of high stature, if only the zeal for outside work which can be seen of men, had not checked the lowly, secret graces of humility and trust and patience under little trials. These, too, are needed for perfect soul-growth."

The next was Lillian Edgar, who dresses so beautifully that I have often wished I had such clothes and so much money. The angel looked sadly at her measure, for it was very low, so low that Lillian turned pale as death, and her beautiful clothing no one noticed at all, for they were quite overshadowed by the glittering robes beside her. And the angel said in a solemn tone: "Oh, child, why take thought for raiment? Let your adorning be not outward

adorning of putting on of apparel; but let it be the ornament of a meek and quiet spirit, which is in the sight of God of great price. Thus only can you grow like the Master."

Old Jerry, the cobbler, came next—poor, old, clumsy Jerry—but as he hobbled up the steps the angel's face fairly blazed with light, and he smiled on him, and led him to the rod. And behold! Jerry's measure was higher than any of the others. The angel's voice rang out so loud and clear, that we all heard it saying: "He that humbleth himself shall be exalted. Whosoever shall humble himself as a little child, the same is greatest in the kingdom of heaven."

And, then; oh, my name came next! I trembled so that I could hardly reach the angel, but he put his arm around me and helped me to stand by the rod. As soon as I touched it, I felt myself growing shorter and shorter, and though I stretched and stretched and strained every nerve to be as tall as possible, I could only reach Lillian's mark—Lillian's, the lowest of all. I grew crimson with shame, and whispered to the angel: "Oh, give me another chance before you mark me in the book so low as this! Tell me how to grow! I will do it all so gladly, only do not put this mark down!"

The angel shook his head sadly: "The record must go down as it is, my child. May it be higher when I next come! This rule will help thee: 'Whatsoever thou doest, do it heartily as to the Lord, in singleness of heart as unto the Christ. The same earnestness which thou throwest into other things, will, with Christ's help, make thee grow in grace.'"

And with that I burst into tears, and I suddenly awoke and found myself crying. But, oh! I shall never forget that dream! I was so ashamed of my mark.—*Christian Herald.*



MANUSCRIPT OF JOHN WESLEY ONE HUNDRED AND TWENTY-ONE YEARS OLD.

GIDDINGS, Texas, July 24.—Among the papers of the Shaw estate at Lexington, Texas, was recently found an old manuscript signed by the immortal John Wesley, dated one hundred and twenty-one years ago, ordaining Doctor Thomas Coke as superintendent (or bishop) of the Methodist Church in America.

Immediately after his ordination Doctor Coke sailed for North America, where a great nation had been born. In the autumn of 1784 he landed in the United States, presented this document as his credential and soon called a general conference of all the Methodist societies in America. This conference is known to history as the "Christmas conference." Its first session was held in the Lovely Lane Meeting-house on German Street. In 1900 Doctor

Lee tells us that the Baltimore Merchants' Club building bore this panel inserted in its walls:

"Upon this site stood from 1774 to 1786 Lovely Lane Meeting-house, in which was organized December, 1784, the Methodist Episcopal Church in the United States of America."

The conference met December 24, 1784, and was presided over by Bishop Thomas Coke, who had as his authority the document now before me. The conference unanimously ratified the appointment of Doctor Coke and also the appointment of Doctor Francis Asbury as his associate bishop or superintendent, who was at once ordained by Coke.

At this time there was a strong feeling in Virginia against negro slavery. A petition to the legislature was being signed praying for the passage of an act of emancipation. General Washington had just achieved the independence of the United States and was easily the most influential man in America. Bishops Coke and Asbury were sent as a committee to see General Washington in his retirement at Mount Vernon and secure his signature to the emancipation petition.

Of this interview Asbury wrote, May 26, 1785: "General Washington received us very politely, and gave us his opinion against slavery."

Doctor Coke wrote: "He informed us that he was of our sentiments; that he did not think it proper to sign the petition, but if the assembly took it under consideration he would signify his sentiments to the assembly by letter."

In 1785 Bishops Coke and Asbury built a college at Abingdon, eighteen miles from Baltimore. The ignorance of child nature among the greatest scholars of that time is forcibly shown by Bishop Coke's "rules" for Cokesbury College, as the school was named after Coke and Asbury.

These "rules" forbade all play, and no recreation was permitted, except "gardening, reading, carpentering, and walking."

Swimming in the river was prohibited, but the boys were permitted to bathe "one at a time" in private, attended by a "master," and this luxury was brief, as the boy was permitted to remain only one minute in the water.

Naturally under such rules the college was a failure.

In 1795 it was burned to the ground and never rebuilt.

That John Wesley did not approve of Cokesbury College is shown by the following excerpt from his famous Asbury letter. He wrote: "I study to be little; you study to be great. I creep; you strut along. I found a school; you a college! Nay, and call it by your own names! O, beware! Do not seek to be something." The following is a copy of the manuscript before me:

"To all to whom these presents shall come. John

Wesley, late fellow of Lincoln College in Oxford, presbyter of the Church of England, sendeth greeting.

"Whereas, Many of the people of the southern provinces of North America who desire to continue under my care and still adhere to the doctrines and discipline of the Church of England, are greatly distressed for want of ministers to administer the sacraments of baptism and the Lord's supper according to the usages of the said church; and

"Whereas, There does not appear to be any other way of supplying them with ministers:

"Know all men that I, John Wesley, think myself to be providentially called at this time to set apart some persons for the ministry in America;

"And, therefore, under the protection of Almighty God, and with a single eye to his glory, I have this day set apart as a superintendent by the imposition of my hands and prayer (being assisted by other ordained ministers), Thomas Coke, doctor of civil law, a presbyter of the Church of England, and a man whom I judge to be well qualified for that great work. And I do hereby recommend him to all whom it may concern as a fit person to preside over the flock of Christ.

"In testimony whereof I have hereunto set my hand and seal this second day of September, in the year of our Lord one thousand seven hundred and eighty-four.

JOHN WESLEY."

(Seal)

Captain James Shaw, among whose papers this unique manuscript was found, was a surveyor who came to Texas in 1833 from Ohio. At the battle of San Jacinto he commanded a company under General Houston. After the revolution of 1836 he was elected to the first congress of the Republic of Texas. Following annexation he was elected to the first legislature of Texas and served several consecutive terms. Captain Shaw was a staunch supporter of General Sam Houston in his several races. He was married twice. First to Miss Nancy Riggs, and after her death to Mrs. Kray. His last wife survives him and lives a widow with her son, James Kray, in La Grange, Texas. By his first marriage there were three children—Frank, who died in the Confederate army; Miss Sophia, who married Captain I. C. Douglass; and Travis, who died in 1882.

Travis Shaw entered the army at twenty-one and fought four years for the Confederacy in the Seventeenth Texas infantry. After the war he served his country in the legislature of Texas, and was nominated in 1880 for the Senate.

In 1870 Travis Shaw traveled in England, France, Germany, and Denmark. While in London he found the old Wesley manuscript at a curiosity store among a lot of old relics, and bought it. His widow, Mrs. Lizzie B. Shaw, now lives in Taylor, Texas, and his children are prominent in several Texas towns. His

sister, Mrs. I. C. Douglass, of Lexington, Texas, is an ideal lady of the Old South and is the idol of her grown and married sons. Her only daughter, Mrs. J. W. Dickson, died years ago. Captain I. C. Douglass, the custodian of this document, was a Confederate army officer, and his brothers, William and Thomas S. Douglass, were both Confederate captains. William died soon after the war, but Captain Thomas Douglass lives on the old farm near Lexington, where his father settled fifty years ago. He is commander of Camp Tom Douglass No. 555, United Confederate Veterans. He belonged to the Second Texas Infantry, was captain of company H and was desperately wounded by a piece of shell at Vicksburg, where his company was surrendered by General Pemberton. The Douglass brothers were natural-born soldiers of old Scotch descent. The family were all Methodists. Their father, James Douglass, came from Tennessee to Texas in 1853. His daughter married Judge T. H. Brennan, formerly county judge of Milam County, whom she survives.

Naturally they highly prize the old manuscript as the original draft of the ordination of the first Methodist bishop from America.—Baylis J. Fletcher, in *Houston Semi-Weekly Post*, August 3, 1905.

Mothers' Home Column

EDITED BY FRANCES.

Half Hours with Parents and Teachers.—No. 19.

A SERIES OF FAMILIAR TALKS INTENDED FOR USE IN LOCAL SOCIETIES AND HOME CLASSES.

Edited by the Daughters of Zion.

THE INFLUENCE OF COMPANIONSHIP.

"The chief want in life," said Emerson, "is somebody who shall make us do the best we can." *Make us*, but how?

This question comes home with directness and force to each and every one who has to do with children, but especially to parents and teachers, since it is in their power to add to the force of moral suasion the, at times and under proper circumstances, equally potent one of compulsion. Once before in these talks we have referred to the fact that it was because Eli—the priest of God—restrained not his children when he knew their wickedness, that God said: "I will judge the house of Eli for ever."

Love is a strong potent factor, but is not love the moving power in all proper compulsion? Certainly it is. There may be parents and teachers also, who often are not governed by this higher and purer motive but who, from motives of selfishness or feelings of anger, use compulsion over the child placed in their care. It is needless to say that such compulsion is not the kind to which we refer.

"I took a sleeping infant in my arms," said a friend to us recently, "and while I held it there my brain was teeming with many thoughts and questions.

"Beautiful, and wonderfully made," I said; "pure and innocent; what its destiny—its capacity? With soul immortal—a child of God, why embodied in this tenement of clay, why given into hands so weak, trusted to the swaying and control of judgments so fallible? Then there surged over my heart a great pity and the hot tears burned the lids which held them back—held them, for who could offer to a young mother an acceptable

excuse for weeping over her sleeping babe? And why indeed should I weep? Was not this infant the child of God, and was not his wisdom perfect? Did he not know the end from the beginning? And strangely wonderful as it may seem to us we know—because he has revealed it to us—that the spirit without the body can not inherit a fullness of glory. (See Doctrine and Covenants 90:5.)

"But such questions—while I might not, could not answer them,—would still arise. I could only say then 'It is God's doing and is marvelous in our eyes,' but oh, I felt as never before the need—the great and crying need of fitness for parenthood—fitness to meet and honor the God-given trust. It is with parents we need most to labor; it is parents' day, not children's day we need!" Thus spoke my friend.

"Parents' day"—the day of their influence and power—when is it? we ask. If only we were wise enough to know—to use the period God has appointed—the period in which he will not allow the Devil to tempt these little ones, then might we so strengthen the influence God intended we should exert over his little ones intrusted to our care; that our day should be for ever—our influence everlasting. Truth and righteousness are the pillars of his throne, and it is these principles—the principles of "light and truth" in which we are commanded to bring up our children.

Let us not forget that mankind is one great family every member of which is interdependent one upon another.

In no way is this mutual dependence more forcibly illustrated than in the early and universal desire of every normal human being for the companionship of other human beings.

This companionship is the source of the purest and sweetest joys of life, but it may and often does become the source of unmixed evil.

The child of tender years and even the youth is not wise enough to choose companions unaided, and as nothing can be of greater importance than the kind of company he keeps it follows that the watchcare of the parents during all the years up to young manhood and womanhood is required to prevent the choosing of such companions as would do them harm and to encourage the choosing of such as will prove to be helpful.

Do not let any sophistry mislead you in this matter. Professor Everett of Harvard University holds that hypnotism is but an exaggerated form of the silent but powerful influence which is constantly being exerted by human beings in their companionship one with another. "The suggestions made by our ordinary companions," he says, "simply perhaps by their ways of speaking and acting, tend to exert a like influence. They control us less because other influences are working in other directions; but almost every young person who falls into bad habits shows that these suggestions may sometimes get as complete a control of a person as is the case in hypnotism.

"Besides what are called 'bad habits' there are other habits hardly less bad that are caught from one's companions. Such are habits of frivolity, of unkind gossip, and whatever may tend to lower the standard of our lives.

"Good habits of life, of thought, and of feeling are helped as truly by good companionship as they are hindered by bad.

"If the nature of the companions among whom we live has such an incalculable influence over us, we see what power we have to shape our lives by the right choice of companions.

"We should remember, too, that we may as truly have influence over our companions as they over us. We should dread more than almost anything else, the thought that another has been made worse by associating with us. To injure the nature of another is to do about as much harm as it is possible for us to do in this world."

Children naturally incline to imitate and soon fall into the ways of those with whom they associate intimately. There is an old and familiar saying that

"Vice is a monster of deceitful mein,
That to be hated needs but to be seen;
But seen too oft, familiar with its face,
We first endure, then pity—then embrace."

The boy who has been taught that it was wicked to swear or use bad language of any kind if allowed for a time—and not a very long time either—to make companions of such as swear and are profane, soon loses the disgust and horror he felt at first, and before long can equal his companions in the readiness with which he uses the same kind of language.

Is it not wise, then, that so far as they possibly can parents become the companions of their own children? It may demand some sacrifice of time or even inclination, but it is a sacrifice which will repay many fold—one of those which binds your child near to you with bands never to be broken and which lengthens the "parents' day," filling the heart of the boy or girl with the sweet memories of childhood which will endure as long as life itself endures.

But it is not always possible for parents to become the companions of their children more than for brief intervals at a time, but is it not always possible for them to have an oversight of the choice of companions and to insist, even to the point of enforcing, that they select such as will do them good and not harm?

In this connection it is of the utmost importance to remember that habits once formed soon become fixed and harden into principles which are to control and govern the entire life. Is it not then a matter of vast importance that parents realize this fact while the child is yet susceptible to the loving influences which need not the aid of compulsion? Again let us repeat the words of Emerson: "The chief want in life is somebody who shall make us do the best we can," and while repeating it let us ask, Is there any one in all the broad universe of God to whom the child may with such justice look for the satisfying—the complete filling of this want—this crying necessity of life, as to the parents who are responsible for his earthly existence? "Make us do the best we can!" "Alas! alas! how few of us ever attain to that. How many have failed through the culpable neglect of parents—how many others through mistakes ignorantly made, only eternity will reveal.

But ought not the time which is past suffice for such mistakes? Is it not time that we arise, shake off our slumbering spirit and going in earnest prayer to God for wisdom, resolve that "let others do as they will as for us we will serve the Lord"; will raise our children in his admonition and fear, and thus doing, be to them the embodiment of that which will fill their chief want in life?

Questions on November Reading.

Following Emerson's thought, is the time of the chief want in life limited? May one reach the time when he can make himself do his best regardless of the influence of others? Are we ever wholly independent of the influence of others? Upon whom does it largely depend whether a child gains the strength of character to withstand any hindering influences which may be exerted upon him? What does H. Clay Trumbull say of the place of "must" in the training of a child? What feelings should never be indulged in using compulsion over a child? In what broad sense may the term *parents' day* be used? How may the universal desire for companionship bring either the purest joys or the greatest evils? Have children wisdom to choose right companions? How long should parents exercise watchcare over the companionships of their children? How far do you agree with Professor Everett's estimate of the influence of companions? Are we careful enough that our children shall be good companions for others? What would make society safe for our children? Will it reform bad companions simply to avoid them? Are we as mindful as we should be to guard the

interests not only of our own children but of the children of others? Do we heed Froebel's injunction as much as we might, or as much as we should, to live with the children? Would the companionship of parents be sufficient for their children? Do they need the association of those of like age? Does not a mingling of the two give the best help and furnish the opportunity for the parent to regulate all other companionships?

Program for November Meetings of Daughters of Zion.

Opening hymn No. 80 in Hymnal. Invocation. Reading, "The influence of companionship," in HERALD. Discussion of above, with the aid of questions. Paper, "What I require of those who may be companions for my children." Hymn 165, Hymnal. Paper, "Is it right to expose a child to vice in order that he may hate it?" General discussion, "How may we as mothers fill the 'chief want' in the lives of our children?" (Assign this to two or three who will give short addresses on the subject, and then let the others present take it up as time and inclination will allow.) Closing hymn. Benediction.

Sunday-School Department

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

Two International Diplomas.

A brother asks, "What is the present arrangement of the International Sunday-school people with regard to their two diplomas for normal class work? Of what does the work consist, and can any one take it?" To answer this inquiry we take a clipping from the *World Evangel*, Winona Lake, Indiana, upon this topic. It is brief, but as accurate information as we have upon the subject. We are glad to see interest awakening along lines of normal study among our people. When there are sufficient numbers ready and anxious to take up the work, we will be able to put out a course that will be adapted to our particular needs as a people. This course of the International people is very good, and could be pursued by our people with profit by slight modifications. As soon as the "Exponent" is in the hands of the readers we will have some work on these lines prepared by Bro. J. A. Gunsolley. Just what the course will be we do not know. But it will pay you to make thorough study of the following from the *World Evangel* as the course is the result of the combined experiences of several specialists in normal training.

ELEMENTARY AND ADVANCED COURSES OF STUDY.

The International Sunday School Association, as has been often stated in the *Evangel*, is very aggressive in pushing the work of teacher training. Through its committee on education standards for two courses have been established, elementary and advanced.

1. Elementary course. The Légion of Honor, Semelroth's Complete Normal Manual, Hurlbut's Revised Normal Outlines, Pease's Normal Outlines, Roads' Teacher Training, Sabbath-school Teacher Training Course, and any course equivalent to these has been approved as elementary.

To those who are unfamiliar with these books it may be well to say that they comprise a general study of four subjects: a. "An outline study of the Old Testament." b. "An outline study of the New Testament." c. "A study of Sunday-school history, organization, and management." d. "A study of the essential principles and methods of teaching."

About twelve lessons are given to each subject.

Advanced course. This course must include the following subjects: a. "The Bible," "Biblical introduction"; "Biblical geography"; "Biblical history"; "Biblical Doctrine." b.

"General church history." "Denominational church history" is referred to the various denominations. c. "Pedagogy and child study." d. "The Sunday-school; Its history, organization, and management."

The text-books in each section must be of college grade as approved by the committee on education. The committee will be glad to render assistance to any association contemplating the establishing of an advanced course. Inquiries should be addressed to Teacher Training Secretary, Room 14, 132 LaSalle Street, Chicago, Illinois.

TWO INTERNATIONAL DIPLOMAS AND HOW THEY MAY BE SECURED.

Two International diplomas have been prepared; one for those who have completed an elementary course, and one for those who have completed an advanced course. These diplomas are awarded by the International Association, through the various auxiliary, State, provincial, and territorial associations according to the following rules:

1. The association must have a teacher training department, and exercise supervision over all classes and students, such supervision to be evidenced by enrollment and examination.
2. A course or courses of study must be prepared or adopted equivalent to the standards of the International Association.
3. The examination must be conducted in writing, without help, and under the supervision of the association granting the diploma.
4. The examination must be upon questions sent out or approved by the association supervising the work.
5. The students of elementary course are required to make a grade of 66% per cent. The students of advanced courses are required to make a grade of at least 70 per cent.

Those who live in States, territories, or provinces where there is no organization of the teacher training work may write direct to the International Teacher Training Secretary, W. C. Pearce, 132 LaSalle Street, Chicago, Illinois. In such cases he is authorized to direct the work of students and classes.—W. C. Pearce, Teacher Training Secretary.

A Religious Work Within and Without the Home.

Religious work should commence with each and every individual who is a disciple of Christ, and its effects should be felt in the home. It should make it a place of love. Love is the feeling that prompts the mind to do right. Our religious work should be a constant companion of what we desire in our homes.

Our homes should be a place of joy, peace, and happiness where the love of God is made manifest, for God is love; and I know no better way to explain a religious work than by love. Our religious work enters into our vocations and every business transaction, so that we are truthful, prompt, energetic, persevering, honest, pure, and good.

Each one should understand the responsibility imposed by the divine One, and the nature and magnitude of the work to be done.

Our religion should make us feel very humble, for the influence that is in our homes is felt for everlasting good or evil. We should be training our minds in the lessons of life, that we may make our homes a heaven below. We must have that respect for husband, wife, and children that will give them the highest place in the home. And as a type of noble manhood and womanhood, we should keep ourselves pure in the sight of God and the world, that our example may be worthy of imitation.

Our religious work is too sacred to trifle with. The highest position a Christian can gain is to be worthy of the indwelling of the Spirit of God. The fruit it bears is love, manifested in joy, longsuffering, gentleness, goodness, faith, meekness, and temperance. I would to God that every Saint would see the

great importance of such fruit in their homes. And if we are true disciples of Christ it will be there. Our religious work should reach out to those not of our household. It should cause us to be good, loving, kind, free-hearted to everybody. It should be so grounded in us that no difference where we are we could be told by those whom we are with that we are true disciples of Christ.

A Saint should be true and tender,
Our handclasps sure and warm,
A strong and brave defender
To shield from every storm.

As toilers in life's babel,
A help in time of need.
So ready and so able
To guide, uphold, and lead,

Then our presence daily blesses,
We are neither stern nor cold;
Kind words and fond caresses
Come from a pure heart of gold.

—Mrs. Belle Crippen, for the Gallands Grove, Iowa, District convention.

The Beautiful Hymn.

The following scrap of information concerning the old, familiar hymn, "Just as I am," will be read with interest. It is taken from the "Heart and Home" department in *Wallace's Farmer*, Des Moines, Iowa:

"Just as I am without one plea,
But that thy blood was shed for me,
And that thou bid'st me come to Thee,
O, Lamb of God, I come, I come."

"This beautiful hymn was written by Miss Charlotte Elliott, of Brighton, England, who was an invalid for fifty years. In the beginning of her illness, at the age of thirty-two, her suffering made her sometimes impatient, and when at that time a noted minister called, and in conversing with her asked if she were a Christian, she answered that she did not care to discuss religion; he replied that he 'would not pursue the subject, but would pray that she might give her heart to Christ and become a worker for him.' A few days later she apologized to him, confessing that his question had troubled her, saying she did not know how to find Christ, and wanted him to help her. He said, 'Come to him just as you are.' Thus this hymn was inspired and is now sung all over the world. Miss Elliott wrote it one day when a bazaar was being held in Brighton by her brother, a minister there, to raise money to educate the daughters of poor clergymen. She could not attend, but when left alone suffering and sad because of her apparent uselessness she wrote this hymn which has brought joy and peace to so many sorrowing hearts. A benevolent lady of Great Britain was so impressed with its beauty that she had it printed on a leaflet and sent through the cities and towns of the kingdom. At this time Miss Elliott was under the care of a skillful physician of Devonshire, a Christian man, who one day brought her this leaflet, saying he was sure she would be pleased with its contents. The surprise was gratifying to each one when the doctor found his patient was the author. Miss Elliott lived to the age of eighty-two years, a constant sufferer for half a century, yet blessed in knowing the good she had accomplished for the world through

"Just as I am! Thou wilt receive,
Wilt welcome, pardon, cleanse, relieve;
Because Thy promise I believe,
O, Lamb of God, I come, I come."

Convention Dates Wanted.

Please send us your convention dates. Give place, and date, and hour of meeting. We want to make our convention calendar as complete as possible. It will be to your interest to do so. They will be kept standing from time received till expired.

Convention Calendar.

Clinton, Coalhill, Missouri, October 13, 10 a. m.
Nodaway, Bedison, Missouri, October 13, 2 p. m.
Northern Michigan, Whittemore, (Religio,) October 20, 9.30 a. m.
London, Toronto, October 27, 1905.
London, Toronto, (Religio,) October 26, 1905.
Little Sioux, Woodbine, Iowa, October 20, 9.30 a. m.
Little Sioux, Woodbine, Iowa, (Religio,) October 20, 9.30 a. m.
Southeastern Illinois, (Religio,) Parish, October 13, 1905.
Northwestern Kansas, Scandia, November 10, 1905, 2.30 p. m.

Letter Department

ZENITH, Illinois, September 24, 1905.

Dear Saints: I thought to send you an account of a remarkable case of healing which took place near here. On the night of September 6, 1905, I went to Bro. James Slover's to cut corn for him. Just at dark a medicine peddler drove up and Bro. Slover went with him to put up his team. Presently I heard some one moaning as if badly hurt, and found that Bro. Slover had fallen from the loft, striking his side on the edge of the scuttle-hole. When I reached him he was lying on his back on the barn floor in great misery. I tried to raise him up, but it seemed as if it would kill him if we moved him. The peddler wanted to send for a doctor, but Bro. Slover objected. He then went to his wagon and got some liniment which he rubbed on Bro. Slover's side.

I asked what I could do for him and he first said, "Uncle Jimmy, pray for me"; then directly said, "Send for Isaac Morris." We sent for him and in about half an hour he and Bro. Burrows came. By this time several of the neighbors had come to see what was the matter. They were talking of putting him onto a mattress and taking him to the house when Elder Morris came in. He got down on his knees, anointed Bro. Slover's side, then laid his hands on him and asked God to remove all pain, to restore him, and make him sound from the crown of his head to the soles of his feet. By this time Bro. Slover had quit moaning. Bro. Morris got up and taking hold of his arm said, "Get up now and go to the house." He did so, and in one day was apparently as well as ever.

His little grandson, nine years old, said the next day, "Didn't grandpa get well quick when Uncle Isaac prayed for him?" though a neighbor who was there said to me two days after, "Well, Ferguson, when I first got there I thought Slover was badly hurt." I said, "Well, wasn't he?" He said, "No. See how soon he got well. He couldn't have been very badly hurt."

There is a preacher from near my old home, Bird's Eye, Indiana, who is preaching just south of here, telling the people that there never was a miracle performed in the Latter Day Saint Church; that it is all a humbug and a delusion. We know better. Why can not people believe Jesus? He says these signs shall follow them that believe; and we know that they do follow right in our own day.

He who goes out and passes counterfeit money, and cheats his fellow man out of his inheritance here is sent to a penitentiary for a term. What will be the sentence on the man who passes a counterfeit religion on his fellow men and cheats them out of their inheritances in the great beyond?

J. A. FERGUSON.

HAGERMAN, Idaho, September 4, 1905.

Dear Saints: It will be one year to-morrow since I bade farewell to loved ones in Pittsburg, Kansas, and came West to meet my husband, who had come here in the summer to look for a better climate than where we then lived. But I think it is a mistake for Saints having good homes to break up and come out here.

Since coming here I have had to pass through some of the hardest trials I ever had, and it seems at times I can never overcome, but I know that God will not suffer me to be tried above that I am able to bear. In April of this year I was called to part with my oldest daughter, Lula, who had been a sufferer for a long time, but bore her afflictions very patiently. She passed away without a struggle, and left a bright evidence of her acceptance by her Savior. She left three small children and a young husband. Three days later we laid beside her her little infant babe.

Then in July I was called again to part with a grandchild whom I had been caring for nearly two years, and to whom I had become so attached that it was like giving up one of my own. It still seems at times I hear him calling me. I hope to be remembered by the Saints that God will give me sufficient strength to endure to the end, that I may be ready when the time comes to depart, to hear the welcome plaudit, "Well done."

Our little branch here, I believe, is growing some. A few faithful ones have moved in this summer. The worst drawback to us now is we have no church to meet in. The little school-house we have been holding meetings in is too small, and it is inconvenient for some to meet there. It is not like living in a city where we are all close together. We all live in the country and are scattered around, but we hope to be able to purchase a lot in town, and build a house in the near future.

We are trying in our weakness to let our light shine, and always be ready to give a reason for our hope in the gospel, which we should all prize above all our worldly pleasures. While our young people nearly all seem timid now, if we can all be at our posts and continue to do our duty, they will eventually come on after us. We are trying to be prepared to meet the bridegroom, when he comes, with oil in our vessels, and our lamps trimmed and burning. We have the blessed promise that if we are pure in heart we shall see God. He says he gives unto us the light of the world. A city set on a hill can not be hid. Now let us, dear Saints, order our lives by the example of Christ, so we will be his children in deed and in truth. He was meek and humble.

May the Lord bless us all with light and knowledge is the prayer of

Your humble sister,

FLORENCE MCKNIGHT.

CUMBERLAND, Maryland, September 17, 1905.

Editors Herald: I left home on the thirteenth day of August, having lost my companion on the 7th. I find myself in Cumberland, Maryland. On leaving my home at English, Indiana, I went to Fort Wayne, Indiana, and from there I directed my way to Columbus, Ohio, thence to Wheeling, West Virginia, then to Pittsburg, and on last Sunday I found myself at Johnstown, Pennsylvania, the city that was completely destroyed by a flood in 1889. On the evening before I walked away from my hotel down the principal street, simply to see the city; incidentally I came upon a large crowd. On further examining I found that a colored minister was preaching, assisted by a white man. They claimed to be sent of God. They preached a powerful sermon, denouncing the popular churches to the fullest extent, and requesting each and every one to repent, be baptized, and obey the gospel. I was much interested and wondered who it could be that would preach the gospel in such fullness. After they closed I approached the white man and asked him what church they were attached to. In reply they

said they were the children of God. I asked them where they got their authority; they said, "Of God." I quoted them a little scripture on authority, whereupon they took wings and flew. Oh, how wonderful is this gospel of latter days! When we are in the light as he is in the light, we have no trouble to put to flight the most skillful. After they left an old man came to me and began asking questions. I answered him promptly and he began to get very much interested. I found in this man an honest heart, and found that he was honestly searching for the bread of life. I took great pains to lead him in the light of the gospel and the angel's message, also the martyred Prophet. He was astonished at my saying, and confessed that he had been searching for years for just such a church, but had almost given up in despair. He said he wanted to be baptized, but was unable to find any one with the proper authority until I showed him the way. He was baptized by a Christian minister but left the church in utter despair, seeing that they did not teach the gospel in its fullness. I gave him some tracts, *What We Believe, The One Baptism, and The Latter Day Saints, Who Are They?* He took them home, and studied them thoroughly, using the Bible in connection. He came to me again before I left town, and is indeed in the light, and has accepted it. If any of the elders come by way of Johnstown, they ought by all means to call on this man, as he needs baptizing. His name is Anthony Brydon, 208 Vine Street. I talked with others there and I think this is a great opportunity to preach the gospel with great effect. I wish I could do more to draw poor, wandering souls to God. It makes my heart ache to enter Sabbath after Sabbath into the popular churches. I went to the Methodist Episcopal church this morning. In the choir were a violin, horns, pipes, and the organ. They sang and played their theatrical songs until I could see the very Devil leap for joy. Such music would please every lover of music and worldly pleasure. I went to-night to the Reformed church. It is "form" indeed. Every prayer is printed in their books, and they stand and read the prayers. Not even an imitation of the gospel was preached. No wonder the Devil has such a powerful influence. He has succeeded in silencing the churches. The world and the church are arm in arm. As I glance over the world and see even those who have obeyed the angel's message taken up with chewing tobacco, drinking intoxicating liquors, and standing in perfect harmony with the rotten politician of to-day; when one goes from one State to another and sees the throngs of thousands being led to hell and destruction by the Devil's devices of rum, and then think that a man that calls himself a Christian,—and especially the Saints who claim to be the salt of the earth,—voting to sustain such corruption, I wonder, When Jesus comes, will he find faith on the earth? Will Zion ever be redeemed, when some of our own elders are given over to the pride of the world, and so many of its vices? O God, how long? My prayer is that we may more earnestly consider where we stand before God, and that we call upon his holy name with mighty praise before God with his wrath does smite the earth with a curse.

Hoping and praying for the honest in heart and the welfare of Zion, I want to be a brother in Christ.

JOHN ZAHND.

DELOIT, Iowa, October 1, 1905.

Editors Herald: I succeeded in getting an article of fifteen hundred words published in the *Housekeeper* for October, a monthly journal of Minneapolis, showing some of the great differences between the Reorganized Church and the Utah faction. The publishers made an egregious mistake in the first column by inserting the word *not*, making a part of a sentence read "Joseph Smith, if he did not receive divine assistance, had authority to establish the true church of God." The word *not* between the words *did* and *receive* puts a very dangerous and misleading construction on the sentence. I have requested the

editors to correct their mistake in the November issue. The *Housekeeper* is publishing a series of illustrated articles entitled, "The tragedy of the Mormon woman," of Utah.

Very sincerely,
C. J. HUNT.

ALICE, Ohio, September 28, 1905.

Editors Herald: We are trying to do all we can; but prejudice keeps the people from heeding the good word. They seem to turn a deaf ear; though one woman told me the other day if I would let her have some of my HERALDS she would lay aside prejudice long enough to read them. So I gave her eight or ten HERALDS. We will do all we can to help the work along.

We had the the pleasure of meeting Brn. Devore and A. W. Kriebel, and were glad to talk with them, and would be glad to have them call again and preach for us if it be God's will that we can get an opening for them.

"He that believeth and is baptized shall be saved." Dear Saints, we have believed and been baptized, now let us be workers of the Lord that we may be saved; for Jesus has said: "Verily, verily, I say unto you, if a man keep my saying, he shall never see death."

I ask the prayers of the Saints for us both, that we may live faithful and serve the Lord to the end.

Your brother and sister,
EDWIN AND ADA LAMBERT.

VINCENNES, Indiana, October 3, 1905.

Dear Herald: We are still alive and trying to keep the faith. I have been isolated from any branch for twelve years, but God can be with the scattered Saints, as well as with those in the branches. Still I long to be with the Saints. Bro. W. D. Ellis came here in September, and preached fifteen sermons, baptized my wife, and got others interested. He had large crowds, and good interest, and has removed lots of prejudice, and I believe some will obey if he gets back before interest dies. Bro. George Jenkins was in here about three years ago and got a good interest started but it died before he came again. Brn. Jenkins and Ellis are both powers in the gospel.

Our four-month-old baby is suffering with bowel trouble, and I ask a special interest in the prayers of all the Saints in his behalf, that he may be restored to health. Pray for us that we may be faithful to the end.
JOHN A. DAVIS AND WIFE.

STRATHBURN, Ontario, October 1, 1905.

Dear Herald: It is with a sad heart we are called upon to record the death of Sr. Ann Kelley. We will miss her in so many ways. To know her was to love her. She was of a bright, genial disposition; no matter how full of trouble and trial her own life was she always had a smile and word of encouragement for those around her, both of the church and outside. Though not blessed with much of this world's goods, her measure of meal and cruse of oil were never empty. Many of the ministry and Saints have been refreshed at her table.

A few years ago two evangelists of some sectarian church, on passing through the part of country where she lived, had called at several places and asked for lodgings, but were refused. On reaching Sr. Kelley's home they were admitted, fed, given a good bed, and were told the angel's message, which she never lost an opportunity to do. She has defended the church ever since her birth into it. She suffered much persecution, and many trials, but was always faithful in duty.

Her remains were followed to the grave by a large concourse of friends and neighbors, the casket being covered with flowers placed by loving hands. Elder A. Leverton preached a powerful sermon from Job 14:14: "If a man die, shall he live again?"

She leaves to mourn their loss a heartbroken husband and eight grownup children.

She had suffered for some time with rheumatism, but was feeling much better the day she died. For a few hours she complained of feeling faint and sick, then passed quietly away with a full assurance of taking part in the first resurrection. The family appreciated the kindness shown them by those not of the church.
A SISTER.

DOWN, Kansas, September 30, 1905.

Dear Herald: I had the privilege of attending the reunion of this the Northwestern Kansas District, held near Gaylord, Kansas, August 12 to 21. Had a nice time, and received many blessings. We had some very nice prayer-meetings, also good preaching.

When I last wrote I was in poor health and had been all my life except about two years. How I have been blessed since, no one can tell. My health is good now, for which I am very thankful to our heavenly Father. I can enjoy this life so much better now. I am trying harder to do my Master's will. We know not how soon our time on this earth will be over; and, dear Saints, let us be ready to meet our Redeemer when he comes.

I am not with the Saints as much as I would like to be. We still have meeting once a month. I go to other meetings and Sunday-school some, but that is not home. I think the Saints ought to make an effort to meet as often as they can. Let us strive to do our duty. Pray for me, for I am weak in this work. My prayers are for all.
Your sister,
MYRTLE COOP.

STANBERRY, Missouri, October 2, 1905.

Editors Herald: We are still in the faith, rejoicing in the great latter-day work. We say *great* because the work is complete in every respect and fills every demand. Why not? It has the stamp of divinity, and is of divine origin. The beautiful ancient order of things, restored by an angel from glory, is one of magnitude, and "power and much assurance." The Doctrine and Covenants says, "Ye shall receive the Holy Ghost by the prayer of faith," and "if ye receive not the Spirit ye shall not teach." We need more of the Holy Ghost to accompany the message we are carrying to the world—to be "baptized with the Holy Ghost and with fire." One class of religionists seem to be afraid of the baptism of fire, because they say it means the destruction of the wicked. I do not so understand it, as I believe the term *fire* is used in the Scriptures as an element of great power. In this instance: "He shall baptize you with the Holy Ghost and with fire," can not mean the obliteration of the wicked, because the "baptism of fire" is associated with the baptism of the Holy Ghost. In one place Jesus said, "I am come to send fire on the earth," etc. Did he mean literal fire? No, and every time our materialists and literalists literalize the term *fire*, when it is used to represent a condition obtainable under the operations of God's power, they get themselves into difficulty.

There has been of late a great deal of interesting matter appearing in the columns of the HERALD, both in point of doctrine and instruction, which is conducive to our welfare. I hope and pray that under the manipulating forces of our God, apostate Israel in the salt land will see the deplorable condition they are in, and see the sad mistake they have made, and turn to the true church and kingdom of God. God said to former-day Israel, "Turn ye, turn ye, for why will ye die?" And "where there is no vision [or revelation from God] the people perish." Is not history repeating itself? Bro. Fred M., your articles relative to the Utah contingent are unanswerable.

May the Lord help us all to come up higher, do well our part in this work, and finally and ultimately receive the crown of immortality on the sunny banks of everlasting deliverance, in my prayer, in Jesus' name.

JAMES D. SCHOFIELD.

Golden Grains.

SELECTED AND OTHERWISE.

"This life is not all sunshine,
Nor is it yet all showers,
But storms and calms alternate
Like thorns amid the flowers."

The wisest way is always the best way.

Occupation is a safeguard against evil.

"Never be weary of doing the right."

If we fail not we surely will be blessed.

"Sacrifice brings forth the blessings of or from heaven."

"Behold, to obey is better than sacrifice, and to hearken than the fat of rams."—1 Samuel 15: 22, Inspired Translation.

"He that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile."—1 Peter 3:10.

"And at that time shall Michael stand up, the great prince which standeth for the children of thy people; . . . and at that time thy people shall be delivered, every one that shall be found written in the book. . . . Them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever."—Daniel 12:1-3.

A LAMONIAN.

Northwest Mission Reunion.

The Northwest Mission reunion which was held at Portland, Oregon, from the 8th to the 17th inst. was a grand success in every respect. Fourteen States and British Columbia were represented at this reunion, and about eighty-five visiting Saints outside of Portland attended.

We had present with us, one of the First Presidency, one of the Twelve, six of the Seventy, five elders, five priests, also teachers and deacons.

The sermons were good and elevating, and greatly enjoyed by the people. The social services were very spiritual, and a source of great strength and encouragement to the Saints. President Smith's sermons and counsel were highly commented upon, and very much enjoyed by both the Saints and outsiders; and I can assure you that his visit in the Northwest Mission will not be forgotten by those who had the pleasure of seeing and hearing him. His sojourn among us helped to remove considerable prejudice from the minds of many people, and placed the church in a more favorable light before the thinking people. Hence, his visit was timely, and resulted in great good to the work of God in this far-off mission.

I wish to state in this connection that Sr. Smith, by her gentle spirit and pleasant ways, won the affection and the high esteem of the Saints; and she will always find a cheerful welcome in the homes of the Saints, if ever she comes West again.

Bro. Joseph and his happy family left for the East last Tuesday, and we were loath to give them the parting hand, as we had greatly enjoyed their society, and regreted that the time of separation had come. We wish them a safe journey, and pray the Lord to prolong the life of our worthy President for many years to come.

All those in attendance at the reunion went to their respective homes rejoicing in the Lord and the grand latter-day work.

The ministry have gone to their fields of labor with renewed courage, and feeling joyful in the Lord.

I am pleased to report that we are making progress, if but slowly. With love to all who are striving to gain everlasting life, I remain,

Your brother in gospel bonds,

G. T. GRIFFITHS.

Southern Nebraska Reunion.

The Southern Nebraska District is pleased to report a successful reunion held at Nebraska City, August 25 to September 3, 1905. The location was beautiful, distant about one mile and a quarter west of town, on the farm of Bro. E. D. Briggs. A good deal of opposition was witnessed in the way of discouragements, before the reunion, which is about always the case when good is to be accomplished; but by united effort success was attained. Twenty-one tents covered the grounds. Thirteen souls were made happy by receiving their patriarchal blessings under the hands of Bro. J. R. Lambert. Bro. W. M. Self conducted nine lambs into the fold, mostly the results of Sunday-school. According to reports the preaching was more than common. We had three sessions of Sunday-school and one of Religio. By unanimous vote Southern Nebraska will hold another reunion the coming year at Nebraska City, on the grounds of Bro. E. D. Briggs. Collection was taken up for Graceland, also to help in reunion expenses, which were amply covered.

We are pleased to state that our neighbors and friends were liberal in their kindness towards us. May God bless them. We extend invitation to all that can, to come to our reunion and help make it a success.

A. E. MADISON.

Independence Items.

Throughout the entire fore part and middle of September, when Kansas City and vicinity were said to be the meteorological storm-center of the country, there were almost continuous heavy rain-storms, and many trains here and all over the State were delayed on account of washouts and the destruction of bridges. The downpour that raged for several days put the electric light and telephone wires out of commission, and the damage on "the Muddy" was severe to the corn and hay, much of which was washed away.

There was on the 14th a fierce thunder-storm hereabout, and in Benton, Missouri, at the Cass County fair-ground, scores of persons were stunned by the lightning, two persons were killed, and sixteen seriously injured.

A more interesting item to record is that our county stock and agricultural fair which was opened on the 21st by an instructive address to the farmers by F. M. Miller, professor of agronomy, at the agricultural college of the State university, was considered to be a success.

Several tents were stretched in the court-house yard, and the fine poultry, vegetables, canned fruits, corn and grain, and, in the ladies' department, the pantry and needlework exhibits, were all excellent. There were other interesting features also, among them the baby show, and due honor would not be paid did we not mention that Miss Thelma Esther, daughter of Sr. E. Peterson, was judged to be the second prettiest baby on the grounds.

As to educational matters, the public schools here opened the fall session September 18, and there was the largest attendance in the history of the schools, which number, in enrollment, sixteen hundred and thirteen. We have six public schools, including the high school and Young school (colored).

The Columbian school, situated near the Temple Lot, of which our esteemed Bro. R. C. Kelley is principal, has seven lady teachers, and is one of the best institutions here.

On the 5th two gentlemen and their wives on their way home to Salt Lake City visited the church and Temple Lot. Mr. Edwin Evans, professor of art at Utah University, speaking of their ministry said, "Many are ordained to the priesthood who have not been called to preach. I am of that number, and unless I receive by inspiration or request a call through the prophet Joseph F., nothing could induce me to go forth as a minister." We only wished he had an opportunity (but time was limited) to read from page 102, The Old Jerusalem Gospel,

which makes very clear the mistake made by those who have taken upon themselves the high prerogative to call men to preach the gospel of Christ.

The church and society meetings have continued as usual during the month; and the Religio and Sunday-school have held their own, notwithstanding the unfavorable weather and break in the attendance occasioned by the holding of the stake reunion.

On Monday, the 25th, there was held an open meeting of the priesthood, at which about one hundred were present. Elder Hilliard gave a concise and comprehensive lecture on the Word of Wisdom, and it was interesting and profitable, notwithstanding as usual the critics and humorists were in attendance both to enjoy and instruct in the interest of the general good.

In one of the first sermons of the month Elder Joseph Arber suggested to the Saints a good starting-point in a discourse on the gift of the Holy Spirit, reiterating the statement of the prophet Joel in regard to its outpouring, and much also was said upon the subject of good works, and of warning our neighbor. He thought we ought to know for ourselves, and "there would," said the speaker, "be less mistakes made in our lives if we would more and more live in harmony with the word of God." Elder Peak also shrinks not from proclaiming the whole truth, for in speaking of faith and works combined in a late sermon he made the solemn inquiry, "What are we willing to do? We can go to church when the weather is favorable, and some one is to preach that suits us; but are we willing to spend our money for the work of the missionary, and the preaching of the gospel, to pay our tithing and give free-will offerings for the spread of the work?"

But Bro. Luff's forceful sermon of the first Sunday morning of the month still rings in the ears of his attentive listeners, not like the sharp rebuke, but like a piercing appeal to souls yet not fully awakened in the knowledge of eternal verities. "A man must get down to work in order to obtain salvation." "No man shall have any claim on God, only he that endureth to the end." "To endure to the end is to have faith in God."

Truly the Saints here are living under the benign influences of light and blessedness; and what need hinder (could we heed the practical instruction given to us of late by Bro. E. L. Kelley, by "steadfastness," "living nearer to God," "faithfulness at the post of duty," "continuance in our earnest and worshipful devotion") our bringing forth "fruits of praise and wisdom according to the revelations and truths," which through our prophet the Lord has vouchsafed to us?

There has been considerable sickness recently, and several of the aged sisters met with accidents by falling; but we are glad to write that they are on the way to a speedy recovery. Also a few of the ministry who have been engaged in arduous labor for the Master, and who have come home for a much-needed rest, need our prayers, and a respite from care and many afflictions. Among them we may mention Bro. I. N. White and Bro. A. V. Closson.

Many are mourning the loss of loved ones who have passed away within a day or two,—Sr. Minnie Engle, Sr. Tousley, and Bessie, the only daughter of our beloved president, G. H. Hulmes. Also on the 17th Bro. and Sr. William Roberts were called to part with a young son of fifteen years,—a grandson of Bro. Henry Kemp.

"Oh, yes, he knows, the Lord knows why
These things are ordered from on high;
And tho' dark clouds may hide the sun,
The Lord knows why, his will be done."

ABBIE A. HORTON.

September 30, 1905.

"Close memory's door;
The day is dead, that sun has set—
The past is o'er."

Extracts from Letters.

James Kemp, Conifer, Colorado: "The work is moving along nicely in this mission. Quite a number have been added by baptism the present conference year, and there are others believing. May the good work go on, and improvements be made as time passes, wrongs be righted, and justice meted out where justice belongs; that unity, love, and peace may fill the hearts of all God's children everywhere, is my earnest desire and prayer."

William C. Chapman, Moberly, Missouri: "Please state in HERALD that all persons writing me should be sure to address me thus: William C. Chapman, Moberly, Missouri, R. F. D. 4, as there is another William Chapman on the same route, and our mail gets mixed."

F. T. Dobie, Lexington, Nebraska: "When I started in the work I thought I was too poor to pay anything into the tithing fund, or to take the church papers. Now I know that was a mistake. My reason is this: Before I paid any tithing, or took the papers, I was always in debt, and could not keep out. First I paid one hundred dollars, and I saw that everything was different. Now I know that every dollar I pay, and every moment of time spent for the cause of truth is repaid. I have had a hard struggle to part with my means; but now I think it is my duty, and believe that if I fail in duty I will be in want as I was before."

T. E. Thompson, Beeler, Kansas: "Please send me two dozen tracts, Apostasy and The Restoration. I consider this subject to be very important. There is another subject which I consider to be very important, and that is the 'Immutability of the gospel, or exclusive salvation,' as published in *Pearl of Great Price*: So many people think good morals are the main thing, and that it does not matter what church you belong to. The article or sermon to which I refer was preached or written by Elder Jaques. Bro. and Sr. E. H. Ebert of Bazine, Kansas, have the book which contains it. Sr. Ebert's father got the book while in Utah. Brigham Young gathered up all he could and destroyed them. Her father managed to retain this one. I hope some one will write a good tract on that subject."

Mrs. S. A. Madden, Scandia, Kansas: "Our branch is growing in membership. We have ten new members since last spring, four by baptism and six by letter. The local officers are alert. September 10 my husband preached in the Methodist chapel, but when their pastor learned of it he was greatly displeased, and criticized the directors, telling them they should have asked his permission. They told him they would investigate, and if he had that authority they would say nothing more, but if not he would have to make an acknowledgement to them."

G. A. Smith, New Philadelphia, Ohio: "Bro. I. M. Smith and Arthur Koehler are here. We are holding meetings every eve except Saturday. I never saw so many young ladies and children with musical talent in any one branch before. In connection with good singing Bro. Smith has been outdoing his usual manner of preaching. I can account for it only that there is a demand for such preaching, and it is very encouraging to see the good it has done. This branch has had a struggle with the satanic power; but we feel that the Saints, some of them if not all, are encouraged to strive on and endure to the end."

John I. Ward, Minden City, Michigan: "There is a work for all God's children, if we prove faithful. I believe the time is near when we will see our Master if we are worthy to meet him. I truly love this gospel, and ask an interest in your prayers, that I may help this glorious work along, and be instrumental in saving some soul that is seeking truth."

Fred Turnbull, Sagle, Idaho: "Am at present holding a series of meetings at Westmond, Idaho. The attendance is small, but interest is shown in the work, and God's Spirit has been with us in our effort. I ask an interest in your prayers

that I may never be weary of well doing. I feel that God has blessed me in the few efforts made."

Lula Barnes, Vanleave, Mississippi: "I have been a member of the church a year and have received many blessings from the Lord. We have a small Sunday-school, which we attend every Sunday if we can. Bro. Alma Booker held a two-day meeting here last Saturday and Sunday. I ask the prayers of the Saints that I may hold out faithful to the end."

B. F. Spicer, Marlin, Texas: "Bro. John Harp is here holding meetings with good interest. Some people come out to hear that do not go to hear preaching as a general thing. Several have been added to our branch in the immediate past, and the Saints rejoice to see the Lord's work go on. We hope to see the Texas Central District come up higher, as we have been commanded."

T. J. Sheppard, Haileyville, Indian Territory: "My debate with the First-day Adventist, set for September 20, did not materialize. My opponent did not make his appearance, writing that he was lame with rheumatism. Bro. Henson and I went to the place, held meetings for a week, and baptized two splendid people. Our conference convenes at Wilburton, December 11. We would be glad if one of the patriarchs with stenographer could be in attendance, as many are anxious to get their patriarchal blessings."

Miscellaneous Department

Conference Minutes.

Northeastern Missouri.—Conference convened with the Greenleaf Branch, September 2, 1905, at 10 a. m., J. A. Tanner in charge, assisted by F. T. Mussell; William C. Chapman and W. B. Richards, secretaries. Branches reporting: Higbee, Bevier, and Greenleaf. Ministers reporting: J. A. Tanner, F. T. Mussell, William Chapman, Thomas Broad, F. A. Evans, J. T. Williams, Daniel Edmunds, Charles Edmunds, C. A. Brown, and William J. Richards. Bishop's agents, J. T. Williams and W. B. Richards, reported, also district treasurer. The following resolution was adopted: "Whereas the Northeastern Missouri District reunion, which has been in session from August 25 to September 3, 1905, at Greenleaf Branch, has been a success in bringing together the members of the district and increasing the social and spiritual conditions, therefore be it resolved that we favor and hold a reunion in 1906, time, place, and arrangements to be left to a committee of five, one of whom shall be the district president, the others to be selected by the president, and he to have power to fill any vacancies which may occur." J. A. Tanner was elected district president; F. T. Mussell, vice-president; William C. Chapman, secretary. Adjourned to meet at Bevier, Missouri, the first Saturday and Sunday in February, 1906.

Florida.—Conference convened with the Santa Rosa Branch September 9, 10 a. m., T. C. Kelley chosen to preside. Branches reporting: Calhoun. Elders reporting: W. A. West, B. L. Jernigan, J. N. Hawkins; Priest W. N. Hawkins; Teacher Joseph Dixon. Bishop's agent had no report. L. F. West and Joseph Dixon were appointed a committee to arrange a time and place for holding a reunion in the Florida District, 1906. Adjourned to meet with the Saints of Calhoun Branch, December 9 and 10, 1905. Mae McArthur, secretary.

Convention Minutes.

Southern Wisconsin.—Convention convened at 2.30 p. m., August 31, 1905, presided over by the superintendent, Mrs. J. E. Wildermuth. Reports of officers and schools read and adopted. One new school organized at Excelsior. Resolution of previous convention requesting quarterly collections from schools was rescinded. Resignation of Mrs. J. E. Wildermuth as superintendent accepted, and Bro. George Brookover chosen to succeed her. Executive committee of district association was made committee to provide an entertainment at next reunion. Resolved that we request one half day and evening at 1906 reunion. Moved to adjourn to meet on the half day previous to the February conference at same place as conference. Resolved to hold but one annual business-meeting, at the last convention prior to the General Convention. Adjourned. Mrs. F. A. Ball, secretary.

Pastoral.

To the Scattered Saints in Eastern Oregon: As my labors for the balance of the year will be in Eastern Oregon, I wish the coöperation of all to assist me in visiting all the scattered Saints. My address will be Prineville, Oregon, as I understand there are many scattered Saints in the John Day country. I desire to hear from each as early as I can, so that I can lay out my route with as little expense as possible. In order to save the cost of staging, if the Saints are willing to meet me at points, whether by wagon, hack, or horseback, they will find that I am not much of a tenderfoot. If you can go, I will try; so let me hear from each as soon as possible.

HENRY SPARLING.

LEBANON, Oregon, September 23, 1905.

To the Saints of Northern California: I send you this greeting to inform you that I am now at liberty to answer calls for services at any time. My whole time will be spent in doing all I can to build up the work, and to assist you in making out your inventories of assets and liabilities, collect tithes, offerings, and consecrations, and do all work pertaining to the bishopric with the assistance of collectors to be in every branch. I trust all will see the necessity of "heeding the commandments" with willing minds. Please note new address.

Your humble servant for Christ's sake,

C. A. PARKIN.

2063 Mission Street, SAN FRANCISCO, Cal., Sept. 30, 1905.

Inasmuch as the Saints have again chosen me to preside over the New York and Philadelphia District we wish to make known this fact to those who had not the privilege of meeting with us at the district conference, and especially to those members of the priesthood who are not occupying branch offices. We desire that these brethren would kindly advise us as to their present environment, and what opportunities there are in their immediate neighborhood open to the district officers, for the presentation of the truth, either by preaching, distribution of tracts, or otherwise.

We solicit an expression of their willingness to thus coöperate with us in the Master's cause, and will gladly furnish tracts or papers to any desiring the same, and will make arrangements to fill any appointments for preaching that can be obtained.

At the last district conference there were ordained to the office of elder, Bro. Ephraim Squire and Bro. Benjamin R. McGuire. These brethren were chosen and sustained as counselors to the district president. They are faithful, prayerful, and earnest, zealous of good works, and desiring to assist in spreading truth. So that we feel to say, being upheld by the faith and prayers of the Saints, that much good can be accomplished. Now, brethren, let us hear from you. Ever praying for the welfare of Zion, I am,

Yours in the Master's cause,

GEORGE POTTS.

167 Cooper Street, BROOKLYN, New York.

Conference Notices.

Conference of the Kentucky and Tennessee District will convene at Poultry Hill, October 14, 1905. We desire as many of the Saints to be present as possible. J. J. Adair, secretary, Farmington, Kentucky, R. F. D. No. 1.

Convention Notices.

The Sunday-school convention of the Northwestern Kansas District will convene with the Scandia Branch, at or near Scandia, Kansas, Friday, November 10, 1905, at 2.30 p. m. A program in the evening. Send all reports early. Myrtle Coop, secretary, Downs, Kansas, R. F. D. No. 3.

The Religio convention of the Southeastern Illinois District will be held at Parish, Illinois, October 13, 1905, Narcissus Hoover, secretary.

Died.

TRASK.—Bro. James Albert Trask, of congestion of the brain, at the home of the parents of Sr. Trask, at Fairfield, Clay County, Nebraska, October 5, 1905. Was born April 28, 1878. He married Edith Teeters, and to them were born two children. Bro. Trask was baptized May 6, 1894. He was faithful to the last, and was beloved by all who knew him, and he moved among his many friends with a kind and loving spirit. It was said of him, We have lost a friend and brother. Funeral sermon by W. M. Self.

MIZELL.—At Escautawa, Mississippi, September 20, 1905, William Hyram B., son of Bro. and Sr. John Mizell. Born July 23, 1838. Funeral services from the Three Rivers church, September 21. Sermon by Alma Booker, assisted by W. L. Booker.

MCCASH.—Harry McCash was born November 27, 1885; was baptized March 12, 1899. While working, September 16, 1905, he was struck by a falling gate, weighing two hundred pounds, which caused his death. Funeral services at the house in charge of E. A. Davis and Arthur Allen.

GAYLORD.—Ira Fielding Gaylord was born December 5, 1897, near Thurman, Iowa, and died at the same place September 18, 1905, after about two weeks' illness, being 7 years, 9 months, and 13 days old. He was the only child of Bro. Frederick and Sr. Pearl Gaylord, who, with other relatives, feel keenly the sad loss. Funeral services at the home, conducted by Elder Charles Fry. Interment at Malvern, Iowa. May the Lord give comfort to the bereaved.

Management of Woodlands on Country Estates.

At Hyde Park on the Hudson, some eighty miles north of New York City, two gentlemen have called in the aid of forestry in the management of their large private estates. Foresters are engaged in making a working plan for the guidance of the owners, and this will soon be completed and put in operation, and will later be printed.

The estates belong to Mr. A. Rogers and Mr. J. S. Huyler, and consist of about one thousand acres each, of which from three hundred and fifty to five hundred acres are under forest. The owners were desirous of managing their woodlands on right principles, both for their own satisfaction and to help along the cause of forestry by good example. They agreed to defray the expenses of making the working plan if the Forest Service would furnish the expert knowledge, and the Forest Service, which has long successfully cooperated in this way, agreed, after an agent had made a report, to contribute the services of a number of foresters.

Most of the cooperative work of the Forest Service with owners of large timber tracts, or with lumbermen, has had commercial ends in view. This work at Hyde Park, however, marks a fresh forward stride in the movement toward a more intelligent use of our woodlands, in that it is undertaken mainly in the hope that it may lead to the practice of forestry among private owners who are financially independent, and whose desire to handle their forests for revenue and improvement is therefore especially significant and helpful.

The forest consists of cut-over lands, with a good growth of such trees as oak, hickory, and chestnut, and hemlock and pine in mixture. The study, on which a party of men from the Forest Service have been at work since May 1, will show both the present stand of timber and the productive capacity of the forest for cutting with a view to lasting revenue.

In view of the special character of the problem—the combination of working plan with object-lesson—the method of preliminary work differs from that hitherto followed in most cases, where advice is given for owners to follow in their own way; for it is the owners' desire not only to be told, but also to be shown, how the thinning should be done. For this purpose areas in different stands and different conditions have been selected, trees in these areas have been marked for thinning, and the thinning has then been executed on the spot. Thus a striking illustration of the correct procedure in each case has been placed before the owners' eyes. Photographs taken immediately before these cuttings, together with others taken after, give the clearest guidance for the further performance of the work to be recommended in the working plan.

Such an arrangement as this with the owners of private estates is ideal for educational purposes. In the work done strictly according to expert direction it offers the best sort of object-lesson, ocular proof; while the attitude of the owners affords the strongest sort of encouragement for the extension into wider and wider circles of the practice of conservative forest management.

Indian Philosophy.

I was once in the market-place of a city in the Deccan, listening to a Christian Brahmin preach the gospel. A student from a college in Ceylon translated his words for me in excellent English. The preacher spoke of the nature of God; infinite, all good, all wise, all loving, when a Hindu in the congregation began vehemently to contradict. The dispute became so hot that it was proposed to leave the street, and entering a garden near at hand to sit down under the trees and have the discussion to an end. The substance of it was this: The Hindu asks the

Christian as follows: "You declare God to be infinite?" "Yes." "What is the meaning of infinite?" "It means limitless." "And what part of speech is good?" "Good is an adjective." "And what is the grammatical function of an adjective?" "To limit a noun." "How then do you apply an adjective to God, calling him good, and thus limiting the limitless?"

By this philosophy, therefore, God can not be described, no adjective applies to him, and we can neither preach about him nor urge any to worship him. How then can we have anything to do with him? In the conversation described above, the Christian Brahmin took his turn in asking questions: "You believe in God as infinite?" "Yes, I so believe." "And you say that no adjective can be applied to him?" "I so affirm." "How then can you distinguish him from nothing?" That becomes the question, how can you distinguish him from nothing? You can not, by logic or discourse, but you may by long process of contemplation or of asceticism bring yourself to a place where you will understand. Then it will appear to you that God is the only reality, and that everything which men regard as real is an illusion—earth, and man, and sky, and devils, and gods, and life, and death, and my own soul—all are such stuff as dreams, having no real existence, for that which is, is the Infinite. My own existence is illusion like all the rest, excepting as I come to identify myself with the changeless, timeless, limitless, indescribable Ultimate and Absolute.—From "The spirit of the Orient," by George William Knox, in the *Chautauquan* for October.

There has just been issued by the Public Publishing Company, First National Bank Building, Chicago, the first edition of a descriptive catalogue of the books it publishes and sells. This attractive pamphlet, with index to titles and authors, lists a remarkably interesting collection of books. They are books about which every man and woman who wishes to come in touch with the spirit of democracy in the fundamental sense of that word, or desires real political and economic freedom, will be glad to know.

The catalogue describes, with concise comment, the works of Henry George, often called the economic torch-bearer and pathfinder of democracy, and books about him and his work, and the works of Tolstoy, that marvelous novelist, humanitarian philosopher, and unique Christian, now recognized as first among living writers and the foremost citizen of the world, and books about him; the writings of Walt Whitman, the great American poet of the democratic spirit; of Henry George, Jr.; of Louis F. Post, including back volumes of his weekly review, *The Public*; of Ernest Crosby, Bolton Hall, Henry Demarest Lloyd, John P. Altgeld, Clarence S. Darrow, Thomas E. Watson, Professor Frank Parsons, Edwin Markham, Lawson Purdy, William Jennings Bryan and others. There are books about Thomas Jefferson, his life and writings; about democracy, about government, both national and city; about taxation, about public ownership and operation of public utilities; about municipal corruption, and about trusts and monopolies, including the Standard Oil Company. There are novels and romances, biographies, histories, poems, essays, sketches, addresses, letters, treatises, and other kinds of books, every one of present-day importance and interest. All of these books are lucidly described in the catalogue.

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The Evil of Rebates in Life Insurance.

Another evil incident to this hot-housing process is the premium rebate. In some States, rebates are illegal, and policies rebated may be declared void. Theoretically, all managers frown upon rebates. Actually, nearly all companies know that rebates are given by their agents, and they wink at the sin. In one respect the insurance rebate is more to be condemned than the railway rebate. It is given to men who "know the ropes," to smart business or professional men who are aware that agents are so eager for business that they will cut the first year's premium thirty or forty per cent if necessary. Most of these insurants can afford to pay full premiums. But the poor fellows, the mechanics and farmers and others who are not in touch with affairs, usually pay the full premium, which they can ill afford to do. This discrimination in favor of well-to-do insurants and against men of small means seeking to provide protection for their families out of their slender salaries is unjust, indecent, and should be made criminal.

To such a pass has it come in this mad scramble for new business that in every city may be found many men who carry their life insurance simply from year to year. By inducing several companies to bid against one another they secure great reductions of the first-year premiums, and at the end of the year permit their policies to lapse and look about for other companies willing to take them on at the cut rate. In this way they carry their insurance at much less than it would cost to take out policies and maintain them year after year.—From "American life insurance on trial," by Walter Wellman, in the *American Monthly Review of Reviews* for October.

Japan's Splendid Moral Triumph.

Of the military history of the last eighteen months I do not propose to write. It does not properly belong to my province, and it is a history still vividly fresh in the mind of the reader. The victories of the Japanese were no more amazing to the world than were the defeats of the Russians. That Japan should have sent her torpedo boats into Port Arthur, caught her adversary at a disadvantage, and disabled three of his battle-ships as the signal to the world that the temple of Janus stood open, was not surprising. That Japan should have destroyed Russian cruisers in the harbor of Chemulpo was not surprising. That Japan should have forced the Yalu and beaten back the Russians was not surprising. That Japan was to score the first successes was expected. But the surprising thing was that from beginning to end the success of Japan was unbroken. This was the thing that made the world pause.

There must be reason for it. The reason was not to be found in Japan's overwhelming superiority, because there were times when the advantage of numbers and position was on the side of Russia; when the ships of Russia outnumbered those of Japan. No, there was a deeper, a more subtle explanation. The skill, the persistence; the courage, all the noblest qualities of heroism and patriotism that came to the front, convinced the world that more potent even than skill and courage and persistence when a nation is engaged in a death grapple are the moral qualities that animate that nation. The success of Japan may be ascribed to her religion. It is immaterial what we call it, because religion to the truly religious is only another name for the highest moral code, the attempt to live up to a certain standard of ethics; although geography may influence the concept of ethics.

Bearing these things in mind, the terms on which Japan consented to make peace may be looked upon as simply the logical development of that all-embracing spirit of morality that is immanent in the Japanese character. Japan came to Portsmouth resolved to force Russia to pay her an indemnity equivalent to the expenses of the war, and to retain the territory of Russia, the island of Sakhalin, that she had won by force of arms. In laying down these conditions as the price of peace. Japan did simply what the usages of civilized warfare have sanctioned. The defeated nation has always been compelled to pay tribute to the victor, money being the modern equivalent of the hostages that barbaric warfare exacted. But Russia refused to pay an indemnity, maintaining that while she was defeated she was not vanquished, and that it was only a vanquished nation, a nation physically incapable of further resistance, that paid an indemnity and thereby made confession of its inability to continue the struggle.

It is not worth while to discuss a "principle" so academic as this. When nations discuss principles and they are unable to agree as to their interpretation, there is only one court of last resort—the appeal to the sword. Russia and Japan were then at war in an attempt to settle principles; a further discussion of principles involved a continuance of the war unless there was a recession on one side. Russia, with an air of "j'y suis, et j'y reste," was not to be moved. Japan, in the interest of the world, to promote the cause of civilization, yielded.—A. Maurice Low, in October-November *Forum*.

The Growing Burden of the Ballot.

"The vitality of the democracy itself rests to-day upon the popular knowledge of complex questions hitherto left almost wholly to the sociologist or economist. The requirements of American citizenship in the mere matter of information are vastly greater than they ever were before."

This statement in the current *McClure's* is especially true at the present moment when the great question of railroad control is in the focus of public interest and every thinking citizen is facing the necessity of passing judgement on the proceedings of the coming special session of Congress.

The railroads are the prime creators of the national wealth, for their agency made available the country's enormous

resources of soil, forest, and mine. During the astonishing piling up of fortunes consequent upon the sudden development of these natural riches, the railroad's relationship to the national life has been suffered to take care of itself, and it is only now that public opinion has taken serious hold of the problem grown out of this civic neglect.

The administration of the nation's transportation has been intrusted to railroad corporations created by the States for the service of the public. It is charged that the men in control of these State-created privileges have not dealt justly with the people, that for long they have given individual shippers privileges which do great injustice to all other shippers in the same industries, with the result that fair competition has been killed and the control of the fundamental necessities of life handed over to the few. It is further charged that in the course of these practices the railroads have set at naught the legal restraints that have been put upon them from time to time, and to complete their power, have encompassed the corruption of State and national legislators.

"It becomes, therefore, of the gravest importance," says *McClure's*, "to know the exact truth in regard to these charges—the position of the accusing citizen, and the answer of the accused railroad. What are the discriminations charged; how do the railroads corrupt politics; are their combinations monopolistic; who are the real owners of the railroads? And finally, are the present laws relating to the railroads right or wrong? All these and many other questions must be answered in order that the American voter may have a clear understanding of the principles involved—moral, as well as legal—when he is called upon to decide what shall be done."

To make just such an investigation as every citizen himself would make if he could command the time, *McClure's Magazine* has had Ray Standard Baker at work for more than a year. In the October number the scope of Mr. Baker's investigation is discussed editorially with the announcement that he will begin a series of articles in November.

The University of Chicago Press announces for publication early in October a new book from the pen of President William R. Harper entitled *The Prophetic Element in the Old Testament*. This is the latest volume in the series of *Constructive Bible Studies*, edited by Doctor Harper in conjunction with Ernest D. Burton. It forms, therefore, one step in the process by which the Sunday-school pupil is led from the kindergarten stage to mature biblical scholarship. The book is adapted to advanced Bible classes and to college and divinity students, and assumes that the reader has already an understanding of scholarly methods, and a ripe judgment. The term "prophecy" is taken in its widest sense, and the prophetic element is shown to be interwoven with every period of biblical history, the present volume carrying the subject through Amos. While the treatment is severely scientific, the "constructive" studies, which alternate with the historical and interpretative material, furnish endless suggestions for reflection. A frank recognition is everywhere made of the various possible points of view, from the extremely conservative to the rationalistic, but the reader has no difficulty in discovering the moderate views that are personally adopted by the author. Carefully selected bibliographies introduce the student to the literature on the subject in English and other languages.

The Prophetic Element in the Old Testament, by William Rainey Harper, 142 pp., 8vo, cloth; postpaid, \$1.00. The University of Chicago Press, Chicago and New York.

The October *Cosmopolitan* contains a valuable article on Paul Morton by Edwin Lefèvre. It is a keen character-sketch by which every man or woman anxious for success in the business world will profit.

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The Saints' Herald

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

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Editorial

"WITH WHAT MEASURE YE METE."

Beginning with the seventh chapter of Matthew, Inspired Translation, we read the following language:

Now these are the words which Jesus taught his disciples that they should say unto the people. Judge not unrighteously, that ye be not judged; but judge righteous judgment. For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again. And again ye shall say unto them, Why is it that thou beholdest the mote that is in thy brother's eye, and considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and canst not behold a beam in thine own eye?

Jesus and his disciples were being misjudged continually by the people around them. Christ was looked upon by the socially high and the learned as an impostor and a deceiver, his followers with scorn, and his message as unworthy the consideration of intelligent beings. By political aspirants and ecclesiastical dignitaries he was looked upon as a pestilent fellow, and his followers as insurrectionists. They erred in judgment, and hence the commission of Jesus to his disciples to warn them to judge not unrighteously; but to judge righteous judgment.

Again, people in that day, as now, were wont to pick out the weaknesses of the followers of Christ, and because of them misjudge the value and the truth of the message they bore. From a worldly standpoint, Christ was too humble. He had no social position. He had no learning, as pertaining to the learning of the world. He did not display sufficient pomp and worldly show. Instead of entering the city of David in a magnificent chariot, clothed in gorgeous robes, surrounded by an escort of plumed and shielded knights, he made his entry seated upon the lowliest of all beasts of burden, surrounded by his followers and a multitude of the common people, many of whom no doubt were buoyant with the hope, born of a misconception of the true work of the Messiah, that he would restore the Jews as a nation. They hailed him "King of the Jews," not having comprehended that "My kingdom is not of this world." And so Christ entered Jerusalem, a laughing-stock to those who would deride because of unrighteous judgment, a liberator to those who misunderstood his mission, and the very Messiah to a few to whom it had been revealed,—but not by flesh and blood,—and to those who believed on their words.

LOVE is everything. Joy is love exulting. Peace is love in repose. Long-suffering is love untiring. Gentleness is love in society. Goodness is love in action. Faith is love on the battlefield. Meekness is love at school. Temperance is love in training. Love is the greatest thing that God can give us; for himself is love; and it is the greatest thing we can give to God, for it will give ourselves, and carry with it all that is ours.—Selected.

Also, the people saw humanity cropping out in the disciples; they saw, perhaps, the weakness of Peter, the sons of Zebedee had faults, and something was the matter with this one, and something wrong with that one. They set up their measuring-staff, and said, If these men be what they claim to be, saints of God, and servants of the true Messiah, they will measure to a high notch on this staff. The men fell below the mark, and they cried, Impostors! They could see the motes in their brothers' eyes, but could not behold the beams in their own eyes. But Jesus sent them word, "With what judgment ye shall judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again." They must be measured by the same measure they had used in condemning others; and although those who had accepted the counsel of God, and were engaged in the warfare against the world, the flesh, and the Devil, might not come up to the standard erected by the self-righteous Pharisees, when they who had rejected the counsel of God themselves should be measured by the same measure their mortification must be exceedingly great indeed. And so with those to-day who hold up the shortcomings of those who are truly striving to serve God as sufficient reason for their refusal to make the effort themselves. If they should first cast the beams from their own eyes, square their lives by the gospel of Christ, they then could see clearly to pluck the motes from the eyes of their brethren.

This, as applied to other individuals, may be very agreeable; but if we turn it around, and apply it to ourselves as a body, or as members, how do we like it then? If we, who are in a position to know the truth, and to be called the children of light, erect a standard by which to measure others, how shall we appear if we fail to measure up to that standard ourselves, as individuals, as ministers, or as a body? There are so many ways in which this may be done.

If we hold the standard of personal righteousness high in our teaching, and condemn the world, or our brethren, for failure to measure up to that standard, and we ourselves are impure in our lives, we judge unrighteous judgment when we condemn them and excuse ourselves. If we, in the use of the right given us to judge righteous judgment, condemn the leaders of the Mormon church for the promulgation of those things by which the people are brought into bondage, and are blinded to the infidelity of the law-breaking element to the laws of the land, the laws of God, and the principles of common honesty, we should see to it that we do not countenance anything of that nature in our own ranks. If we condemn the exercise of priestcraft in the management of the churches surrounding us, let us not suffer it to creep into the Reorganized Church. If we condemn the system by which the people are mercilessly robbed of their hard-earned means for

the luxurious support of the lords of the Mormon church, for which no accounting is made to the church, let us see to it that no system of that kind ever obtains in the Reorganized Church. Otherwise we are measuring them by a standard that we must be measured by, and be found wanting. A proper application of the law of tithes and offerings, consecration and equality, and a proper living up to the privileges granted under such condition, should not and could not impoverish a people, neither could it maintain in luxury one man or a set of men at the expense of their brethren.

In the churches surrounding us, and in the Utah church more particularly, we see existing a condition in which those who have taken upon themselves the responsibility of teaching the letter of the law and the commandments, signally fail in keeping the spirit of them. And by so doing they are justly entitled to position among those to whom Jesus referred, as he continued his conversation with them:

And Jesus said unto his disciples, Beholdest thou the Scribes, and the Pharisees, and the Priests, and the Levites? They teach in their synagogues, but do not observe the law nor the commandments; and all have gone out of the way and are under sin. Go thou and say unto them, Why teach ye men the law and the commandments, when ye yourselves are the children of corruption?

And yet while we may judge righteous judgment in classing with the Scribes, Pharisees, Priests, and Levites, those who profess to teach the law and the commandments and at the same time proclaim that they do not keep them, and have no intention of doing so, we should impose the duty upon ourselves that we who also profess to teach the law and the commandments come not under like condemnation, by our failure to keep them. For with what measure we mete to them, it shall be measured to us again.

It will not do for us, upon the hypothesis that we are the true successors, with the power and authority of the priesthood vested in us, to flatter ourselves that because we are recognized as the legal heirs by lineage or by adoption, we are therefore in a position to command or exact a blind faith or obedience similar to that which we condemn in those in the West and elsewhere. Let us avoid the humiliation of having it said to us, after we have condemned their teaching and practice, "Why teach ye men the law and the commandments, when ye yourselves are the children of corruption?" "Ye hypocrites, first cast out the beam out of thine own eyes; and then shalt thou see clearly to cast out the mote out of thy brother's eye."

And as Saints, we can not afford to judge the world of unrighteousness, and then lend our support to the unrighteousness that is in the world. Not long ago a petition was circulated in the city of Des Moines, Iowa, asking the privilege to erect a brewery. It was signed by hundreds, among them the names of some of our churchmen, nominally so at least. We

as children of the light, who should be as a city set upon a hill, can not afford to aid in any way, or lend our influence in the support of that which results in untold misery and sin in this world and eternal condemnation in the world to come. When we do this we are in a measure responsible for the derision with which the gospel of Christ is treated by those who are cognizant of our weakness.

We are glad to note that the branch at Des Moines, as a body, adopted and forwarded to the city council a document protesting against the proposed establishment of this business. Lamoni Branch is also on record as protesting against it. And as an item of interest to all we wish to mention that on October 12 the citizens of Lamoni met and organized a Law and Order League, the purpose of which is to assist in the enforcement of law and the repression of the obnoxious work that has been carried on here by a law-breaking element. This element, which has increased and become more open in its work to an alarming extent, has engaged in the illicit importing and selling of liquor, and other pernicious practices. And the evil effects are manifesting themselves not alone upon nonmembers, but sons and daughters of members of the church are being led into the meshes of sin from which it will be difficult to extricate themselves. But the warning has been sounded, the citizens are awakening, and steps are being taken to remove some of the motes from our eyes, that those who stand 'round about with their eyes full of beams, may have no opportunity to consider them.

While the influences of good may predominate, and the opportunity for spiritual development be greater here than in many other places, it is also true that the opposite may be found by those who wish to engage in it. It is a noticeable fact, also, that those coming here soon find their level, and partake of the good influences by which they grow and develop and become men and women in Christ, or drink in of the evil influences by which they are carefully led away by the evil one to destruction. And while these conditions exist we believe it to be a mistake to advertise the center places as places where perfection reigns. It is to be regretted that many of the Saints in small branches appear to be imbued with the thought that if they could only dispose of their properties, raise the means, and get within the boundaries of the stakes, their trials would be at an end, the clouds would be driven away, and naught but sunshine and peace would be their portion. The facts are that until greater progress shall have been made, a greater degree of perfection attained, those who gather to Zion may expect to be confronted with things that try men's souls. They think that, surrounded by the world, they are greatly burdened, when really their patience is only being tried a little, their feelings wounded somewhat, a sorrow here, and a grief there,—little things compared to some of

the trials met when once within the precincts of Zion and realizing that the Saints as a body are far from being "the pure in heart."

Let us judge righteous judgment, both with regard to ourselves and others, and measure ourselves by the standard we erect for them. L. A. G.

EDITORIAL ITEMS.

Bro. B. F. Ordway wishes to emphasize the fact that his address is now Pasadena, California, instead of Peoria, Illinois. Many address him at the latter place, which is the cause of much delay, as their letters must be forwarded.

If two angels were sent down to earth, one to rule an empire, and the other to sweep a street, they would have no choice in the matter, so long as God ordered them. So God, in his providence, has called you to work hard for your daily bread; do it to his glory.—C. H. Spurgeon.

If you want to fight evil, fight it at high altitudes; get with your Master on a pinnacle; fight your battle, if I might so speak, under the very eye of God; live amongst the noblest things; dream, as you walk by the wayside, about what is sacred and divine and I tell you that, whatever the conflict may sometimes be with temptation, you shall be more than conqueror through him that hath loved you.—Reverend W. L. Watkinson.

"We can not neglect prayer and make progress."

The Deep.

I.

REST

Thy glist'ning, fair and undulating bosom—
Its rhythmic rise and fall betok'ning peace;
Its gentle motion scarce enough to loosen
The sands from one another, or release
A bit of stranded seaweed on the shore.
Thy gentle breaths, as through the shells they murmur,
Bring forth the sweetest music to the ears;
Enveloping with quietude the yearner
For peace as calm, through all the coming years,
Untroubled by the coming morrow's store.

II.

UNREST

Unfathomed and unfathomable Ocean!
Thy spirit, chained in depths, is ill at ease—
'T is chafing in its bonds—it cries for motion—
Hark thou! Hear'st not those angry, pounding seas
Beat 'gainst the rock-bound coast with deaf'ning roar?
The air is filled with their wild, piercing shrieks;
They scream in baffled fury as they try
With mighty leaps to scale yon tow'ring peaks,
Only to fall and at their feet to lie
For time, eternity, and evermore.

—Harold Ernest Ising, in Boston *Transcript*.

Original Articles

SHALL WE PERSEVERE?

The ceaseless beating of the waves against the rocks, though not perceptible for the time, will eventually wear away and diminish. So with this "marvelous work and a wonder." It moves slowly but surely. It will accomplish its purpose. For the mills of God grind slowly, but they grind exceedingly fine.

What God sets his hand to do, it is not as if man is doing it; but there is a dependence. For God is perfect. He doeth all things well. "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater; so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it."

As the crops are growing while men are sleeping, so this latter-day work will grow while the fleeting moments go by, whether we grow with it or not; for God's word "shall not return unto him void." Jesus said, Work while it is day for the night cometh when no man can work.

Some of us may regard this latter-day work with indifference; whether alive or dead some day we will open our eyes in astonishment when we behold that the "little stone," so insignificantly small, "cut out without hands" will have grown and filled the whole earth. Where will we be then?

The signs of spring come, verdure breaks forth and gladdens the heart of many of earth's children; some partake of the same life-giving power; others are indifferent. Summer is on. Some are working with their might, others are taking it easy, having a good time. Nature changes summer into autumn. The observing are reaping the fruits of their labors; others are still having a good time. Like a thief in the night, winter has stolen upon us. Some are filled and happy; others like the five foolish virgins go begging. But "the slothful shall not eat the bread of the laborer." What will become of those standing without the gate begging to be let in, after the Lord has entered?

When winter has covered the earth with its mantle of white, and the bleak north wind is whistling, some are forcibly reminded to look back with regret because of the season that is passed and gone. They had neglected what they might have enjoyed; "there will be weeping and gnashing of teeth."

Some men and women when their hair is hoary with the age of many winters, spend the remainder of their days lamenting over lost time, and wishing to be young again. God never intended that. But he did intend that everything should be in its season. Men can not plant corn in August and expect to reap

a harvest. So our best efforts must be put forth in the strength of our manhood. Men should so occupy that when age comes on, there will be a desire to rest, being filled to satisfaction, waiting, longing to reap the benefits.

We ought to be glad that God has given us so great an opportunity to work out our salvation in this life. We ought to realize and appreciate that we are among earth's fortunate. That in the first place our eyes have been opened to see, our ears to hear, our hearts to understand the gospel message; that we are sons and daughters of God. "How then shall we escape, if we neglect so great a salvation."

A. E. MADISON.

BUT ONE WITNESS.

Have we on record in the Bible more than one instance of the Holy Ghost being received before baptism since Christ preached the gospel? I have heard it stated by some of the elders that Acts, chapter 10, was the only place that could be shown that was conclusive evidence of the Holy Ghost being received before baptism. I have also made this statement myself, when talking with those that differ from us in the principle of the gospel. Until quite lately I supposed the idea of the Holy Ghost being received (in New Testament times) at different times before obedience to the law, was entirely a sectarian idea. But of late I have found Saints that believe more than one witness or instance can be shown. This, however, does not change my mind as to its being a sectarian idea, and that it originated in the heart of the enemy of all righteousness for the purpose of overthrowing or working against God's divine law. It looks to me, if this idea can be sustained, that it gives strength to the sectarian claim; not that this would prove their claim that the first principles of the gospel were unnecessary, but it would strengthen their claim that during Christ's time the law was broken here and there; and to the degree that it would strengthen their claim it would weaken ours.

I admit that God can give the Holy Ghost before baptism, if he chooses. I also believe that he does not unless for reasons outside of the general line. To me it looks as though the case cited in Acts 10 were quite different from the general rule. We will notice this later.

We will now proceed to examine some of the quotations that have been given me as proof of the Holy Ghost being received before baptism:

And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams.—Acts 2:17.

This, to carry their point, was explained in this light: that the Holy Spirit here referred to was the

Holy Ghost, and this did not state that just a few that had been baptized should receive the Holy Ghost; but that all flesh, (meaning everybody,) should receive it.

I stated that this line of reasoning, then, must entitle the thief, the murderer, or the infidel, who denies there being a God, to the receipt of the Holy Ghost. Then I asked if it would not seem strange to see an infidel receive the Holy Ghost, and through its office work pertaining thereto, utter a prophecy, or speak in tongues. It is easy to see that this quotation does not refer to those outside the gospel.

We will notice next, Acts 2:1-4:

And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

It is explained that they probably had not all been baptized; but if we note verse 1 we will see that "they were all of one accord in one place," and so we conclude there is nothing here to substantiate the idea.

Again, Acts 9:17, 18 has been cited as proof that the apostle Paul received the Holy Ghost previous to baptism:

And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales; and he received sight forthwith, and arose, and was baptized.

From Ananias' statement here, it was argued that Paul must have received sight and been filled with the Holy Ghost from laying on of hands before baptism. But I find nothing in the verses under consideration that says he received more than his eyesight before baptism. It was urged that we could not doubt his receiving the Holy Ghost from the fact that he was sent for that purpose. But could he not have received the Holy Ghost after baptism, and have been in line with the law God gave, and in harmony with said quotation? I think so. Notice the laying on of hands for sight. Outsiders are often entitled to receive this blessing; but to entitle us to the Holy Ghost is quite different, is it not?—two separate ordinances. Then could not Ananias have administered to him for his eyes, and, after he was baptized, have laid on hands again to confirm him a member of the kingdom on earth? Thus he would be in accordance with the law; and as the quotation states he was baptized, this could all have been accomplished while Ananias was there. And this would not conflict with anything in the Bible, nor with God's law. The argument was urged that the two clauses "that thou mightest receive thy

sight, and be filled with the Holy Ghost" were joined together, and that there was but one reference given of laying on of hands. Hence it could not be two separate rites; but must all transpire from one laying on of hands, and before baptism.

I admit God can and does grant the Holy Ghost sometimes, not according to the general rule; but I do not believe we have direct evidence in the New Testament of his doing so except in the latter part of the tenth chapter of Acts. To me it looks plain that this was for a different purpose than that for which it is generally given. If we notice Peter carefully, previous to this time, we will notice he considered the Gentiles unclean; and when sent here he seemed to be in doubt as to the Gentiles. Does it not look reasonable that the Holy Ghost in this case was for Peter's benefit, to show him that God also accepted them?

I always desire to use wisdom, and not to be radical on any point; still I desire to be firm wherever the principles of the gospel are at stake. Whenever scripture is shown to me that seems to be contrary to God's law, I always intend before jumping at the conclusion that God has overstepped his law, to study well, and see if it can not be understood so there will be no conflict.

My object in writing is not to give instruction, or to teach others; but rather that, if I am in error, some one may take up this subject who is capable of doing it justice.

Yours in gospel bonds,

GEO. SHELLEY.

CADILLAC, Michigan.

THINGS SEEN AND UNSEEN, AND THEIR INFLUENCE ON THE SOUL OF MAN.

But though our outer man perishes yet the inward man is renewed day by day. . . . While we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal.—2 Corinthians 4:16, 18.

The inference to be drawn from the above is, that the study and observation of temporal things would not promote the growth and development of the spiritual part of man. "Canst thou by searching find out God? Canst thou know him unto perfection?" is asked by an ancient sage.

Is there in a knowledge of the things physical that that will satisfy the longing of the soul, or prepare it to enter that celestial condition after the resurrection? The physical man having reached his full development begins to decay or grow weaker, as the laws of supply and demand are out of harmony, and the worn-out cells are no longer fully supplied, and no human power can arrest, or for one moment stay the divine fiat that dust shall return to dust. A careful observance of the laws governing the natural man may prolong life, or retard the process of decay, but the final end is dissolution.

While we look not at the things which are seen, but the things which are not seen, or while the soul by faith contemplates divine things, we can complacently view our perishing condition; and as Paul has expressed it, "Our light affliction, . . . worketh for us a far more exceeding, and eternal weight of glory."—1 Corinthians 4: 17.

The physical man may be in a perfect condition, and be in perfect correspondence with his physical environments, and enjoying the highest type of physical life, yet this alone is not life.

The observation and study of things temporal, while it may afford pleasure and increase our knowledge of God's creative power, and declare to some extent his glory, is not food upon which the inward man is fed and renewed day by day. But the spiritual things, or things not seen or heard by the physical senses, are the things upon which the spiritual nature is fed and its growth and development promoted.

What does Nature, unaided by divine revelation, teach us of God or his attributes, or of the atonement of Christ? In 1 Corinthians 2:9, 10, 14 we read:

Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things God hath prepared for them that love him. That God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. . . . The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

It is evident from the foregoing scripture that man unaided by divine revelation can not rise to that condition of spiritual excellence that would insure them a part in the first resurrection. Take for an example the Chinese nation. Their idols looked like the Chinaman a thousand years ago, and are the same to-day,—no change in former attributes. A stream can not rise higher than its foundation.

When one has entered into covenant relationship with Christ by the new birth, it would be well for him to study the twelfth chapter of Romans, first two verses, relating to the renewing of the mind. We may not know just how this growth or renewing is brought about, neither is it essential or necessary that we should know all about it. There is an element of mystery about both the growth and birth of the Spirit.

The Master said, Behold the lilies of the field, they toil not, neither do they spin, yet they grow, and become a thing of joy and beauty. Having light, heat, and moisture, they can not help growing. The Master said to the ruler, "Except a man be born again, he can not see the kingdom of God." "How can a man be born when he is old?" To this query Jesus said, "The wind bloweth where it listeth and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit."

This growth or renewal of the Spirit is a gradual process, going on unto perfection. (See Romans 6:1.) Jesus said, speaking of spiritual growth, "First the blade, then the ear, after that the full corn in the ear." I sometimes think that there are some who, owing to conditions, postnatal, and antenatal, will not be able to reach that to which their souls aspire during this probationary stage.

The inward man is renewed day by day. It must have its supply every day. Some suppose that the spirit of man grows weaker in unison with the body, but this is not true. The body diseased by sin is like an old organ, out of tune; but the fact that it can not play "Home, sweet home," does not prove that no such song exists. So of the spirit that lies in a sin-cursed body. It can not manifest itself. We hear Paul exclaim, "O wretched man that I am! who shall deliver me from the body of this death?"—the spirit crying for release.

The inquiry might now be made, How is the spiritual nature renewed or fed? Of course it will be admitted that the observation and knowledge of physical things is not the food. The Master said that man should not live by bread alone, but by the word of God. To the Samaritan woman he said, "Whosoever drinketh of the water that I shall give him shall never thirst: but the water that I shall give him shall be in him a well of water springing up into everlasting life." "I am that bread . . . which cometh down from heaven, that a man may eat thereof, and not die." Again, If I go away I will send you another comforter, even the Spirit of truth, and it shall abide with you, and take the things of the Father and show them unto you.

This is the fountain-head and storehouse from which the inward man is, or must be, fed day by day. How blessed the thought that if we place ourselves under spiritual environments and be *en rapport* with the powers of an endless life, we, like the lily, may grow into a well-rounded spiritual condition before God.

"To be carnally minded is death; but to be spiritually minded is life and peace." "The spiritual life is the gift of the living Spirit." "The spiritual man is no mere development of the natural man. He is a new creature born from above."—Professor Drummond. This being true the spiritual man must, perforce, get his food from above. The spirit of man is in a veritable prison from which it can not escape, no matter what the condition of its prison may be, until death. We can not always choose as to the nature of our food, or our companions, no matter what their nature may be. But our spirit may have as a companion the Holy Spirit promised by Christ, or a spirit of evil. The soul, body, and spirit must be in complete subjection to the law of God to insure a harmonious development of the inward man. "There is a spirit in man, and the inspiration of the

Almighty giveth them understanding," and if a man will only dedicate himself, soul, body, and spirit, to God's service he need not worry over the result, for God will do the rest. "The Spirit itself beareth witness with our spirit, that we are the children of God."

The soul that tries to satisfy itself by feeding on the husks of sin, or material things, will soon feel as did the prodigal son; and unless, like him, they come to themselves, and go to the Father's house, they must perish. A man may possess all knowledge of earthly things, and great stores of wealth and yet his spiritual nature be famished, and every manifestation shows that it is in darkness. But on the contrary, if one has placed himself under spiritual environments, and the spirit is in constant communion or correspondence with heavenly things, those who see them say, These have been with Christ and learned of him.

The humble child of God, however meager his knowledge of temporal things may be, will manifest the existence of a healthy, well-developed, spiritual nature, while he looks not at the things which are seen, but the things which are not seen.

What a delightful thing it is to see the aged saint of God, whose body is bent with age, and whose eye is dim, ear dull, the body ready for the grave, yet in every word, act, and thought is seen the truth that in his being there is a harmonious blending of all the powers of soul, body, and spirit. He has feasted on heavenly manna, and his soul is glad.

The body is the temple of the Holy Ghost; and baptism in water is for the cleansing of the body from sin; and the baptism of fire and the Holy Ghost is for the spirit's cleansing. A man may return, like the sow that was washed, to wallow in the mire; but God says he that defileth the temple of God, him will God destroy.

The temporal things of life may conduce to our well-being and happiness if used wisely; and it is only when we allow the temporal things of life to draw our minds away from God, and make them objects of adoration, that they become a dead weight on the soul, and drag it down to ruin and despair. Did you ever stand by the death-bed of a wicked man or woman? Did you ever hear the cries and groans of that poor spirit as it, so to speak, beat its pinions like a caged bird against its prison bars, longing to leave that sin-cursed body, that wretched prison? It makes the heart sick to see such an end to a wasted life.

And again, we have seen the righteous die, and what a contrast. The bodily suffering may be the same; but, ah, see that heavenly smile that illuminates that face, the calm trust and assurance. Like Paul they can say, I know if this earthly tenement were dissolved, we have a building of God, a house not made with hands.

If, as we believe, the spirit of man lived with God before entering a human body, we must be impressed with the necessity of returning the spirit to God in as pure a condition as possible.

The deepest and most profound thought connected with this subject-matter of our text is, To what extent is the spirit responsible for its condition, if at all responsible? In Romans 7:22, 23, 25 Paul says:

I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. . . . So then with the mind I myself serve the law of God, but with the flesh the law of sin.

From the foregoing strange language we infer that while Paul felt plainly the effect of sin in his body, yet the spirit was in harmony with the law of God. It is certain that until we lay these bodies down to await the resurrection, we shall not be free from the effects of the curse on our bodies. If we can only make a wise use of temporal things, using them for the glory of God as well as to gratify our own selfish natures, we shall in no wise retard the growth and happiness of our spiritual natures, but grow in grace, and in a knowledge of the truth.

And while we by faith contemplate the unseen things of the celestial life, our spiritual natures expand and grow, until the time comes when God shall call our weary spirits to paradise, there to await the happy reunion of body and spirit, and to be no longer tempted and tried, but to reign with Christ, and all the holy angels, and spirits of just men made perfect; and to for ever praise him who hath redeemed us by his own precious blood and made us kings and priests unto God for ever.

J. SMILEY STRAIN.

SOUTH OMAHA, Nebraska, October 14, 1904.



WILL THE SON OF PERDITION BE SAVED?

As we suppose, or hope, that all the elders desire to be in harmony in their teaching, and for the benefit of those who may not have the Church History at hand, permit me to quote what the martyred seer said, Church History, volume 1, page 301:

"Say to the brethren, Hulets, and to all others that the Lord never authorized them to say that the Devil, nor his angels, nor the son of perdition should ever be restored, for their state of destiny was not revealed to man, is not revealed, nor ever shall be revealed, save to those who are made partakers thereof: consequently those who teach this doctrine have not received it of the Spirit of the Lord. Truly, Bro. Oliver declared it to be the doctrine of devils. We, therefore, command that this doctrine be taught no more in Zion. We sanction the decision of the bishop and his council, in relation to this doctrine's being a bar of communion. . . .

JOSEPH SMITH, JR.

"SIDNEY RIGDON.

"F. G. WILLIAMS."

I think the above would be wholesome reading for quite a number of our elders.

J. C. CLAPP.

WILL THE GIFTS AND BLESSINGS CEASE, AS WE ATTAIN TOWARD PERFECTION?

CONCLUSION.

In the HERALD for September 27, under the heading of "A closing argument," our brother who advocates the idea of a decrease of spiritual gifts and of miraculous power even in this life, appears again in answer to mine found in HERALD for August 30. He charges that "in nearly every instance" I have misstated his position, and then adds:

Will the brother kindly point out in any of my statements where I have stated that the gifts and blessings would cease before the attainment of perfection?

Certainly. We are willing to do it for the benefit of our brother, although we feel sure that the majority of those who have read his articles in the HERALD are aware of the fact that he has made such, or similar statements. His sermon is not in print, or we could present what he asks for in very plain language; but he has committed himself sufficiently in his articles in the HERALD.

1. In HERALD for June 14, I wrote under caption of "Will the gifts and blessings cease, as we attain toward perfection," mentioning the fact that I had heard such a position taken in a public discourse before a congregation of Latter Day Saints. That the position was taken that "the reason that the gifts and blessings are not enjoyed, in some localities, to that extent as formerly, may be because we are getting nearer perfection, and hence because of such advancement we do not need the manifestation of the gifts to the extent that we did in our earlier experience in the church." The argument was also made that "the reception of miraculous manifestations is positive proof of our ignorance and imperfection."

Then in HERALD for July 5, under the caption of "A reply," the brother says:

I was the speaker who delivered the public discourse referred to, and think an answer is called for.

In my first article I gave neither name, date, nor place; but this brother in his "reply" says that he was the speaker. Now if I did not represent the sermon correctly, how did he know that I was referring to the sermon he preached? But he has assumed the authorship of the discourse, and the responsibility for the position taken, and also has proceeded to defend it in the HERALD.

2. In the same article he says:

If our position herein is tenable does it not logically follow that as perfection is approached [not "attained" remember.—H. E. M.] the miraculous and the mysterious decreases?

3. In his article, "In review," he says:

As perfection shall be approached [not "attained."—H. E. M.], will the necessity for spiritual gifts keep pace or be decreased? We thought at that time and still think that such necessity will be decreased in proportion to the advancement made.

Unless the words *approach* and *attain* mean the same thing, he has certainly taken the position, even in his articles, that the gifts are to cease, proportionately, before "that which is perfect is come." That "little pocket dictionary" the brother referred to might be used profitably by himself.

4. Here are his words again:

In the sermon, for which I am taken to task, the thought was suggested, as stated by the brother [does this sound like I misstated him?—H. E. M.] that the reason the gifts are not enjoyed in some localities, to that extent as formerly, may be because we are getting nearer perfection, and hence do not need the manifestation of the gifts to that extent that we did in our earlier experience in the church. The proof-text cited was in Paul's first epistle to the Corinthians: "Charity never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away."—1 Corinthians 13:8-10.—HERALD, vol. 52, pp. 661-662.

5. Again he says:

The necessity for miraculous gifts will decrease in proportion to growth and progress toward perfection.—HERALD, vol. 52, p. 928.

The foregoing shows that he not only advocated that the gifts should cease or decrease as we get nearer perfection, but that he also used the above quotation to prove that they would cease—even in this life—proportionate with our advancement. He uses the word *decrease* in his writings, but it serves the same purpose in this instance. If there is a decrease, something is made less; there is a decay; something falls off, or falls away. In order that there may be a decrease, something, or some part of something, ceases. Have I misstated the brother, or his position? "I speak as to wise men; judge ye. . . ."

But, behold, all at once, seemingly, the brother shifts his position, or to be extremely charitable, he will say, attempts to modify his position in the following:

My view, as stated in the sermon under criticism, is that they will cease (see 1 Corinthians 13), but not until after perfection shall have been attained, sometime after the coming of the Savior.—HERALD, vol. 52, p. 776.

The reader can readily see that this statement is contradictory to those statements in his articles to which we have just called attention. It will be noticed that he now uses 1 Corinthians 13 (the same proof-text that he used to prove that the gifts were to cease, or decrease, in this life) to prove that they will not cease until sometime after the coming of the Savior. I am beginning to wonder what the brother does believe this text proves.

In his last article he denies that the real issue before us is, "Do, or shall the gifts and blessings cease as we attain towards perfection?" He says, "this is born in the brother's own brain." Strange, indeed; after having practically conceded it as the

issue in his "reply." The issue was first raised in a public discourse.

Again he says:

This gun, as the brother calls it, I will stand by, and it is far different from his attempt to state the thought. In my judgment, it is supported by stubborn facts as they actually exist within the purview of a vast majority of the Saints; and it is also, we think, supported by the unanswerable logic of Paul's positive statement that when perfection shall have been attained, "that which is in part shall be done away."

We call the attention of the reader to the fact that he makes Paul to say something that he does not say at all. Paul does not say, "When perfection shall have been attained," but he does say, "But when that which is perfect is come, then that which is in part shall be done away." Will the brother please read it again? He has been making this mistake all along, as though the apostle were referring to attainment of individual perfection. Please notice that it is not when we come to perfection that those which are in part shall cease, but "when that which is perfect is come." This certainly refers to the coming of Jesus to reign as king over all the earth, and the establishment of universal peace and the knowledge of the Lord. It can not be proven that Paul referred to attainment of individual perfection.

Again he says in the same paragraph:

Not only the three gifts he happened to mention in that particular verse, in which he says they shall cease, and be done away—that is prophecy, tongues, and knowledge—but all the gifts under discussion by the apostle in the Corinthian letter are undoubtedly referred to.

What a sweeping assumption! Paul just "happened to mention" the three gifts in this verse. But it takes our brother to tell us that it meant, or referred to "all the gifts under discussion" "in the Corinthian letter." Is this due to the fact of Paul's having been "ignorant," and our brother's advancement towards perfection, or is it only part of his "dream?"

Again:

As stated substantially by the brother himself, my position was that in some instances the nonreception of the gifts might be accounted for on the grounds of their not being needed, rather than a lack of faith, or unworthiness. Why does the brother evade *this real issue*? I may not have added in words the last thought, namely, that one reason why gifts are not received is because of unworthiness, because I consider that so simple that it would be superfluous to assert it.

No, he did not "add in words the last thought," but he did add words that very much opposed that thought, saying we are getting better all the time and reaching that condition where we do not need these things as formerly. And in a former sermon he actually criticised the sermon of another brother who had said in his discourse, that "as we did not enjoy the gifts as often as formerly he feared that there was 'something wrong' with us, and that we were not as worthy as we should be." My opponent took the position in this criticism that such did not indicate anything wrong, but rather that we were

farther advanced, and nearer perfection than we were in the past.

Referring to my statement that the doctrine advocated by our brother was an erroneous one and dangerous to any one who accepts it, he says:

This "dangerous belief" is very much in harmony with the dangerous doctrine of Joseph Smith the Martyr, which he received from God, and set forth in Doctrine and Covenants 58:6, which reads as follows: "For, behold, it is not meet that I should command in all things, for he that is compelled in all things, the same is a slothful and not a wise servant; wherefore he receiveth no reward. Verily I say, Men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness; for the power is in them, wherein they are agents unto themselves. And inasmuch as men do good, they shall in no wise lose their reward. But he that doeth not anything until he is commanded, and receiveth a commandment with a doubtful heart, and keepeth it with slothfulness, the same is damned."

It will certainly require "wresting," or something else equally as improper, to make the quotation furnished above harmonize with the position of our brother. Notice that there is not one word in it about the gifts and blessings, or miracles. Now if the brother could have in some way the word *miracles*, or *gifts*, for the word *commandment*, or *command*, then there might have been some appearance of harmony. But unfortunately for his position, there is not the slightest reference to the gifts and blessings in the quotation. The fact is, the brother has been presenting a theory that will not harmonize with anything in the word of God. The revelation is all right, but it will not do service for our brother in this case.

Trying to answer my statement that "Paul nowhere said that miracles should cease," he says:

Prophecy, tongues, and knowledge are miracles. Therefore miracles shall cease, and Paul said it.

Who said that "prophecy, tongues, and knowledge are miracles"? Oh; that was my brother that said that. We can not help smiling when we are reminded how this sort of reasoning agrees with an example of logic he gave us in his first article. He said: "Butter is made of grease. Greece is a foreign country. Therefore butter is a foreign country." Put the two together, and see their similarity. We are speaking of these gifts from a scriptural standpoint, and it is not necessary to go into some strained definition of the word *miracle* to see what the apostle meant. Paul does not use the word *miracles* interchangeably with "prophecy, tongues, and knowledge." In mentioning the nine gifts of the Spirit in 1 Corinthians 12, prophecy, tongues, knowledge, and miracles are mentioned as separate gifts. The brother's logic is faulty.

Referring to the angels who fell, he asks: "Were those angels perfect?" We answer, they were certainly far more perfect than we are; if not perfect, how came they in the presence of God? I know of no revelation teaching that mankind will, or may,

attain to a perfection equal to God himself. Such teaching is found only with Brighamism and its like. The attainment of perfection in any degree, will not, we believe, destroy the agency of God's children. What has occurred, may occur.

In my last article I cited him to a quotation indicating that provision was made in the holy city for the "healing of the nations." "And the leaves of the tree were for the healing of the nations."—Revelation 22: 2. He answers it by saying:

"Now the brother has the sick in addition to devils over there."

No. He is mistaken again, as usual. I have not the sick "over there." In fact have not said one word about there being sick over there; neither have I at any time said that there were, or would be, devils in the celestial city. These are only his own deductions in his mere play upon words. I have said that I believe it possible for angels to fall, (Paul thought so too. See Galatians 1:8,) and referred him to the provision for healing on the other side. But he answers it all with ridicule, following it up with a little poem of burlesque on the gifts of the gospel. Indeed, I do not wonder that he became apprehensive that some might consider him "sacrilegious." If Revelation 22: 2 does not mean healing, why did he not tell us what it does mean, instead of this recourse to ridicule?

Next he says: "But speaking of the greater gifts, the apostle says the greatest is charity."

He neglects, however, to tell us where Paul so stated. He will not find it in the New Testament. Paul does say, "And now abideth faith, hope, charity, these three; but the greatest of these is charity." The greatest of *these*. These what? *These three*—faith, hope, and charity. Not a word to indicate that charity is the greatest of the gifts. This is a fair sample of the *modus operandi* employed by my brother in using the scriptures.

In answering the quotation I made from Doctrine and Covenants 108:6, which portrays a wonderful work to be done at the time of the return of the people from the north countries, he says: "This revelation does not prove any miracle. I frankly confess that such is hinted."

Then he proceeds to tell us that when they, or their prophets, smite the rocks, it "may be done with a hammer and drill." The ice flowing down at their presence, "is flowing now in icebergs." "The casting up of a highway in the midst of the deep," he says, "proves no miracle, as a highway is now cast up in the form of ice." We might ask him if the tribes will travel upon this highway of ice? It "does not prove any miracle," but just "hints" at such. Rather strange that the Lord would reveal to his servant something to come to pass in the future that is to take place in just such an ordinary, commonplace way. To my mind there is no hinting about it.

Great miracles are to be done yet. He might also have given us an explanation of the fifth paragraph of the same section, where the Lord says:

He shall command the great deep and it shall be driven back into the north countries, and the islands shall become one land, and the land of Jerusalem and the land of Zion shall be turned back into their own place, and the earth shall be like as it was in the days before it was divided.

I wonder if he thinks that there is just a "hint" of a miracle in the foregoing;

We have not taken pains to examine all the brother presented in his "closing argument," as the most of it is a mere play upon words. Were it not for occupying so much of the valuable space in the HERALD, we would have taken up some things that we have passed over.

To the Saints let me say, Let us not deceive ourselves with the thought that we may become so far advanced that we do not need the gifts of the Holy Spirit. Our experience teaches us that the more devoted we are to the truth and the great work of the Lord the more we enjoy of those blessed favors of the Spirit. The more we delve into this work, the more we study it, the farther we go in the line of duty, the more we receive and enjoy of that which is called supernatural. We believe that a "going on to perfection" will only bring us to that condition where we are worthy and prepared to enjoy greater gifts and blessings than ever we have in the past, instead of placing us in that position that we do not need them.

May the Lord bless my brother, and all of us, that we may properly understand the word of God, our duties and privileges; and, finally, that we may "see eye to eye" and "speak the same thing."

With love for the gospel, and all of its blessings,

H. E. MOLER.

* * *

"WHEN ARE WE PERFECT?" ARE WE PERFECT IN THIS LIFE?

The question has been asked and discussed pro and con through the HERALD of late, "Are we perfect when we come up out of the waters of baptism," but has not been answered to my satisfaction.

It is not my intention to enter into a controversy with the brethren who have written on the subject, but to endeavor if possible to answer the question in the caption of this article. If we can do so, it will also settle the question referred to above. To begin with, I must confess that I believe a man may and should be perfect in this life. And it is our purpose in this paper to endeavor to show from the scriptures how we may be perfect, and when we are perfect. There are extremes to everything, and we do not want to go to the extreme, as we believe some have; but want, if we can, to find out what the Lord meant when he said, "Be ye therefore perfect, even as your Father which is in heaven is perfect."—Mat-

thew 5:48. We presume that none will deny that we must be perfect at some time, if we ever obtain the celestial glory.

The Lord in HERALD of October 26, 1904, writing on this subject, says, "Then in order to be perfect we must be sinless, and that condition does not exist on earth among men." Then may I ask why did the Savior give the injunction, "Be ye therefore perfect," if we could not be perfect? I do not think the Lord requires impossibilities of his creatures.

If it can be proved that any man was ever perfect in the past, we must admit that it is not impossible for men to be perfect now. If it was said of men in the past that they were "perfect in all their ways," in keeping God's law, we may be perfect in the same way. I believe I have seen men and women who were perfect in that sense, though I shall not attempt to point out any perfect ones now living, for God only knows the hearts of all men. Noah was a just man and perfect in his generation, and Noah walked with God. (See Genesis 6:9.) This was said of Noah before the flood, and Noah lived after the flood three hundred and fifty years. Whether or not he remained perfect, we can not tell; but we do know it was said of him, "Noah was . . . perfect," at least four hundred seventy years before he died.

Again the Lord said to Abram, "I am the Almighty God, walk before me, and be thou perfect," with the promise, "and I will make my covenant with thee," etc. (Genesis 17:1, 2.) Inasmuch as God did make his covenant with Abraham, we must concede that he obeyed God and was perfect. We have thus far found two men that were perfect in their lifetime.

Enoch also was a perfect man and "walked with God." Just why Enoch was translated, and Noah and others (perfect men) were not, we can not tell. Paul says Enoch "had this testimony, that he pleased God." (Hebrews 11:5.)

David, also, was a man after God's own heart. He pleased God, but was not translated. Perhaps the Lord had other work for Noah, Abram, and David to perform, and for that reason they were not translated. And so with all other perfect men who lived, and do live, on the earth.

Again, we learn that the children of Israel were commanded to be perfect with the Lord their God. (See Deuteronomy 18:13.) David said, "Mark the perfect man, and behold the upright."—Psalm 37:37. This could not be done if none were perfect.

Again, it was said of the King of Tyrus, "Thou wast perfect in thy ways from the day thou wast created, till iniquity was found in thee."—Ezekiel 28:15.

Epaphras prayed fervently that the saints at Colosse might stand perfect and complete in all the will of God. (See Colossians 4:12.) Epaphras evidently thought that the saints should be perfect; and Paul

says, "Howbeit we speak wisdom among them that are perfect."—1 Corinthians 2:6. So there must have been some who were perfect. Again, when writing to the Philippian brethren he says, "Let us therefore, as many as be perfect, be thus minded."—Philippians 3:15. Still he did not claim to be perfect himself (see verses 11 and 12) in the sense that he would be in the resurrection, which would mean a perfect body as well, which none are promised in this life. But we can be perfect in keeping the law. Paul was perfect in that sense; for he said, "Let us," "as many as be perfect," including himself; and exhorted them to be followers of him. (See verse 17.) Also to the Corinthian saints his exhortation is to "be perfect." (See 2 Corinthians 13:11.) And Christ said to the rich young man, "If thou wilt be perfect, go and sell that thou hast, and give to the poor."—Matthew 19:21. I for one believe that if the young man had done as the Savior commanded, he would have been perfect. Do not you?

We have shown conclusively that men have been perfect, and also that we are commanded to be perfect. And, as we said before, he has not commanded us to do something that we can not do, or given a commandment that we can not keep. Now it is necessary for us to know what was meant when the command was given, "Be ye therefore perfect." We must remember that all things which are perfect are not one and the same, and equal; neither are they always alike. For instance, God is a perfect God, and man may be a perfect man. A horse may be perfect. In fact anything may be perfect in the sphere in which it was created. Noah was perfect as God was perfect; but it does not follow that he was equal to God. The king of Tyrus was "perfect in all his ways," and God is perfect in all his ways. In that sense the king of Tyrus was perfect as "God is perfect"; and I believe we may all (who desire to keep God's law) be perfect in that sense; that is, by living in obedience to every known law. We believe that is what he meant, and all that was meant, when he said, "Be ye therefore perfect, even as your Father which is in heaven is perfect."

The term *perfect* sometimes refers to God (see Matthew 5:38), sometimes to Christ (see Hebrews 2:10), sometimes to the law (Psalm 19:7; James 1:25), and sometimes to an individual, as in Abram's case (see Genesis 17:1) and the young man of Matthew 19:21. And, again, it may refer to the church or body as a whole. (See Hebrews 6:1, 2; Ephesians 4:12; 1 Corinthians 13:9, 12, and many other places.) I do not want to be misunderstood in this. When I affirm that man can be "perfect in this life," I refer to the spiritual or "new man," and not the natural or fleshly man,—the outer man. This mortal will not be perfect until it has put on immortality. Hence it can not be perfect until the resurrection. Here is where the danger is of running to the extreme.

Some have supposed that we must be "sanctified wholly," and that means "perfect soul and body." The word *sanctify* has a double meaning. It means to set apart, as in Joel 1:14; 2:15: "Sanctify a fast," etc. (See 2 Timothy 2:21; 1 Thessalonians 5:23; etc., etc.) In that sense we can be sanctified "wholly," spirit and body,—set apart for the Master's use; but not perfect in body, for we might be a cripple, or blind, or deformed in other ways.

And again, one might be sanctified to do evil and be condemned, as in Isaiah 66:17. So we would not desire to be "sanctified" or set apart for that kind of work. The natural or fleshly man is never converted, and must be kept under subjection by the spiritual man. Paul says, "When I would do good, evil is present with me. . . . But I see another law in my members [natural man] warring against the law of my mind [spiritual man] and bringing me into captivity to the law of sin which is in my members."—Romans 7:21-23. And in verse 17 he says, "Now then it is no more I [the spiritual man] which do it, but sin that dwelleth in me [the natural man]." That is also in harmony with 1 John 1:8.

"The carnal mind . . . is not subject to the law of God, neither indeed can be."—Romans 8:7. So we must crucify "the flesh [old man] with the affections and lusts." (Galations 5:24.) And as he is continually "warring against us," we must take up our cross "daily." (Luke 8:23.)

It is evident from the above that we are not perfect as pertaining to the flesh in this life. Christ himself was not perfect in body until he was resurrected. (See Luke 13:32.) And that explains how he was *made* perfect through suffering. (See Hebrews 2:10.) He was already perfect spiritually; for he "knew no sin" (2 Corinthians 5:21), "doing always those things that please him [the Father]" (John 8:29). And Paul says they that are in [after—Inspired Translation] the flesh can not please God. (See Romans 8:8.) Now if Christ was free from sin, hence "perfect," because he did the Father's will, may not we be perfect, free from sin, in the same way? We think so.

The Lord has given us a "perfect law" (James 1:24), and has commanded us to be "perfect." And if we ever enter that perfect rest, we must abide a perfect law. Can not we abide a perfect law? Is there any commandment we can not keep? If there is I am not aware of it.

"But," says one, "we are never free from sin, because John says, 'If we say that we have no sin, we deceive ourselves, and the truth is not in us.'—1 John 1:8." Yes, that is true. But it refers to the natural or fleshly man, as we have already shown. (See Romans 7:17-23.) So, as John says, we can not truthfully say we have no sin (when referring to the natural man); neither can we truthfully say we are perfect when referring to the natural or fleshly

man. But can not it be said of the "new man," or spiritual man, that he is free from sin, hence perfect? We think so.

Hear Paul: "God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness."—Romans 6:17, 18. Here we find a people who were made free from sin; and, if free from sin, are they not perfect? I mean spiritually perfect. And they were made so through obedience to the gospel. They had obeyed from the heart that form of doctrine which was delivered them, "the perfect law of liberty." (James 2.)

Paul says, "For I have not shunned to declare unto you all the counsel of God."—Acts 21:27. Evidently Paul had taught these people the "perfect law," and they had obeyed it, hence were freed from sin. Query: "Were they free from sin when they came up out of the waters of baptism?" No. For water baptism alone will not remit sins. There is another form of doctrine, viz.: the laying on of hands, the fourth principle. There is not a complete baptism, as we understand it, until they receive the spirit of baptism by the laying on of hands.

In proof of the above statement, I refer you to John 3:5; Hebrews 6:2; Acts 8:17; 19:56. Also in latter-day revelations, and in the Book of Mormon we have some very plain statements in regard to this. In 2 Nephi 13:4 we have this: "For the gate by which ye should enter is repentance and baptism by water; and then cometh a remission of your sins by fire and by the Holy Ghost." In Doctrine and Covenants we have this: "And of tenets thou shalt not talk, but thou shalt declare repentance and faith on the Savior, and remission of sins by baptism and by fire; yea, even the Holy Ghost."—Doctrine and Covenants 18:4. Read Book of Mormon, Nephi 5:33; 12:23; Moroni 6:4; these references show us, conclusively, when we receive a remission of sins, and how. The form of doctrine necessary for this is faith, repentance, baptisms, laying on of hands, and a belief in the resurrection of the dead and eternal judgment. (See Hebrews 6:1, 2; Romans 6:17.) So if this be true, Bro. Maddock, you have seen a perfect man and woman,—spiritually, however, for this perfection only pertains to the spiritual.

"But," says the objector, "you forget that Peter says we are babes in Christ." Well, can not we be perfect babes? The Savior said that except we become as little children we can not enter the kingdom. Then if we become as little children we can enter the kingdom.

Faith is the first principle of the gospel. And Peter says, "Giving all diligence, add to your faith virtue; and to virtue, knowledge; . . . patience;

brotherly kindness; and . . . charity."—2 Peter 1:5-7.

Again, we are told to put on bowels of mercy, kindness, humbleness of mind, meekness, longsuffering, forbearing one another, and forgiving one another. (See Colossians 3:12, 13.)

Now, may I ask, How long would it take a truly converted one to do all that? I believe all that could be (and is often) done or added before baptism. Certainly, it should not take a lifetime to do so. Peter says, "But as he which hath called you is holy, [perfect,] so be ye holy [perfect] in all manner of conversation; because it is written, Be ye holy; for I am holy."—1 Peter 1:15, 16. This is synonymous with, "Be ye therefore perfect, even as your Father which is in heaven is perfect." So we must conclude that if we are abiding a perfect law we will, like one of old, "be perfect in all our ways," by keeping the commandment. And let me say right here; If we expect to abide a celestial glory we must abide the celestial law, which is the "perfect law." James says, "For whosoever shall [endeavor to] keep the whole [perfect] law, and yet offend in one point, he is guilty of all [the perfect or celestial law]."—James 2:10. And the Savior said, "Whosoever therefore shall break one of these least commandments, . . . shall be called the least in the kingdom of heaven."—Matthew 5:19. The least would be "the glory of the stars,"—a little star.

Again, James says, "So speak ye, and so do, as they that shall be judged by the [perfect] law of liberty."—James 2:12. Then if we are guilty of breaking the celestial law, we can not receive a celestial reward, but will have to occupy the terrestrial or telesstial glory, according to the degree of good we do.

And they who are not sanctified through the law . . . even the law of Christ, must inherit another kingdom, even that of a terrestrial kingdom, or that of a telesstial kingdom. For he who is not able to abide the law of a celestial kingdom, can not abide a celestial glory.—Doctrine and Covenants 85:5.

It will not do, then, to argue that none keep the perfect law, and none are perfect; for if we do we are bound to admit than none can enter the celestial glory.

We shall now endeavor to show how we may abide a celestial law, a "perfect law." The gospel, or doctrine of Christ, is the perfect law. And all scripture given by inspiration of God is profitable for doctrine, for reproof and correction in righteousness, that the man of God may be perfect, thoroughly furnished unto every good work, as Paul taught, All scripture is profitable to us, that we may be "corrected" and made perfect. And we must live by every word that proceedeth out of the mouth of God. If we do this we will be "perfect in all our ways" (Ezekiel 28:15), "in all manner of conversation" (1 Peter 1:16); for he that offendeth not in word, the same is a "per-

fect man." (James 3:2.) Not perfect in knowledge and wisdom, however, for that will not be until our change comes. James says, Let patience have her perfect work, that ye may be perfect and entire, wanting nothing. Job certainly was a perfect man, for his patience was superior to any we read of. Thus we can begin to see how we may be perfect.

"But," says one, "we are often tempted, and become offended, and get angry. Can it then be said that we are perfect?" Certainly not, while in such condition. But there has been provision made. The scriptures are to "correct us in righteousness." "There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that you are able; but will with the temptation also make a way to escape, that ye may be able to bear it."—1 Corinthians 10:13. The way is pointed out in the perfect law, and if we will heed it we will be perfect in all our ways. John says, "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." And again, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."—1 John 1:9.

The Lord knew we would make mistakes and in his wisdom and mercy hath made provision for us to escape.

"Whosoever is born of God doth not continue in sin,"—(Inspired Translation,) for he will comply with the "law of liberty," and thus be freed from sin,—"perfect." Then when provoked to anger, what should we do? Repent. "Let not the sun go down upon your wrath."—Ephesians 4:26.

"But," again the objector says, "the law says, 'love thy neighbor as thyself.' (Matthew 19:19.) I have a neighbor who is all the time seeking occasion against me, and all the time giving me trouble. How then can I love him as myself?" Answer: By doing unto him as you would have him do unto you. (See Matthew 7:12.) "But," you say, "he is such a mean man, and devoid of principle, that I can not get along with him at all." Well, the Lord knew we would meet such characters, and made a way for our escape. Romans 12:18: "If it be possible, as much as lieth in you, live peaceably with all men." So if it be not possible for us to live peaceably with any, we are free, and may have recourse to the law of the land for protection. We are left without excuse.

Wherefore, "seeing we also are compassed about with so great a cloud of witnesses," how shall we escape if we neglect so great salvation? May the Lord help us to come up higher, and "lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us." That we may be found in that perfect state when Jesus comes, is the prayer of,

J. R. McCLAIN.

FULTON, Kentucky, November 10, 1904.

HOW TO BE HEALTHY AND HAPPY.

"Every one feels 'mean' sometimes, but many of us feel meaner than we really have to. We get to thinking that the weather, or what we ate at the last meal, or that we didn't get much sleep the night before, should make us feel miserable. Then we begin looking for trouble, and we usually find it. This is one form of worry. If you feel you can't help worrying go out and rake the yard, do an errand for some one whom you haven't been on good terms with for some time, or do something or anything to occupy your mind, and you will feel better right away. Or rather you will forget whether you feel bad or not.

"A French physician, who claims that we all might be strong and beautiful if we would, gives the following rules for health:

"Don't drink tea or coffee.

"Drink pure water.

"Eat grapes, apples, raisins, and figs.

"Eat a few salted almonds daily.

"Don't eat much animal food.

"An egg or two a day, soft boiled, instead of meat.

"Eat an orange every day or so.

"Walk two or three miles a day.

"Bathe the whole body daily in tepid water.

"Don't fret, don't worry; be calm and quiet."

And we might add, Don't use intoxicants. Eat regularly and not as much as you want. Eat something light at night; go to bed early, and get up with the lark. Hold no grudge against any, and observe the Sunshine motto: "Do something for somebody quick."

I. N. F.

Selected Articles

PROMOTE A DESERVING MAN IF YOU WOULD KEEP HIM.

Once upon a time there was a highly efficient and thoroughly satisfactory janitor. [This is a true story, though it starts like a fairy tale.] He was so good a janitor that he was on friendly terms with every one of the tenants in the fifty-four flat building where he was employed, and during five years of service no one had ever complained of him.

During this time the landlord had managed the property himself, collected his own rents and signed new leases, but the time came when he wanted to go away and leave the property in the hands of a reliable agent. Experience had shown that agents are not always satisfactory and that one who had the landlord's interests at heart is hard to find. Common sense suggested that the janitor, with five years' experience in looking after repairs, hiring under-janitors, and keeping the tenants contented, would be the man for the place. He lived right in the building, stood well with everybody there, and had

all the necessary qualities to please others who might come into the apartments.

TOO GOOD TO BE PROMOTED.

But he was such a good janitor. If he were given the renting agency, including collections, he could not then attend to the janitor work and superintend repairs as he had done, and it would be pretty hard to get another janitor half as good. No, it simply would not do to promote him. He was too good where he was. Better get some one else to take up the renting and collections and let him stay where he was giving such satisfaction.

So an agent was found. The janitor was told that in the future he must deal with the agent in place of the owner. It did not please the janitor to have a new, green man over him. He opened his mouth to speak several times, but each time failed to say the thing he had in mind—namely: that he would have liked the chance to manage the building and have the promotion he knew he deserved. Each time his nerve deserted him and the opportunity was lost.

Within three months the new agent had established an absolute monarchy. He lorded it over every one, including the janitor. He favored those tenants who came into the building during his reign, and was disagreeable and unreasonable with those who had been there for years.

One day the janitor wrote a letter to the landlord and told him how things were going, and suggested that if he had the authority to do so he could yet straighten things out. Then he reconsidered and decided that if he sent the letter it would only weaken his own position because the new agent would find it out and probably discharge him.

JANITOR FINDS AN APPRECIATOR.

Another lapse of three months. The renting season was at hand again. Things were more and more complicated. Flats were being vacated and not refilled. Tenants were grumbling and complaining. Everything was at sixes and sevens. The building had lost its enviable reputation as a place of residence, and all in six months' time.

One morning the janitor was sent for by a tenant whose lease was soon to expire.

"Johnson," said the tenant, "you are too good a man to be knocked around here by that idiot of an agent. I am building some flats of my own out south here, and I want you to move out there and take charge of them. You can act as agent, attend to repairs, collect rents, and hire a cheap man to do janitor work. I will pay you twenty-five dollars a month more than you get now, and your flat will be pleasanter and more healthful for your family. What do you say?"

Johnson did not hesitate. He had been ignored

Mothers' Home Column

EDITED BY FRANCES.

Heaven.

"We look above for heaven when,
Lo! it is all around,
And needs but comprehensive soul
And seeking to be found.
But, deeming it to be afar,
With eyes fixed on the sky,
We journey on, with tortured soul,
And pass our heaven by."

Not the Burden but the Way.

Not tired of my burdens
But weary in the way;
The path is sometimes lonely,
And dark and drear the day;
Yet when the path is roughest
And clouds are black and wild,
I hear a sweet voice saying,
"I am near to help, my child."

The valley and the shadow
Of times have seemed so near,
But Faith the curtain lifted,
And calmed my every fear,
For Hope, the steadfast anchor,
Holds fast within the veil;
Again the sweet voice whispers;
"My help shall never fail."

No matter what betide me
The little while I stay;
A loving Father leads me,
His hand directs my way;
He knows the very burdens
And pains I must endure,
To fit me for his kingdom,
And make my calling sure.
—Selected.

Shall We Rise to the Emergency?

In HERALD for September 6 I notice that the Burlington *Hawkeye*, in making mention of a sermon by Bro. Elbert A. Smith, says that he made prominent the thought that "reform should begin at home"; and I thought on reading it, There is another person adding emphasis to the fact that the daughters of Zion should be bestirring themselves; for they are the home-makers, and the beginning of the responsibility of reform rests on them.

Try as we may we can not get away from the fact that the home influence, from its very beginning, is either for good or evil; it is either preparing the way for development into the stalwart growth of moral and physical strength; or for the miserable pigmy of weakness, if not the morally and physically debased, and our children carry this influence with them wherever they go. As soon as they enter the public schools, they begin to advertise their home training. William George Bruce, editor of the *American School Board Journal*, says in *American Motherhood*, "The infractions upon the good discipline of the school-room, which come before the average school committee of the United States for adjudication, are, in most instances, directly traceable to the maternal parent." And this is not merely a personal opinion, but a statement made after "a study in school administrative labors covering many cities and extending over a number of years."

I am utterly appalled sometimes when I think of the great work that has been given us as parents by our heavenly Father,

and overlooked where he had given faithful service for five years, and now he knew he must help himself. He did help himself into a good place, managed it successfully, and now has charge of another building in the next block which has been built by the same man.

LANDLORD AND JANITOR BOTH WRONG.

If Johnson had spoken out and said, "Mr. Landlord, I have given you excellent service for five years. I have reached the highest point this work will ever take me to, and I know that I can handle this part of your business just as well as the other; in fact, I am so sure of it that unless you give me the chance here I shall look for it elsewhere," Mr. Landlord would have realized that his man was uneasy, that he was looking for something better, and, being a man of experience, he would have known that he would sooner or later find what he was seeking. Business judgment would have favored the janitor's promotion, but the opportunity slipped by and Johnson did not speak.

On the other hand, if Mr. Landlord had listened to the dictates of calm business judgment, he would have realized that unless he advanced the man who was worth more than he was earning, some other man with equal judgment would see the value of his services and hire him away, putting him in a place he was well qualified to fill.

PROMOTE A DESERVING MAN.

If you have competent help and want to keep it, advance every man when his opportunity comes. There is always another fellow looking for good help, and usually he has an eye on yours. A man may stay in your employ apparently in a rut and apparently satisfied as long as there is no opening above him. When that opening comes, if outsiders step in to get the benefits, your man is gone. He may not go that day or the next, but he will go. He is a disgruntled, dissatisfied employè and will begin to look about. Real merit never looks long for a market. Promote the man you know and have confidence in, and start the stranger in less important places. As the wheels go 'round they, too, will get the advancement for which every employè worth his hire is striving.—*Chicago Tribune*, October 8, 1805.

Mr. Bryan Abroad.

William J. Bryan sailed from San Francisco September 27. Mr. Bryan will make a voyage around the world. In the course of his journey he will visit Hawaii, China, the Philippine Islands, India, Australia, New Zealand, Egypt, Palestine, Greece, Turkey, Italy, Spain, Switzerland, Germany, France, Norway, Sweden, Denmark, Russia, Holland, and the British Isles.

In each of these countries Mr. Bryan will write for his paper, the *Commoner*, one or more letters describing his observations. It is needless to say that Mr. Bryan's letters will be interesting to men and women, regardless of political prejudice. Those desiring to avail themselves of the opportunity to read these letters should lose no time in subscribing for the *Commoner*. Published at Lincoln, Nebraska. Subscription price one dollar.

and of the fearful consequences of carelessness or neglect on our part in the performance of the same. And it is only when I remember that we need not be left alone to accomplish this work, that I take courage and hope to receive approval of my work. How can any one dare to take this responsibility without a devoted purpose to be a coworker with God in the accomplishment of his great plan? To receive into our care an immortal soul, with power to train it either in good or evil—oh, fearful trust! Can we make too great preparation for this trust? Yet, how many enter into this responsibility without even a thought of anything but their own pleasure. And the result is disorderly homes and willful and disobedient children, who are a continual worry in their own homes and a dread to the neighborhood in which they reside. We sometimes read in the papers a great scoring of landlords because they have no houses to let to those having children; and perhaps, if we have had occasion to look for a house to rent, we have found just the nice neighborhood we would like and the house that would suit us, and we were ready to conclude a bargain for the place, when upon inquiry, if we had children, we were answered with, "I am sorry, madam, but I can not let these apartments to parties having children." But when we think how many slovenly and unruly families there are, it is not any wonder that the residents of a quiet and orderly neighborhood look with dread upon the coming of a large family into their midst, fearing that their peace is all to be destroyed, and not even their own premises will be free from their intrusions; but on the other hand if it proves to be a well-ordered family that takes up its abode in their midst, they bring a benediction with them, for there are a hundred ways in which good children appeal to the better nature of grown-up people, and there are but few persons who do not appreciate cleanly, good, and bright children.

If, then, we may choose between these two conditions just referred to, why should we not make a strenuous effort to make our homes such as will be gratifying to ourselves, and a pleasure to those who may enter them? We may not all know how to do so now; but can we not learn how? The opportunities for instruction and help in all lines of mother's work are so much greater now than they were a few years ago that it would seem none need be ignorant of right methods if they will take the trouble to learn. Right in our own church papers we have had volumes of such literature, of the very best in those lines, such as we used scarcely ever to find in any current papers of a few years ago, to say nothing of the numerous books and magazines that are published by men and women whose whole lives are devoted to helping to raise the standard of the character of the generation in which they live. Among these, we wish to call attention of all mothers who have children to bring up, as well as any others who have the care of them in any way, to *American Motherhood*, published monthly by American Mother Company, 64 Loring Avenue, Salem, Massachusetts. Price one dollar a year. We have taken it for several years and find it an excellent help along all lines of mother's work. We think no mother can read it carefully without being a better mother for it.

Shall we not rise to the emergency and strike hands with the Daughters of Zion who are trying to get these matters before every sister in the church? They are trying not only to reach those who belong to the organization, but those who do not, as well, who perhaps would gladly join the ranks if something did not hinder them. But they need the united assistance of all who can spare a little time and money to help them in their work of distributing literature. Send for the Daughters of Zion readings, published monthly in leaflet form, and distribute them among your friends who do not have them in the HERALD. They will cost you only the small sum of ten cents for twenty-five of them. Until further notice they can be had each month at the HERALD Office. You have no idea what a missionary

you can become by this means. The bread cast upon the waters will return after many days.

If we sisters would but rise to our opportunities and develop commensurate with them, the needed reform would soon be well under way.

Let us not think lightly of our calling, but remember that there can be none holier. I once heard a sister, who was telling of her love for the work of God, say that she sometimes wished she were an elder that she might go out into the world to preach the gospel. Truly, that was a noble wish. But that sister was the mother of a large family. As an elder she might turn sinners from the error of their way; as a mother she might teach the truth and train her children so that they would never walk in sin, and her influence for good go out in the world multiplied by the number of her children. Which is the better? Do not wait for others to carry on this reform; but go right to work in your own home and in your own neighborhood and do what you can to accomplish it.

MRS. B. C. SMITH.

The World's Good Women.

Good women are as sentinels; in the darkest of earth's night
They hold with stout hearts, silently, life's outposts toward the
light,

And at God Almighty's roll-call 'mong the hosts that answer
"Here,"

The voices of good women sound strong, and sweet, and clear.

Good women are brave soldiers; in thickest of the fight
They stand with stout hearts patiently, embattled for the right,
And tho' no blare of trumpet or roll of drum is heard,
Good women, the world over, are an army of the Lord.

Good women save the nation, tho' they bear not sword nor gun;
Their panoply is righteousness; their will with God's as one.
Each in her single person revealing God on earth,
Knowing that so, and only so, is any life of worth.

* * * * *

Dost talk of woman's weakness? I tell you that this hour
The weight of this world's future depends upon their power.
And down the track of ages, as time's flood-tides are told,
The level of their height is marked by the place that women
hold.

—Charlotte F. Daley in *Woman's Tribune*.

Sunday-School Department

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

Social Duty.

To do our duty in this world toward God and toward man consistently and steadily, requires the cultivation of all the faculties God hath given us. "And to thus cultivate our faculties, requires us to be fully alive to all our opportunities in every phase of human activity, intellectually, morally, religiously, politically, and socially."

You have heard discussed at length several of the phases, and it now falls to our lot to say a few words about social duty. It is not the object of this paper to rehearse the rules of etiquette, nor is it necessary for me to enumerate the many little acts of politeness and the doing of little kindnesses that go to make social life pleasant, but to decide if there is any way of knowing what portion of our time we should devote to acts of sociability and in what way a portion of that time should be spent.

Duty consists altogether of what is right or due from one to another and is impelled by the affections. Duty also implies

action; and one who performs his or her social duty must of necessity lead a life of activity either, in public or in private. Those who assume public responsibility must of necessity perform private duties as well.

"Social" implies a mingling with others, a liking for the company of others. Now to what extent should we bend our energies to the association of others? Shall we join the merry throng whose greatest pleasure seemingly is in attending social gatherings? Shall we spend our time merry-making in the parks, the street-fairs, just because everybody else goes? Shall we put in our evenings at the club, the lodge, and like places of amusement that afford free intercourse with our acquaintances? Is this what we understand by our social duties? Let us not mistake social *pleasure* for social *duty*. Duty is impelled by love for others, not for self. In the attending of such places as just mentioned, what chance have we for benefiting others? True we come in contact with those whom we may never meet in any other way, but does the effort justify? There is a golden rule by which we may measure even our social duties with perfect safety. You are all familiar with the command, "Seek ye first the kingdom of God, and to establish his righteousness." How many of us when attending these places think of the kingdom of God while there? How many of us think to make an impression for good on a single individual? True, a mingling with the people of the community in one of these gatherings does any of us good, and we are justified in indulging in such occasionally, but should we as Latter Day Saints make a business of spending our leisure time in that way?

ENTERTAINING.

The subject of entertaining is one that is puzzling many of our church-going people. And it is one worthy our consideration. In the discharge of our duty to our friends in a social way we must again remember that love is the power that prompts the action, and in pure love for our neighbors and friends with a desire to make them happy we should plan all our social gatherings. Then we will have a pleasant, friendly time where all are benefited instead of a "swell affair" that outdid the last one who made the effort. Let us strive for simplicity and not show, and much of the social problem will be solved.

As individuals we owe the community in which we live some of our love, time, and talent. In our individual conduct we are under obligation to visit the poor especially, not just to see how poor they are, but to comfort and cheer them. We should in our sociability, however, avoid being funnels of conversation. In all our social intercourse we should be truthful. I mean by this that we are not under obligation to follow the fashionable fad of being "not at home" when we do not feel just ready to receive a caller. We do not need to say, "Oh, I am so glad you came," when under our breath we said as we saw her coming up the walk, "I wish she had stayed at home." Now I know these things are indulged in by women who think they are good Christians, and they feel under obligation to make just such demonstrations when they have a caller. Do you know, I have heard people say, "I am so glad to see you," when it took an effort for them to conceal the look of displeasure on their countenance. I once heard a little girl laughingly remark, "Mrs. L— called to-day, and Mamma and I just kept still and pretended we weren't at home." Poor child! being trained up in such deceit. No wonder this is an age of liars. Again, do you ever hesitate to call at a place of rather lowly appearance for fear of what your friend will say? Pythagoras said, "Rest satisfied with doing well and leave others to talk of you as they please." Do not hesitate to make a call where there is need, because of some report you may have heard. I think it was Spurgeon who said, "Believe not half you hear, and repeat not half you believe. When you hear an ill report, halve it and quarter it and say nothing about the rest." This is one of the

obligations we owe society. Let us know, too, that "a cat with a silver collar is none the better mouser," and live our own independent lives, doing that which we know is right and not worrying about what other people think. Franklin said, "The eyes of other people are the eyes that ruin us." In your independence do not forget that there are two freedoms: the false, where a man does what he likes; the true, where a man does what he ought to do. We should strive at all times to put out the best possible appearance and then look to it that we live up to that appearance.

I once heard of a man who thought he was very smart, but he carried the weight of his self-esteem by proving that he was smart, and no one could find fault because he thought so. On the same principle let us appear well before the world, and let us do well that we may so appear. The social life of a Christian should partake quite freely of the essence of the missionary life. Let us "do all the good we can in all the ways we can to all the people we can." Let us let our light so shine that when we are removed from the midst of old friends and neighbors we will be missed for our many good deeds and cheering words. May we remember that obedience to duty at all times, at all costs, and at all risks is not only the very essence of highest civilized life, but the surest road to a perfect life.

MRS. T. A. HOUGAS.

For the Fremont, Iowa, District convention.

Convention Calendar.

- Northern Michigan, (Religio,) Whittemore, October 20, 9.30 a. m.
 London, Toronto, October 27, 1905, 10 a. m.
 London, (Religio,) Toronto, October 26, 1905.
 Little Sioux, Woodbine, Iowa, October 20, 9.30 a. m.
 Little Sioux, (Religio,) Woodbine, Iowa, October 20, 9.30 a. m.
 Northwestern Kansas, Scandia, November 10, 1905, 2.30 p. m.
 Fremont, Tabor, Iowa, February 1 and 2, 1906.
 Eastern Colorado, Denver, March 5 and 6, 1906.

Questions and Answers.

Q.—Is the election of local Sunday-school officers by ballot in conflict with section 2 of article V of constitution for districts? A.—No. This article refers to election of district officers only. You can vote for local officers in whatever way the school may see fit, either by ballot, rising vote, show of hands, or *viva voce*.

Q.—When auditing the treasurer's accounts, should the secretary's record be used in comparison thereto? A.—Yes. That is the object of keeping the accounts. One officer's book is a check or voucher for the other. They should agree in every detail. Both secretary and treasurer should keep an itemized account of all that is received and expended by the school.

Q.—Should the secretary report his financial account? A.—He should at least give a complete summary thereof.

Q.—When the secretary pays money to the treasurer, should he take receipt for same? A.—According to the rules of strict business he should, though it is not often done. We have seen questions raised as to whether the collections were ever turned over to the treasurer or not, when he had been absent from the school for some weeks. The treasurer must either give receipts each time and then insist on their being produced in case of disagreement, or take his chances on the secretary's book being correct. There is no going back of the secretary's record. The treasurer must have as much as the secretary has him charged with.

Q.—Our district convention made a rule requiring each school to take up a collection each month for the benefit of the district treasury. Is it in conflict with article VI, page 10? And would it be binding on any school that might not want to follow

the rule? A.—The rule is rather in conflict with the article referred to. No district has the right to assess the schools or to compel them to furnish any funds. But it does have the right to request the schools to provide their proportion of the funds needed. And it is the duty of the school to do what it can to comply with the request, though there is nothing requiring them to do so. The rule, if made at all, should be in the form of a request.

Letter Department

BAY MINETTE, Alabama, September 28, 1905.

Dear Herald: The branch at this place is not in a very good condition, but we hope to see the day when we will be brought out of this condition, and be placed upon higher ground, and become a shining light to the surrounding world. Bro. W. J. Booker has been our president for a long time; but he has been on the missionary force, and has not been able to do much work in the branch; and this year his mission being in other parts he resigned and it was with some regret that we gave him up, feeling almost as sheep without a shepherd. The burden fell on the weaker ones, your writer as priest, and Bro. E. A. Bankester as teacher, and we feel our weakness and ask the Saints to pray for us, that the Lord may strengthen us, that we may be better prepared to do the work that God has for us to do. We hold meeting twice each month at the church; and I have been preaching nearly every Sunday, and sometimes through the week. I have more calls than I can fill. The colored people of Bay Minette have asked me to preach for them twice, which I did, and they seemed to be well pleased. Their minister got up and told his people that they had heard a gospel sermon all through, and asked me to come again when I could, for he liked to hear such sermons preached.

Of late we have had some good prayer-meetings; and the more I work the better I feel and the stronger I am in the faith. I had to give up our little Sunday-school, as other work was pressing upon me, and there was no one else to take the lead of the school who was near enough to attend.

Dear brothers and sisters, let us live our religion and prepare ourselves to receive the blessings that God has in store for the faithful, that we may be able to escape the wrath that is to come; for desolation and sickness are to spread over the land and country.

I am anxiously waiting and praying for God to send a servant that is more able to lead and build us up in this branch. May God bless his Saints throughout the world, and build up the church.

G. W. BANKESTER.

WILKESBARRE, Pennsylvania, October 1, 1905.

Dear Herald: I am a regular reader of the HERALD for the last twelve years, and have not missed one week only when I was on the ocean, coming to this country. I left Lucas, Iowa, on the 4th of May, 1905, for Wilkesbarre. Arrived on the 6th of May. Wilkesbarre is a large city of nearly seventy thousand inhabitants in the city, and within eight or nine miles there is a population of nearly two hundred thousand. This place is up to date in everything. Very large buildings, good roads, gas lights, electric lights, electric cars, railways, and so on. I am sorry to say that I can find no Saints in this place, but I tell the people as much as I can that I am a Latter Day Saint. Some like to hear me, and believe what I tell them. Others laugh to scorn. But I know this much: I get liberty to talk to the people in Welsh and English. I only wish I could speak many other languages.

On the tenth day of August President Roosevelt visited Wilkesbarre, and I had the privilege of seeing him. I never saw such a gathering of people in my life as at that time.

My family and I go up to Scranton every time we can, where

there is a branch of some very faithful Saints indeed; and it is a pleasure to meet with them.

As a family I am glad to say we are as strong in the faith to-day as we ever were, and we feel to thank God that we are in the light.

A young preacher told me when I first came here that our little bit of light was just the same as if a man came to this place and told them to put out the gas lights and the electric lights and all other lights, and that he was going to give better light with a little penny wax-candle; because we do not know what is in the Bible, or we would not join the Saints; but, thank God, to-day there are many in Wilkesbarre who know that we have more Bible than they have ever thought, and they know that the Saints can use it well. So I hope and trust that the Lord, in his own due time, will lead us to the honest in heart, and that they will obey this gospel.

EVAN LEWIS.

COVE, Arkansas, October 4, 1905.

Editors Herald: I came to this place the 2d inst.; found J. A. Wilson living here with his front room well seated for service, so we held forth last evening with the seats occupied with attentive hearers. There are five Saints living in Cove. Barton brothers are running a lumber-milling business at this place; but business is dull to what it was when Bro. Ellis Short was here. It makes one feel lonely to come to this place and think of the bygone days when there was such a lively branch here and such a grand Sunday-school conducted by the Saints with Bro. J. L. Newton as their superintendent. But those days are past. The last quarter has been the most successful one with me since I entered the mission field, in many respects, yet I have met with severe difficulties. It seems that Satan desires my life, or my overthrow in some way; but I hope to stand until the Lord says it is enough. There have been over forty baptisms in Arkansas this conference year, most of them near Mena and Stringer.

J. W. JACKSON.

DES MOINES, Iowa, October 3, 1905.

Dear Herald: With the responsibility growing out of the pleasure I take in reading from others of my brethren in the field of conflict, and a duty that I owe to the many that have requested to hear from me now and then through the church periodical, with a degree of pleasure that I take in letting those interested know of the onward progress of the work in this city, I, after a long delay, pen a few thoughts of some interest to the work in this mission.

While the increase in numbers has been small thus far this conference year, and a few have grown cold, yet there has been a growing spirituality on the part of those attending the services, and of late this spirituality has had a vitalizing effect upon others, and has given encouragement to some despondent ones.

Sickness has had much to do with the attendance all summer, and is still preventing some from attending as they would like. With all the sickness there, has been only one death, that of the babe of Bro. William Lane, whose death has left the home lonely, yet in that home has the spirit entered to more than compensate for the loss. God's grace has been poured out abundantly, and the spiritual activity of our brother is a great pleasure to all those who have the interest of souls at heart, and it is evident that his life will be more actively spent in soul-saving than ever before. Truly, all things work together for good to those who love God, for if out of sadness joy is brought then how easy it is for us to see how God can sanctify all other experiences for our good.

It is a very noticeable fact that the officials of the branch are doing effective work in seeking the cold and indifferent ones, and those who are forsaking the assembling of themselves

together, and who, by so doing, are wielding an influence detrimental to the building up of the cause, as well as being detrimental to their spiritual growth, and a trial to the shepherds of the flock. It has been ascertained that nearly all the troubles that have been experienced by any have been the result of not following the counsel of God, either because they were uninformed as to what that counsel was, or because they did not have a disposition to observe it. But in the ministration of their duties as officials of the branch there has been unity of purpose, and that is the salvation of souls while honoring their lawgiver by seeing that the law is kept. How much of trouble would be saved to the Saints if each would seek to labor in harmony with the law of God, and seek the advice of those whom they have by their own choice placed in a position to be instruments in the hands of God to watch over and care for the interests of the church locally, when they are in doubt as to what is the wisest plan to follow when in trouble, or the proper way to accomplish the most good by the efforts being put forth to build up the cause, either individually or in an organized way.

One of the saddest conditions that is experienced in the city work is to see young people come into the city seeking employment, and have their interests turned from the work by reason of falling in with bad company, and listening to their wishes and counsel rather than to the expressed wishes of the loving Redeemer, and the counsel of those who have their present and eternal welfare at heart, and have been appointed of the Lord to advise and give counsel. It is not in my heart to advise any of the young Saints to come to the city expecting to secure employment, or to accept employment even when offered, unless they are rooted and grounded in the faith; for there are so many allurements, so deceptive that even some of the older Saints, who should set a better example for the young by a living sacrifice, have been carried away for a time by them, and by so doing have made some impressions that are hard to erase from the minds of others, however hard they may afterwards try to do so.

The deceptive arguments made by those who were interested in adding one more curse to the city by way of a place in which to manufacture that which has cursed more lives and homes than any one thing in the world, and of which God has said in his wisdom that it is not good for man, has had its effect upon some of the Saints, so that they united in the petition, or prayer, that a brewery be located here; but, thank God, the branch officials did a good work in their efforts to place the church unitedly against such an institution of death and destruction. And the branch without one dissenting vote sent a petition to the council asking them not to grant the request made, and from Woodbine and Lamoni there came from the branch and stake a strong disapproval of and protest against disgracing the capital of the State by the granting of such a request as had been made, all of which were filed with the city clerk, and presented to the council before their final action. The action thus had placed us on record before the public on the question of temperance that nothing else could have done, and the temperance workers are not loath to express their gratitude for the help rendered, though it has been small, so much less than we wish it had been.

An effort has been made to introduce the work in the south part of the city, but as yet the outlook is not very encouraging. The Saints living there have made a commendable effort, and for such there is a reward. For ten days I held services at Hastie with no additions, though there are some there who acknowledge that they are believers in the work, and while I was there showed their interest in a practical way. I trust they will not procrastinate the time of their adoption till too late. The influences there are adverse to spiritual growth on the part of the few Saints living there, but they still retain their faith and interest in the work. The opposition is shown

there in about every way that it can be shown anywhere, yet there are some good, honest souls to be gathered out in that vicinity, I believe.

Since the Runnell's reunion I have not been well, yet am now about in a normal condition. I was not well when I went there; and while well cared for I did not improve very fast, and it has taken some time to recover from the effects of my illness. My hearing and voice are both still slightly affected.

I expect to enjoy a rest for a short time with loved ones, while assisting them to make preparations for winter, and doing the little odd jobs that fall to the lot of a missionary to do when he returns from several months' absence.

It is now contemplated that the church in the city will be dedicated some time next month; the notice of the exact time will be given later on. Saints are rejoicing that they have found favor with God to the extent that they have been able to pay for their place of worship in so short a time, and have it ready for dedication without any incumbrance on it. It stands as an evidence of the sacrifices of God's people, and what a few can do when they are united. The building, while not large, is a comfortable and inviting place in which to worship God, and to which none need be ashamed to invite their friends.

So many calls to make, and so many things to call one's attention in city work, that I find I neglect some things that should be done; and yet had I not neglected them I must have neglected others. So many things need to be done so badly it is a continuous strain on the mind to know which to do, and which to leave undone. It takes more than the wisdom of man, and this calls to my remembrance how many times God has led me in making my decision, and how abundantly he has continuously blessed me in my ministrations. My heart goes out in praise and adoration to his high and holy name.

Surrounded as I am in the city continually with wickedness of all kinds, and seeing the struggles of the Saints to overcome, and feeling the great burden that rests upon one of the witnesses under these conditions, I feel oftentimes like crying, as did John the Revelator, "Come, Lord Jesus, come quickly."

Your brother in Christ,

J. F. MINTUN.

LONDON, England, September 25, 1905.

Editors Herald: I came to this great city about two weeks ago. On leaving Scotland, Bro. J. W. Rushton and myself crossed to Belfast, Ireland, where we found Bro. W. H. Kelley in his appointed mission endeavoring to effect an opening. We stayed with him there for a few days and then parted, Bro. Rushton going to Wales, and I went to the cities of Dublin and Cork, and also to the beautiful lakes of Killarney.

Leaving Dublin, I crossed the channel to Holyhead, Wales. The sea was desperately rough and almost frightful in appearance—the roughest passage I ever took, nevertheless I did not get sick. Thus far I have always escaped that unpleasantness. Some of the people were terribly sick on this trip, and looked wretched, and as though they cared little whether they lived or died, but after setting foot on the ground they soon appeared as though nothing had happened to them. From Holyhead I went to Carnarvon and saw the wonderful castle. It has been pronounced the finest castle in Great Britain and the second in all Europe. It is very large and imposing, with its lofty turrets and frowning battlements. The immense strength of its massive walls, its grandeur and symmetrical design, together with the impress of mediævalism that clings to it, make it a subject of great interest to the traveler. Here I met the Brn. Lloyd and was kindly and hospitably entertained by them at their home. Leaving Carnarvon I went directly to Cardiff in South Wales, where I met Bro. Rushton. Here I sojourned with Bro. and Sr. E. B. Morgan, missionaries from America.

From Cardiff I came directly to London, and have found a

stopping-place with Bro. and Sr. R. Clift, who willingly do all they are able to do to afford me a comfortable home. I have preached a few times in our little chapel on Common Bow Lane. Our numbers here are very few, but they are endeavoring to keep the light burning. It is not as yet determined just how long I shall remain in this vicinity. I expect to take a tour through various parts of Europe sometime in the near future. Bro. and Sr. Lewis, of Chester, Virginia, United States of America, have been with me here for a week, and we have spent the time busily in seeing some of the noted things of interest. On the 23d inst. I was privileged to visit the home and birth-place of Shakespeare, at Stratford-on-Avon. The natural surroundings there are very beautiful and must have been inspiring to his great mind. The gentle flowing river Avon, with its grassy banks and overhanging weeping willows, affords many a pleasant scene to gaze upon. The British Museum is a great curiosity shop, and a field indeed for the thoughtful student. Letters will reach me here, addressed 86 St. Paul's Road, Burdett Road, London, East, England. Elder William Newton, missionary, lately returned to America from this vicinity, is remembered with much love and esteem by the Saints and friends.

Yours truly,
W. E. LARUE.

SEALE, Texas, September 2, 1905.

Dear Herald: We are still in the faith of the latter-day work, though we have a great deal to contend with. We are the only Saints here, and the people call us Salt Lake Mormons. We hear it all with patience, for we know that Christ also was hated without a cause. We thank God that he spared our lives to hear this gospel, and we are trying to live as near right as possible. We have been blessed in many things since obeying the commandment of God.

Dear Saints, I am badly afflicted, and have not been able to walk for two months, or longer. I suffer all the time. I am thankful that I get the HERALD to read, and have also the Book of Mormon. It is such a great pleasure to read them. I have eczema in my leg; if any of the Saints know what will cure it, I will be glad to get the remedy. I suffer so much with it. We ask the prayers of all true Saints that we may be faithful to the end, and that I may be healed. We do not get to hear any preaching. The HERALD is all the preacher we have.

G. B. AND E. S. MOSS.

CLARKSVILLE, Tennessee, October 6, 1905.

Editors Herald: I was invited back here after my first visit, when I preached eight nights with good liberty. I left with the promise that I would return September 20, which I did, and have been preaching ever since. It has been with me like it was with Paul at Ephesus. I have fought with the beast at Clarksville, and by God's help up to the present time I have been able to hold my own side with much power from God.

I called the other day at a white lawyer's office and had a good talk with him on business, about getting a regular place to worship, and he told me to preach the full gospel to the black people. He said that he believed in the full Bible or none. I expect Sr. S. J. Graves to be here some time next week to help me in my missionary work. Kind regards to all God's Saints.

G. H. GRAVES.

BELFAST, Ireland, October 4, 1905.

Editors Herald: This city is about to put on holiday attire, as the new city tram-cars and tracks are about complete, when the change will be made from the old horse-car to the electric, consisting of about seventy miles of tracks, new cars, etc., involving an immense outlay of money and muscle. Belfast then will be a modern city in every respect. Its streets are broad and clean; its business houses are spacious, with fronts nearly all glass, making a beautiful display of goods.

I do not feel so lonely until I begin to think of the Atlantic Ocean between me and America.

Belfast is noted for its extensive navy-yard and ship-building interests. I am informed that this is the birthplace of nearly all the ocean greyhounds. I saw the new large vessel, the America, that is just completed and has started on her way to Hamburg. I am told that she is modern in every respect, and indeed she looks it. I was fortunate enough to see a very large vessel launched the other day, and to me it was a grand sight to see a great mass of steel, riveted together, sliding from her ways into the water. It can not be described fully with the pen.

Belfast is also noted for its many linen industries. I believe it is the home of this industry. Many hands are employed, mostly women and girls.

The city has under its control several public bath-houses where one can bathe in a pool for three pence, and can get a nice hot bath for six pence. For this small sum you are provided with soap and three towels. Provisions are more costly here than at home, also fruit and vegetables. Clothing is about the same, only one can get a suit made to order here for the price of a ready-made suit at home. Hats and gloves are cheap.

The city owns a large hall, where they have a very large and fine organ, said to be the largest in the United Kingdom. The city employs an organist who gives recitals twice a week, at which there are also two solo singers at each performance. In the afternoon is given a classical program, and at night a popular one. The cost is two pence. The entertainment is of a very high order, and the poor can attend. In fact the city owns about all of the public utilities. This would be a good place for our socialistic friends to come to study their system of government ownership, etc. Street-car fare is one penny for about twelve blocks' ride. Many are the interesting features of north Ireland, but above them all the country itself stands preëminent. It is really a beautiful country, and the title of "Emerald Isle" is very appropriate. No wonder the Irish love their native land, with its undulating scenery and ever green hillsides, and thatched houses and barns in the country.

To pass through Ireland is really interesting and instructive; but when we remain and come in touch with the inner life, we see the effect of poverty in places here, the cause of which in my opinion is false religion and whisky. In small towns we see a large, grand building, with large steeple, and under its shadows a nice looking building; and the rest are not in comparison with either of those two, one a church-house, costing much hard-earned money, and the other draining the people of what is left. And from this condition there seems to be no prospects of relief, only through the gospel.

Every pleasant evening I had meeting on Shaftsbury Square. I had to talk standing by myself for about fifteen minutes before I could get any one to stop to listen to me, and the voice had to be pitched above the rumble of the cars and vehicles. I was often interrupted by drunken men, and by wagons driving through the crowd. The Irish being naturally a combative people, I had all kinds of questions. Ministers would submit questions through others. Several times they would get to pushing and shoving and I would be nearly carried off my feet. Sometimes I thought surely I would be mobbed in the melee, or get hurt; but I managed to keep my feet. They would cry out, "Are you a papist?" I said, "No." "Are you a Protestant?" "No." "Are you a Mormon?" "No." "Well, then, you are the Devil." "No." "Who are you, then?" I answered, "I am a man, and wish to be heard, and then you can judge for yourselves." Some evenings I would talk from eight o'clock till a quarter after ten. In the daytime I would distribute tracts. I feel the importance of the scripture that says, Let them go two by two. I do not believe it proper to try to open a new field like this with one by him-

self. It requires quite a stock of moral courage to stand alone four thousand miles from home, in a strange land, that is religiously crystalized, where all of the schools are conducted by the churches, and the minds of the people prejudiced even against one another to such an extent that bitterness and strife reign. In the application of a man for work he is asked first his religious convictions. To see a procession led by a fifer and two other men, each with a large bass drum, beating it on each end with a stick in each hand as long as a walking-stick, the music of which reminds me of an Indian war-dance, and on the return see their hands bloody as well as some of their heads, is more comical than inspiring. Yet I find quite a few liberal-minded men and women among the people of this country, and a large number of cultured and educated ones of wealth and importance.

August 28 Brn. Rushton and LaRue visited Belfast, but as the weather was very bad no open-air meetings were held by us. They remained four days, then left, Bro. Rushton for Cardiff, Wales, Bro. LaRue for London.

September 3, Brn. J. Brien and G. W. Leggett, of Manchester, England, arrived here to spend their holidays, and remained one week, and were kept busy all the time, seeing the sights, and preaching at night to large crowds on the streets. These brethren are good men, and have the interest of the work at heart, and are qualified to do just such work as is needed here (pioneer work), and helped me well and did me good in their coming; and I did miss them when they returned to their homes.

Well, I can appreciate the opportunity, if it ever occurs again, to labor in and around districts where there are Saints. However, there is one here, a Sr. Edwards, whose husband is in Wales, at work in the coal-mines, and we hope for more to be in this place ere long. Perhaps next spring something permanent can be done providing a systematic rule is followed under the law.

39 Posnett Street.

WM. H. KELLEY, of Indiana.

AUBURN, Nebraska, October 10, 1905.

Dear Herald: My faith continues to grow. This work is a God-sent work, and I ask the prayers of the Saints, that nothing will come up to overthrow me in this work. My mother does not belong to the church, but she has received a wonderful blessing. She was sick from February until October. We had several doctors, and they did not do any good. She said if Bro. W. M. Self and Bro. Madison would come and administer to her she would get well. She had not been out of bed since April, and she got up the next day, and in the space of two weeks was able to be up town, and is still improving.

Yours in the faith,

NELLIE UNLAND.

KNOX, Indiana, October 10, 1905.

Editors Herald: We dropped you a word from Wakelee, Michigan, in September. Since then we have been busy in two-day services. So far they have been very successful. The services appointed to be held at Lansing, September 23 and 24, were conducted in the Maccabee hall, at North Lansing. The hall consists of kitchen, dining-room, ladies' parlor, and main auditorium. The Saints from Howell, Webberville, Williams-ton, Holt, Dimondale, Eaton Rapids, and St. Thomas, Ontario, attended with glad hearts and merry voices. The Saints of Lansing sent large and well-filled baskets to the hall, and lived right there—only returning after evening services to their homes to sleep; and for two days the Maccabee hall at North Lansing put on metropolitan airs. A fine spirit pervaded the series of meetings. The occupancy of hall cost considerable money, and the Saints are to be commended for the sacrifice. They felt blessed.

We continued the meetings three times during the week; and

the following Sunday we had the privilege of leading four persons into the waters of regeneration. They were buried with Christ in beautiful Grand River. There are now twenty Saints in Lansing, and twenty-six just around.

Passing along to the appointments at this place, we have held eight services up to date. The Spirit of the Lord has visited his people here. Last Sunday we led two young ladies,—one a graduate of Knox High School,—into the waters of Yellow River, and baptized them into Christ. They are bright minds for the Master's kingdom. Others are just waiting by the door-posts of wisdom—if they do not wait too long.

Bro. Columbus arrived on Friday, and has been engaged in the good work, preaching some strong discourses. Our people are made glad by the recent services and baptisms, and feel encouraged. We move along to conference Saturday next, leaving here to-morrow. Remember the appointments at Decatur, November 4 and 5, and at Hartford the Sunday following.

Hopefully yours,

S. W. L. SCOTT.

ST. CLAIR, Michigan, October 9, 1905.

Dear Herald: I have just returned from the Chatham District conference, which was held at Kimbal, just six miles from the line into King Edward's country; but I must say when we Yankees and those Canadians were mingled together, you could not tell us apart, for we had been baptized into the one body, and all partook of the same Spirit. Although I am a Yankee I can say with a clear conscience, there are some very good, bright, sociable people over in Canada, and when the pure in heart gather to occupy in Zion, Canada will come in for her portion.

I am glad Jesus said the gospel would be preached to all nations, that they may come out of darkness into the light and liberty of the gospel of our dear Savior, Jesus Christ, which will bring joy, peace, purity, and meekness if we obey all of its principles.

We can not stop when we have obeyed the first principles; but we must continue to obey. Jesus said, If you love me you will keep my commandments. This includes virtue, knowledge, temperance, patience, brotherly kindness, and charity. I feel that the time has come when the people of God must be very prayerful. Satan is raging, and setting pitfalls and snares for God's people, and we must arise in the strength of Israel's God to be able to compete with that evil one.

I ask the prayers of the children of God, that I may always have strength to rule myself and walk in the footsteps of Jesus.

Your sister,

GERTRUDE MAXWELL.

DES MOINES, Iowa, October 12, 1905.

Dear Herald: Your pages bring to us each week the reading-matter that is highly prized by all the Saints, though we regret that more of the Saints of our district do not have you and *Autumn Leaves* as regular visitors in their homes. What could each one of us do for you to extend you into more of the homes of our members? If we could pen some lines which would reach those in our district who do not have you in their homes that would influence them to have you visit them weekly, we would gladly do so. How much the Saints miss, in so many ways, who do not have you! So much of news of the progress of God's work in all parts of the world, so many able articles, etc.

And why do so few recognize the value of *Autumn Leaves*? We would that every young person in the church were a regular reader of this magazine. There is so much in it from month to month that is real food for the soul. There are many things along different lines that cause us to ask, Why?

The branch presidents' quarterly reports for the third quarter, ended September 30, show the branches of the district to be in

good condition with one or two exceptions; all are holding regular services.

The district historian has made considerable of an effort the past year in gathering up fragments of district history, and he has been quite successful. All should be interested in the placing of historical facts on record that they may be preserved for future use and reference. Biography is especially interesting, and many of the men of the church to-day ought to prepare their autobiographies and leave them for others to peruse.

The Saints of this city still have cause to rejoice in the goodness of God to us as a people and as individuals. Sorrow and affliction have been the lot of some; but it is through trials that we triumph.

Sr. Rachel Vice, who has been afflicted with cancer in the eye for years, and who has recently passed through severe suffering, is again able to attend church. Sr. Minnie Mather was compelled to give up her work as assistant superintendent in the Sunday-school because of ill health, and she has spent the past month with her mother in Western Iowa.

Sr. Halliday, mother of Sr. Katherine Waller, has been in the city of late.

Bro. H. H. Gold, of the class of 1905 of the shorthand department of Graceland College, who has been in the city during the summer, returned last week to Graceland to continue his work in the college course. We hope to have representatives from our district in the college during the winter.

On Saturday, October 7, fire broke out in the barns and out-buildings on the lot adjoining our church, and it was thought for some time that our church-building would be wiped out by the flames. The prompt and heroic efforts of the fire department saved the building, with the paint on one side burned off. On last Sunday as we gathered for church service and beheld the work of the fire demon, we all felt truly thankful that the house, so soon to be dedicated to the service of God, had been preserved from the flames. The dedication will take place some time in November, and we look forward to that day as one to be memorable in our work here. The Saints of the city, all of whom are of the laboring class, began the securing of the house of worship eighteen months ago. At the beginning of the effort the Lord manifested his approval of the step taken. Many of the Saints have sacrificed greatly, and in so short a time we are able to dedicate the building to God's service free from debt.

Yours in the faith,

A. A. REAMS.

COUNCIL BLUFFS, Iowa, October 11, 1905.

Editors Herald: I would like to state, in view of my present physical condition, that it will not be practicable to respond to some kind invitations to do ministerial work, though such invitations were duly appreciated. Inability for such labor has measurably increased subsequent to the receipt of such invitations, which I did not anticipate, and could not avoid.

Inactivity to one who has sought to be active under the gospel standard is far from desirable, so much so that it is purgatory, so to speak. And if so be that purgatory described by the Catholic priests be worse, in the language of the Episcopalian churchman I say, "From such purgatory, good Lord, deliver me. Amen."

In the light radiating to my mind from the everlasting gospel, I was led to believe that a proper utilization of time, according to the gifts and callings of God unto its representatives, was one of the essentials with a view to spiritual growth, and that the activity, legitimate and imperative under the gospel standard, is God-given; therefore all giving evidence in practice or manner become godly proportionate to diligence evinced in a godly activity.

Then, too, I have believed and taught as to the possibility of evincing a zeal not according to knowledge, which, if persisted in, will leave one on the tempestuous sea of time, in a similar

predicament to a ship on the mighty deep, without a rudder or compass. For in the light of God's word I am necessitated to conclude that in the event of the infinite God accepting worship from his creatures, with a guaranty of eternal life, such worship must be intelligently and sincerely rendered, without malice, deceit, or hypocrisy, or any such thing. How far I may have been successful in my lifetime in giving practical evidence of such worship, I pause not to say. God in his goodness has granted me the opportunity of making a record, in a probationary condition; and I am stimulated in the thought that in my case, as in others, he is to give the final decision, which will be just and right, and from which there will be no appeal; for the day of pettifogging and man's vain assumption will have past.

I never in my earthly struggles have posed as a perfectionist, as that term or phrase is generally understood, as I have not altogether overlooked the significance of Christ's declaration, namely, "Be ye therefore perfect, even as your Father which is in heaven is perfect."—Matthew 5:49. Nor have I essayed such absolute interpretation of the above as to make it and God's absolute perfection identical, thinking that were extreme and unjustifiable. But I have believed and taught that God's absolute perfection was to be reached by a practical observance of perfect law. I therefore am prepared to state, at this late stage of my earthly career, that I have never known disorder to follow a legitimate application of God's given law, when confronting exigencies necessitated that application; but have been an eye-witness to much disorder, etc., when law has been evaded, no matter under what pretext, or by whom; nor have I been blind to the fact that loyalty to given law accelerates our spiritual progress, while disloyalty, if persisted in, must lead to retrogression, or the claim that law is the rule of action is invalid, and the following is as sounding brass and a tinkling cymbal: "And again that which is governed by law is also preserved by law, and perfected and sanctified by the same."

In conclusion I wish to state, since my department in 1902, attributable to a vision,—Doctrine and Covenants 126,—I highly appreciate the consideration and kindness evinced toward me by Bro. F. A. Smith, as I also do that of Bro. H. C. Smith since my being numbered with the superannuated ministers, in being granted privilege of laboring where convenient in their charge; but am unable to state at this time to what extent I may avail myself of this privilege in the future.

803 Madison Avenue.

JAMES CAFFALL.

BLAIR, Nebraska, October 14, 1905.

Editors Herald: Because of personal and home affairs I have been permitted to labor in Nebraska a short time, and am now getting ready to return to my mission. I desire the Saints of South Dakota, east of the Missouri River, to note the above fact, and let me know their whereabouts, and also if they desire preaching in their region of country, and I will try to respond to all the requests made. Address me at Omaha, Nebraska, 3318 Taylor Street.

Your brother in gospel bonds,

EDWARD RANNIE.

Boston Items.

We do not wish to appear selfish and take up space which belongs to others, but we would like to be heard from occasionally. It may and it may not be that our handsome little chapel has something to do with our desire to let others know we are alive and trying to keep in tune with the body. Suffice it to say, we are delighted with our new chapel.

On August 27, we were made sad by having to hold our first funeral-service within its walls. Bro. Holmes J. Davison's son, Merrill, died on Friday, August 25. Although he had been an intense sufferer for months, he passed away very peacefully, his last words being the result of a talk with his father on the

subject of the great beyond: "I wish I was there"—and his wish was almost immediately granted. He was of a happy disposition, and proved to be extremely patient in his sickness. His baptism took place the Sunday previous to his burial.

Sr. Julia Glover was removed from our midst by death after a few weeks' illness on the eighteenth day of August. A most excellent Saint, she lived a life of patient endurance, for hers was not a pathway strewn with roses; always had a kind word for every one. Her dear face, sweet alto voice, and kindly manner, can ne'er be replaced, and will never be forgotten by us who loved her well. We were not permitted to hold the funeral-services, as her remains were taken to her old home in Maine. She was fifty-six years of age, and had been in the church about twenty-six years.

Burpee Davison left us but a short time ago for the West, Independence, Missouri, to seek to regain his health, the fifth Bostonian we have had to spare and thus increase the ranks at Independence. We surely miss Burpee, but hope the change of climate will benefit him, and that he may return to us after a few months well and strong. A farewell party was held in his honor just previous to his departure, at the Lewis home.

Since the departure of the last mentioned, Bro. Charles Warren, another of our good Boston boys, has left us for California with a number of his relatives.

Boston was well represented at reunion in August at Touisset, Massachusetts, our new camp-grounds—where was held the largest and best reunion yet held in Massachusetts District. The reunion has come to stay, and more are becoming convinced each year that they can not afford to miss it. We had about ninety-seven occupied tents, and three hundred and fifty campers. There were said to be six hundred on the grounds on Sunday. We were privileged to have President R. C. Evans with us from the first Wednesday to the close of reunion. There were twenty-nine baptisms. Being on the salt water, the bathing was an important feature, as well as boating. Several times the owner of a naphtha launch, holding about thirty, took parts of our crowd out for a ride for a small sum. The prayer-meetings each morning were excellent. Sunday-school was held at eight o'clock both Sunday mornings, in charge of W. A. Sinclair. Two or three afternoons were given over to Religio and Sunday-school work during the week. Preaching each evening and two extra preaching-services on the Sabbath. We all hope to live to attend reunion another year. M. O. L.

Miscellaneous Department

Conference Minutes.

Minnesota.—Conference convened Saturday, October 7, 1905, at Rumsey, 9 a. m. H. A. McCoy was chosen president, T. J. Martin assistant, J. R. Sutton secretary pro tem. Branches reporting: Oak Lake, Union, and Bemidji. Elders reporting: H. A. McCoy, T. J. Martin, A. L. Whiteaker; and J. R. Sutton; verbal reports by William Barnhard, Lurette Whiting, and Henry Fay; Priests Charles Pierce and Birch Whiting. No report was received from Bishop's agent. Delegates to General Conference chosen: H. A. McCoy, J. R. Sutton, A. L. Whiteaker, Charles Lundeen, Fred Green, Eleanor Whiting, Ann Barnhard, Eva Elliott, Joseph Elliott, Lurette Whiting, Birch Whiting, William Barnhard, Kate Rotzien, T. J. Martin, and Marcus Erickson. Irene Whiting was chosen secretary. The president appointed as a committee to solicit means for buying a district tent: Union Branch, L. Whiting; Oak Lake, T. J. Martin; Audubon, M. L. Hawley; Bemidji, Birch Whiting; North Minneapolis, Charles Lundeen; South Minneapolis, Bro. Hawkes; Amor, George Bugbee. Birch Whiting was ordained to office of elder, and recommended to the Bishop to succeed Bro. Griffin as Bishop's agent, Bro. Griffin having resigned. Adjourned to meet at Frazee last Saturday of reunion in June, 1906.

Addresses.

R. Baldwin, changed to 103 Oakland Avenue, Sharon, Pennsylvania.

Notice of Silence.

To the Saints of Michigan: Our attention as district officers has been called to the fact that James A. Carpenter, of Bay City, Michigan, has recently and repeatedly officiated as an elder among the Saints where he has traveled, though he is now, and has been under silence by the First Quorum of Seventy since 1904. Repeated counsel to remain inactive, and promise so to do has proved unavailing, and we therefore take this means of notifying all Saints that the said brother is void of authority to officiate in any capacity as a minister.

J. A. GRANT,
E. A. GOODWIN,

For the Presidency of Northern Michigan District.

Reunion Bee.

The reunion committee of the Lamoni Stake has secured the Dancer place, one mile south of Lamoni, for the reunion of 1906, and in harmony with former announcement has appointed a reunion bee to be held on said grounds, Thursday and Friday, October 26 and 27—two days—for the purpose of improving the grounds. The reunion of 1905 was a decided success, and it is the intention of the committee to make the reunion of 1906 still more successful. The intention is to clear additional space for campers by cutting brush on the well-shaded hill-slopes of the west and southwest portions of the grounds; also to open up a road along the east end whereby teams may be located and pass to and fro without disturbing campers and services. Stubble will be cut out, and in due time a well will be sunk, and other improved facilities looking to the comfort of all will be provided. The help of all interested is solicited. Come out and help make the grounds what they may be made—the best in this section of country for reunion purposes.

Bring sharp axes and grubbing-hoes. In case of rain, the bee will be postponed until Thursday and Friday of the following week.

On behalf of reunion committee,
D. C. WHITE, Chairman,
R. S. SALYARDS, Secretary.

LAMONI, Iowa, October 10, 1905.

Jubilee Songs.

The Jubilee songs composed by Sr. Walker have been sent to all Sunday-schools whose addresses were obtainable. If your school did not receive any, or if more copies are needed, please inform the undersigned at once, stating the number of song-books you are using. D. J. KRAHL.

LAMONI, Iowa.

Conference Notices.

Western Maine conference will convene at Mountainville, November 11 and 12, 1905. All are invited to aid the Mountainville Saints in the completion of their chapel, for which purpose a collection will be taken. Mary Leland Carter, secretary.

The conference of the Little Sioux District will meet at Woodbine, Saturday, October 21, 1905. James D. Stewart, clerk.

Correction.

HERALD for October 11, page 988, in extract of letter from F. T. Dobe, "one hundred dollars" should read "one dollar."

Married.

WALTENBAUGH—BOOTH.—Bro. Jacob Waltenbaugh, and [Sr. Mary J. Booth of Lamoni, Iowa, were united in matrimony at their home in Taylorville, Illinois, October 5, 1905, Elder Luther Simpson officiating.

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N. B.—All orders for books must be sent to Pasadena, California.

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81 Independence, Missouri.

The Saints' Herald

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

Volume 52

Lamoni, Iowa, October 25, 1905

Number 153

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

JOSEPH SMITH - - - - - EDITOR
 LEON A. GOULD - - - - - ASSISTANT EDITOR
 FRED'K M. SMITH - - - - - CORRESPONDING EDITOR

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THE Buddhists say, "No seed will die"; every seed will grow. Where is the service which can escape its remuneration? What is vulgar, and the essence of all vulgarity, but the avarice of reward? The man whose eyes are nailed, not on the nature of his act, but on the wages, whether it be money, or office, or fame, is almost equally low. He is great whose eyes are opened to see that the reward of actions can not be escaped, because he is transformed into his action, and taketh its nature, which bears its own fruit, like every other tree.—Emerson.

Editorial

THE EDITOR ABROAD.

A strike of the telegraph operators on the Northern Pacific and Great Northern Railways so far affected us, that instead of leaving Spokane at twenty-five minutes past seven, on the morning of August 2, it was not until three hours later; and then instead of making the usual time over the road, the train crept from station to station, feeling its way like a man in the dark not seeing his way. It was a daylight run, but it cost us a restless all-day and all-night ride, and at fifteen minutes after six in the morning, August 3, the train ran into the station at Seattle, ten long hours late.

There was no one to meet us, but having the address of Bro. F. W. Holman we soon found him, Bro. G. T. Griffiths, and L. G. Holloway, the last named our neighbor of Lone Rock, Missouri, doing missionary work in the Northwest.

The brethren gave us an excellent breakfast—*not exactly the "honeycomb and fish"*—of breakfast food, fish, and bread and butter. To hungry folks it was delicious and comforting.

Bro. Holman is an officer in one of the county offices; so leaving us in charge of Brn. Griffiths and Holloway he was off to his work. These brethren took us to the home of Bro. A. W. Gorbutt, a pleasant spot on the hill overlooking the bay to the west, mountains in the distance—Mts. Baker and Hood. It was too hazy that day, but later we saw them. Bro. and Sr. Gorbutt and little Moroni made the visitors from Iowa very welcome, and during our stay we were most cordially cared for. The friendship of the family of Saints has no equal in the friendships of this world.

It was a pleasure to meet in the evening the Saints of Seattle in their prayer-service at the home of Bro. David Davis, brother of the good missionary John Davis who has for several years been at work in the pioneer work and field, and whom we met in Wales and England in 1903.

The removal from the high mountainous altitudes of Idaho and Eastern Washington, into the lower and coast moisture induced dullness and sleep, so that for two or three days we were disposed to lassitude and quiet. However, on Friday under the kindly care of Brn. Griffiths and Holloway we visited one of the attractive out-of-door resorts, Lake Wash-

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ington, where the *old* folks and the children enjoyed the light and beauty of an almost faultless day and the loveliness of lake, mountains, and forest, and kaleidoscopic movement of comers and goers all intent on the joys of liberty and the "pursuit of happiness."

In the evening the Saints gave us a reception at Bro. Gorbutt's home at which old acquaintances were renewed and new ones formed of those whom the whirligig of time had thrown together. Bro. Gorbutt and wife, natives of the "Old Country," wherever that may be, are imbued with the spirit of "Peace on earth, good will to men"; and the evening passed pleasantly, as such evenings are wont to do. The guests departed, leaving substantial tokens of cheer and good wishes with the sojourners for the gospel's sake.

The branch at Seattle, under the care of Bro. F. W. Holman, meets in a fine hall, known as the Acme, in the Post-Intelligencer building, the *Post-Intelligencer* being the leading journal in the city. We did not inquire as to the politics of the paper; however, its business religion is to boom Seattle and give the people *the news*.

We met with the Sunday-school, and in sacrament-service in the forenoon, and at half past two in the afternoon and eight o'clock in the evening spoke to attentive listeners of those within and those without the pale of the church. Albeit one unfortunate man, a Mormon, or sympathizer with that body, took pains to rather persistently affirm that he heard the Editor of HERALD speak in the tabernacle at Salt Lake City, and was much incensed because we denied ever having had the privilege to occupy in that noted edifice. It was a useless lie for him to tell, as the truth was cheaper and easier to state. The father of lies causes his children to weary the truth-loving, and burden their own souls with danger as lovers of lies rather than lovers of truth.

We met at Seattle a number of former Lamonians, among them Bro. Charles Hammer and family, also John Black and wife, who though not members of the church are friends to the banner-bearers. Another whom we met was an attorney named Thomas H. Cann, who was a boy in Hancock County, Illinois, at the time of the trouble by the mob and the killing of the martyrs Joseph and Hyrum Smith. He gave the Saints and the martyrs a good reputation.

The members of the branch came to the hall, bringing their lunches with them, and stayed all day, thus saving time of going to and from, besides enjoying visiting with each other during intermission. Brn. Griffiths and Holman were in charge, and all went cheerily and well. Saints from several adjoining places were in attendance, especially from up the bay. Several remembered the preacher, as the Lord said, "by this shall ye know my disciples."

Our stay at Seattle, ending August 7, though short, is one of the bright spots in the trip. The city is a wonderful mart, and is destined to be a great entrepot for the markets of the world. It has an excellent seaboard and will soon have a land-locked fresh-water harbor, by connecting Lakes Green and Washington by canal with the waters of the Sound. Immense lumber interests and plants are centered here. The railway from Spokane is partly over a desert land, stones, sand, sage-brush, rabbit-brush, lava-rocks, arid and dry; and partly through fertile fields and over tree-clad mountains along bright and sparkling streams. Washington is one of the coming States. Its exhibit at the Lewis and Clark Exposition, at Portland, was excellent and did the State honor.

The road from Seattle to Vancouver, British Columbia, lies along the Puget Sound, and through what was once a dense forest of fir, pine, and cedar, with undergrowth of other woods. In places the axes and saws of the lumbermen have felled great tracts, and where the debris was left fires, set to denude the land for the plow, or by careless thoughtlessness, have devastated thousands of acres of the benign gift of a bounteous Father, and a desolation of charred and burnt forest and field pains the eyes and brain of the lover of Nature and of Nature's God, the provident Father of all. Waste, waste! Where once stood miles square of primeval forest, these is now a wanton, wicked waste.

And so it is. As left by the Lord his eminent domain has ample provision for man's primitive need; but advancing civilization with its thousand artificial wants murders Nature and robs her of her elements of beauty, grace, and strength.

A pleasant ride of a hundred and sixty miles, and lasting from half past eight in the morning till near four in the afternoon of August 7, including an international overhauling of baggage at Blaine in crossing the line between the United States and British Columbia, an examination that is calculated to make a republican American smile at its perfunctory and nearly useless character. But then it is about an even thing; as Dominion excise men do to us south of the line, United States customs officers do to them north of it.

We were lovingly met at the station in Vancouver, the farthest point from home of our journey, by the large-hearted, genial sister of the Editor's wife, who with glistening eyes gave us the kiss of welcome. It was not long before pleased papa, tired mamma, and weary but excited lads were at home under the hospitable roof of the earnest Scotch veteran, Father Alexander Clark, formerly of Waldemar, Ontario.

Obedience, submission, discipline, courage—these are among the characteristics which make a man.—
Samuel Smiles.

PRINCIPLE AS A STANDARD.

In another article we have called attention to what is stated by revelation, and what has been said by the church in General Conferences on the subject of tobacco-using. Happily, in these instances cited, the people were in harmony with the law, and occupied high ground, hence their moral attitude and tone were high. Accepting the truth as revealed by direct instruction to the church, and recognizing the manifest correctness of that instruction, they did not hesitate to "move up" and take a higher stand. Most of them did so at least; some, of course, held back because not emancipated from the tobacco-habit, and made pleas in extenuation. However, we believe the number was few; the opinion of the church in general has been always strong against the use of tobacco. The conference declared the use of tobacco to be "expensive, injurious, and filthy."

Fundamental principles lie, or should lie, at the base of all action taken by the people. God speaks to the people upon the basis of principle, not from arbitrary desire to command and be obeyed. He informs us that "light cleaveth unto light"; also that if "the truth be in you it shall abound," etc. (Doctrine and Covenants 85:12.) Men are not to be "commanded in all things"; they are denominated "slothful servants" if they "wait to be commanded" in all they undertake. They are agents unto themselves and the power is in them to do much good by the exercise of such power.

The church of Christ exists because truth and light have come into the world. That is the basis of its advent and organization, the foundation upon which it is builded—"the truth." It stands before the people and advocates that it exists to bring men to "obey the truth." It is representative of that idea, and of that idea alone; therefore he who truly represents it as a member of the body, takes upon himself, whether as minister or layman, to be a representative of the truth—all truth. Jesus Christ and his divine law, which is the expression of his Spirit—the Spirit or light of truth—is the standard of principle, of belief, and of conduct. "Whatsoever is *more, or less* than these, *cometh of evil*," God himself has declared. This is plain, clear, strong, unmistakable; there need be no hesitation as to "where to draw the line"; God in his law has not spoken hesitatingly or indefinitely; nor has he left his people ground or given them cause for hesitation and embarrassment as to where *he* stands, and where *they* should stand. He is "just and true"; intelligent, strong, clear, and forceful in character, hence he speaks and acts like himself.

It is because of these things that as a church we can speak boldly to the world. Our faith, stated in the revelations, is voiced clear and strong. It is true in principle; it is in harmony with the word of God in past ages, and the world can not overthrow it,

because it is builded upon the rock. Men who were instruments under God in contributing to the establishment of the church "builded better than they knew." They were but instruments in the hands of the Lord. *He* did the work; he is "the author and finisher of the faith": men are but human, imperfect agencies employed by him through whom, to a degree, he works. Men are honored of him and if very careful to keep the human in subjection are enabled to know the divine and to act for God; but at the same time they are very, very liable to forget and to substitute their human wisdom for the wisdom of God. Hence the thought must be kept in mind that only by constant care and devotion and cultivation of nearness to God and decided and maintained and increasing spirituality, can men mount upwards and administer and live in communion with God, in touch with "the powers of the world to come." Jesus, the Captain of our salvation, the Leader, the great Head, "brought out" the necessity of such spirituality in his life. He suffered not himself to neglect the cultivation of humility, of daily and lengthy periods of special effort, with a constancy of effort, to draw nearer to God. His life was a season of continuous outbreathing of pure, active effort to occupy higher ground. Truly he was not "of the world," and clearly has he commanded his people—ministry and laity—that "ye shall not live after the manner of the world."

We can advocate the faith, we can succeed in living the faith, only by advocating and by living in harmony with its fundamental principles. When we meet the sectarian world, when we send our elders to the Utah organization, we can do nothing but offer them "the truth." We have no other message; we are unauthorized to offer them any other. Our position is manifestly true; it is therefore clear, plain, and strong. When we depart from, wherein our internal or external development has been based upon or may in future be based upon or involve any departure from principle, from truth, we have been wrong, we shall be wrong. It is our business, therefore, to seek for "the truth" "as it is in Christ." The moment we begin to indulge in dallying, in endeavors to patch up or to make excuses for departures from right, for slips or compromises of individuals, and seek to excuse in ourselves or in them easy-going methods or lack of devotion to true and exalted standards, that moment we are facing away from God and in the direction of error and darkness and going into the "mist of darkness" that bewilders and blinds and leads down to destruction and death. We must stand up straight in all our attitudes, face issues squarely, and move right ahead.

It is high time that our people, that we individually, learn that we can not trifle in these matters. We must be awake to the fact that we can not be the chil-

dren of God without being "the children of the light." "He that walketh in darkness knoweth not whither he goeth." It is nonsense, or worse than useless, if not childish, to believe in and to profess adherence to the idea that God has spoken from heaven and called men to the ministry and organized the church in these last days, and then fail to measure up to the requirements of intelligent citizenship in the kingdom of God. God called Joseph Smith and Hyrum Smith and Oliver Cowdery and others and organized the church in 1830, but as early as 1831 he declared the children of Zion to be "under this condemnation," and commanded them to repent, and warned them that if they continued in their course they would be accounted as salt which had lost its savor and be trodden under foot of men; and in 1844, the church, numbering upwards of one hundred and fifty thousand, was rejected and scattered to the four winds and became the prey of wicked, ambitious, and designing men, so great was the departure from truth, so incomplete the development of the people.

Washington, Adams, Jefferson, and others of the fathers were "called of God" to establish the republic; but it, too, drifted on the rock of corrupted wealth based upon slavery and other evils, and passed through manifold ordeals peculiar to "human" destiny under prevailing low ideals; and where is the republic to-day, and what the future of the people, with the revelations of wide-spread corruption in graft, bossism, corporate control of legislation, bribery, and other evidences so startling that one is led to wonder whether it will ever stop and what the end shall be? Where are the people? Are they (and are we) Republicans, Democrats, Populists, or anything else as mere partisans, or are we seeking to be free, to be governed by principles upon which all successful government must rest—the fundamental principles of the science of government? In the light of the awful revelations of the day, are we justified in standing by any mere party, as such, or shall we be ready to ally ourselves with those who, devoted to fundamental truths, coming out of any or all partisan organizations, hold themselves in readiness to support purity in government and ally themselves on behalf of patriotic movements equipped for reform, without respect to mere political denominational name? "What's in a name?" One can be a "Latter Day Saint" in name by adherence to the Utah church, but not be one in fact; and we or others can have "a name to live and be dead."

What is to be the future of the people—of the American people, raised up of God to liberty, of us as a people, raised up also to liberty, both political and religious liberty? Are we prepared by devotion to truth to assert it, to stand by it, to insist upon it, in government, in state, in church? Is there not danger to guard against and progress to be made all along the line of human development in church

and in state, requiring full knowledge, clear insight, and active participation upon the part of the whole body of the people? Who built up the republic, who took active part in the establishment of the church in the beginning, a few men, or the people as a body, both men and women? A democracy with its complex system of government of the people, by the people, and for the people, can not be maintained except by constant, close participation of the people; neither can a theo-democracy, as is the church or kingdom of God, be otherwise maintained. The benefits of government are so great that designing, unprincipled men manipulate and control to the gratification of their selfish desires. The love of wealth and power, the power of wealth and political control of legislation with its special privileges so secured, is so great that unregenerate men will deliberately connive to manipulate government to the control of its powers to reach and to maintain themselves at the expense and enslavement and suffering of the masses. The people and their condition are secondary considerations, if considered to any degree at all; they are used as a mere means to personal, selfish ends.

The claimed right of kings is not dead; only one of its forms is becoming obsolete. Money is king—money is power, and kings reign in America as absolutely as do reigning monarchs in the old world. Indeed, even in the old world "money talks"; money makes wars, or forbids them when against its interests; rulers dare not set themselves against invested wealth. German, American, French, and other "interests" largely build navies and maintain armies, to protect their holdings at home and abroad, though the people foot the bills.

But coming back to this clear-cut legislation on tobacco: is our legislation in general, are our convictions, our general and specific attitude as a body and as individuals—is it, are they, clear-cut, strong, unequivocal, uncompromising? Are we ready, have we yet come to the point or position where we are resolved, "highly" resolved as were our Revolutionary fathers, to look straight for truth, for principle, for right, in our legislation, in our attitudes, in our general course? Are we yet where we judge matters *solely upon their merits*, and not by the personalities who stand for or who stand against them? If not, are we anywhere definitely? If not so standing are we not "nowhere"—practically without chart, compass, or rudder, adrift on a sea of conflicting currents and eddies which may carry us away we know not whither or down we know not where?

It is our solemn duty to "walk in the light," not to "pour darkness on a dawning day."

We hand folks over to God's mercy and show none ourselves.—George Eliot.

QUESTIONS AND ANSWERS.—TOBACCO.

Has it become a law in the church prohibiting officers from holding offices in the church who use tobacco? Does it make any difference whether they are branch officers or traveling ministers? Please answer this; it is for information. Did it come by revelation or by the voice of General Conference only? Make it plain.

Revelation to the church on the subject of tobacco and its uses and abuses, is as follows:

"And again, tobacco is not for the body, neither for the belly, and is not good for man, but is an herb for bruises, and all sick cattle, to be used with judgment and skill."—Doctrine and Covenants 86:1.

"Avoid the use of tobacco."—Doctrine and Covenants 119:3.

"Cease to be unclean."—Doctrine and Covenants 85:38.

"Be ye clean in your bodies and in your clothing."—Doctrine and Covenants 119:3.

General Conference resolutions on the subject of tobacco-using are as follows:

"Resolved that this body declares that the use of tobacco is expensive, injurious, and filthy, and that it should be discouraged by the ministry. [Adopted 1878.]"—General Conference Resolutions, p. 48.

"That this conference discourage the use of tobacco, and of strong drinks, as a beverage, by the church, and especially by the ministry. [Adopted 1881.]"—General Conference Resolutions, p. 58.

"Whereas, The Lord has spoken against the use of tobacco and strong drink on different occasions; and whereas, In all our appointments we ought to show respect unto said counsel. Therefore, resolved, That henceforth we recommend no man for General Conference appointment whom we know to be addicted to either of the above evils, and that this decision take effect one year from date. [Adopted 1888.]"—General Conference Resolutions, p. 87.

"Whereas, the Quorum of Twelve deem it wisdom to appoint none as church missionaries who do not honor the Lord in 'avoiding the use of tobacco,' etc., as enjoined in the revelation of April, 1887, and whereas, branch and especially district presidents are important church servants, therefore be it resolved, that we do respectfully call the attention of all Saints to the propriety of observing the example of the Twelve in appointing such officers, especially where others equally competent are available who do thus honor the Lord. [Adopted 1892.]"—General Conference Resolutions, p. 94.

In 1898 the church readopted or reaffirmed the foregoing resolution adopted in 1892. From all of this it will be seen that the voice of the Lord by revelation and the voice of the church in General Conference in harmony with the divine provision that the "voice of the people" be heard, according to the law of "common consent," are clear and strong against the use of tobacco. The church has declared in plain words, in clear, unmistakable terms, without equivocation or

mincing of words or dodging the responsibility, that "the use of tobacco is *expensive, injurious, and filthy.*" We have been asked to make it plain, and trust we have done so; however, it is not difficult to do so, because the body has spoken so clearly and decidedly upon the matter.

EDITORIAL ITEMS.

The Utah Mormons held a conference in Nauvoo, September 30 to October 1, the first since the expulsion from Nauvoo nearly sixty years ago. They report a warm welcome from the citizens of Nauvoo. We understand that their efforts have been followed up by Heman C. Smith, Elbert A. Smith, and J. W. Peterson, and perhaps others not named, and the people are given an opportunity to learn the difference between Utah Mormonism and the Reorganized Church.

"He that by usury and unjust gain increaseth his substance, he shall gather it for him that will pity the poor. He that turneth away his ear from hearing the law, even his prayer shall be abomination. Whoso causeth the righteous to go astray in an evil way, he shall fall himself into his own pit; but the upright shall have good things in possession. The rich man is wise in his own conceit; but the poor that hath understanding searcheth him out. When righteous men do rejoice, there is great glory; but when the wicked rise a man is hidden. He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy." "He that hasteth to be rich hath an evil eye, and considereth not that poverty shall come upon him. He that rebuketh a man, afterward shall find more favor than he that flattereth with the tongue." "The righteous considereth the cause of the poor; but the wicked regardeth not to know it." "When the wicked are multiplied, transgression increaseth; but the righteous shall see their fall."—Proverbs 28:8-13, 22, 23; 29:7, 16.

Beginning with the issue of September 22, 1905, the *American Economist* will supply its readers with a series of charts in supplement form, illustrating in convenient form facts and conditions attending the phenomenal progress of the United States from the foundation of the Government to the close of the fiscal year 1905. The information and data embodied in these charts are so arranged as to make them useful for future reference.

"Take the instant way;
For emulation hath a thousand sons,
That one by one pursue: if you give way,
Or edge aside from the direct forthright,
Like to an enter'd tide, they all rush by,
And leave you hindmost."

—Shakespeare.

Original Articles

THE LABORERS.

For the kingdom of heaven is like unto a man, a householder, who went out early in the morning to hire laborers into his vineyard. And when he had agreed with the laborers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and found others standing idle in the market-place and said unto them, Go ye also into the vineyard, and whatsoever is right, I will give you; and they went their way. And again he went out about the sixth and ninth hour and did likewise, and about the eleventh hour he went out and found others standing idle, and said unto them, Why stand ye here all the day idle? They said unto him, Because no man hath hired us. He said unto them, Go ye also into the vineyard; and whatsoever is right ye shall receive. So when even was come, the lord of the vineyard said unto his steward, Call the laborers and give them their hire, beginning from the last unto the first. And when they came that began about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received a penny, they murmured against the good man of the house, saying, These last have wrought one hour only, and thou hast made them equal unto us, who have borne the burden and the heat of the day. But he answered one of them, and said, Friend, I do thee no wrong; didst not thou agree with me for a penny? Take thine and go thy way; I will give unto this last even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil because I am good? So the last shall be first, and the first last; and many are called, but few chosen.

This parable seems more correctly interpreted, when we use early morning, third, sixth, ninth, and eleventh hours, to mean different dispensations, or God's special dealings with man in different periods of the world's history. Criticism against using the parable to mean youth, middle age, and old age is apparent. Critically examined, for the parable to mean individual life, going out "early in the morning" would mean that the Lord hired men in their infancy, as that is "early in the morning" when it is used to represent individual life, which is not as reasonable an interpretation as the other. Again, "he went out about the eleventh hour, and found others standing idle." If we use the parable representing individual life, there is no provision made for hiring any man after the eleventh hour of his lifetime. Thus twelve hours would represent the day, or the allotted time for man's three score and ten years. The eleven hours is eleven twelfths of his time or near sixty-five years, and no provision of hiring at eleven and one half or three fourths, but about five years of man's time in his old age there is no call to repentance, no opportunity given. But if the Savior wanted us to understand it to mean individual life and if a man is called to repentance just before death, allowing seventy years as allotted time and twelve hours to a day, would he not have said, "He went out about the twelfth hour to hire laborers into his vineyard"? Not so when hours mean dispensations; and God hires men during the time of

the dispensation. In giving the rewards he compares the first dispensation with the fifth dispensation. The murmuring against the good man of the house will be because the fifth-hour-dispensation people will receive equal reward with the people of the first dispensation, which is but natural, humanly considered.

The strongest point against the individual life theory and sustaining the dispensation interpretation, is contained in the statement, "So when even was come the Lord of the vineyard said unto his steward, Call the laborers and give them their hire, beginning from the last unto the first." It may not appear so at first, but in harmonizing it with the dispensation plan it becomes plain. "So when even was come,"—a stated time; one time when all are to be called to receive their pay. Here is comprehended the first resurrection and gives a reason for the murmuring.

And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held; and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?—Revelation 6:9, 10.

Here is a state of unrest in heaven, among departed souls, while men are still on the earth,—a state of labor, "all the day long."

"The elements are eternal, and spirit and element, inseparably connected, receiveth a fullness of joy; and when separated, man can not receive a fullness of joy."—Doctrine and Covenants 90:5. We are here given to understand that the unresurrected righteous dead are in a sense laboring until the "even is come," "bearing the burden and heat of the day."

Concerning the dead we read:

Neither can they nor we be made perfect without those who have died in the gospel also; for it is necessary in the ushering in of the dispensation of the fullness of times; which dispensation is now beginning to usher in, that a whole, and complete, and perfect union, and welding together of dispensations, and keys, and powers, and glories should take place, and be revealed from the days of Adam even to the present time.—Doctrine and Covenants 110:18.

If, now, individual life was meant, in what manner does he, or has he, or can he call the servants together, "at eventime" in their lives, to reward them. Yet the parable arranges "eventime" of that day he was speaking about. "Eventime" of the day composed of dispensations, is the first resurrection, while there is no eventime for the aggregate of individual life.

The parable states, "And about the eleventh hour he went out, and found others standing idle, and said unto them, Why stand ye here all the day idle? They said unto him, Because no man hath hired us." Here is the one class that answers, "Because no man hath hired us." The reason, no doubt, was because no man had the right to do so. It was the fifth or

our own dispensation, and no man held priesthood. They could readily say, "Because no man hath hired us." This is the only dispensation when there was no priesthood, and their answer was in harmony with right rules to govern, and completes the incident largely in harmony with the facts as they are.

There are three points we have noted that do not seem so reasonable, in accepting the individual life theory, viz:

1. Going out early in the morning to hire laborers.
2. Going out about the eleventh hour.
3. They were called at eventime of that day to receive their penny.

All the points in the parable do harmonize, with possibly one exception, with the dispensation interpretation as used by the brethren. I have therefore not fully noted that interpretation.

L. G. GURWELL.



THE TEN VIRGINS.

Our Savior has given several parables in which he sets forth the kingdom of heaven, by symbol, metaphor, and allegory, seemingly so different in likeness that the careless reader attaches no importance to them; but the searcher for truth finds wonderful lessons hidden in every one, each representing a phase of time in which it makes advancement in growth. The mustard seed represents it in its small beginning; and the ten virgins represent it in the end. This last is a sort of summing up of the whole, and covers all the ground; and is most sublime. I do not know if the number *ten* has ever been referred to as having a meaning in this parable; but every metaphor in a parable has a meaning, and in this might mean the number of organizations believing in the same religious doctrine of Christ's second coming, for there are many others looking and longing for Christ's second coming to earth "in like manner as he went away" besides Latter Day Saints. And what preëminence has one of these honest believers over others who are as earnestly watching and waiting for that day? All must belong to, or be in some way a part of the ten virgins, and this parable concerns only the ten virgins.

But as there are various theories held concerning this parable, let us reason together in the bonds of love, and examine it closely; not follow man's leading, but take the word as we find it. *Virgins* denotes chastity and purity, not having been seduced nor led away into dark and intricate paths of vice and immorality, hence our Savior's choice of such a symbol to represent the kingdom of heaven.

What is the kingdom of heaven, of what interest is it to man, and how does it concern him in this present life? In the beginning of our Savior's ministry, he said to his followers, First seek ye the kingdom of heaven, and its righteousness and all these

things (the needed things of this life) shall be added unto you. What a wonderful promise this is! And again he said, Fear not, little flock, it is your Father's good pleasure to give you the kingdom. What a beautiful presentation to us of our heavenly Father's love and care, showing that he is more willing to give than we are to receive. Should not we be interested in seeking so great a gift? This most important of all things to be sought after is possible of attainment here and now, or the Savior would not have told them to seek.

Again, he said, The kingdom of heaven cometh not with observation (is not visible to physical sight). Say not, Lo here, nor Lo there. Behold the kingdom of heaven is within you,—an exalted state of mind. And its attainment is within our own power. As many as believed on him, to them gave he power to become the sons of God. Paul said the kingdom of heaven is not meat, nor drink, but peace, joy, and righteousness in the Holy Ghost.

That which Paul called charity is conceded by all to be "divine love." "Love and righteousness," produce joy and peace of mind, that peace of mind that passeth the understanding of the natural mind of man. "There is a spirit in man [his natural mind, his intellect] and the inspiration of the Lord giveth them understanding," (quickens and illumines the mind with spiritual light and divine love—the oil of gladness).

Of the ten virgins, five were wise and five were foolish (not vicious or wicked, but just foolish). They all took their lamps and went forth to meet the bridegroom. Now a lamp is a means provided to give light, and, in this parable, symbolizes the intellect, the mind. They that were foolish took their lamps and took no oil (no divine love) with them; but the wise took oil in their vessels with their lamps, (took divine love in their conscience with their intellect).

"While the bridegroom tarried they all slumbered and slept." Are we sure we are not now in the slumbering-time? Do not be too sure.

"At midnight there was a cry made." *Midnight* denotes darkness, the hour of deepest sleep. Notwithstanding all our boasted enlightenment, the greater part of the world to-day is in midnight darkness as regards divine love and spiritual understanding. The Bible says there is to come a famine for the hearing the words of the Lord. All our wants in righteousness will be supplied as we have seen. That cry made at midnight, to my mind, implies a "want" for light, a famine for the hearing of the word of the Lord. So when the cry for God's love and light is made, we have a promise of supply in these words of our Savior, "Blessed are they which do hunger and thirst after righteousness, for they shall be filled with the Holy Ghost." In response to that cry a light springs forth: "Behold, the bridegroom cometh;

go ye out to meet him." The same motive in view as at the first starting; but, then they all went forth in self-confidence to meet the bridegroom. Now comes the word, "Go ye out to meet him" (go ye out of darkness into God's beautiful light, for light has come). "Then all those virgins arose, and trimmed their lamps," (examined their minds). The foolishness of self-sufficiency is made manifest. The foolish virgins become aware that they have no oil. Without that oil (the divine love, the power of all good) we can not meet him; for we can not be on the same basis of divine love with him, so can not be like him; and only as we are like him can we see him as he is.

The foolish virgins said unto the wise, "Give us of your oil; for our lamps are gone out." To my mind this would be an acknowledgement of their inability to understand God's spiritual light. The foolish virgins never had that oil in their lamps. The word says they took no oil with them when they started, though they all started on the same mission, and all took their lamps with them.

There are more points of interest in this parable that might be pointed out. The midnight cry has not yet been made. The foolish virgins have not asked oil of those who had. No famine has come for the hearing of the words of the Lord. God's love is not wanted. His light is considered foolishness. The leaven is still hid in the meal; but it is working, and will keep on working till the whole is leavened; for God's eternal truth is the leaven. If pressed to earth under ever so much rubbish or oppression, it will rise again.

In the hope of God's love and light prevailing,
MRS. M. J. KEAGLE.

LAMONI, Iowa.

"THE REFUGE OF LIES."

Does all Israel say amen to this?

President Smith then presented the authorities of the church. All the voting was unanimous with two exceptions. . . . Anthon Lund as Church Historian and Recorder. Andrew Jenson, Orson F. Whitney, A. Milton Musser, and Brigham H. Roberts, assistant historians.—Minutes "Seventy-fifth Annual Conference of the Church of Jesus Christ of Latter Day Saints," p. 22.

I have always regarded myself as properly respectful and attentive to church authority, in my labors in the church, whether in missionary or literary affairs. I have always consulted with the Presidency when communication was possible; and their wishes have been respectfully followed. All the manuscript of tracts or books of which I am the author, that have been written in advocacy or defense of the Mormon faith, have been invariably submitted to their personal inspection or to the inspection of committees appointed by them.—B. H. Roberts in Salt Lake *Tribune*, October 14, 1885.

This declaration must fix the responsibility for whatever of misrepresentation may be found in the writings of *this* one of the assistant historians, not only upon the Presidency of the "Mormon" church,

but by the indorsement given by the body on April 6, 1905, as well as in previous conferences of the whole church. Are they prepared to carry that responsibility? Let us see.

Elder Roberts is the author of a little work entitled *Succession in the Presidency of the Church*; of which we believe—up to date—there have been two editions issued. The first in 1894 by the Deseret News Publishing Company, and the second in 1900 by Geo. Q. Cannon & Sons Pub. Co.

We are not intending in this article to enter into an argument either for or against the positions assumed by Elder Roberts in this work, but only to call attention to some plain misquoting and falsifying therein that those positions may be made to look plausible to his readers.

By these plain falsehoods the church represented by Elder Roberts is put in the unenviable position of one who either ignorantly or willfully sanctions falsehoods. Do they enjoy that position?

In the work referred to above, the edition of 1894, page 94, we find a quotation from the *Autobiography of Parley P. Pratt*, page 371 (but credited to page 361). In the quotation as given this occurs: "Go and say to my people in Nauvoo that they shall continue to pursue their daily duties, and take care of themselves, and make no movement in church government to organize or alter anything until the return of the remainder of the quorum of Twelve."

Evidently some one has found fault with or questioned the quotation as given here, for in the edition of 1900, page 96, we find the following:

"One other remark at this point, and one of a personal nature. In the course of struggling to find an argument to justify a 'reorganization' of the church, a passage I quoted from Parley P. Pratt's autobiography is seized upon, in which this occurs: "'Go and say unto my people in Nauvoo'" to "'make no movement in church government to reorganize or alter anything,'" etc. So the 'Reply' writer has it. I quoted it "'organize or alter anything.'" Whereupon the 'Reply' writer sets down this insinuation: "'We regret to notice that Mr. Roberts in quoting the above revelation omits the prefix 're' and makes it to read 'organize.' The copy of Pratt's Autobiography in my library is the second edition, 1888, and referring to the passage again, I find was quoted accurately by me, whatever difference may exist between that and any edition the 'Reply' writer may have quoted.'" And accordingly on page 98 of his book Elder Roberts continues to quote "organize," etc.

Now, Mr. Editor, the facts in the case, so far as we have been able to ascertain, are these: There never have been but two editions of the *Autobiography of Parley P. Pratt*, the first in 1874, and the last in 1888, and in each of these the passage controverted by these two writers occurs as given by the "Reply,"

"Make no movement in church government to reorganize, or alter anything," etc.—Page 371.

When Elder Roberts' attention was called to this misquotation, there was an avenue of escape for him by confessing a mistake: but as he poses as one of the living oracles, we suppose this would be incompatible with that claim, so he chooses rather to affirm a falsehood while knowing it to be such. How long will this people bear the insults of these men who, presuming upon the ignorance of the body or their willingness to uphold a falsehood, persistently commit them to false statements and false positions before the world?

John has said, "No lie is of the truth."—1 John 2: 21. How long will the Mormon church be in learning this lesson, and cease to sustain such men by the uplifted hand at their conferences? Echo answers, "How long?"

A. M. CHASE.

ADDING TO THE BIBLE, AND TAKING FROM IT.

Nephi says:

Thou seest the foundation of a great and abominable church, which is most abominable above all other churches; for behold, they have taken away from the gospel of the Lamb, many parts which are plain and precious; . . . thou seest because of the many plain and precious things which have been taken out of the book, which were plain unto the understanding of the children of men, according to the plainness which is in the Lamb of God; because of these things which are taken away out of the gospel of the Lamb, an exceeding great many do stumble, yea, insomuch that satan hath great power over them.—1 Nephi 3: 40.

Elder Lamb, in his Golden Bible, thinks that Nephi was mistaken here, and he undertakes to prove it. He says:

Such a piracy of Holy Scripture could not have occurred later than 350 A. D., because there are now in existence copies of the Bible . . . written out by hand not later than three hundred and fifty years after Christ, two hundred and fifty years after the death of the apostle John. There are four of these old manuscripts of the Bible, now in possession of scholars, known as the Alexandrian, the Vatican, the Ephraim, and the Sinaitic Manuscripts of the Bible, besides quite a number of fragments or portions of the Bible that are nearly as old. And these old copies of the Bible contain precisely the same books as are found in our Bible to-day, and no others; and precisely the same contents. If, therefore, a "great and abominable church" took out of the Bible its most precious and valuable portions, the theft must have occurred after the close of the first century, or the death of the apostle John, and previous to the year 350 A. D.—Golden Bible, p. 329; also Lamb's Mormons and Their Bible, pp. 83, 84.

HERE IS AN ORTHODOX OLD TESTAMENT AT 330 A. D.

Athanasius, the great champion of orthodoxy, 330 A. D., gives a list of the Old Testament books at that time in these words:

The books of the Old Testament are twenty-two, which is the number of the letters among the Hebrews: Genesis; Exodus; Leviticus; Numbers; Deuteronomy; Joshua; Judges; Ruth; Kings four, two books; Paralipomenon (Chronicles) two, one

book; Esdras two, one book; Psalms; Proverbs, twelve; prophets, one book; and Isaiah, Jeremiah, with Baruch, Lamentations, and Epistles; Ezekiel and Daniel; then there are books uncanonical but readable,—the wisdom of Solomon, Sirach, Esther, Judith, Tobit, (See Stowe's Origin and History of the Bible, p. 572, and Testimonies of the Fathers by Carey.)

Do you see anything wrong in the above "Old Bible"? What does Athanasius mean here by putting "Baruch" and Jeremiah's epistles in his Bible, and leaving Esther out? How is that for a Bible at 330 A. D.? Is that "precisely" like ours?

And in self-defense for his Bible Athanasius says:

Since some persons have attempted to set in order the books that are called apocryphal, and to mix them with the divinely inspired Scriptures, of which we have been fully certified, as those who saw them from the beginning, and who, being ministers of the word, handed them down from our fathers, it seemed fitting to me, being exhorted thereto by the orthodox brethren, and having learned the truth, to set out in order the canonical Scriptures, which have been handed down, and are believed to be from God; that every one who has been deceived, may convict those who have led him astray.—Carey's Testimonies of the Fathers, p. 117; and Stowe's History of the Books of the Bible, p. 573.

NOW WE WILL SEE BISHOP HILLARY'S BIBLE, 350 A. D.

They are so arranged [says he] that there are five books of Moses; Joshua Nave, six; Judges and Ruth, seven; First and Second Kings, eight; third and fourth of Kings, nine; of Paralipomenon two, ten; book of days of Esdras, eleven; Solomon's Proverbs, Ecclesiastes, Song of Songs, thirteen, fourteen, and fifteen [twelve he misses]; twelve prophets, sixteen; then Isaiah, Jeremiah with Lamentations and epistle, these and Daniel and Ezekiel and Job and Esther, make up the number of twenty-two books. Some are pleased to add Tobit and Judith, to make the number twenty-four, according to the letters of the Greek alphabet.—Stowe's History of the Books of the Bible, p. 574.

Reader, did you notice that list? We see that Bishop Hillary leaves out Baruch, but he counts Esther in. He, like Athanasius, counts in Jeremiah's Epistle. That hint about the Greek alphabet, and Tobit and Judith, is an eye-opener! According to this bishop's logic, if the Greeks had had thirty letters in their alphabet, likely they would have found that many canonical books. This very man counted in three books here, we see, as canonical, that are not in our Protestant Bible, viz: Jeremiah's Epistle, Tobit, and Judith; but he leaves out Athanasius' Baruch. Tobit and Judith are saved here just because the Greeks had two more letters in their alphabet than the Hebrews! Did you notice that, Bro. Lamb?

THE COUNCIL OF LAODICEA, 367 A. D.

The councils of Laodicea in the year 367, tells what books they had in their Old Testament at that time in this way:

The books of the Old Testament which must be read are: "Genesis of the world, Exodus from Egypt, Leviticus, Numbers, Deuteronomy, Joshua son of Nave, Judges, Ruth, Esther, of Kings first and second, Esdras first and second, book of one hundred] and fifty Psalms, Proverbs of Solomon, Ecclesiastes,

Song of Songs, Job, twelve prophets, Isaiah, Jeremiah, and Baruch, Lamentations and Epistles, Ezekiel, Daniel."—History of the Canon; also Stowe's Books of the Bible, p. 576.

And this list, which includes the epistles of Jeremiah, was confirmed in the fourth general council of Chalcedon in 451 A. D. (See Stowe's History of the Books of the Bible, p. 576.)

ORIGEN'S OLD BIBLE.

Origen's list of the Old Testament includes Jeremiah's Epistle (in the singular). The date of his list is about 200 A. D. (See *ibid.*, p. 570.)

These lists seem to prove that the fathers had a Bible with some books in it that are not found in King James' Translation, so that the Bible at 330 A. D., and at Laodicea at 367 A. D., and at Chalcedon 451 A. D., were not "like" ours "to-day"; and Elder Lamb must have erred here.

That the Jews had other authoritative or canonical books besides those given in the above lists is plainly seen by Josephus' Antiquities, book 3, chapter 16, paragraphs 1-4, and even from the Bible itself; for we see that the Bible writers quote from books as authoritative that have not come down to our day.

We know from a statement made in First Chronicles that "the acts of David the king, first and last," were written in the "book of Gad the Seer," and in the "book of Nathan the Prophet," and in the "book of Samuel the Seer." These three books, then (which we have not got), seem to be the primary authority for the Chronicles of David. (See 1 Chronicles 29:29.) And in like manner the writer of the first book of Kings draws from an author which he calls "the book of the acts of Solomon." (1 Kings 11:41.) And the author of the second book of Chronicles draws from three books in his history, viz: "The book of Nathan the Prophet," "The prophecy of Abijah the Shilonite," and "The vision of Iddo the Seer." (2 Chronicles 9:29.) The book of the Chronicles of the Kings of Israel and Judah cites the reader to no fewer than thirteen books which appear to have been used by him as canonical books. They are the books of seers and prophets, viz: Samuel, Nathan, Gad, Abijah, Iddo (in three books; one is a vision, the other is concerning genealogies, and one is the story or commentary of the prophets). (See 2 Chronicles 13:22; 12:15; 9:29.) He also quotes from others by the names of "Semaih" (*ibid.* 12:15), and "Jehu" (*ibid.* 20:34), and the acts of "Uzziah" by Isaiah (*ibid.* 26:22), and the "sayings of the seers" (*ibid.* 33:19). And then there is the book about Babylon (see Jeremiah 51:60), and the sealed book of Daniel (see Daniel 12:14).

All the above were authors (or books) of good enough repute to be read and quoted as witnesses by the Bible writers, and why not good enough for us? We see the chroniclers and prophets continually refer the reader to them (as would

appear) for additional information. The facts are, the history of the Kings and the Chronicles rests upon the testimony of contemporary and competent writers whose separate books have not for some reason reached our day. Our Old Testament (Nephi says) is "a record like unto the engravings which are upon the plates of brass, save there are not so many." (1 Nephi 3:39.) That is, Nephi's Bible (which included the prophets down to Jeremiah) had more in it than we have in ours and we see how Nephi is confirmed by modern writers. For we are told that "many of the canonical books of the Scriptures have quite perished, and not so much as appeared in the days of the very ancient fathers; so that nothing but the names of the books are come unto us." (Question of Questions, sec. 1, par. 7.) Saint Chrysostom said that "many of the prophetic monuments have quite perished." Saint Justin said that "the Jews destroyed some prophetic books." Nephi we see was right then.

There is the book written by Jeremiah (see Jeremiah 36:2-32); the "book of the wars of the Lord" (Numbers 21:14); the book or law of Ephraim (see Hosea 8:12); the book of the manner of the kingdom (see 1 Samuel 10:25); the prophecy of Enoch quoted by Jude (see verse 14); the Epistles of Jeremiah, cited by the "Fathers"; Paul's Epistle to the Laodiceans (see Colossians 4:16); and Paul's Epistle to the Corinthians (see 1 Corinthians 5:9); also an epistle written by Jude (see Jude 1:3); together with the writings of seers and prophets and the chroniclers previously quoted, show that we have not got in our Protestant text of the Old and New Testament all the good books that have been written by inspired or good men.

JEROME'S REVISED BIBLE.

Jerome's version of the Bible was declared authentic by the Council of Trent.

It has, however, underwent several revisions, the two most remarkable of which were made by Popes Sextus V and Clement the VIII. Though the former of these pontiffs had affixed the seal of infallibility to the edition published under his auspices, it was ordered by his successor to be suppressed, as swarming with errors; and another equally infallible edition was brought out, differing from the former in upwards of two thousand instances.—Encyclopedia of Religious Knowledge, p. 233; and Critical History of the New and Old Testament Writers.

With reference to the New Testament text, Elder Lamb says:

"And these old copies of the Bible (that is the Alexandrian, Vatican, Ephraim, and Sinaitic manuscripts) contain precisely the same books as are found in our Bible to-day and none others, and with precisely the same contents.—Golden Bible, p. 329.

Let us see. The Alexandrian manuscript was written by an Egyptian lady between 325 and 350 A. D. (See History of the Books of the Bible, pp. 65, 66.) The Vatican manuscript is perhaps a quarter or a half century older than the Alexandrian. Sev-

eral of its leaves have been lost. The Epistles to Philemon, Titus, and the two to Timothy, the latter part of the Epistle to the Hebrews, and the Apocalypse, are all wanting. As originally written it had neither ornamental capital letters, punctuations, accents, nor anything of the kind, though some have been added by later hands. (See *ibid.*, p. 68.) See!

The Sinaitic manuscript was found in a basket of rubbish at St. Catharine's Convent on Mount Sinai. With it was the Epistle of Barnabas, and portions of the "Shepherd of Hermas." There are revisions and would-be corrections of the manuscript by later hands, beginning as early as the sixth century. It is the only ancient manuscript yet known which contains the Greek text entire without the loss of a leaf. (See *ibid.*, p. 75.)

The Ephraim Manuscript: Of entire books which are missing are John two, Thessalonians two, "And there are wanting in the four gospels about thirty-seven chapters; in the Acts ten; in the Epistles forty-two; and in the Revelation eight." (*Ibid.*, p. 75.)

In commenting on these very same old manuscript copies including the "Beza," which is another old copy, Professor Calvin E. Stowe says, "There are diversities among them, and divergencies from our common text, and these are to be frankly acknowledged. . . . No ancient Greek manuscript hitherto discovered contains 1 John 5:7, (viz.: "There are three that bear record in heaven," etc.) (History of the Books of the Bible, p. 78.)

Again he says: "Besides these divergencies between the older manuscripts and the modern text there are also divergencies among the older manuscripts themselves. . . . As compared with the common text the Vatican is remarkable for its condensations, the Beza for its amplifications."—*Ibid.*, p. 79. Still worse!

How is that for Bro. Lamb's "old manuscripts"? These are the elder's witnesses which he introduces in his book to prove that the Book of Mormon is a fraud. He says those old manuscripts have precisely the same contents as our New Testament. Professor Stowe says, "There are diversities among them, and divergencies from our common texts," and "no ancient Greek manuscript hitherto discovered contains 1 John 5:7," thus proving that our text is a mutilated one, and confirming 1 Nephi 3:40.

The elder is evidently in error, because Bishop March says that Origen changed the text "before it reached the hands of the Council of Nice." Doctor Bentley admits that the best texts of the New Testament contain "hundreds of irreparable omissions, errors, and mistakes." Doctor Whitley says, "Many corruptions and interpolations were made almost in the apostolic age." In comparing our text with the ancient Hebrew, Bishop Lowth notices as many as

"fifty omissions" in Isaiah "all owing to the carelessness of the transcriber."

Will the reader please turn to the book of Nahum 2:8-13? We will quote the same passage as given by Josephus:

Nineveh shall be a pool of water in motion; so shall all her people be troubled and tossed, and go away by flight; while they say one to another, stand still, sieze their gold and silver, for there be no one to wish them well, for they will rather save their lives than their money; for a terrible contention shall possess them one with another, and lamentation and loosing of the members, and their countenances shall be perfectly black with fear. And there shall be the den of the lions, and the mother of the young lions. God says to thee, Nineveh, that they shall deface thee, and the lion shall no longer go out from thee to give laws to the world.—Antiquities, book 9, chap. 11, par. 3.

In a foot-note to this passage it is said that Josephus "made use of the Hebrew original (and not the Greek version); as also we learn that his Hebrew copy considerably differed from ours; see all three texts particularly set down and compared together, in the essay on the Old Testament." Here is an admission by Whiston that the Hebrew original considerably differed from our text.

Alexander Roberts says, "Every new manuscript which is discovered increases the amount of different readings." The varieties of readings are reckoned from thirty thousand to one hundred and fifty thousand. Do not we see, then, that it would take a prophet or a god to tell which is correct?

What we call the original text of the New Testament (in English) was first given to the world in 1516. In 1518 that edition was reprinted with about two hundred corrections; and in 1519 the author of the first edition issued a third with about "three hundred corrections."

The different readings in the manuscripts used by Robert Stevens in his editions of 1546 and 1549 amounted, it is said, to twenty-one hundred and ninety-four.

Beza published five editions of the New Testament. "These varied somewhat among themselves." Our common English translation was derived from the above versions, chiefly from Beza's fourth edition of 1589. And for this reason our "common text," as Professor Stowe says, is not like the oldest manuscripts! And "there are also divergencies [Professor Stowe says] among the older manuscripts themselves." The oldest manuscripts are but copies, and not the original copies, and none have a pedigree older than the third or fourth century.

Doctor Roberts says, "The authors [of copies] in some few instances from doctrinal bias seem to have departed from the original text."—The Bible Whence and Where, p. 17.

With reference to the present text Dupin says, "Several authors took the liberty to add, retrench, and correct divers things." Victor Willson informs

us that some changes were made in the gospels at Constantinople in the year 506 A. D., by order of the emperor Anastasius. Alexander Campbell said, "The mother of harlots changed even the Bible itself." Saint Jerome complains that "Origen had corrupted the text." Scaliger testifies that "the text was corrupted." Michaelis says, "They thrust in, and thrust out, as best suits fancy." And after Bishop Usher had looked up the different readings in the Greek manuscript, he is said to have found such an innumerable number of different readings that had he revised them in print it would have rather made men atheistical than satisfy them in the true reading. William Penn said, "There are many errors in the Bible. The learned know it, the unlearned had better not know it." (See Simonton's Critical History, Carey's Testimonies of the Fathers, Historical Criticism of the Old and New Testament Writers, Debates in the Councils, History of the Canon, Christian System, and Encyclopedia of R. K.)

The immortal Quaker said that there were many errors in the Bible and the learned knew it, the unlearned had better not know it!! Why, William, — ah!

Mr. Penn knew that the clergy had taught the people (the unlearned) that the Bible was the pure word of God to a dot, and he also knew that if the unlearned found out the real facts in the case, they would likely not only look at the fathers with suspicion, but would probably doubt the claim of inspiration made for it. So that here we see, to the unlearned ignorance was bliss!

Elder Hancock of the Church of Christ, in his comments on this same quotation of Nephi 3:40, says, "The fact is, the statement concerning the Bible in the quotation is as false as was ever uttered. This is strong language, but we have a severe case and strong medicine is needed."—Mormonism Exposed, chap. 2, p. 11.

That is, Nephi (or rather Spalding?) is guilty of uttering a very great falsehood, and Bro. Hancock is not backward about telling him so, thus giving him a dose of strong medicine. Now, Bro. Hancock, what about Bro. Alexander Campbell, Bentley, Roberts, Dupin, Willson, Jerome, Scaliger, Michaelis, Usher, Carey, Stowe, William Penn, *et al?* Are they guilty of telling great falsehoods, too? Were these men in league with Spalding? What interest have these men in testifying in Spalding's behalf, other than to tell the truth?

The text, then, was "changed," and that is what Nephi says,—certain parts were "kept back." Saint Jerome says, "Origen had corrupted text." Scaliger says, "The text was corrupted." Michaelis says, "They thrust in and thrust out." Roberts says, "From doctrinal bias some have departed from the original text." Victor Willson says, "Some changes were made in the gospel at Constantinople." And

William Penn says, "There are many errors in the Bible. The learned know it, the unlearned had better not know it." All of these are in harmony with 1 Nephi 3:40.

Spalding's story may have been "a silly romance"; and Nephi may have told very great falsehoods, and all of that; but Bro. Hancock will see that they told the truth in 1 Nephi 3:40.

And then the Romanists have some fourteen books in their Bibles that Protestants reject. For this reason Rome spurns the Protestant Bible as a mutilated one. Protestants on the other hand show their teeth to their mother or grandmother, and declare that she has canonized spurious books, and hence has a corrupt text. "And in respect to the Vulgate, what signifies the affirmation of its authenticity while the different editions vary so much from each other, and no one of these is pointed out as the correct one?"—History of the Books of the Bible, by Stowe, p. 563.)

And our text is defective as would appear from the following reading: Compare Acts 9:7 with Acts 22:9. In one place it says that those journeying with Paul heard the voice that spake; but in the other, that they heard not the voice of him that spake. That is, one reading says that the men that journeyed with Paul "heard the voice" that spake; the other reading says "they heard not the voice of him that spake." Now, who can tell whether those men heard that voice or not? So we "stumble."

Another thing which we notice is, that the several evangelists, in narrating the same circumstances, or reporting the same discourse, seldom or never employ exactly the same words; but seem rather to give the sense—slightly varied. For instance, what did the voice from heaven say at Christ's baptism? Matthew says, "This is my beloved Son, in whom I am well pleased." Mark says, "Thou art my beloved Son, in whom I am well pleased." Luke reports the message this way: "Thou art my beloved Son; in thee I am well pleased." According to Matthew the voice was speaking to John, or those standing by, but according to Mark and Luke it was speaking to the Son. So we stumble.

Again, what were the words of the superscription on the cross? Matthew says they were, "This is Jesus the king of the Jews." Mark says, "The king of the Jews." Luke says, "This is the king of the Jews." But John says the words were, "Jesus of Nazareth the king of the Jews."

A like variation is often observable in the quotations of the same passage of the Old Testament by the different writers of the New. For example, compare Deuteronomy 8:3 and 6:13, as quoted by Matthew 4:4, 10 and by Luke 4:4. In Luke 4:4 he reports Jesus as saying, "It is written, That man shall not live by bread alone, but by every word of God." But Matthew gives these words: "Man

shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Moses gives it this way: "Man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live." In Deuteronomy 6:13 it reads, "Thou shalt fear the Lord thy God, and serve him, and shalt swear by his name." In Matthew this is quoted, "worship the Lord thy God, and him only shalt thou serve." Some stumble at this class of readings, because we have been taught that the Scriptures were inspired, and we think to be inspired they should be verbatim quotations.

But these texts seem to prove that the writers were trusting to memory or tradition. Inspiration no doubt assisted and coöperated with the men by predisposing the mind and suggesting the thought, but it left the men free to supply their own words. It was history they were writing, and each one of the evangelists drew from the past, or what they had heard some one else say.

Matthew was an eye-witness of some things he relates, but between the events and writing them there were from seven to twelve years. (See History of the Books of the Bible, p. 165.) He wrote his gospel in Hebrew, and to the Hebrews. Mark wrote his gospel at the request of Roman converts as the interpreter of Peter. (See Eusebius' Ecclesiastical History, book 3, chap. 39, and book 5, chap. 8.) And a year or two after Matthew wrote his.

Luke wrote his gospel about the time that Mark wrote his. He was a Gentile by birth, and wrote it for a Greek pagan convert, as the interpreter of Paul. (See Eusebius 6:25.) John wrote his gospel some sixty years after the death of our Savior while at Ephesus to refute the heretic Cerinthus and the Ebionites. (See History of the Books of the Bible, p. 196.) So that there was a local demand for each one of the gospels at the time that they were first written. Each one followed out different lines of thought, and related the facts as they remembered them or had heard them related.

But another class of difficulties which "involves the text" is found in this way: One text says that the ark was made of gopher wood, but the Arabic says that it was made of boxwood, while the Persian Bible says it was made of pine wood. Another translation says that it was made of red ebony; still another says it was made of wickwork; and another that it was made of cedar wood! (See Bible of Bibles.)

And still another class of difficulties is:

1. And the Lord said unto Moses, See, I have made thee a god to Pharaoh; and Aaron thy brother shall be thy prophet.—Exodus 7:1.

Moses here, we see, is a god, and Aaron is Moses' (that is "god's") prophet! Does that sound just right?

2. And I will harden Pharaoh's heart, that he shall follow

after them [the Israelites]; and I will be honored upon Pharaoh, and upon all his host; that the Egyptians may know that I am the Lord. And they did so. . . . And the Lord hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel; and the children of Israel went out with a high hand. . . . The children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left.—Exodus 14:4, 8, 29.

But when the Egyptians got into the water and were still pursuing the Israelites, God commanded Moses to stretch his hand over the sea, "And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them."—Exodus 14:28.

That is, God hardened Pharaoh's heart, that he should follow after the Israelites; and God also hardened the hearts of the Egyptians and they also followed them, because God put them up to it. He was at the bottom of the whole transaction. He was prompting this work, and the Egyptians while "following" got drowned. Now who was responsible for their death? Was Pharaoh a free moral agent here?

3. Here is another one that we stumble over:

Ye shall not eat of any thing that dieth of itself: thou shalt give it unto the stranger that is in thy gates, that he may eat it; or thou mayest sell it unto an alien.—Deuteronomy 14:21.

Dear reader, does that sound just right? Would you like to take the place of the stranger, or alien among the Jews?

4. Neither shalt thou countenance a poor man in his cause.—Exodus 23:3.

This is the law to the judge in Israel, and upon this text is built our civil law, and for this reason mainly a man has to give "bond for appearance," or take his chances in jail, if he fails to give a bond for appearance. That may be all right, but why say, "a poor man"? Why single out the poor man?

5. Paul is reported as saying:

All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not.—1 Corinthians 10:23.

Are we to understand by this that Paul was above the law, and had a right to do as he pleased? If so, where and how did he get that right?

6. Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them.—John 10:7, 8.

The Bible prophets, then, were thieves and robbers? Ah!

7. And if the prophet be deceived when he hath spoken a thing, I, the Lord, have deceived that prophet, and I will stretch out my hand upon him, and will destroy him from the midst of my people Israel.—Ezekiel 14:9.

If a prophet is deceived, the Lord is responsible for it? The Lord deceived him? Does that sound just right?

Scores of such texts might be cited, which appear

to be defective, because they misrepresent God and his Son and the prophets. The Bible is represented as telling the Israelites to feed the strangers on something that is unfit to eat, and many infidels have taken shelter behind that text to "berate the God of the Jews." The Son is misrepresented where it says that "all that ever came before me are thieves and robbers." He himself appealed to some that came before him, to prove his own mission and sonship.

Doctor Bentley says that there are "hundreds of irreparable omissions, errors, and mistakes" in our text. Now, how are they to be corrected? Or are we to be for ever in this condition? Can they be corrected without revelation? It is right here where Joseph Smith's Inspired Translation comes in,—the text corrected by inspiration. Let us notice a few of the texts as corrected in his translation:

Acts 9:7 and 22:9 are made to read alike, in that the men "heard not the voice of him who spake."

In Exodus 7:1 Moses is a prophet to Pharaoh, and not "a god," and Aaron is a spokesman for Moses, not "his prophet." That is more reasonable.

In Exodus 14, Pharaoh and the Egyptians harden their hearts, hence they were "free agents," and they followed the Israelites at their own risk, and thus God is relieved from "seeking a pretext," as infidels say, to get a chance to destroy them! Do you see?

In 1 Corinthians 10:23, instead of its reading that all things are lawful for Paul, it reads that "all things are *not* lawful for me." That is reasonable.

Deuteronomy 14:21 reads, "Ye shall not eat of anything that dieth of itself; thou shalt *not* give it unto the stranger that is in thy gates, that he may eat it; or thou mayst *not* sell it unto an alien." That destroys the infidels' stronghold!

Ezekiel 11:9 reads: "And if the prophet be deceived when he hath spoken a thing, I the Lord have *not* deceived that prophet."

John 10:8 says, "All that ever came before me who testified not of me are thieves and robbers." Quite a difference, we see.

In Exodus 23:3 where it says, "Neither shalt thou countenance a poor man in his cause," Mr. Smith's translation reads, "Neither shalt thou countenance a wicked man in his cause."

Exodus 22:18 reads, in the common text, "Thou shalt not suffer a witch to live"; but in Mr. Smith's it reads, "Thou shalt not suffer a murderer to live." These corrections made in Mr. Smith's translation, even if there is "no inspiration about it," as some say, there are other good points which do commend it, viz: it is humane and just.

But there is, we are told, a prohibitory clause in the Bible, which has direct reference to such men as Joseph Smith, "who claim inspiration," which settles this question of inspiration and revelation for all ages to come. We are told that "there is sufficient

in the Bible to guide us to heaven" without the aid of the Book of Mormon. "Paul said so to Timothy," viz: That from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation. Yes, Paul said so to Timothy; but what Scriptures had Timothy known from childhood? The New Testament Scriptures were not yet made in Timothy's childhood! So it must have been the Old Testament that was able to point Timothy the right way to Christ. Second, this anathema is quoted:

For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.—Revelation 22:18, 19.

This text is said "to shut out" both the Book of Mormon and Mr. Smith's inspiration, and it is interpreted as a "divine notice" that then and for ever the divine revelation was complete, and "the canon of scripture was full." Is that right? Let us see. John wrote his gospel and epistles after this. (See Eusebius' Ecclesiastical History, book 3, chap. 18, 23, 31, 39.) And Jerome says:

The apostle John, whom Jesus especially loved, the son of Zebedee, and the brother of the apostle James, whom Herod beheaded after the passion of our Lord, wrote the gospel last of all, being called thereto by the bishops of Asia, against Cerinthus and other heretics; and especially the dogmas of the Ebionites, who assert that Christ did not exist before Mary. . . . He wrote this gospel in Asia after he had written the Apocalypse in the island of Patmos.—History of the Books of the Bible, p. 196.

Jerome was one of the most learned and productive authors of the early Latin church, and was born at Dalmatia about 331 A. D. What do we learn from him? He shows that John himself "added" the "gospel according to Saint John," after he had pronounced his "anathema" unto every man. Did he set a trap and catch himself in it? Will the plagues be poured out upon him? Will his part be taken out of the "Lamb's book of life"? What made him add other books after the "divine notice" had been given that the "canon of scripture was full," and "the divine revelation was perfected"? According to that view, John would better have remained on Patmos.

John's anathema refers to men who *add* words of their *own* to the text, and who, as Michaelis says, "thrust in and thrust out as best suits fancy"; or as Dupin says, "take the liberty" to "add" or to "retrench" "certain things." These are the very men that John had in prophetic view.

Would not any court, construing the expression of the purpose of an individual or book, consider the whole case of which that expression is a part? That would be only just and fair. Moses gave the same advice in his day, viz: "Ye shall not add unto the word which I command you, neither shall ye diminish aught from it."—Deuteronomy 4:2. That is,

man was not to "thrust" into the text his own words, nor "thrust" out God's words, as we see has been done in the New Testament. That this is the proper view is seen by the fact that Moses himself added about thirty chapters after this caution was given. In fact nearly the entire Bible has been "added" since man received the "divine notice" not to add!

Solomon, like Moses, gave the same advice, viz: "Every word of God is pure. . . . Add thou not unto his words."—Proverbs 30: 5, 6. Yet men kept on writing books which make up our "Old Bible," adding book after book. But according to Bro. Lamb's logic, this adding was all wrong. His construction of Revelation 22:18, 19, lands all the Bible writers in the bad place! But when we construe it in the light of all the rest of the Bible writers, we see it bars *man*, not God, from adding.

The New York *Weekly Witness*, and later on the *Ram's Horn* and *Zion's Ensign*, in August, 1900, said:

Many Christians rewrite the Bible to suit themselves; or, rather, they read their own fancies into it; and imagine that they are studying how to adapt its teachings to their own ideas; and the people who do this are not conscious of irreverence toward God and toward his truth simply because they are fully impressed with the idea that they are honestly seeking the truth. So they are, no doubt, after a fashion; but they are seeking to evolve truth out of their own inner consciousness instead of trying to open their hearts and minds to the truth of God—the truth which is eternally true and superior to all human thinking; which is, in fact, the basis of all true thinking.

That is, we read into it what is not there, and read out of it what we think should not be in it, so that we add to it and diminish from it right along according to the "tradition of the elders."

The chronological arrangement of the sacred writings of the New Testament, as given in the *Sunday School Journal* and *Bible Student's Magazine* for October, 1901, is as follows:

- First Thessalonians, 52 A. D.
- Second Thessalonians, 52 or 53 A. D.
- First Corinthians, 57 A. D.
- Second Corinthians late in the same year, 57, or early in 58 A. D.
- The Galatian letter, about 58 A. D.
- The Roman letter, 58 A. D.
- Matthew's Gospel, between 58 and 60 A. D.
- Luke's Gospel, between 58 and 60 A. D.
- Mark's Gospel, between 63 and 70 A. D.
- Acts of the Apostles, about 61 or 63 A. D.
- Philippian letter, about 62 A. D.
- Colossian letter, about 63 A. D.
- Ephesian letter, about 63 A. D.
- The letter to Philemon, about 63 A. D.
- First letter to Timothy, 63–66 A. D.
- Epistle to Titus, 66 A. D.
- Second letter to Timothy, 67 A. D.
- James' Epistle, about 61 or 62 A. D.
- First Peter, about 67 A. D.
- Second Peter, altogether uncertain.
- Jude's letter, altogether uncertain.
- Hebrews, about 68 A. D.
- John's Revelation, about 68 A. D.
- John's Gospel, about 90 A. D.
- First, Second, and Third Epistles of John, about 95 A. D.

The same magazine for June, 1901, contains an excellent paper on the writings of the apostle John, written by Farrar. He says the gospel was written twenty-two years after the Revelation, and that his epistles were written still seven years later. So that the caution not to "add," of Revelation 22: 18, 19, can not possibly be what Bro. Lamb and some others say it is—a divine notice to shut off more revelations, —because the apostle John wrote his gospel and his epistles after he had given this "divine notice not to add." The caution seems to mean that God will do the adding, and that man is to obey. Otherwise we would have no Bible at all, for nearly all of it has been written since Moses gave notice not to "add."

Again, there were three gospels already written before the apostle John wrote his, viz.: Matthew, Mark, and Luke. What made John "add" one more? The facts seem to be about like this: First, Matthew wrote the gospel for the Jews; and he devoted himself to applying to Christ the prophecies of the Old Testament in order to convince the Jews, who believed them, that Christ was the Messiah, and that in his person the predictions of their prophets had been fulfilled. Second, Mark wrote the gospel at Rome as the "interpreter of Peter," for the pagan converts. His object was to prove that Christ was the sovereign Master of all things. He therefore devoted his efforts to a recital of his works which show his divine power. Third, Luke wrote the gospel more particularly for Theophilus, a pagan convert, as the "interpreter of Paul," and as more especially adapted for the Greek converts. Quite different from Matthew, he traces the genealogy of Jesus through his mother Mary to Adam; his design was to prove that Jesus of Nazareth is the true Savior of men. Fourth, after three gospels had thus been written, John wrote one more, "being encouraged by his friends," "the bishops of Asia," to refute the heretic Cerinthus and "the dogmas of the Ebionites," who assert that Christ did not exist before Mary. For this reason John commences with, "In the beginning was the Word, and the Word was with God, and the Word was God." —Common version.

Mr. Smith's translation here reads, "In the beginning was the gospel preached through the Son. And the gospel was the word, and the word was with the Son, and the Son was with God, and the Son was of God. The same was in the beginning with God." And that was just what the Corinthians, Ebionites, and Valentinians did not believe.

Well, then, what use have we for the gospel again (in the Book of Mormon)? "What place does it and the book occupy in the Christian theory?" It occupies its own place, like each one of the gospels and books of the Bible. It contains the word of God as revealed and taught to Americans in ancient times. It reveals to us who the American Indians are, and

from whence their forefathers came, and who were the ancient city-builders in America. It was the Bible to them, written to the Lamanites (the Indians), who are a remnant of the house of Israel; and also to Jew and Gentile; "written by way of commandment and also by the spirit of prophecy and of revelation. Written, and sealed up, and hid up unto the Lord, that they might not be destroyed: to come forth by the gift and power of God unto the interpretation thereof; sealed by the hand of Moroni, and hid up unto the Lord, to come forth in due time by way of Gentile; the interpretation thereof by the gift of God . . . and also to the convincing of the Jews and Gentiles that Jesus is the Christ, the eternal God manifesting himself unto all nations." And that he lives again, and was seen alive by men in America after his crucifixion; and the record of his ministry was kept by just men for our good, that we might believe, that is "the place" that the Book of Mormon occupies. It is another witness for Jesus, that he lives for evermore.

And what Bro. Spalding (?) says about our text of the Bible is too true, and is confirmed by the very best authorities, viz; Bishop Usher, Jerome, Carey, Roberts, Bishop March, Doctor Bentley, Doctor Whitly, Dupin, Laufrane, Archbishop of Canterbury, Eusebius, Willson, Scaliger, Michaelis, Stowe, Daille, Doctor Gregory, Mosheim, Alexander Campbell, and William Penn. "There are many errors in the Bible," said Mr. Penn. "The learned know it." Again he says some of the scriptures "which were taken in [to the Bible] by one council as inspired were rejected by another council as uninspired; and that which was left out by the former council as apocryphal was taken in by the latter as canonical. And certain it is that they contradict each other. And how do we know that the council which first collected and voted on the scriptures—voting some up and some down—were able to discern the true from the false?" Who will answer him?

The fathers did not know what books were inspired. If they had, they would not have voted them up and down, or in the canon, and then out again, or make the inspired books of the Old Testaments at one time to fit the Hebrew alphabet consisting of twenty-two letters, and others to make them fit the Greek alphabet consisting of twenty-four letters.

Neither do we know the meaning of the present text. One says it means this, and another says it means that; one says, Lo here; another says, Lo there. So we stumble.

"The law of the Lord is perfect, converting the soul." Yes, but who is the interpreter of the law? We boast of our civil liberty and independence. We say that we are protected in our person and property by safeguards which nothing can take away; but what are those safeguards? You answer, in the

law of the land, and the Constitution which is over us. You say your property can not be taken from you, nor your good name, nor your person injured, because the law protects you. But only reflect that the laws and the constitution of a country are only, and mean only, what the judge says they are and mean; and that if he chooses to pervert them, and misinterpret them, our boasted security is gone in an instant. This can not be otherwise; because the law must have an interpreter, and that interpreter is the judge. The law speaks only by the lips of the judge; otherwise it is silent.

So with the divine law, or the perfect law of liberty, —the gospel law. It must have an interpreter. It speaks only through the lips of its ministers, like the civil law speaks by the judge. Now, who are the interpreters of the gospel law? It is the pope, it is Bro. Lamb, or ministers of our different denominations, each denomination interpreting for their church. We see that our civil liberties are as tender as a spider's web, because they are only what the judge says they are. We can not interpret the civil law for ourselves. The courts are appointed to do that for us. So with the gospel law. It must have an interpreter, and is supposed to mean what the preacher says it does, because he is the ordained channel by which the law is made operative. And no matter how much they differ in the rendition of the law in other things, they all tell us that "he that believeth not will be damned." Now then, if some choose to "thrust into" the text their own thought, as to what should by right be in it, or "thrust out" what they do not want in, so as to "retrench certain things," what else but stumbling can we expect? We see that the divine law is like the civil law, left to man to interpret; and if they choose to pervert its meaning, we are helpless, and left to go our own way. In such a condition, we find good advice in James 1:5, viz.: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."

But we are told that "the pope is of so great authority and power that he can modify, declare, or interpret the divine law. . . . The pope can sometimes counteract the divine law by limiting, explaining, etc." (Ferrari's Ecclesiastical Dictionary under the word *papa*, article two.—A papal authority). *Limit*.—To set bounds to; to confine within certain bounds. *Modify*.—To change the form of. *Counteract*.—To act in opposition.—(Webster's Abridged Dictionary.)

Now we are told that the pope can do that, because he is so great and has so much power. That is the gospel according to Rome; but in another place we read, "But there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you,

let him be accursed."—Galatians 1:8, 9. According to Rome the pope can modify or counteract the divine law. But according to Paul neither we nor an angel from heaven can.

The Council of Trent in its session of 1546 A. D., said:

In order to restrain petulant minds, the council decrees that in matters of faith and morals, and what even relates to the maintenance of Christian doctrine, no one, confiding in his own judgment, shall dare to wrest the sacred Scriptures to his own sense of them, contrary to that which hath been held, and still is held by holy mother church, whose right it is to judge of the true meaning.

That is, the mother church (or the pope for the church) can modify or counteract the divine law, Paul and his teaching to the contrary notwithstanding! Just think of a civil judge setting up such a claim! But, then, the pope is so "great"—oh, yes, but that causes many to stumble.

Pliny says that the ancients manufactured "malleable glass," "which, if thrown upon the ground and dented, could be pounded straight again by the hammer," so the pope, we see, can hammer the divine law into the shape he needs it. No danger of breaking the divine law, not at all! It is malleable, like Pliny's glass. Just squeeze it into the shape you want it, and never mind Paul or his angels from heaven, because that upper world has lost jurisdiction in this world of ours (?) we are going our own way now!

But Protestants will not submit to the pope's limiting, modifying, counteracting, or interpreting. No, no. So they read, and judge, and interpret the law for themselves, although the Council of Trent forbade it, declaring that the "mother church" was the one whose right it is to judge of its true meaning. And Protestants do not agree among themselves as to its meaning, as may be seen by their difference in teaching, organization, doctrine, and practice. For this reason, also, many stumble, not knowing where to go to be right. And they can see that Christianity is divided against itself and that there is something wrong with it. Is Christ divided?

And is it any wonder that "Christians are becoming cold," and "losing faith in the pulpit"? Just think of suffering humanity, in poverty and rags (many of them), reading of "a certain noted evangelist" riding through the land in a "special car," and drawn from the depot to where the doctors of divinity were in session, in a "luxurious carriage behind four beautiful white horses." Think of such ministers, and compare them with their Lord who died for them, resting by the wayside ("being wearied") against the curb of Jacob's well, near Sychar; yet part of the money by which such "noted evangelists" pay their bills is squeezed out of the hard earnings of the poor, who have to walk to church

with tired feet and bleeding hearts, because they can hardly live and pay their rent. What else but "cold" Christians can we expect, when we see such divines "so great" that Jesus Christ's overcoat would not make one of them a vest-pattern? Such divines appear more like autocrats than followers of the meek and lowly Jesus.

General Butler once attended a political convention, in which a Unitarian divine, James Freeman Clarke by name, was a delegate, who said when discussing the subject of candidates, that if a certain nomination were made he would bolt the ticket. "Very likely," Butler blurted out; "you are good at bolting; in your religion you bolt two thirds of the Trinity."

And so it is with other divines. One group of ministers bolts this part of primitive Christian teachings; another group bolts that part; and in this it is like the canonical books of the Bible—we do not know which one of the bolters is the right one.

"That apostate church—Babylon the great," says Alexander Campbell, "the mother of harlots—changed even the Bible itself and the whole entire diction of the Christian institution, the apostolic constitution or covenant."—Christian System, p. 178.

Elders Lamb, Hancock, *et al.*, jump onto Spalding (?) with both feet for saying that certain parts of the text had been kept back. Now, why do not they pitch into Brn. Campbell, Origen, March, Bentley, Roberts, Whitly, Jerome, Stowe, Scaliger, Michaelis, Carey, Usher, Penn, *et al.*? Why not?

We see that the writer of the Book of Mormon had his eye on the right place as usual. In fact he appears to have had two sets of eyes, viz.: one set in his face like other people, and one set behind his head with which to look backward! Could Mr. Spalding see like that? We see that Spalding (?) is confirmed in what he says about the text.

It is said that the seven cities in which Homer begged his bread, raised monuments to his honor when dead.

Elder Lamb says that "Spalding failed as a preacher," and "failed as a blacksmith." But we see that he was a success as a "seer." He saw that the fathers had hammered the divine law into this shape and that shape (like the ancients hammered their malleable glass) to retrench certain things.

Spalding is said to have been "poor." His story was nothing but "a silly romance which in some unknown way fell into the hands of Joe Smith." (Talmage) Why not build a monument to Spalding, then, for setting the world to thinking? Homer became famous as a poet in his later life. So Spalding became famous as an author in his "dotage." Homer begged his bread, and "poor" Spalding begged for credit. Homer set the ancients to singing, and Spalding set the modern divines to thinking.

Some ministers, General Butler says, "bolt two

thirds of the Trinity." Some bolt water baptism as not essential; some bolt Holy Spirit baptism as not needed now; nearly all bolt apostles and prophets, though it pleased God to set such ministers in *his* church. The primitive Christian church was God's. It was built according to heavenly pattern. The Son was sent from heaven to teach its doctrine (see John 8:42; 6:38, 39) and set up a heavenly institution on earth. God did this without consulting humanity. We had no voice or vote in the matter. Michaelis says that the ancients thrust into and out of the text as best suited fancy; but we go farther than they did in this matter, because apostles and prophets, etc., are in the text. We "thrust" them out of the church. We will not have them. We condone what the ancients did in thrusting in and out of the text, and we go them one better; for we thrust out of the church many things that are found in the text. Thus we thrust in or out of the church as best suits fancy. We treat the Christian constitution as we do a political platform. Now we have a right to amend a political platform, because it is a human product, but the plan of salvation, and the institution called the church, are not human, but divine. They have no human pedigree, because man can not save himself. He must have divine help. The gospel plan is not ours. It was not made in Jerusalem, nor Rome, nor London; but it was made in heaven (see John 12:49, 50), and a heavenly messenger was sent from that better country to teach it to humanity. But we bolt apostles and prophets and spiritual gifts as out of date. Some ministers bolt the laying on of hands for the heavenly blessing, and for the gift of the Holy Spirit, and ordination of ministers. In fact many ministers now discard the New Testament doctrine of the laying on of hands, except to lay their hands on their salaries. That part of the minister's duty (?) is not done away. Some ministers try to read into the book what is not there. Others try to read out what is in it. And the people are expected to pay the preacher and take what they give.

Speaking after the manner of men: A person while alive may change his own will by adding to it, or taking from it; but who would think of changing a dead person's will? An executor can not change a testator's will. If he did, it would not be the testator's, but the executor's will. When a testator is dead we sometimes break the will by getting a court to set it aside; but the court does not change the will. If it did it would be the court's will, and not the testator's. So we dare not change a dead man's will. Paul says, "Brethren, I speak after the manner of men; though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto."—Galatians 3:15.

"Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the

second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all."—Hebrews 10:9, 10. "For if that first covenant had been faultless, then should no place have been sought for the second."—Hebrews 8:7. The first will was set aside, then, because it was not perfect. A second will was made and becomes of binding force because the testator is dead, "for a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth." (Hebrews 9:17.) No man disannulleth, or addeth to a man's will. Why should we, then, strike out, or add to the divine will? Is it like the first will—faulty? If so, can the executors amend it?

Moses said, "Ye shall not add unto the word which I command you, neither shall ye diminish aught from it."—Deuteronomy 4:2. The first covenant was faulty, but notwithstanding that, the people were notified to keep their hands off. But we are "so great" (like the pope) that we interpret the divine law by counteracting and modifying to suit our own will. Thus it is becoming by degrees ours and not the Lord's will; because we are amending it to our own sweet notion. Would not it be better to let the Lord amend his own will? We do not know whether he approves of all our amendments or not; but we are very good to him, because we give him credit for all we do. We get in our work, and then call it the Lord's. And, like ancient Israel, we "lean upon the Lord, and say, Is not the Lord with us?"

We also make a church once in a while, when we fall out with the old congregation or its ministers; and we brand the church, that we have made, with Christ's name, though Christ had nothing to do with making it. This, too, makes many to stumble, because the people hear the churches denounce and berate one another, and call one another names.

Some Protestants go back hundreds of years to denounce and condemn papal indulgences; and at the very time they do it, their own bread and butter is made in part, by selling pews, or renting pews at fancy prices, and an assessment of so much per head on their congregations. "And the priests thereof teach for hire, and the prophets thereof divine for money."—Micah 3:11. And the poor stumble.

Need we wonder, then, that Christians are becoming cold, and that infidels, skeptics, come-outers, and even religious anarchists are increasing, who deny all the solemn rites and ordinances of Christ's church? These same skeptics heard from childhood the ministers of their choice preach part or nearly all the primitive ordinance away, as not needed in these days. They "stumbled," and came out against the church entirely; they were driven away from the book by our own ministers, whom they saw making faces at one another.

But there are a few who want doctrine and ordinances of the New Testament kind, the same in

quantity and quality as in the apostolic age. Such people are kindly told that they live too late in the world for that, because that kind of Christianity died in its infancy. A substitute is offered them which is said to be "just as good." And some say that ministers ought to be called of God, or by the Holy Spirit; but others say, No, God does not call his servants now. So a majority are calling themselves these days. The church calls a great many. But the dollar-mark has considerable influence in the calling of such. Once in a while God seems to call a man, and that man does not run around to feel the public pulse before deciding what to preach. The man that God calls always has a message to tell, regardless of the public pulse, which usually beats faster after such a minister has declared his message than it did before.

Some want this kind of a minister, and some that kind; and we are fortunate in this "enlightened age," for we have many sorts now. We see that ministers are now made to order, and all we have to do is to send in our orders, and get the sort we want. Only "take notice" and do not send in any orders for the New Testament kind; for that kind is out of stock, and has been, lo, these many hundred years! But this condition of things causes many New Testament readers to wonder and stumble, because they can see that they are reading the wrong book. They can see that the institution they hold membership with is different from the New Testament kind. People can see that ministers now are walking in their own way, taking from or adding to the divine law and church "as best suits fancy."

I wonder if we can see, or are we blind? Dear Lord, help us to see; and, if blind, open our eyes. May we practice the sacred rites and ordinances of the new covenant now? or is it, or any part of it done away? May we hope for divine help and comfort, such as we read of others receiving in the "good old book"? or are such rites and such worship like the old-covenant offerings of bulls and goats—annulled? If they are, then take the old book, and give us a new one,—one that is up to date, one that we can depend upon now; for the one we have contains two covenants, but neither one of them is right according to our practice now. We think our practices are right, and that the book is wrong or out of date. Lord, shall we listen for the thunders of another Sinai? or shall we look for the agonies of another Calvary?

WILLIAM WOODHEAD.

BARNARD, Missouri.

Men talk about overwork in the Lord's service. I don't believe in it. It is overworry. That is what frets, and tears, and wears out the worker. You can't have that liberty without the Spirit.—D. L. Moody.

Mothers' Home Column

EDITED BY FRANCES.

The Dearest One.

Oh! which of all my dearest dear is most my very own?
Which do I pray for oftenest when bending at the throne?
'Tis not the one whose earthly cup is brimmed with gift and
grace,
Nor yet the one whose winsome heart looks from the bonniest
face;

The dearest dear of all mine own is one in greatest need,
The one whose burden heaviest weighs, whose path is rough
indeed.

For him I claim the help of heaven, for him I cling about
The cross of the All-pitiful till flesh and strength give out;
And still it is the neediest for whom I plead and pray,
What time I bring my dearest dear to Christ at fall of day.
If, all imperfect as I am, thus love doth reign in me,
How better far, and truer far, must Christ the shepherd be,
Whose greater love hath largesse for the weakest of his
own,—

Who, by the hunger and the thirst, the faintness and the
moan,

Doth measure still the bounty that, outflowing day by day,
Uplifts and helps the weary one who faltereth in the way.
Dear Love, sweet Love, thy dearest dear, 'tis he who most
hath need,

Whose want and weakness are his prayer, and without word
can plead.—Margaret E. Sangster.

Duties of Mothers.

Probably there has never been a time when so much was being said and written regarding the "duties of mothers" toward children as at the present time. Much of it bears on its face the impress of having been written by those who have little or no acquaintance with the genus *infants*, and no conception of the merits of the case. When reading a short article of this kind, a few days since, I wondered if it were not about time to call a halt in this long tirade of what mother *should* do, and investigate a little more closely what mother *can* do, in justice to herself, and pay a little more attention to what *father* should do.

I am well aware fathers are seldom made much account of, in these days, in the matter of family government and the proper adjustment of the domestic machinery; but I know of no physical or moral reason why this should be thus. Do you?

The commands in the Bible were to parents. No intimation there that the bringing up of the children was to be left for one to carry. True, the mother naturally takes the lead in the molding and developing of the child, but it is the father's privilege, it should be his duty, to share in the good work. It should be his pleasure to cultivate the acquaintance of his children; to learn their natural inclination, to teach them it is manly to do right; noble to be pure in thought, word, and act, and to respect women, beginning with their mother.

It has always seemed to the writer home-making, which included the rearing of little ones, should be much more of a mutual affair than it so often is. Did the father realize and do his whole duty in this matter there would not need to be so many articles written, like the one alluded to, which, by the way, was written by a lady (?) minister, though I can not see how that adds any force to the argument that "mothers should let children go barefoot in summer, wear ragged stockings in winter, be strangers to the taste of pie and cake from one year's end to another, and never wear aught but the plainest clothes, that she, the mother, might have time and strength to engage in mental work for herself and them."

Now that may read very well. It would seem at first glance

the writer had chosen that good part that should not be taken away from her.

But how is it in practice? Many a mother does all that, and yet has no time for reading. Again, in places of any size, to follow out this rule to even a limited degree would be to make a laughing-stock of one's own children, and bring upon one's defenseless head the censure of all the neighborhood.

It is doubtful, too, if it would not foster disorderly habits, and favor the forming of either leisure-loving, novel-reading children, or the one-sided development of the nature, either result not being desirable.

A symmetrical development is what our children need, a mind so poised that while choosing the weightier things they shall not despise the lesser.

In the majority of cases, the advice for plainer clothes is not needed. The fashion for children is for the simpler gowns, and from a somewhat extended observation, such as a physician has ample opportunity of using, it has not seemed to be the making of so much pie and cake that took the busy mother's time to the loss of time for reading in the homes where it was most needed and coveted; the homes wherein cake and pie abound, and where the much-trimmed clothes are found, are more often the homes where mother is relieved of much work by competent help. Yet even here there is very little reading with the children.

There remains, however, a large number of homes where mother is cook, seamstress, hostess, nurse, and general manager. She would also like to keep within speaking distance of her children, in books, and yet finds no time she can conscientiously devote to reading. These are the ones who deserve help.

It is a matter of much encouragement to those with limited time that a comparatively small amount of the printed matter in existence is really necessary if one only knows how to choose.

Mothers so limited must bear in mind that she who can inculcate a love towards God, and a firm belief in their accountability to their Maker for all things, in the minds of those committed to her care, has done far better than she who can solve the most difficult problem in Euclid and settle at once any question of history or science, yet can not lead her little ones to the foot of the throne. We are in great danger of becoming a race of head-worshippers to the great neglect of the heart, from which springeth all motives.

And thirdly, mothers so placed with little ones demanding all of their time and strength to care for their physical needs, yet with minds craving mental food, should also recognize they owe themselves a duty, and should receive the coöperation of husband and children towards the securing of some time for mental improvement.

To be sure father works all day. Ten chances to one mother began at least an hour before he did, has worked just as hard, for her strength, all day, and has three or four hours before her after he stops. Now what is the legal or moral reason to prevent his helping clear away the tea-table and wash the dishes, and doing whatever is necessary towards the next morning's meal? What is there to hinder his doing this if he is well (of course a sick man ought not to be asked to do such work), and at the same time telling his wife any items of interest concerning the world at large he may have learned from either a daily paper or from conversation?

The work will be quickly done, and mother, whose mind has been busy with its manifold cares all day, will feel really quite rested.

Let there always be some good book handy, to pick up any minute when baby wants rocking or when waiting for something when there is not time enough to take a stitch, but several lines might be read.

Where time and money are scarce do not waste either buying all the latest novels. Take one standard periodical, and expend

any other amounts you can spare in the purchase of cheap editions of standard works: Dickens, Thackeray, Cooper, Macaulay, Emerson, Hawthorne, and Irving, and a score more of never-old writers, can be bought at so small a cost it seems almost any one could have a few good books. Irving is an author children should know more of. True American as he was, none can read his pages without feeling a greater love for their own country, a genial sympathy for the sufferer, and seeing something interesting in everything. Dickens' *Child's History of England* will be a great help to mothers not familiar with history, who find it somewhat dry reading, and yet do not want to be too ignorant before their children. A dictionary and an encyclopedia are almost "must haves," yet if we live near a large library we can note down little points we wish to look up, and in this way cultivate the habit of following everything out as far as possible. A few books, well read, are worth far more than whole libraries known only by their titles.

It is astonishing how the careful study of one topic will broaden one's general knowledge, when it can be studied with reference-books. Take a single item of history—a battle, perchance—where was it fought—who were the opponents—where did they live—in what country—what were the habits and customs—what led to the fight—its result, and so on. Do not be in a hurry to do a large amount of reading with your children; cultivate *thoroughness*.

If possible, take some good journal for the children—publishers have combined to put before the public periodicals suited to every age. Do not make the mistake of thinking if one is good ten will be ten times better.

The Chautauqua Young People's Course is most excellent and not to be despised by parents who may not have time or money for the C. L. S. C. work, yet would like to improve somewhat.

One other matter demands the mother's attention in this matter of securing the needed time for her own rest and relaxation, and that is the duty her children owe her.

This idea of all the duty being on the mother's side is not right. Children have duties in the home just as soon as they can wait on themselves, and the more thoroughly they learn them, the more fitted they will be to make some other home happy, when in after-years they have gone to homes of their own making. The lazy, selfish girls, the thoughtless, disorderly boys, will not make model wives or husbands. Bring them up to be independent and thoughtful. Do not wait until they are grown up before you assign them any duties.

A little four-year-old can save mamma lots of steps, is just as happy when "helpin'" as playing, and will feel well paid if mother thereby gains time to read her a story.

Girls, and I almost said boys, old enough to make much call on parents' mental capacity, ought not to make much call on their time for plain mending. I know the cry is often made, they have no time out of school. That is a wrong that needs righting, if it is true. There seems something very peculiar, to say the least, when children under fifteen years of age, taking only three studies, are obliged to study out of school hours. One parent can not make a change any more than one fly can make a summer; but parents should rise *en masse*, and know why, in grades below the high school, children need to study out of school hours, and if so, why so? But even then there is usually time to care for their own beds, set the table, dust the sitting-room, do up the after-supper work, and so lighten mother's work that she will have time to read with them.

Coöperation is the universal cry—try it in this matter, where each mother can be queen, and where father and children should be willing subjects, counting nothing too hard that makes the true mother healthier, happier, and wiser.—Exchange.

More helpful than all wisdom is one draught of simple humanity that will not forsake us.—George Eliot.

Sunday-School Department

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

The Convention Calendar Again.

We wish to call attention to the convention calendar again for the purpose of getting it more perfectly established. It will be a ready reference to the district workers and all others interested in convention dates. Often adjoining districts wish not to conflict in their convention dates because of many of the workers visiting their neighboring districts. And if the time of the neighboring convention were set and known, it would be an easy matter to avoid conflicting in dates. With all dates known long before it would be much easier for the missionaries to plan to attend all the conventions. Further, it often happens that a district superintendent or secretary will send a "rush" notice to the HERALD or *Ensign* for the convention which will come out but one or two weeks previous to convention. We have seen some that would not reach the people in time for them to start to the convention. All this may be overcome by supporting the convention calendar. Send us at once your convention dates, Religio or Sunday-school, and we will insert them and keep them standing till the date expires. Thus any of your patrons may take up any HERALD and ascertain the convention date. But we must be furnished the data. Give date, hour of meeting, and place. Should mistakes or changes occur, notify us and corrections will be made. This does not need to preclude other or further notice of your convention in either HERALD or *Ensign*. Give them if necessary or desirable. However, it will largely remove the necessity for other notice. Will district officers please help us to make this complete?

How to Work.

When "the people" and the publicans and the soldiers, moved by the preaching of John the Baptist, asked, "What shall we do?" they were not told to change their occupations or to give up earthly interests, but only to do their parts unselfishly, honestly, justly. Work of many kinds must be done. Any work that is good to be done at all may be sanctified by doing it "as unto the Lord"; by letting the principles that Christ teaches direct it, exalt it, beautify it, make it really serviceable.—Sel.

Life's Best Days.

The venerable pastor and great preacher, Doctor Richard S. Storrs, speaks these cheering words of testimony: "I had as happy a childhood as falls to the lot of most children; and many a time it has been said to me by those who were visiting at my father's house: 'This is the happiest time in life for you.' I did not believe it then; I did not believe it as I grew older, and I know now that it was not true.

"The happiest time in your life is to come hereafter. If you try to do that which is right and useful to others, that which is honorable to yourself, and that which is for the glory and praise of God, every year of your life will be happier than that which went before it.

"So do not feel that you are entering an oppressive, grinding, hateful world. Life on earth grows better and sweeter as one goes on in it, and what you are to do is to try to make a success of that life—each one of you."—Exchange.

THE General Superintendent attended the convention of the Fremont, Iowa, District early in October. The attendance was not so large as it perhaps should have been but the interest was all that might have been desired. We noted one thing particularly that is commendable. Just enough time was taken for business to transact the necessary business. The business

seemed to be simply a means to an end and not the sole object of the convention: Just enough business to keep the work of the district in systematic shape. Then they turned their attention to matters pertaining to improvement of the schools, of officers, and of teachers, matters that tend to fit us for our special work, and that tend to make our homes a part of the Sunday-school, just as they should be. And while we do not wish to be flattering or to overdraw the matter, it seemed to us the ideal form of convention—the kind of a convention that can not help but wield its influence for good in a practical way. The Religians and Sunday-school workers hold their conventions jointly. The work is separate and distinct, yet they share the time, even dividing to the best interests of all the time of a single session. This is as it should be. I delight to see the Sunday-school and Religio workers going hand in hand.

Beginning Thursday night, there was a model session of Religio. Bro. Joseph Roberts, the president of the district Religio association, believes that to establish the work properly and get the correct methods of conducting a Religio before the people, nothing is better than a real session thereof. Make it exactly as you would like it as nearly as it is possible. This is practical. We can see more in two short hours of this work than we might learn in days of theoretical discussion on the same subject.

Friday morning there was a union prayer-meeting, union of the Sunday-school and Religio workers. But why should I say union of the workers when all are workers in both institutions? Following this was a business-session, first of the Sunday-school and then of the Religio convention. The afternoon was devoted to institute work upon the general themes of "Specialists as teachers," "Gaining and holding attention," "Present needs of our district as compared with the past." The subjects were handled by the General Superintendent, Bro. Joseph Roberts, and Sr. T. A. Hougas, respectively. And as previously mentioned, the subjects were handled in a practical way.

The night session Friday was devoted to the program sent out by the General Association, using the theme of "Duty." Strong and impressive appeals were made on the several subdivisions of the theme. And it seems that one could scarcely listen to the discussions or appeals and remain careless or entirely indifferent to their duties.

May God bless those who have the work in charge and enable them to do what will be for the betterment of the work in their care.

Convention Calendar.

- Northwestern Kansas, Scandia, November 10, 1905, 2.30 p. m.
- Eastern Colorado, Denver, March 5 and 6, 1906.
- Pottawattamie, Wheeler Grove, Iowa, November 24, 1905, 10 a. m.
- Fremont, (Sunday-school and Religio,) Tabor, Iowa, February 1 and 2, 1906, 7.30 p. m.
- Massachusetts, Somerville, November 11 and 12, 2.30 p. m.
- Northeastern Texas and Choctaw, Wilburton, Indian Territory, December 8, 10 a. m.
- Massachusetts, (Religio,) Boston, November 11 and 12.

A Thanksgiving Thought.

To think the best of people, and not the worst, to say only kind and gracious words, to be brave and true and hopeful and undaunted, to rest on God's will as on a soft pillow, to keep the child heart to gray hairs, and to have the kingdom of heaven within you, are all parts of the duty, and belong to the birthright of good men and good women. To despair of none, to refuse help to none, to give, to lend, to love, to live for others, these are the stepping-stones to real thankfulness.—Margaret E. Sangster in the *Woman's Home Companion* for November.

Letter Department

EUNICE, Louisiana, September 27, 1905.

Editors Herald: My husband and I are the only Saints here. I have been a member of the church eleven years. My husband has been a member twelve years. I am trying to do the will of my Lord the best I know how, though when I came into the church I knew very little about the word of God, never having read the Bible much, or even prayed. But when I heard a few sermons, I believed it to be the true church of Christ; and having a sick child at the time the meeting was going on, I thought if I did not obey, I would lose my child, so I was baptized. But after the meetings were over, I still went on in sin. I did not pray or try very much to do the Lord's will; and for the last eleven years, as I read and learn, I find myself in tears and sorrow because I did not do my duty before, and because I did not come into the church in a more earnest spirit. I was baptized by Bro. E. W. Nunley. He is a good man. Often I wish to see him, and hear him preach again. Bro. Nunley, if you see this I want you to pray for me, that I may receive more light. My heart is broken because I have committed sin in turning right around after obeying, and going on in sin.

I have five children living, one dear little one having gone before. It died the 6th of August, and was five months and two days old. Since then I have been praying and pleading with the Father, because of my want of faith and lack of love, that he will help me and draw me nearer to him each day; and I can say that I have been comforted with loving dreams.

I ask all God's people to pray for me and my children. My three little boys are growing up without much teaching. I try to teach them all I know, but they hear so much the other way that it looks like they will go wrong in spite of all I can do. How often I wish I were where I could send them to church and Sunday-school.

I aim to pay my tithing, this year, and in the future. I am sorry that I have so long neglected my duty. My determination is to do better the rest of my days.

JOSIE HELMS.

MINATARE, Nebraska, October 15, 1905.

Editors Herald: Certain it is that the reunion in Western Nebraska did not materialize and I am willing to take my share of the blame; but I feel I am not alone. And I will here suggest that if one is to be held in the autumn of 1906 that the committee should now commence work by finding a proper location and by soliciting contributions to create a fund sufficient to meet necessary or incidental expenses. For if these reunions are to prove a spiritual success, we must first have a financial union; that is, to mutually share the burden by lending a helping hand in every possible way. Further, Saints should put forth their best efforts to be there; and while there, as much as possible, assist in prayer- and social-service; and as far as possible put far away lightness of speech and lightness of manners, loud and foolish laughing, so that the more serious and sad ones of earth's children may not become discouraged or driven from our sublime worship.

I am here reminded of the words of the Master, "Ye are the salt of the earth," "Ye are the light of the world." What, then, if the salt have lost its saltness, and the light become darkness? How shall any one be benefited, either Saint or sinner? I leave you, kind reader, to answer. Such a condition of things will never convert the world, or make the weak strong; but may destroy the good that has been done.

Well, although the reunion did not materialize, to seemingly make up for the loss Elder C. W. Prettyman came to these parts some weeks ago and while here did noble work for the cause by preaching the gospel in the evenings on the streets of Minatare, Gering, and Scotts Bluffs, bareheaded, by lantern-light, to rather small but attentive crowds. I consider his

labors worthy of imitation, and believe the time is at hand when to reach the people our ministry will be compelled to go into the streets or by-ways everywhere; and I pray God that courage be given to this end; for the world must be warned.

While here, Bro. Prettyman baptized Burr Showbar of Gering and Lee Babcock of Minatare. We also blessed Bro. Frank Babcock's infant. So I feel that the work has received a new impetus here.

I will say that while the elder was here, and on the day when he was sixty years of age, he and I climbed to the summit of Scotts Bluff Hill, to view the Platte River and valley, and its nestling towns beneath our feet, something over four thousand feet above sea-level. The day was not very clear, or else we no doubt could have seen one hundred miles east or west. We approached close to the perpendicular cliffs, but a strange feeling seemed to creep over our being, and we felt that we must either retreat or take a death-leap of several hundred feet.

Your brother,

D. W. SHIRK.

HAILEYVILLE, Indian Territory, October 15, 1905.

Dear Herald: We have had some fine sermons here this last month, good for the Saints and outsiders; some of our missionaries underestimate themselves to the extent that it hinders them. We should look on the bright side of life, and let the world and Satan magnify the darkness.

I love this great latter-day work, and want to so live that my light will shine to the convincing of many; and that the good, faithful brother that taught me the truth will not be ashamed to own me as his child in the gospel. This branch is increasing in number, having now about fifty-three; but mostly scattered Saints.

I see that T. J. Shepard in his letter spoke of conference, and also of the desire of having one of the patriarchs with us on that occasion. I know of many who want their blessings. I am one of the many. I ask an interest in the prayers of the Saints in our behalf, that we may be faithful as a branch.

While writing, a dream presents itself to my mind which I had some time ago. I was in a large building with another brother alone; and as we were thus situated we saw in the corners of the rooms, in the dust and dirt, a lot of precious jewels, and when we saw them we wept for joy at finding them. We picked them up in a clean, white box, got a white cloth and started to clean them, and behold they were diamonds, pure and bright.

In bonds,

JOHN S. WHITE.

Extracts from Letters.

E. L. Hyatt, New Harmony, Indiana: "Bro. Ellis has been with us about three weeks. Preached thirteen discourses; baptized in all thirteen souls; organized a Sunday-school."

L. C. Donaldson, Hamburg, Iowa: "It is reported in the papers of this county that Bro. Ira Chamberlin died in Oregon some time last August. Will the readers of the HERALD in Dekalb County, Missouri, who know him, state what has become of him? Bro. D. R. Chambers is holding meeting in the gospel tent, north of Riverton, Iowa."

Bro. and Sr. J. H. Snider, Hamilton, Missouri: "We can not do without the church publications. We see that some find fault with some things written in the HERALD; but with an effort on our part, and measuring these things up with the gospel law, we can discern the truth from error, and these things make grand object-lessons to us, and help us to knock off some of the sharp corners of our human natures, if we apply the lessons."

W. S. Taylor, writing from somewhere in Missouri we presume, says: "The Spring River District conference is a thing of the past. It was one of the most harmonious conferences

that I ever attended. The time for prayer-services was well spent."

P. A. Flinn, Tower, Indiana: "The calls for preaching in Southern Indiana are many. I have not done very much the last year, on account of sore eyes. Just closed a meeting at a new place four miles west of my residence. Made the round trip every night; held eight meetings, making sixty-four miles. The interest was good. Brethren, one and all, do what you can for the advancement of the kingdom of God. Saints, do you pay your tithing, one and all, and in that way help the work along? All can help in this. Quit smoking and chewing tobacco, stay out of those secret orders, and put your money in the kingdom of God, and keep yourselves alive spiritually. God will bless all who do this."

Elbert A. Smith, Burlington, Iowa: "Meetings are being held in Nauvoo in the city hall, in charge of Heman C. Smith, to offset the effect of Utah elders who met there sixty strong a few weeks ago."

Mary Flagg, Castalia, Gvanmanan Island, New Brunswick: "My papers contain all the preaching I get, and I would rather go without a meal of victuals than to go without my papers. Our home is ready to receive any elder who comes here."

Josephine Clark, Des Moines, Iowa: "I have belonged to the church for twenty-five years, and we have been blessed many times with the gift of healing, and I have received testimony upon testimony that this is the true church of Jesus Christ. Pray for me, dear Saints, for I want to meet my dear companion who has gone but a little while before. Pray for my children that they may be blessed also."

Sr. R. M. Bradley, Niangua, Missouri: "We wish to inform the ministry that our doors are open to any of them who may come this way."

Miscellaneous Department

Pastoral.

To the Ministry and Saints in Nebraska, and That Portion of South Dakota Lying South and West of the Missouri River: Being appointed assistant minister in charge of above named territory, I desire to become informed in regard to the needs and condition of the work, hence would like to hear from all, both of the ministry or laity, who can give me needed information. It is hoped that we shall be able successfully to push the work this fall and winter, and I desire to get closely in touch with all that I may know how to render the assistance needed. I trust we may duly consider the importance of the work unto which we are called, and be faithful laborers in the vineyard.

Any one knowing of opportunities for opening up the work please write, and we will do the best we can that the gospel may be spread.

Mail addressed to me at Council Bluffs, Iowa, R. F. D. 2, will reach me.

Yours in the Master's cause,

H. N. HANSEN.

To the Officers and Members of the Clinton District; Greeting: It is with pleasure that we look back on our conference of October 14 and 15, made more profitable and enjoyable by instruction given us by our missionary in charge, Bro. I. N. White. By the power accompanying his teaching our strength is renewed, and our determination to move forward in the work is more firmly fixed.

Therefore, as those chosen by you to assist in building up this great work of God in this district, we ask you in the name of Jesus Christ to renew your diligence in prayer, in the study of God's word, and in faithful labor with your friends and neighbors; that all may be warned of the near coming of the Son of God.

We make a special request of the priests and teachers of the district to magnify their calling. The importance and responsibility attaching to their office-work never justifies the statements, "I am only a priest," and, "He is nothing but a teacher," but is a disparagement of their high and holy calling. The priests' and teachers' work is as important and necessary to prepare the church to meet the Savior as any other part of the holy priesthood work. Therefore, let us all work (for the idler shall have no place in Zion), and so make a sure foundation for future salvation, and a brighter light, that others may see that

this is indeed the "church of Jesus Christ," and that we are "the Saints of the Most High."

Let all the officers of the several branches commence to make a record of their labors and have them ready for the next conference.

We expect to visit you shortly. In the meanwhile we wish a hearty God-speed to all the laborers.

ABNER LLOYD, President.

WM. WATERMAN, Assistant President.

The Bishopric.

APPOINTMENT OF BISHOP'S AGENT.

The Saints and friends of the District of Minnesota will please take notice that upon the resignation of Bro. W. C. Griffin, Bishop's agent in and for Minnesota District, and recommendation of the conference of said district, Elder Birch Whiting of Bemidji, Minnesota, has been appointed agent in and for said territory.

We trust that the Saints and friends will remember the name and address of the new agent and put forth an effort to sustain and aid the same in his official duties.

We also extend special thanks to Bro. Griffin for his work and assistance in the office of agent in said district in the past, and trust that he may be blessed and prospered in his other duties in spiritual as well as temporal matters.

Trusting the Lord may bless the helpers, in behalf of the gospel truth, I am,

Very respectfully,

E. L. KELLEY, Presiding Bishop.

The Saints and friends of the District of Utah will please take notice that upon resignation of the Bishop's agent, Bro. G. L. M. Brokaw, and recommendation of the district conference, Elder J. E. Vanderwood of Pleasant Grove, Utah, has been duly authorized to act as agent in and for said district, in financial matters.

We take pleasure in recommending Bro. Vanderwood to the consideration and confidence of the Saints, and trust that he may receive the ready help of every lover of the truth in the district, that his efforts as agent may be sustained.

The thanks of the Bishopric are also extended to Bro. Brokaw for his aid in the financial line in said district until the present time, and we trust the Lord may direct and bless him in his future labors.

Confidently laboring for the cause of Zion's weal, I am, in behalf of the Bishopric,

Very respectfully,

E. L. KELLEY, Presiding Bishop.

INDEPENDENCE, MISSOURI, October 20, 1905.

Conference Notices.

Conference of the Northwestern Kansas District will convene with the Scandia Branch at Scandia, Kansas, November 11 and 12. Send all reports and business matter to F. E. Taylor, Beloit, Kansas. Sunday-school convention at same place, Friday, November 10. Business session 2 p. m.; entertainment 7.30 p. m. F. E. Taylor, secretary and superintendent.

Convention Notices.

The Massachusetts District Sunday-school association will convene in Saints' church, Somerville Massachusetts, November 11, at 2.30 p. m., continuing over Sunday the 12th. Ora Holmes Whipple, secretary, 567 Westminster Street, Providence, Rhode Island.

The Northeastern Texas and Choctaw District Sunday-school convention will meet at Wilburton, Indian Territory, December 8, 10 a. m. A. Z. Rudd, secretary.

The Religio convention of the Massachusetts District will be held in Boston, Massachusetts, November 11 and 12, 1905. Election of district officers. J. A. Leckney, Olneyville, Rhode Island.

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The Saints' Herald

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

Volume 52

Lamoni, Iowa, November 1, 1905

Number 44

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

JOSEPH SMITH - - - - - EDITOR
 LEON A. GOULD - - - - - ASSISTANT EDITOR
 FRED'K M. SMITH - - - - - CORRESPONDING EDITOR

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Editorial

THE UTAH PROBLEM AND EDUCATION.

A late writer on the situation in Utah, evidently writing from a general view-point, opens his argument in the following way:

The problem is entirely one of education. Educate the masses to freely and fearlessly develop and use the reasoning powers with which Almighty God endowed them and the Mormon hierarchy will exist only in history and Utah will then become one of the grandest, most beautiful and prosperous of all the States. Until then, and in spite of all else that can be done; in spite of the love her sons and daughters have for their native State; in spite of all the promises given and prophecies uttered; of all the heart-burnings, sufferings, and sorrows of fifty years Utah will remain a menacing disgrace to the nation.—Don Carlos W. Musser, in *Salt Lake Tribune*, September 29, 1905.

This writer is and has been in a situation to know of his own knowledge something of affairs, religious and secular, political and economic, in Utah, both as a territory and since statehood was granted. He rightly concludes that the way to solve any problem in state affairs is to "educate the masses." How to reach them is almost as great a problem as it is by education to dispel the ignorance that may exist among the masses. If there is no desire on the part of the people for enlightenment, or no disposition to put themselves in the way to be educated, teachers labor in vain, so far as results to the masses are concerned. Neither this nor any other writer can reach the masses in Utah who for any reason do not want to be reached. So long as men in the following are persistently echoing the cry of the leading forces, "All we want is to be let alone," just so long will the people (the masses) be held within the leash, and neither affirmation nor argument will affect the masses or effect a cure of the evils complained of.

The people, the masses of the Mormon population of Utah, are in the grasp of a spirit more dangerous, subtle, and relentless than that of commercialism of which so much is said and written. The Lord gave to the church, the people, laws for their guidance in spiritual and domestic affairs, plainly indicating what his will was in regard to marriage. These laws were set aside, and rule and practice altogether at variance with those instituted. This brought to bear upon the masses the rule of the few whose position in the church gave them favoritism in that which could not in the nature of it be indulged by all; polygamy with all its adjuncts of teaching are obtained.

This spirit holds rule still in Utah Mormonism. It is now, so far as may be seen, the prevailing power behind the throne. Plural marriage in its open practice must be maintained. The principle was conceived in secrecy, was fostered and grew by secrecy and deceit, and must be continued by similar means if it continues at all.

Large numbers of the Mormon people have now no active share in the practice of polygamy; hundreds, if not thousands, have been quiet, submitting to the action of the leading few because unable to control, and fearful of denouncing what they felt was sanctified into right-doing because done by those who were in high standing over them, whose actions they must not criticise for they held "the priesthood."

It seems hard to say, but it is a belief fast assuming proportions, that so surely as the wives of Solomon turned the heart of that wise man to the rule of fleshly folly and idolatry, just so surely has this modern departure from the right way of the Lord darkened the minds of these latter-day polygamists unto the wise admonitions of those sent unto them; and as a consequence shut out from their consideration what is required of them as citizens of the Republic which the Lord has ordained to be the instrument for the accomplishment of his purposes in the world.

THE EDITOR ABROAD.

Vancouver, British Columbia, is a city of forty-five thousand population, and is about twenty years old. It occupies a projection of land reaching southwest into the waters of False Creek on the south and Burrard Inlet on the north, has an excellent harbor of easy access to all classes of shipping, and is destined to be the outlet for the commerce of Canada to the far East, paradoxical as that may appear. Here, as elsewhere along the northwest coast, the lumber industry is largely occupying the attention and capital of enterprising men who have not been slow to see and make use of the opportunity to supply the demands of the country, and, incidentally, line up the money-bags.

Soon after our arrival, on Monday, August 7, Bro. William Johnson, of Nanaimo (pronounced Nanimo), having charge of the district, called, and the Editor was booked for service at New Westminster, Sunday, August 13. Bro. W. S. Pender and wife and Bro. Johnson had been holding tent-services in Westminster for some time with but indifferent success; so the Editor being willing to share in the duties acceded to the wish of all.

The week prior to the 13th was spent in physical and mental rest, visiting, making acquaintances, recreation, and sightseeing in and about the interesting city.

On the morning of Sunday, August 13, in company of Bro. Alexander Clark, went by rapid transit to Westminster where we found Bro. W. S. Pender and wife, with Bro. Johnson ready for the eleven o'clock service. We occupied at eleven in the forenoon and in the evening, Bro. Pender speaking at four in the afternoon. Bro. J. S. Rainey, elder, has charge of the Westminster Branch, a small band of faithful ones trying under adverse conditions to hold the banner steady. The audiences were small but attentive, few of the outside being present. We were guests of Bro. Rainey.

On the Monday following, under the care of Bro. Rainey, a small party visited down the Fraser River, to have a look at the canneries, where the salmon, the fish of the northwestern rivers, are offered so lavishly to the use of man. The steamer Transfer was the means of carriage, the objective point was the canning town of Steveston, seventeen miles down the river. The day was fair and the little company, Bro. Rainey, wife, and little girl, Bro. W. S. Pender and wife, Sr. Butterfield and daughter, Sr. Stillwagon, Sr. Mae Good, and R. C. of the Editor's family, fully enjoyed the trip. But, oh, the sight of the fishes, nets to the right of us, nets to the left of us, nets to the front of us, nets to the back of us—nets everywhere; it seemed as if every foot of the river was covered, and the wonder is still new, How does ever a salmon get through? A verse of Doctor Holland's poem, "Bitter sweet" came forcibly to mind:

"The finny army clogs the twine
That sweeps the lazy river;
While pearls come singly from the brine
With the pale diver."

Hundreds, thousands, tens of thousands, till one is conscious by actual use of sight that Providence has wonderfully provided for human subsistence from the treasures of the sea.

The *catch* this season is estimated at near a million cases of forty-eight cans holding two pounds of fish to the can; and everybody eats "canned salmon." Of the processes of dressing, cleaning, cutting, curing, or cooking and canning, it is needless to write; it is enough to say that, in the different canneries stationed at points along the river, cleanliness is required and obtains; so that those who may wish to do so, or those who are so situated that canned goods are an essential part of the bill of daily fare may eat of Fraser River, or Columbia River Salmon without squeamishness, so far as fear of dirt is concerned.

The fishermen are controlled by law, and rules for carrying on the industry are made and enforced in order to prevent human greed from destroying the recurrent supply of the food fishes. These rules include licensing canneries and the fishermen whom they employ, the size of the meshes in the nets used, and the time when the season for taking the fish

shall begin and close. These salmon leave the salt water in the early summer in enormous numbers and seek the fresh-water rivers for spawning purposes. The efforts of the governments of the United States and Canada are exerted to so conserve the industry and at the same time to prevent the wanton destruction of the lives of the fish, and the consequent waste of food.

By agreement with Bro. Johnson; we left Westminster by steamship Beaver up the Fraser River for a stay of a few days with the branch at Chilliwack, in the Chilliwack district of the province of British Columbia, Dominion of Canada. The distance by water was some fifty or sixty miles. The day was a chill, misty, rainy one. Little of the scenery along the river was to be seen, so low hung the clouds and thick the mist and rain on either side of the boat. It was an eight-hours' run and ended at the landing one and a half miles from the village of Chilliwack, a little hamlet of a few hundred inhabitants at four o'clock in the afternoon.

We were met at the landing by Bro. Henry Stade, with his team, who took us to his farm seven miles beyond the village. Here we received the welcome of the Saints. The rain held off during the ride, but fell again during the night, though not heavily. Appointments were out for the rest of the week and Bro. Henry and John Stade and Bro. Johnson were busy preparing the Saints' little church, a half mile away, for the accommodation of those who might come, all day Thursday, August 17; and at eight o'clock we were greeted by a house pretty well filled with a few standing against the farther wall. We talked to them of the gospel faith and the hope of life in Christ the best we could, to which the closest attention was paid.

At the close of the service we were introduced to quite a number; among them Sr. Mercer and daughter, of Rosedale, a village some three or four miles farther up the river; Bro. John Stade and wife; Bro. Holt; Honorable C. W. Monroe, member of the Provincial Parliament for Chilliwack district, and his wife. In conversation he stated that we had some of the best people in the settlement with us as members of the church. We met also the school-teacher, Mr. Brœe, a genial, hearty young man boarding for the time at Bro. Henry Stade's. Bro. Stade's family consists of himself, his wife, and son Harry.

The rain was interfering with the gathering in of the harvest, but did not prevent Bro. Johnson and the Editor from visiting, so we ate dinner on Friday with Bro. John Stade and family, wife, and seven rustling boys and girls, such as are raised on the farm, bright eyes and ruddy cheeks, a mother hearty and cheerful. At night we held meeting again with fair audience, though the day and evening were wet and chilly. Rain is so common in that

part that but little regard is paid to it when folks desire to go.

On Saturday Bro. Johnson and the Editor took supper at Rosedale with Sr. Mercer and her family of sons, daughters, and a niece. It was an election day for the district to decide by ballot whether the district should purchase a dredger for the purpose of draining off the surplus water in wet portions, and raise the cost by a tax. Mr. Mercer was absent from home so that we did not see him; but we held service in the dining-room, which was quite large and commodious, and was pretty well filled by the neighbors and friends of the family. Here we visited a Bro. Frederick Muirhead, badly crippled from rheumatism for years, but cheerfully patient as waiting for the deliverance to come.

To-day we also met with Mr. Little, the school-inspector, an intelligent, frank gentleman, quite a traveler, and now connected with the local press at Chilliwack. He gave us quite a good notice in the local items of the paper. The feeling in the neighborhood was quite mixed, some quite hostile, others tolerant, some, a few, fair and friendly. We noticed that in the Dominion, as in the Republic, self-interest had strong influence. For instance, the interest in the election for the purchase of a dredger for the district to be paid for out of the public purse, divided the people thus: those owning low lands on which the overflowing water stands too long in wet seasons all favored the purchase, while those owning higher lands and larger holdings on which the tax would be heavier, all voted against the purchase; not needing the aid themselves they had little care for those who did; and so the election went against the farmers and land-holders whose lands were liable to the overflow and damage therefrom.

The Fraser River flows through a rich valley heavily timbered, cedar, fir, and alder principal woods. A part of the district by a plebiscite voted to ask the government to dyke against the encroachment of the river and levy a tax per acre to run some twenty years to meet the expense. The petition was granted, the dyke was built; but when the government essayed to levy and collect the tax, amounting to about fifty cents per acre, the settlers revolted. A man with a farm of eighty acres must stand a tax of forty dollars yearly besides the other taxes, which made it burdensome. An effort was to be made to secure from government a release from the tax. Land ran in price from forty to sixty dollars per acre for raw, heavily timbered land. And when it is remembered that it would cost the settler from twenty to twenty-five dollars per acre to clear it, and then add the tax for dyke, one can estimate what the land cleared and improved would be worth.

We saw cedar stumps from two to nine feet in diameter, standing on land cleared and in cultivation. Cedar lasts an indefinite period, whether standing in

the stump, or fallen in the log. We saw trees from one hundred to two hundred and fifty years old in growth standing over and growing with roots enveloping fallen predecessors of equal or larger size and still sound. Fire is the only destroyer of these monsters. They have to be torn in pieces by explosives, torn out of the soil and burned. To a man accustomed to the rich acres of prairie, grass- and sunflower-clad land, through which the plow may be driven with but little labor, an undertaking to make a home in that part of the country looked like a task too huge to tackle; and yet, it is a rich grain and fruit region, and inviting. To talk to the residents of the labor of it is to provoke a smile. They know how to do it.

Sunday was a gem of a day. Almost for the first time the mountain tops were visible; one with poetic name nine thousand feet high made lower heights look like little hills. Down one canyon a beautiful waterfall shone glistening in the afternoon sunshine. Two services were held in the church at two o'clock in the afternoon and eight o'clock in the evening at which the Editor was the preacher. At all of the meetings good order prevailed and the best of attention was the rule. Bro. Johnson held charge, and made an excellent coworker, prompt, able, and wise. Services closed with good feeling in all. On Monday, Bro. Johnson and the Editor met by agreement at the home of a Sr. Smith, a widow of some years' standing. She and her husband came into the country some thirty-five years ago, forcing their way through the dense forest, and finding a suitable spot built their cabin, and "tamed" by labor the wild land. Now, with a family of nine girls, and a son grown, she has secured her homestead, one half of which is hers, the other half her son's, and is diligently keeping the wolf from the door by careful management and hard work. And she is but one of many. We ate our dinner with them. The son was in the midst of oat harvest, and taking advantage of the excellent weather.

Bro. Henry Stade has a good farm, won from the forest and morass by toil. He too was a pioneer, and of such a reputation that his word is taken now without question; he seems to understand the word, "Do ye unto others as ye would they should do unto you," and to apply it in his every-day life as well as in the Sunday theory of the preacher. He has the care of the branch. Bro. Dan MacGregor was the main teacher in building up the branch; has been ably assisted at times, and he, Bro. R. C. Evans, and Bro. J. W. Roberts are well spoken of as to their labors there.

The final act of our stay was a reception at Bro. Henry Stade's, where we were greeted by the Saints with good wishes and substantial aid. "By this shall ye know my disciples." If we judge thus, the Lord has disciples at Chilliwack.

Tuesday, August 22, was a beautiful day, and the trip by team to the village and down the Fraser was a very pleasant episode. The placid river, the green, wooded mountain sides, the short but busy stops along the way, the constantly shifting scenery, and the final stop in tide-water at Westminster, all stand out in memory as an oasis in life's landscapes.

OGDEN, Utah, October 23, 1905.

WHAT ARE YOUR POLITICS?

What are your politics? This may strike some as being a leading question; it is nevertheless one that is frequently asked, directly too, and a universal response from the members of the church would reveal a wide diversity of belief, strangely out of line with the thought of the children of Zion being of one heart and mind. Environment and education are responsible largely for political adherence, though many perhaps have, after a more or less thorough investigation, renounced the political faith of their fathers. But what should be the answer of a real, true, earnest Latter Day Saint to the query, What are your politics?

In our judgment there is but one reply that can be made by a man who esteems himself to be a free man in Christ; and until we can from a free heart make such reply, as Saints we are living beneath our privileges, and come short of being in possession of that perfect liberty in Christ of which we read. That answer must be in harmony with the revelations of God as taught and indorsed by the church. That answer is comprehended in the following:

I, the Lord God, maketh you free; therefore, ye are free indeed: and the law also maketh you free; nevertheless when the wicked rule the people mourn; wherefore honest men and wise men should be sought for, diligently, and good men and wise men ye should observe to uphold; otherwise whatsoever is less than these cometh of evil.—Doctrine and Covenants 95:2.

That is the platform upon which every true Latter Day Saint should stand; and it is broad enough for every free man. And if we would be found among those whose skirts are clean from the blood of this generation, we must stand right there. We can do no less than that, for "whatsoever is less than these cometh of evil."

How true the word of God is, and how it ought to sink into every heart: "When the wicked rule the people mourn." The truth of that statement has been vindicated in the past, and is being vindicated at the present time. The rule of the wicked has brought mourning to the masses, and always will do so. On the other hand wherever an honest and wise man has been put in office the people have had reason to rejoice, and such men have justly earned the everlasting gratitude of a suffering people.

Laying aside our petty prejudices, let us carefully consider a few reasons for forsaking the world's

political parties which are decidedly of the earth, earthy. We can adhere to no political party, in the sense of giving it our undivided support, with safety to our freedom, our honesty, and our moral integrity. Why? Because political parties are the institutions of men, and no matter how upright and honorable the founders of the party may be, nor how profound the truths of its inception, the human in it sooner or later permits a departure and a change of front, and if we blindly follow its lead we are found supporting that which is neither honorable nor just. And we may become so imbued with party spirit that we become actual slaves to party. This is not an idle thought. We see it manifested too often. Men advocate strenuously the principles of their party; the next campaign there has been a change of policy and the party advocates an opposite doctrine. Men follow the lead of the party, and try to believe and preach doctrines directly opposite the doctrines they advocated before. They become mere slaves to party; whatever the party says goes, right or wrong. And when men get in that state of mind, and continue in it for a length of time, they can not see the right, they can not draw the line between right and wrong; they are only capable of drawing the line between parties. Their honesty and moral integrity are then in danger of being sacrificed for the interests of party.

The minds of men in the world are being wrought upon by the influences of light, and they are seeking to educate and elevate the masses. We make lengthy extracts from two writers which are interesting, timely, and morally strengthening.

In the *Cosmopolitan* for November, 1904, John Brisben writes upon the topic: "Should young men enter political life? and how?" His statements were drawn out by the experience of a friend of his, and should have their weight with every young man professing to be a follower of Christ:

Since his first vote, four years ago, this young man has taken a practical interest in politics, attended primaries, addressed meetings, and cheerfully given his time in such work as he believed to be beneficial to public affairs. His interest and ability were recognized this year by a suggestion that he should be a candidate for the Assembly at Albany. This proved acceptable to him and was greeted with favor wherever he was known. He was such a man as would, after a little experience, leave the whole Assembly.

But the lower end of his Assembly district was in the control of a "Boss." No nomination would be certain without the consent of this man. It would not be required that he should make downright pledges. Bossism has been refined beyond that point. But it would be necessary that he should call on the Boss, spend ten minutes in talking over the prospects in the district, receive assurances that his candidacy would be an agreeable move in the political game, and go away with the tacit understanding that, in the convention, the Boss's unseen hand would bring about the nomination. But, as the candidate would go away from the interview the Boss would understand only one thing—that an alliance, offensive and defensive, had been made, in exchange for his influence.

At Albany the young man would not be called upon to do dirty work. He would vote without suggestion for or against; he would seem to be a free man. Unless! Unless—there should be a close question in which his vote would be absolutely required. Then he would undoubtedly be called upon to "deliver the goods." And he would be expected to close his eyes to the corruption going on around him and indulge in no reform outcry upon the legislation which would be really vital to great business plans. There would be plenty of little "reforms" in which he could take part—dummies of which the Boss would rather approve—which would attract the attention of the public and strengthen the "reformer" in his power to do mischief to public interests by giving him public confidence.

But suppose that, arriving in the legislature, he did not pursue this line of policy; suppose he proved intractable—a dangerous man. What then?

Oh, then his political career would be given short shrift; he would be quietly sat upon in the Assembly. His influence in legislation would be *nil*. Rumors would be passed around suggesting a hundred unfavorable characteristics, and at the end of his term he would retire to private life.

Of course, there would always be the danger that he might be a man of such strength and rectitude that he would become a menace to the combination of corruptionists; and by his actions go back to the people so strong as to enable him to secure reelection in spite of the "machine." This is a risk the Boss must incur in selecting this type of man.

But he had dealt with so many such; he gauged so accurately the "passivity" of the ordinary man when surrounded, powerless and hopeless; he knew so well the insidious germs contained in the average political ambition, that, "the call on the Boss" having been made, that modern hydra would dismiss all fear of the ambitious youth ever becoming recalcitrant.

These were substantially the conditions as they came into view after some thought had been given to the matter submitted.

"What am I to do?" the young man asked. "I should like to enter political life: I have an ambition to serve the state. Unless I can be regarded at least not unfavorably by X—Z—, I am certain to be 'turned down' in the nominating convention, regardless of any desire of the people of my district."

"But what would you do if you entered the assembly under such auspices?"

"I should exert every effort to secure good legislation," he replied.

"But would you be free to do so if you arrived in official life under the favor of a boss? Would you not feel that by your visit you had given an implied promise? Would you not be under an obligation which would weigh like a millstone about your neck, and eventually, perhaps, sink you in the morass of legislative corruption?" . . .

"Is there, then, no entrance to political life for an ambitious young man?"

"Yes. There is one which every young man should take. He should go into politics from a desire to obtain for himself and his fellow voters the endless benefits which accrue under a republic if every voter would do his full duty. He should swear to himself that he will perform his full share in securing honest legislators and wise laws.

"You have a business. Resolve to yourself that you will look to it for success—for monetary reward.

"But—go into political life.

"Give up your spare moments to taking an interest in affairs.

"Go to the primaries—to the conventions, municipal, county, and state, if possible.

"Look carefully into every issue—debate it.

"Study the men of your section—learn their true values—

single out those that can be depended upon to think rightly and act rightly—those that are wrong—those that are corrupt.

"Above all, teach yourself to think justly.

"Be steady. Do not be deflected from a right idea by business interest, or friendship, or by clever words. Learn to penetrate deception.

"Put away all hope of reward for these efforts. They are your contribution as a citizen to the good of the state.

"And above all, be cheerful and good-humored, even with those whom you know to be in the wrong. Let the Boss and his henchmen know that you may be counted as a steady influence in the decision of affairs—at the primaries, at the convention, and at the polls. They gain their power by being eternally diligent in wrong-doing. They must fear the man who will be eternally vigilant in right-doing.

"It is not improper to desire to serve the people by holding office. You should resolve to do so when the right time comes. A thoroughly independent man who understands politics and the people—the right policies and their enemies—such a man in the legislature or in Congress would in himself be powerful enough to create a revolution in methods by exposing corruption."

We quote the above for the purpose of giving our readers an insight into the methods of the party machines; and especially to give them the benefit of the excellent advice to young men who are ambitious to enter public life. The advice to "go into politics" may be accepted by any of our young men who have ambitions in that direction; but it should be with the understanding that it means "Doctrine and Covenants politics." And if the advice given above is heeded, all other kinds will necessarily be avoided; and the young man who follows it will be compelled to stand practically alone so far as party politics is concerned.

The Doctrine and Covenants politics comprehends something more than is usually expressed in the term, *politics*. It comprehends not only the selection of officials and rulers, but a depth of character, a breadth of honesty, a range of freedom and a height of morality to which modern political parties are strangers. Men of the world are beginning to understand this, and to urge the necessity of higher ideals upon the people. B. O. Flower, editor of the *Arena*, in an editorial in the October issue, 1905, gives expression to thought that can but be appreciated by every lover of light and truth. He says:

Evils may exist in society and evil-doers may long thrive without the heart of a nation or civilization being seemingly impaired. Men may, indeed, long be vaguely conscious of the presence of wrongs in a body-politic without the hideous facts being burned into the conscience in a compelling way. When, however, the grim and terrible truth is pressed home to the public consciousness and the people are aroused to the true condition, they can no longer be quit of responsibility. Then, if they remain inactive, if they fail to rise in their majesty and stamp out the iniquity and drive the evil-doers from the temple of government; they become accessories to the crime; for, knowing the evil and having the power to destroy it, they have condoned or ignored its presence. While ignorant of the true facts, or when vaguely conscious of the probability of evils being present, they were not morally contaminated, but when once the facts are brought home to them, if they fail in the

solemn duty imposed by moral responsibility inherent to citizenship, then the nation suffers from the poison that is diffused throughout its organism. Ideals are lowered, moral integrity is impaired, and the nation suffers as only a small part of the people have heretofore suffered. Hence it is that periods of moral awakening and times when evils and corruptions are uncovered become supreme crises in the history of nations and civilizations. Then it is that fate holds the balance and the people cast the determining weight which means life or death, glory or doom, the promise of renewed health or the destruction and the epitaph of the nations thus tried. Thus it is that great periods of moral awakening, when the eyes of a nation are opened and the vice and iniquity or injustice that their carelessness or indifference has long permitted, are always potentially glorious or tragic, and the duties or obligations impressed upon citizens and especially on the leaders of thought are graver and more solemnly portentous than during the long dormant spells when evil and corruption advance so stealthily and covertly that their presence is not recognized. It is a melancholy fact, however, that at the great moral crises, such as the present hour, for example, there are always many well-meaning people who thoughtlessly throw the weight and force of their brain and moral influence on the side of darkness. To paraphrase a striking expression of Victor Hugo's, they pour darkness on a dawning day. The circumstance that they frequently are moved by the best intentions does not alter the evil effect of their influence any more than the ignorance of the child saves the hand which it thrusts into the fire from being burned. There is an old and excellent maxim which advises finding out what the enemy really desires and then doing the opposite. Now at the present time, when from the Atlantic to the Pacific the spiritual consciousness of the nation is being aroused to a realization of the moral diseases that have long been permeating the body-politic; now that evil is being unmasked in present-day business life and in municipal, state and national government; now that we have discovered the cancers that have long been eating into the vitals of the nation, impairing most seriously the integrity of state and individual; now that everywhere the evil-doers are trembling before the righteous indignation of a great people and the conscience of the citizens everywhere demands the righting of the wrong, and the restoration of the moral integrity that alone can make a nation truly great; now that everywhere the people are uniting to overthrow corrupt rings and immoral machines and to drive the corruptionists from seats of trust and the grafters from the temple of government, we have certain writers denouncing this crusade that promises so much,—this great unmasking of wrong that reveals the real diseased condition of present-day life and which has made immediate and thorough action essential to the rejuvenation of the republic and the ethical quickening of society. We are hearing cries of "Peace! Peace!" and arguments discouraging the further prosecution of the ring. If this cry of corruption and a demand for the ceasing of exposures of evil came merely from the citadels of the corruptionists, it would be neither surprising nor would it call for any serious notice, but when this immoral attitude is assumed by those who stand as leaders and who are supposed to represent moral integrity, the potential evil of such attitude calls for the earnest attention of all friends of ethical advance. If this cry for an immediate cessation of exposures of corrupt conditions, which means the virtual throwing of a mantle over the diseased body-politic, after the people have beheld the eating sore but before they have applied the cautery, should have emanated merely from the corruptors and those who are responsible for the lowering of national ideals, there would be no occasion for surprise, nor would the matter be a subject for special notice. When, however, the opposition to a crusade for a moral reformation comes from those who pose as leaders of the people and upholders of sound ethics, it

demands the serious consideration of all friends of progress and moral advance.

Mr. G. W. Alger, in a recent article on "The literature of exposure," bewails the general unmasking of corruption, graft, dishonesty, and moral obloquy in official circles and among the leaders of the business world. This writer, we doubt not, is prompted by high motives. Nevertheless, he is giving aid and comfort to every trembling grafter, corruptionist, and moral criminal who is quaking in the present moral awakening. When *Harper's Weekly* and the *New York Times* created a moral uprising against the Tweed Ring, every effort possible was put forth by the thieves to stay the rising tide and put off any definite action on the part of the community. . . . There are times, and the present is such an occasion, when the first duty of all patriots is to fight corruption precisely as do men on the western prairies fight the great fires which, if not checked, will destroy the homes and sustenance of the settlers.

The most important lesson for the American people to learn to-day is that there can be no true peace, no enduring greatness, no real prosperity and progress, without sound moral foundation. The farmer buys a home. He finds it encircled with a board fence, and this fence is covered with a vein that has sent its tendrils into the wood and has become a mass of vegetation containing moisture and rapidly rotting the fence. At present the wall of green is beautiful, even as to those who saw only the external, Rome was gorgeous when, stricken in her vitals but arrayed in imperial splendor, she reeled forward to her doom, or as the foliage of an autumn tree or bush stricken with death is gorgeous to the eye. But the farmer knows that to save his fence he must remove the vine and paint the wood, else in a year or two there will be no fence. Now, it is so with corruption, dishonesty, and immorality in national or business life. They may long eat into the vitals of government and the morals of the individual unseen, and perhaps by many unsuspected, because over them has been cast the mantle of wealth, conventionalism, and respectability. Yet the hour comes when the people must by the might of a moral reformation purge themselves of the evil, or the destruction of the nation and the decadence of the individual is inevitable.

Other critics, less honest than Mr. Alger, seek to minify the evils now brought to light, or they strive to divert public attention from the real issues by exalting into undue prominence some good done by the workers of iniquity. This is to confuse the issue and defeat the ends of moral righteousness. We are told, for example, that while Mr. Rockefeller and the Standard Oil Company doubtless acquired much of their wealth by indirection and moral criminality, still Mr. Rockefeller is doing much good with his superfluous wealth. This is no new truth. When the *New York Times* and *Harper's Weekly* were fighting the battle of civic honor and integrity in New York by exposing the robbery of Tweed, the great New York boss gave fifty thousand dollars' worth of coal to the poor of the East Side, and incidentally, a number of respectable citizens of New York began sounding the principles of the boss. His philanthropy was dwelt upon on all sides with the evident purpose of diverting the public mind from the *Times* exposures and bringing the incorruptible tribune of the people into discredit. In this attempt to bolster up the Tweed Ring till the moral sensibilities of the people should again be lulled to sleep, the *New York World*, *Sun*, *Herald*, and *Post* joined with enthusiasm. And on the very eve of the publication in the *New York Times* of the record from the books of the city treasurer that fixed the guilt of the Ring and showed how in the most barefaced possible manner the city had been robbed of millions upon millions of dollars, a committee composed of John Jacob Astor, Moses Taylor, Marshall O. Roberts, George K. Sistare, E. D. Brown, and Edward Schell, all of whom were recognized among the wealthiest and most influential citizens of New York, signed a clean bill of health for the Ring in which they stated:

"We have come to the conclusion, and certify, that the financial affairs of the city, under the charge of the controller, are administered in a correct and faithful manner."

Then came the great *Times* revelation and the collapse of the Ring, but it was the "literature of exposure" and not the literature of guilty silence or of appreciation that destroyed the Ring and rescued New York.

So every forward step for justice, for social righteousness and civic purity has been rendered possible by those who dared to expose the wrong, the unjust and the corrupt, and who with single-hearted loyalty to high ideals carried forward the crusade until the civic conscience had been so awakened that it compelled the city, state, and nation to right the wrongs, and at every step in the age-long conflict the most potent aids to the corruptionists and the assailants of free institutions have been those elements of society, who count themselves among the most respectable, and many of whom have been actuated only by good motives, but who have sought to check the groundswell of moral indignation before it destroyed the corruption that was undermining public government and civic integrity. . . .

And so it is, always has been, and always will be till we reach higher conditions than at present, that when an individual, free from factional bias, has undertaken to point out the wrong, and evil, and corruption by which the people have been made to suffer, the influential citizens, the ones whom the people look up to most for protection, are willing to sign a "clean bill of health" for the ring, the community, the party, the corporation, the organization, the business, the individual, or whatnot whose reputation is at stake.

We can not partake of the partisan spirit that is in the world, and be safe. There is higher ground for the Saints of God to occupy. Will we do it? Will we be as a city set on a hill, as it is our privilege to be, or will we insist on appearing merely as a village squatted in a hollow, while the light of truth permeates the minds of many noble men around us, and the movements they are instituting in the advocacy of uprightness and true principles are towering above us? Will we forsake these things that are purely worldly, that always have and always will contain within them the seeds of decay and corruption, and take the stand as indicated by the word of God, draw the line, not between parties, but between darkness and light, between good and evil, between right and wrong, or must we be shamed into taking this stand by the reform movements in the world? In other words, will the Lord use these agencies in the world to kick us into line, or will we ignominiously fail to come up to the high standard that has been erected for us, spiritually, morally, and temporally, and be compelled to read, as others have, the handwriting on the wall, "TEKEL," "Thou art weighed in the balances, and art found wanting." How does it look to see the church divided, each section hanging to the skirts of some political party, more or less corrupt and earthy, when we should occupy as children of the light, as a candle put on a candlestick that gives light to all? There is higher ground for us, a broader

platform than any human political movement, if we will but accept it. Do we say "that there must needs be an opposition in all things," therefore political opposition between sections in the church is necessary? If we do we make a mistake. There must be the opposition of truth and error in all things, but the opposition need not be, necessarily, between parties, sections, organizations, quorums, or individuals. The opposition may exist in parties, sections, organizations, quorums, and individuals, but it must needs be the opposition of right against wrong, light against darkness. The right and the wrong in one party should not be opposed to the right and the wrong in another; but the right in all should be opposed to the wrong in all. That is the higher stand that is open for us. We may stand by right and truth and oppose error; then we will be occupying the Doctrine and Covenants platform: "Honest men and wise men should be sought for, diligently, and good men and wise men ye should observe to uphold." Ah, yes. We can not be partisan and do that.

And if the saint of God should occupy this high station, it is doubly important that Christ's ministry stand there. We know, as well as we know that faith is a principle of the gospel law, for we have seen it both at home and abroad, that the partisan-spirited minister loses influence with the Saints. Wherever he gives expression to his views he antagonizes the adherents of opposite parties, and they lose confidence in his ability to discern the truth. His partisan views lower him in the estimation of all nonpartisans who, standing as they believe where they can view impartially the doctrines set forth by all the parties, marvel at his blindness. Not only that, but the thinking class of his own party are humiliated because they have expected something higher of the representative of Christ than political prejudices. He is "hail fellow well met" with a few as party-loving as himself, and is satisfied in that low station. And so there is need for the minister to put in practice the Doctrine and Covenants politics.

Truly has the Spirit spoken, The weapons of our little army are yet carnal, many of them. And though the "set time" to favor Zion may be here (if we were ready for it), we can never bring about the redemption of Zion by truckling to political interests, or trailing in the wake of vacillating political movements.

"Awake, Saints, awake,
No time now for reposing,
The Lord is near,
Breaks on the ear;
O come, come away."

L. A. G.

EDITORIAL ITEMS.

Bro. U. W. Greene, in his October report of work done in his field, states that seventy-two have been baptized during the quarter. He says: "I am pleased to report that an era of prosperity, both spiritual and numerical, is being enjoyed in this field. The long series of troubles is ended and peace like a cherishing fountain has come to gladden our hearts. President Evans visited us twice, attending the Akron reunion four days; then in September the Pittsburg conference, speaking in Wheeling, West Virginia, Creola, and Columbus in Ohio. At Creola I arranged for him to speak from the platform with Governor Myron T. Herrick. Am informed that he made a hit. . . . Bro. Evans' visit was well received and good was accomplished. Shall be glad to welcome him at any time. Bishop Kelley rendered assistance at both Akron and Wellston reunions and assisted in opening the beautiful new church at Wheeling. Bro. J. W. Wight also attended the Akron reunion and rendered valuable assistance. In the Sunday-school line Bro. J. A. Gunsolley was at the reunions, strengthening the workers in the auxiliary societies. Bro. J. H. Lake also attended, dispensing blessings. We have secured extensive advertising this year, thus placing the work before the world in proper light. At Akron reunion the sisters signed a modified form of the '*Christian Herald* petition' against seating Reed Smoot in the United States Senate. This petition was indorsed by the conference and ordered sent to Senator Charles A. Dick, who has acknowledged receipt of the same. The *Christian Herald* published the photograph of the sisters signing the petition and stated that the Reorganized Church has 'nothing in common with the Mormon church or creed, although, unfortunately this is not very clearly understood by the American people as a whole.' Recently at Amity, Pennsylvania, the preachers have raised a monument to the memory of Reverend Solomon Spalding and inscribed thereon, 'The Man Who Wrote the Book of Mormon.' What next? Will try to get the papers to set the matter right. There had been two public discussions in which Brn. R. Etzenhouser and I. M. Smith had successfully represented our cause. Bro. T. J. Beatty was mobbed in Scioto County, in August; he was then joined by Bro. Ebeling, and together they preached while armed men guarded every road and path to protect them. The local ministry are very active, a number baptizing several, so that the gain is much greater than the missionary report shows." Bro. Green states that Bro. W. H. Fuller had baptized some of his race, colored people.

Without full reports from his field Bro. Sheehy states that forty-six have been baptized; outlook favorable.

We are informed by Bro. Alma M. Fyrando of Magnolia, Iowa, that Davis H. Bays died Tuesday, October 24, at Persia, Iowa, and was buried in a cemetery some three miles from that place. He was formerly for many years an active missionary in the Reorganized Church; but for a number of years has been its bitter opposer and a minister in the Christian Church. He has now been called to meet his record, and to reap the results of his labors.

Bro. G. T. Griffiths reports thirty-five baptisms by the missionary force and twelve by local officers in the Northwestern Mission during the past quarter.

Bro. J. W. Wight reports one hundred baptisms in his field, seven baptisms reported by the local force.

Bro. J. W. Rushton writes encouragingly of prospects for the cause in the British Isles Mission. He says: "Speaking of the work in general in this land, there seems to be an improvement that is promising."

Original Articles

"THE LABORERS."

As the parable of Matthew 20 concerning the laborers sent into the vineyard seems to be under consideration now, I wish to give my views on the subject, and I may as well say now, as later on, that I do not indorse any theory I have yet seen published on the subject. The last theory by Bro. Gould is, in my judgment, no improvement on the two preceding ones, which he very cleverly and effectually knocks out of commission.

The difficulty with all these theories touching this parable is that they make the Lord give to some more than they earn above others. All may get more than we earn, but the extra pay should be equally divided. Justice demands that, and the Scriptures clearly teach that God will reward—pay—all men according to their works. Any and all ideas that make God give more to one than another for the same work are wrong.

The real difficulty in the way of understanding this parable, is that men have been trying to make more out of it than there is in it,—like trying to make a garment out of a piece of goods that does not contain enough cloth to make it. Now what is the leading thought the Lord is desirous of impressing on the people? Is he endeavoring to tell them what he is going to do under certain conditions, or what they should do? Notice the closing part of the parable, when the laborers all stood before him and were paid off. Some were dissatisfied at what seemed to them injustice. What did the Lord say? That it

was just; that it was perfectly right for a servant to get the same pay for one hour's work as five? No. He said no such thing, because it is not true.

He said this: "Didst not thou agree with me for a penny? take thine and go thy way." Or in other words, Stand by your agreement. That is the real lesson taught in this parable; and it is a very important lesson,—too hard for most men to learn. And in order to illustrate that thought the parable had to be formulated as it is.

The dispensation theory that we have put upon the market, is farther away from the fact than the one we have so industriously assailed, namely, that it represents a person's life. As stated by Bro. Gould, it would represent the people of this dispensation as standing idle from Adam's time, waiting all through these dispensations; and it would make the people of Adam's time be working somewhere from then until now, and receive no more pay than we do for one fifth of the work.

So it is best for us to try to make no more out of it than God put in it, which is to do as we agree to do.

HIRAM L. HOLT.

CHICO, California, October 16, 1905.

THE CHRISTIAN HOME.

Dear Editor: Two hundred and ten children to feed and clothe.

Sometimes our hands are pretty full, and the head aches with raising the funds to feed this great company of wholly destitute children, cared for, trained and educated in the Christian Home Orphanage, Council Bluffs, Iowa.

If you could be of assistance to us in this great effort, would you not do it?

I inclose herewith an article, which, if you feel that you can not publish, will at least give you a better idea of this work and what it has done in its twenty-three years of existence, so we ask you to read it, and trust that you may give it space in your paper. It may be the means of helping us to feed and clothe many more homeless children during the coming winter.

A PITIFUL CASE.

It was a bitter cold day in December, 1882, and the man was ragged and half drunk. Behind him were his four motherless girls, likewise ragged, and unkempt, and very cold and hungry. They had been turned out of the shack they called home, and night was not far off. This was the reason for their journey to the pastor's residence—he was a good man and the father of these wretched children had heard of him.

The pastor himself answered the faltering knock. The five were taken to a warm fire, where he listened to the man's pitiful story, which, in substance, was that he was a wreck, physically, morally, and mentally; his wife had lately died, and his daughters were going to ruin. Would the pastor please take them and care for them?

The pastor explained that he had no way to pro-

vide for his girls; that he occasionally dispensed food and clothing to needy families, but did not receive children for direct, personal care; that his duties were to his congregation and his own family.

In great despair the man cried out:

"If you do not take my girls, God only knows what will become of them. If doing such work as this isn't God's work, what is?"

The pastor's eyes were opened. He took the girls, and cared for them in his own house. Other homeless, deserted waifs came to his notice. He rented a house and hired a woman to look after them.

The work grew, until he was compelled to lecture in its behalf to obtain means for its support.

Pitiful cases of suffering, want, and sorrow came to his notice. His heart was burning with anguish for these little ones and their sorrow—so much more of it than he ever supposed could exist.

Thus was established the Christian Home Orphanage of Council Bluffs, Iowa, and its founder was the Reverend J. G. Lemen, who, after the home had been established one year, gave up his private residence, resigned as pastor of his church, and literally moved over to the home, put into it every cent of his earthly possessions and devoted his entire time to its management and its upbuilding.

The growth of this institution has been marvelous. Starting twenty-three years ago with one small frame cottage, it to-day occupies two city blocks of ground and has property valued at more than one hundred thousand dollars, which is all held by a board of trustees, and is so deeded that it can never be mortgaged nor alienated, but must be used for an orphanage for ever.

The Christian Home Orphanage is not a local institution, and is wholly undenominational in character, being controlled by no church, society, or sect. It is strictly a charitable institution, depending entirely for its support upon the voluntary contributions of those who sympathize with homeless and destitute children. It has no endowment, employs no agents, and charges no fees for receiving children, or for placing them for adoption with private families. It does not separate families of young children, believing that it is cruel to break up the family, scattering these little ones in all parts of the country.

This institution has cared for more than 4,000 children, and has constantly under its care an average of 220, many of whom are seriously and permanently crippled or afflicted in other ways.

The children are taught useful occupations, and are educated in the institution's own school. Chapel exercises are held every morning, and church and Sunday-school every Sunday.

The Home receives destitute children free of all charge, from any part of the country.

One year ago, the faithful founder of the orphan-

age died, and the work has been carried on by his eldest son.

A new brick dormitory for children under six years of age is now being erected, and funds are needed for additions to the industrial department. The manager appeals to all charitably inclined people to assist him.

Thanksgiving is near at hand, and donations of vegetables, fruits, canned goods, meats, poultry, butter, eggs, etc., are gratefully received. It is a large task to provide meals for this great number. Surely many will be led to help the good people of this institution in their laudable efforts.

Send all contributions, either of cash or merchandise, to the manager, H. R. Lemen, Christian Home, Council Bluffs, Iowa, who will promptly receipt for the same, and give the donor credit in the official publication of the institution, the *Christian Home*.

We believe there are many readers of this paper who will find pleasure in helping the manager of this orphanage provide a Thanksgiving dinner for his more than two hundred charges.



RISE OF THE REORGANIZATION.

Seventy-two years ago to-day occurred an event destined to be an important factor in the world's history—namely, the birth of Joseph Smith, the son and legitimate heir to Joseph Smith the founder, under divine rule, of the Church of Jesus Christ of Latter Day Saints—not the man so much as that he represented the continuation of the church as her rightful leader.

The boyhood of Joseph Smith was spent in and about Nauvoo, Illinois, where he lived on arriving at his twenty-first birthday, and at a period in life where it was necessary to make a choice of his life's vocation. He was at this time reading law under William McLennan, whom I met personally in Nebraska City in 1885, and who always spoke of Joseph Smith as a noble young man.

At this period, 1853, there was a great emigration to Utah. A delegation from a colony passing Nauvoo for Utah visited Joseph Smith and urged him to go to Utah. He replied that he was ready to do the work that might fall to his lot, or that he might be called to do; that he could not give his sanction to the teachings of the leaders in Utah.

In the summer and fall of 1853 he had a violent sick spell and while convalescing his mind was turned to the question of what part he was to act in the work begun by his father. While thus seriously engaged in deep thought on the to him perplexing question, the room suddenly expanded and disappeared, and he saw stretched out before him: towns, cities, busy marts, court-houses, courts, and assemblies of men, all busy in the affairs of the world. He was made to know that he who entered this life must

be submerged in its din, bustle, and confusion. A sudden transition came, and he was gazing over a wide expanse of country in a prairie land—hills and dales, hamlet and village, farm and farmhouse, betokening thrift and happiness and peaceful life. He remarked to the person standing by, "This must be the country of a happy people." The reply was, "Which would you prefer, life, success, and renown among the busy scenes that you first saw, or a place among those people without honors or renown? Think of it well, for the choice will be offered you, and you must decide, and your decision once made you can not recall it, and must abide the results."

After this vision, (1853,) he pursued his studies till the early winter of 1855, when he was visited by William Walker, of Utah, with whom he had the first serious disagreement about polygamy,—Walker affirming and Joseph Smith denying. Various and strong inducements were offered him to go to Utah and take the leadership of the church there, so much so that it became a perplexing question to him.

The thought occurred to him, as it had to his father under something of similar circumstances, "If any lack wisdom let him ask of God." He saw a vision of a funnel-shaped cloud above the brightness of the summer sun that was then shining. It descended and enveloped him completely, so that he stood within its radiance. The question, "Why not go to Utah?" had been in his mind. So when the light settled upon him, a voice from it said in answer to this question, "Because the light in which you stand is greater than theirs," in a tone clear and distinct. He also asked the question, "Is polygamy of God?" and the answer was distinctly, "No," and that he was to have nothing to do with it but to oppose it. These experiences for ever settled the question as to his going to Utah.

He had recently married, and with his wife settled on a farm. In this same year, 1856, he was again visited by Elders George A. Smith and Erastus Snow, a committee from Utah, who again presented the question of his going to Utah, holding out to him flattering prospects if he would go with them. But it was to no avail, as the Lord had settled the Utah and polygamy questions with him by showing him plainly that neither was of the true light.

Forty-eight years ago this month, he was visited on his farm by Elders Samuel H. Gurley and Edmund C. Briggs, sent as delegates from the Reorganized Church, then located at Zarahemla, Wisconsin. In the message they brought, which is too lengthy to here reproduce, they plead the right of presidency to the literal decendants of the chosen seed to whom the promise was made; also that the Spirit of revelation from God had moved them in the matter of reorganizing the church. Joseph's answer to them was that what they came to bring might be the word of the Lord. He could not say that it was

not. He had, however, no testimony that it was. He was prepared to do what God required of him.

Time passed on till the fall of 1859. The questions as to his connection with his father's work were all settled save one, viz: "Where and with whom should my life-work lay?" The two ways were presented: To Utah and revel in honor and financial luxury, or with the Reorganization. This was the important question of his life, and for an answer he sought to the same source from whence he had hitherto received light. The answer came clear and distinct: "The Saints reorganized at Zarahemla and other places, is the only organized portion of the church accepted by me. I have given them my Spirit and will continue to do so while they remain faithful and humble." This was sufficient, and in keeping with his desires another committee from the Reorganization visited him in March, 1860, composed of William Marks, W. W. Blair (whom many of you have seen), and Israel L. Rogers; and arrangements were made for Joseph to attend the annual conference to be held April 6, and take his legitimate place as the leader of the church in harmony with the prediction and blessing of his father who had blessed and set him apart to this end, as his successor.

A few words in regard to the rise of the Reorganization prior to this time:

On November 18, 1851, there came to J. W. Briggs a revelation in which the Lord says:

Let the elders whom I have ordained by the hands of my servant Joseph, . . . resist not this authority, . . . which is to preach my gospel as contained in the record of the Jews, and the Book of Mormon, and the Book of Doctrine and Covenants; and cry repentance and remission of sins through obedience to the gospel, and I will sustain them, . . . and in mine own due time will I call upon the seed of Joseph Smith, and will bring one forth, and he shall be mighty and strong, and he shall preside over the high priesthood of my church; and then shall the quorums assemble, and the pure in heart shall gather and Zion shall be reinhabited, as I said unto my servant Joseph Smith; after many days shall all these things be accomplished saith the Spirit.

Thus the Lord sanctions his former revealments and begins to regather the scattered yet faithful ones under the promises that Joseph Smith, or the seed of the Martyr would be called, and that after many days Zion would be reinhabited. Zion is fast being reinhabited by the Reorganized Church, there now being located there over thirteen hundred, which number is being constantly augmented by the gathering which is constantly, though quietly, going on. I have been privileged to see the quorums assembled in General Conference, presenting an inspiring scene, especially when accompanied by a pentecostal outpouring of the Holy Spirit, as, too, we have witnessed and experienced.

In 1852 there came to Z. H. Gurley a revelation telling him to

Rise up, cast off *all* that claim to be prophets, and go forth and preach the gospel, and say that God will raise up a prophet to complete his work.

Thus as the Reorganization we stand on firm foundations.

1st. The perfect agreement with the previously revealed law and

2d. Being sanctioned by additional revelation from the same God.

The work is moving on and we have nothing to fear if we can constantly move toward the ideal standard, The Pure in Heart.

OAKLAND, California, November 6, 1904.

Read before the Religio at Oakland, by Elder J. M. Terry.

* *

PAUL.

I have been studying quite a bit of Brother Paul's writing of late, and I feel impressed to contribute a few thoughts on the subject. What was it that caused Paul and many others in his day to leave home and a quiet, peaceful life, to engage in a warfare that meant privation and suffering? I have often thought of Paul as a bright young man of more than ordinary education, with bright prospects for future usefulness, Hebrew of the Hebrews, pure blood, a Pharisee of the Pharisees—strong in conviction,—none more zealous for the religion of the fathers,—persecuting the church,—a leader among his people, popular and favored.

Not a cloud was there between him and his most sanguine expectations, yet in a moment he laid all aside and cast his lot in with a cause that was everywhere spoken against.

From a human standpoint, what could have been the motive? No promise of distinction, a most necessary element for an ambitious man. No prospects of wealth, which alone could induce a fortune-hunter to engage in an enterprise. No idea of a life of ease, a thing altogether necessary to get the interest of an indolent man. No promise of fame and popularity, but just the reverse—oblivion and obloquy. How strange that a person full of manly vigor and worldly desires should in a moment, without the least care as to what the result would be, take a step which to all human ken was so disastrous. But Paul said, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, . . . that I may . . . be found in him, not having mine own righteousness," and forgetting all earthly honor, fame, fortune, and friends, "I press toward the mark for the prize of the high calling of God in Christ Jesus."

But, Paul, you may have to endure poverty and hunger.

Yes, I have learned both to be full and to be hungry, to abound, to suffer need; and in whatsoever state I am therewith to be content.

You may have to endure great hardships for Christ.

I have suffered shipwreck. Five times have I been whipped with the lash until I suffered from loss of blood. I have been stoned and left for dead.

But, even your friends may forsake you, Paul.

Yes, at one time when I needed the comfort and sympathy and advice of friends, all men forsook me, and I stood alone. No, not alone, for the Lord stood with me.

But, Paul, would it not have been better for you to have turned in with the world, gotten to yourself fame,—become rich in this world's goods, and enjoyed life as we here find it?

I count not this life dear unto myself, so that I might finish my course with joy. I have had joy in tribulation, though myself poor. I have made many rich. I have been troubled, but not distressed; perplexed, but not in despair; persecuted, but not forsaken; always bearing about in my body the dying of the Lord Jesus.

But, Paul, are you not now willing to turn back to the world?

No, but to press forward; for I have fought a good fight, I have finished my course. I have kept the faith; and now I am ready to be offered up.

But do not you feel now, in these your last days upon the earth, that it would have been better for you to let the religion of Christ alone?

No, for there awaits me in the heavenly kingdom a crown of righteousness which he shall give me, and not only me, but also all who love his appearing.

Now we might ask ourselves the question, "What was it that caused men in our day to leave home and a quiet, peaceful life to engage in a warfare that meant privation and suffering, men who could have won to themselves fame and fortune, men who are fitted for senators, congressmen, and the highest position in life, to cast in their lot with a cause that from a human standpoint was so disastrous? This needs no interpretation so far as Latter Day Saints are concerned. We would readily say that the same God that moved upon Paul in his day has moved upon men in our day and caused the pure religion of Jesus Christ to be reestablished in these latter days.

Saints, can not we look back seventy-five years and see what it has cost to reestablish this great latter-day work, and start out with a greater determination to serve God, both in spirit and in truth? "Blessed are they which are persecuted for righteousness' sake; for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you." —Matthew 5: 10-12.

ED. N. McRAE.

SAN ANTONIO, Texas.

THE OTHER SIDE.

In a preceding number of the HERALD is a letter written by a brother who discusses the question, Will the sons of perdition ever be resurrected? I desire to present a few thoughts on this subject, not to create contention, but that we may learn from each other for our benefit.

We will agree that those who were once enlightened with the word of God, and tasted of the heavenly gift, and received of his Spirit, and have sinned against the light, have become the sons of perdition. But we can not agree that they will not be resurrected.

We are referred to the Book of Mormon, page 71, for evidence that the Devil has no flesh-and-bone body. Will the brother please tell us what kind of a body the Devil has? He has not established the fact yet by referring to the Book of Mormon, page 71, that if our spirits and bodies should not be restored to one another, our spirits would be like the Devil. Our spirits would be disembodied spirits, but does that prove that they would be like the Devil? I think not.

By taking the second verse together with the third we are given greater light on the subject:

For as death has passed upon all men, to fulfill the merciful plan of the great Creator, there must needs be a power of resurrection, and the resurrection must needs come unto man by reason of the fall; and the fall came by reason of transgression; and because man became fallen, they were cut off from the presence of the Lord; wherefore, it must needs be an infinite atonement; save it should be an infinite atonement, this corruption could not put on incorruption. Wherefore, the first judgment which came upon man, must needs have remained to an endless duration. And if so, this flesh must have laid down to rot and to crumble to its mother earth to rise no more.—Nephi 6:2.

From this we learn that death hath passed upon all men, the sons of perdition not excluded. It teaches the necessity of a resurrection. It came by reason of the fall, and the fall came by reason of transgression; and because of this there is an atonement by Christ to bring to pass the restoration of all men, the sons of perdition included. Nephi is teaching us if it were not for the atonement we all would have been lost, and this body would have crumbled to its mother earth to rise no more. There would be no hope for us; and the first judgment passed on man would have remained to an endless duration. And in this sense we would be like the Devil and his angels,—in misery like himself,—be shut out from the presence of God. Nephi 6:6 teaches us of a judgment to come, when all men will have to be judged. They will have to appear in their immortality, and they who are righteous shall be righteous still, and they who are filthy let them be filthy still. Wherefore, they who are filthy are the Devil and his angels, and they shall go away into everlasting fire, prepared for them. If the Devil and his angels will come to judgment, to be

judged, will not the sons of perdition have to answer for their sins, and especially as they belong to the same class? If not, why not? And will they not have to be restored and have an equal chance with the rest of mankind? If not, why not? "I say unto thee, my son, that the plan of restoration is requisite with the justice of God; for it is requisite that all things should be restored to their proper order."—Alma 19:8.

In this chapter Alma tells us that justice can not rob mercy, neither can mercy rob justice. The brother tells us that Christ's death and resurrection was to bring to man a plan of redemption from the dead. True. Hence a being who has not fallen by transgression does not come under such a plan. Will not the same cause produce the same effect? If the death of Adam affected all men, and the atonement of Christ was for all men, will not the resurrection be for all men, Jesus being the first that should rise?

The reason Jesus says it would be better for them never to have been born, is because of the judgment they shall receive, Depart, ye cursed. The apostle Paul says, "As in Adam all die, even so in Christ shall all be made alive." Will the sons of perdition be excluded from the *all*? What will the brother do with the twenty-fifth chapter of Matthew, where Christ says to them, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels"? Not the sons of perdition only, but those who did not feed the hungry and gave them no meat,—thirsty and they gave them no drink. This is the judgment day when all nations shall stand before him to be judged of their works, when he shall say, "Depart ye cursed."

In the twenty-eighth section of Doctrine and Covenants, paragraph 11, the Lord tells us that because Adam yielded unto temptation, and transgressed the commandment of God, he became spiritually dead, "which is the first death, even that same death, which is the last death, which is spiritual, shall be pronounced upon the wicked when I shall say, Depart ye cursed." To whom shall he say, "Depart ye cursed?" To the Devil and his angels, and to the sons of perdition. Now are these the only ones to whom he shall say this?

But, behold, I say unto you, that I, the Lord-God, gave unto Adam and unto his seed, that they should not die as to the temporal death, until I, the Lord God, should send forth angels to declare unto them repentance and redemption through faith on the name of mine only begotten Son; and thus did I, the Lord God, appoint unto man the days of his probation; that by his natural death, he might be raised in immortality unto eternal life, even as many as would believe, and they that believe not, unto eternal damnation; for they can not be redeemed from their spiritual fall, because they repent not, for they will love darkness rather than light, and their deeds are evil, and they receive their wages of whom they list to obey.—Doctrine and Covenants 28:12.

From this we learn there is a probation given unto man, that if he will repent he can be redeemed from

the spiritual fall which was pronounced upon Adam, —a banishment from God's presence. And those that believe not can not be redeemed from their fall. They will not receive eternal life, but for their wages they receive death. Wherefore they will be dead to all things spiritually. Paul says, "The wages of sin is death, but the gift of God is eternal life."

In the seventh paragraph of this same section we are taught that there will be a resurrection of all men:

For their graves shall be opened, and they shall come forth; yea, even all; and the righteous shall be gathered on my right hand unto eternal life; and the wicked on my left hand will I be ashamed to own before the Father; wherefore, I will say unto them, Depart from me ye cursed into everlasting fire, prepared for the Devil and his angels.

Now who are the righteous spoken of here, and who are the wicked? Let the Book of Mormon answer. Alma 3:8:

And now I say unto you, all you that are desirous to follow the voice of the good shepherd, come ye out from the wicked, and be ye separate, and touch not their unclean things; and behold their names shall be blotted out, that the names of the wicked shall not be numbered among the names of the righteous, that the word of God may be fulfilled, which saith, the names of the wicked shall not be mingled with the names of my people. For the names of the righteous shall be written in the book of life; and unto them will I grant an inheritance at my right hand.

First, this teaches that there is a book of life written, and that the names of the righteous are written in this book of life, and only to these is promised an inheritance on his right hand. It follows, then, that the wicked whose names are not written in this book of life will be found on his left hand. Book of Mormon, page 195:

Therefore I say unto you, that he that will not hear my voice, the same shall ye not receive into my church, for him will I not receive at the last day.

We will quote now from Malachi 3:16, 17:

Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard-it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name.

You take notice that those that feared the Lord thought upon his name and spake often one to the other, and there was written a book of remembrance, "and they shall be mine, saith the Lord of hosts, in that day when I make up my jewels."

Revelation 3:5:

He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.

The promise is made only to him that overcometh. If they do not overcome, to the Father he will not confess their names, and they will not be in the book of life. Their names will be blotted out. Now what difference is there between one that does not overcome, and one that is overcome? There is no difference.

And whosoever was not found written in the book of life was cast into the lake of fire. — Revelation 20:15. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

From this we see there is somebody else besides the sons of perdition who will endure the second death.

A. NESSER.

CLARKSDALE, MISSOURI.

Mothers' Home Column

EDITED BY FRANCES.

The advisory board of the Daughters of Zion has appointed as ways and means committee for raising money for the Children's Home Fund, Mrs. L. R. Wells, 623 West Lexington Street, Independence, Missouri, chairman; Mrs. Ellen Sargent, 801 West Lexington Street, Independence, Missouri, and Miss Dora Young, Holden, Missouri. Presidents of locals will probably hear from them soon, if they have not already done so, and we hope they will try to take up some line of work suggested by them, and let us see how good a showing we can make for the home fund this year.

Commencing with the November number of Daughters of Zion reading-leaflet, let all orders thereafter be sent to Mrs. B. C. Smith, 214 South Spring Street, Independence, Missouri. Prices are twenty-five cents per hundred, fifteen cents for fifty, and ten cents for twenty-five.

MRS. B. C. SMITH, President.

INDEPENDENCE, MISSOURI, October 23.

Dear Column: It is several months now since I contributed anything towards your fullness. For a time after our arrival in our dear native land I could not put my mind to anything, but to selfishly enjoy the grandeur of this glorious country, as well as meeting with our many friends and relatives. In fact I know very little difference in the feeling towards the relatives in the household of faith, and those of our own household; all were alike kind, and pleased to see us. We had not thought to receive so much of loving kindness. Having been gone so long, and where there is in these days so much to draw the mind to that of the present, it would have been only natural that the absent ones would have been in a degree lost sight of; but we did not find it so. And again, we have until very recently been so continuously going from place to place in answer to the calls for a visit, that there was really little or no time, or opportunity, to write. Yes, we, husband and self, were visiting, but I trust they were not unprofitable visits, or time lost. Indeed, no, but seasons of pleasant and profitable intercourse with Saints, such as our souls had often longed for in our isolated life at the Islands. At each locality the Spirit bore its witness, and our hearts swelled with joy.

But the climax of all was when we met with the Saints of our home branch (the Newport Branch). To see again the faces of those with whom we had so often met to worship, in the early days of our life in "the kingdom," when the Spirit of God was so freely poured out, brought such a thrilling of the Spirit I could not keep the tears back, though I scarcely knew why I wept. And when Elder Burton took the stand what a panorama of events passed before my mind's eye, showing the fulfillment of prophecies that had been given and sorrowed over because they came not to pass according to the limited interpretation placed upon them; yet the work of the intervening years had wrought them out. How vividly I recalled that of a certain evening when it was he who stood thus, and as the spirit of prophecy rested upon him he said, "Two from this

branch shall go out on a mission; they shall go north, and during their mission four branches shall be built up and two other branches helped."

And when the time of trial came to that people, and their homes were taken from them,—as was also prophesied—and many were scattered, and that prophecy had not been fulfilled; those who thought lightly of those things, pronounced it a failure, while others felt sorrowful, not knowing how to reconcile the Spirit that gave the promise with a failure. But now it was seen that two from that branch did go on a mission—though one may not have been called a missionary. They went north as far as San Francisco, then out on the Pacific Ocean even to the Australias. During their mission four branches were built up, one reorganized, and another revived.

This, with other promises and fulfillments loomed up to view as so many witnesses for the truth. It seemed to me that God was vindicating the spirit of the work in bringing those things to view.

How good of our heavenly Father to show his children from time to time that the thread of events is held in his own hand and that he changes not, neither forgets.

But I am lingering long at our home branch, and have scarcely space to note the enjoyable reunions, that of Southern California in August and Northern California in September, that it has been our privilege to attend since our arrival, a feast truly of spiritual things, with natural home singing and words that we could understand and enjoy. But since both have been written of by abler pens than mine, I will not repeat, will only say it was good to be there.

Shortly after the close of the northern reunion, I came south on account of the very poor health of my daughter Addie Matthews, and am still with her. She is improving some. Husband is still north.

We learn through recent letters from the Islands, that our aged friend, Mr. Isaac Henry, who was also our translator, has passed away. And also that typhoid fever is making its annual rounds, causing many deaths both among the natives and the white people.

The letters from our native brothers and sisters are pathetic. Sr. Maua, after writing of much love and much sorrow, says, "O *Emā* return! O *Iotefu* return! Great is my sorrow and weeping day and night because you two are not with us. Behold my love for you and come to us again."

I am becoming accustomed to the change of climate, and do not feel the cold as I did at first. Am in the enjoyment of health and happiness, with heart-felt gratitude to the giver of all good gifts that all our children and grandchildren were spared to greet us on our return, and am so glad too, that I am where I can render a motherly service to my child in her nervous condition.

My address is Colton, San Bernardino County, California,
EMMA BURTON.

Unconscious Influence.

While visiting in a certain city of the East, one calm, lovely evening in the spring, I found myself at its business center. I watched the busy scene. Trolley-cars, omnibuses, bicycles, vehicles of every kind crossing each others' tracks; men and women hurrying to and fro, each upon some errand of business or pleasure.

There seemed no lull in the noise, no cessation of activities by which the approach of the hours for rest from labor might be distinguished from the noon-time.

As I gazed, I wondered about eternity for this multitude of restless souls. I wondered how many of these, so eager for this life's interests, were ready to meet their God. My reverie was broken by the sound of music. Oh, how sweet, how refreshing! Voices were singing, too. I leaned forward from the window, when with sound of drum and tambourine, came

the tread of feet. It was a little band of Salvation soldiers. I listened, and my heart bounded with them at the words,

"I'm satisfied with Jesus here
He's everything to me;
His dying love has won my heart,
And now he sets me free."

"There," I said, "isn't that beautiful? They were trying to arrest a busy, worldly throng with heaven's music about Jesus. A few in contrast with the many."

These dear, brave souls took their stand near by, sang of their Redeemer, lifted him up by prayer and testimony, and then retraced their steps in marching order, singing the gospel to others whether they would hear or not.

So far as they knew, no one heard or cared. They had done their duty. God would attend to the results.

But there was one building where, high above the street, the windows were opened that the inmates might catch the sweet strains. Two heads leaned forward, two hearts were touched, and the influence of that effort for Jesus strengthened purposes for a closer union with the Master and a more fearless spirit in declaring his love.

It seems a hopeless task, sometimes, to try to save a world so wicked, so indifferent, so busy that there is no time to serve the Lord.

"Gentle words of patient kindness,
'Tho' unheeded oft they seem,
To the fold of grace may gather
Souls of which we little dream."

"In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." Watch every opportunity to do good. Give a tract here, a kind word there. Step out of your way to do a kindness. Let no chance to benefit others slip by. You may not see any results, but plod on, labor on; in heaven some soul will greet you who has been saved from eternal death through your influence, unseen by yourself.

One soul saved is worth a lifetime effort. Just think, if you fail to be faithful in one instance, it may mean an eternity of hopeless despair for another. God loves and will honor those who are true to duty even in the face of seemingly lost effort. "Opportunity is the measure of our responsibility," and to this degree will we be accountable.—Rose of Sharon.

Sunday-School Department

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

To the Superintendent.

1. Be ahead of time, to prepare paraphernalia.
2. Open on time, exactly.
3. Have good singing which means all begin together, sing together. (If a new hymn, read it aloud together first.)
4. Give scholars some part in prayer.
5. If you lead in prayer, be pertinent, be brief, be tender.
6. Give your assistant superintendent plenty to do; if not busy in the opening service he may be greeting in-comers at the door, caring for strangers, or planning supply work.
7. Do not interfere with the progress of the class-study, except in a matter of life and death.
8. Have a teachers' prayer-meeting (if at all possible) for ten minutes before the school session.
9. Close with an appropriate hymn, with a brief clincher of some one main point. Let the students go out of the school with the distinctly spiritual impression, "Inasmuch as ye did

it to one of the least of these ye did it unto me."—*Iowa Sunday-School Helper*.

Method of Conducting a Sunday-School.

While I can not, in this short article, nor do I have the wisdom to place in a lengthy one, all that pertains to method in conducting a Sunday-school, still I will strive to set forth some of the more essential facts with the hope and prayer that they may be helpful.

"Nothing so much clears a learner's way, helps him so much on in it, and makes him go easy and so far in any inquiry as a good method," is one of the practical sayings of the great English philosopher, John Locke; and the German writer Goethe speaks of *method* in this way: "Method will teach you to win time."

Be we engaged in whatsoever work we may, if we

PROCEED WITH A DEFINITE IDEA

of what we wish to accomplish, and with an eye alert to find the easiest practical way to reach the end desired, we will have gained far more to ourselves and to all concerned than any one could gain from a conglomerate, half-hearted effort. Hence we can see the practicability in the saying, "Method will teach you to win time."

The inquiry we are so much interested in is the gospel given for the redemption of man, and the Sunday-school inquires how to present it to the youth that they may become "trained up in the way they should go."

To succeed in this work

DEMANDS A SACRIFICE

on the outstart, a sacrifice that in itself will develop the very essence of *method*. We must be fully consecrated to our labors, our heart and soul must be in the work, that we be able to superintend with the view that when the hour is past that the lesson of the day may have been presented in a clear, practicable way, and that all the wheels that move the machinery of the school may have turned in harmony, each officer and teacher working in his time and place to the confusion of no other one. When we are possessed of this innate desire to benefit, we will find that we do not know so much as we used to think we did, and we will also find there is a necessity to bow in humble prayer before the "author and finisher of our faith" that we might have wisdom and understanding in conducting the school intrusted to our care.

PRAYER,

I would say then, is the first essential to success in things of God, for in them we must be led by the Spirit. "And ye receive the Spirit through prayer."—*Doctrine and Covenants* 63:16. Let us then forget not to call often upon our God in prayer. It will teach us gradually through our daily experiences what to do and how to do it—the very essence of *method*.

BE ON TIME.

It is most necessary that the officers and especially the superintendent be on time as his duties are first and continuous throughout the service. Yet he can not do his work perfectly unless his collaborators are also in their places. The results are better if they are more than on time, say about fifteen minutes, which will give them time to engage in a spirited song-service. This dispels gloominess in that it drives away the heavy cares of life, and implants a feeling of cheerfulness. It prepares the heart for the requirements of the hour and causes the individuals who take part to feel like praising God. Then begin the service on time.

The person who is to offer the

PRAYER,

if some other one than the superintendent so acts, should be notified or requested beforehand, to give time for collection of thought and that he may seat himself well forward in the building. It is just a little out of harmony to listen to a petition where just one is offered in the service, from away in the remote corners. The heart may be right, but it imparts a sense of nonpreparation and confusion. We rather look forward. The same rule might govern in the

BENEDICTION.

The prayer might be spiced with some thought or theme of the lesson, simple and easily understood by the children, for it is them we first wish to benefit. Let the petition be short. All, and especially small children, tire of a lengthy effort that their understanding can not grasp. They become fidgety, and a feeling of unrest follows where we would create reverence and a peaceful quiet.

There are so

MANY LITTLE THINGS

that go to make the service run smoothly; and to come near realizing the ideal each officer must have a sense of his own duties. The superintendent can not successfully conduct it alone, and should not be expected to any more than an engine would be expected to thrash grain without the separator. It takes the united effort of all. The body is composed of many members, and the hands, the feet, and the eyes and ears must each do their part and never leave a duty with the thought that "some one else will do it if I don't." Let the librarian do the duties of a librarian. The chorister should have the songs picked out and handed to the organist if possible a week ahead of time where practice is required. The librarian might also have the numbers for his convenience in offering books to late arrivals, having a few books marked for easy reference.

THE SECRETARY

plays a very important part. The coldness of figures and statistics in his work of reports might be relieved by a few spicy, well-meaning remarks in addition. They might be on punctuality, comparisons of offerings of different weeks, etc. This would invite attention to the report which but few usually know anything about after it is read.

I said each officer must have

A SENSE OF HIS OWN DUTIES.

Verse 4 of article 7 of By-laws for Sunday-schools reads thus: "The officers, teachers, and visiting committee shall meet once a month for consultation and business pertaining to the duties of their office." It seems to me a better way could not be provided for consultation and learning our duties and obtaining a mutual understanding, that we might labor together in harmony. In such a meeting there is more liberty in the exchange of thought, and it is confined to those who have the responsibility of doing the work, and avoids the contention and agitation by those on whom no responsibility lies. They can talk over the requirements of their own school and exchange thoughts regarding their duties, so when the time of service comes they can each do their parts with ease. This meeting is to the Sunday-school what the priesthood meeting is to the church.

THE MARCH.

In large schools where separate rooms are used for the primaries, the passing to and from class work may be made more orderly if music is provided. And such an effort is not unsuccessful where classes resort to different parts of the same room, especially when gathering together for review. It is beneficial as a warning that the time of class-work has expired, and each class should come to its place led by its teacher. The primaries nearest the front, next the intermediates, and so on. Then,

whoever conducts the review of the little folks has them in easy reach.

Much may be said about method. We feel after we have said and done all we can that there is much more yet to learn and do, which will be unfolded to us as our zeal and work demands. Let us go on in this labor of love that our reward may be sure and that "time may be won."

MRS. FLORENCE HOLMES.

For the Kewanee District Sunday-school convention.

Convention Calendar.

Northwestern Kansas, Scandia, November 10, 1905, 2.30 p. m.
 Eastern Colorado, Denver, March 5 and 6, 1906.
 Pottawattamie, Wheeler Grove, Iowa, November 24, 1905,
 10 a. m.
 Fremont, (Sunday-school and Religio,) Tabor, Iowa, February
 1 and 2, 1906, 7.30 p. m.
 Massachusetts, Somerville, November 11 and 12, 2.30 p. m.
 Northeastern Texas and Choctaw, Wilburton, Indian Territory,
 December 8, 10 a. m.
 Massachusetts, (Religio,) Boston, November 11 and 12.

Letter Department

TULARE, California, October 5, 1905.

Editors Herald: Our two California reunions, Southern and Northern, are past. As before stated in your columns, they were a success in every sense, and the strength received from these gatherings can only be measured by the Infinite. A better day is dawning in the fact that the Saints are more clearly comprehending the "marvelous work and a wonder"—that it is indeed perfect—that no exigency can arise in our lives, no combination of circumstances surround us, but what the heaven-born system will meet and solve if only allowed its perfect opposition. "With all your getting, get *understanding*." Understanding or wisdom is the leaven which will leaven "all" getting. Truly "The glory of God is intelligence."

After attending to work placed in hand to do by missionary in charge, at Oakland, in company with Bro. C. W. Deuel and by suggestion of those in authority, I began to work my way south to my own district. We first stopped at Fresno and found a few Saints, some still battling against "the world, the flesh, and the devil" and others about ready to quit.

A few miles out from Fresno, at Oleander, we found a resting-place at the home of Bro. George Barr. Although in the bustle of having "just sold out," we spent a pleasant and hope profitable evening with Bro. George and family. Bro. Barr moves to Fresno, where we anticipate he will lend a hand for the progress of the work.

From there we came to this place, and have been holding meetings nearly every night since our arrival. This little branch has had its struggle for an existence. The late additions to its faithful few, from the Newport Branch in Southern California, will no doubt help materially. Up to present time three of the families of the Saints, Bedford's, Damron's, and Smith's have settled in and around here. Amongst these we find staunch supporters and faithful workers in the cause. The hospitable home of Bro. William Bedford is our stopping-place, with urgent invitations from the rest of the Saints. We find conditions here about the same as the rest of California—almost a complete indifference to the gospel by outsiders—some of the Saints fairly starving for spiritual food, and some indifferent.

How long shall we continue to spend so much time and energy in bringing souls into the fold and at the same time let those already in "starve to death"? Scattered all over this large valley are isolated Saints being tossed about in the vortex

of conflicting opinions and warring social elements. What shall the harvest be? Is it not possible that *some* of these scattered Saints are partly to blame for their condition? We are commanded to neglect not to assemble together, etc. If we think so little of this command as to allow us to place ourselves in a condition that we can not comply, who is to blame? The command *implies* that we should so control our affairs that we may be in a position to heed and obey. Let us not magnify a dollar until it looks as big as a cart-wheel, neither look through the magnifying glass from the opposite end and make the souls of our children to appear about the size of a pin head. By getting the proper focus, we shall grow better spiritually.

I have found in my traveling companion, Bro. Deuel, a man of sterling worth. It is a pleasure to be associated with a man that is above reproach. Bro. Deuel's visit was timely and fraught with good for the Saints.

It is with no small concern we are watching Bro. Fred and associates, battling for truth amongst "our cousins." "Lay on McDuff," etc., and God be with the Utah contingent. They surely need his help if anybody does.

Working for Zion's weal,

A. CARMICHAEL.

INDEPENDENCE, Missouri, October 17, 1905.

Editors Herald: I believe I have written nothing for publication in the HERALD since the April conference.

By the invitation and consent of the missionary in charge, I deemed it proper that I should seek to meet some demands outside of my designated field; hence, in June, I made a short trip to the Nauvoo District. June 2, 3, and 4, the Sunday-school and Religio conventions, and the district conference, were held in a tent at Fort Madison, Iowa. Bro. J. W. Peterson, district president and missionary, presided over the conference with dignity and ability. Our young brother, Mark H. Seigfreid, is assisting Bro. Peterson in his work, and is a Sunday-school and Religio worker, manifesting both tact and zeal in his work.

On Saturday, the 3d, by vote of his branch and the conference, Bro. Herbert S. Salisbury was ordained to the office of elder. By proper cooperation upon his part, this ordination will prove to be a blessing to Bro. Salisbury, his family, and the church. Such was the plain testimony of the Spirit. I hope, therefore, that the office will be magnified, as the law of God directs.

I remained at Fort Madison till Wednesday morning, speaking in the tent Monday and Tuesday evenings. The attendance was small, interest fair.

From June 7 to 13, I spent my time in Rock Creek, Illinois. I visited around some, among old friends and relatives, trying to do some good and no evil. On Sunday I spoke twice in the Saints' church.

On Tuesday, the 13th, I returned home.

Have preached occasionally at Lamoni, and twice, I believe, at Davis City; also once in the Greenville branch.

Spent a portion of July in the Evergreen Branch, where I spoke twice with good liberty, and gave twelve blessings.

Another portion of the same month was spent in the Pleasanton Branch, where I gave fourteen blessings and spoke twice. At both of these places we met good, earnest Saints. How pleasant and cheering it would be if all we meet were of that kind.

After attending a few sessions of the Lamoni reunion, and preaching on Sunday morning, I left in the midst of it, that is, on Wednesday, August 9, to attend the reunion at Tabor, Iowa, according to previous promise. Here I met kind friends and relatives, and aside from hard struggles with ill-health, had a very satisfactory and enjoyable time. Spoke six times and gave thirteen blessings. Bro. Henry Kemp was present, hence the patriarchal work was divided between us, to my great relief and, perhaps, to the more complete satisfaction of all.

After spending a few days in visiting with Bro. and Sr. H. O. Redfield and eight nephews and nieces, (one being absent,) and a two days' visit with Bro. and Sr. Leeka and family, we repaired to the Nebraska City reunion, an account of which has already appeared in your columns. Here, too, we received the kindest of treatment, met many old and new friends, and once more experienced how sweet it is, after suffering and trial, to receive the recognition and approval of God. Without this we would perish!

Monday, September 4, I returned home, badly worn and nearly sick.

Having made a conditional promise to the Saints of the Nauvoo District, last June, I determined at a big risk of physical safety to redeem the promise, if possible, while my stenographer, Sr. Estella Wight, was present and willing to undertake her important part of the work.

We left Lamoni on Saturday, September 16. Our first stop was at Cleveland, Iowa, where we gave eight blessings and I spoke twice.

September 19, we went to Burlington, Iowa, where we gave eight blessings.

September 22, and the following morning, we gave five blessings at Fort Madison, Iowa.

On the 23d, we went to Farmington, where we gave four blessings, and I spoke three times.

September 26, returned to Fort Madison, gave three blessings, (one on the morning of the 27th,) and on the following morning went to Montrose, where we gave three blessings.

On the afternoon of the 28th (Thursday), we returned to Burlington in order to complete our work. Gave ten blessings and spoke once.

Monday, October 2, we took train for Adrian, Illinois. Here we gave four blessings, did some other work, made a short visit with my poor old father, and the next evening started for home.

At all these places we were kindly and well cared for, and as a rule, had the earnest and intelligent cooperation of those in charge, as well as others. Bro. Elbert A. Smith, of Burlington, rendered us very valuable assistance in arranging, advising, etc.

It is true (and all should be willing to concede it) that the best efforts of our best ministers reveal weakness and imperfection; but I am persuaded that such has been the spiritual experiences of many, that they will not be readily deceived by the deluding cry of some, that the work of the patriarch is either human or Satanic in its origin.

On October 6, my wife and I came here to visit our daughter and family, and if possible, take a little rest. I have been on the sick list ever since we came, hence have passed over two Sundays without going to the church. Hope to be able to do something for the good cause, ere long, however little it may be.

It is very hard for me to write, but I have something more I wish to say, at some future time, if the good Lord will.

Yours in the faith and love of the gospel,

J. R. LAMBERT.

CLEARWATER, Nebraska, October 11, 1905.

Dear Herald: While I was appointed to labor in Northern and Central Nebraska Districts my labors have been confined mostly to Central Nebraska and farther west in Cherry County. Good work was done with the tent at Valentine, Ainsworth, and Long Pine. I assisted at the two former places, laboring with Brn. D. M. Rudd, L. Gamet, and W. A. Smith. I found those brethren very congenial companions to labor with.

I went home for a short visit with my family and to attend the stake reunion at Lamoni. After the reunion wife and I visited some points in Dodge and Butler Counties, visiting friends and relatives, and trying to teach them, as opportunity

offered, the gospel story. I did some preaching near Dodge. On my way to the Inman reunion I stopped at Meadow Grove and did some preaching. From there my wife returned home.

From Meadow-Grove I went to Inman, stopping a couple of days with the Clearwater Saints. At Inman the Saints held their conference Saturday, September 30, and the reunion opened the 1st of October. The conference was meagerly attended; so also was the fore part of the reunion. Toward the latter part a better representation was had; and a goodly spirit of kindness and brotherly love was felt all through the conference and reunion. The Saints bore the financial burden nobly. The missionaries' traveling expenses were looked after, and the writer's other needs very kindly considered and a purse of twelve dollars and fifty cents, the contribution of a number of the Saints, was handed him by Srs. Hilsinger and Logerman, to assist in the purchase of a suit of clothes. How thankful we are when the Saints notice our needs, and show their brotherly love by supplying our wants. God will surely reward such Saints; for he has said, "Whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward."—Mark 9:41. Provisions were made for another reunion.

After the reunion I came to Clearwater, and have been preaching in the town hall to fair-sized and attentive audiences. The branch president decided the expense of the hall was too great, so the rest of the week we will hold forth at the Saints' church, three miles north of town. The first of next week I will have to return to Inman to go through the formality of an elder's court to drop a name from the records, the individual having requested it. After that I will move toward the east, stopping, perhaps, at Meadow Grove and Norfolk; thence bend south toward Columbus and other points in the Northern Nebraska District. I expect to give that district most of my time till spring. Those desiring my labors may correspond with me by writing to my home address, Lamoni, Iowa.

Yours in gospel bonds,

J. M. STUBBART.

SHINNSTON, West Virginia, October 12, 1905.

Dear Herald: There are a few Saints here, seven families in all now. We would like for Brn. F. J. Ebeling, L. R. Devore, and T. J. Beatty to visit us here, if they can. We feel that there is a work to be done here, and we think that having different ones that way is what does good. Bro. E. E. Long did good when here, and we would like him to come back again. When any of the elders are passing through this way we would be glad to have them stop. It is a good place here for them, and right at the station. We will care for them. When they come we want them to stay awhile, not preach two or three sermons and then be off again.

Yours for gospel truth,

ELIZA J. LEESON.

ADDIE JARRETT.

ELDORADO SPRINGS, Missouri, October 16, 1905.

Editors Herald: The conference of the Clinton District just held near here was a blessing to all, and so was the Sunday-school work under the able management of Sr. Iva Keck. The conference was presided over by Bro. I. N. White, who gave much valuable advice, which was very encouraging to all. September 23 Bro. Lee Quick and I began a meeting at Hartford, Kansas, where we preached twelve sermons to very interested audiences. The Lord was with us in Spirit and in power, and gave us ability to present the word in much assurance unto the convincing of some that we were the true servants of God, and many were heard to say, "These men are preaching the truth according to the Bible." Bro. Quick has an excellent voice for outdoor speaking, and is very eloquent, and the Methodist minister, who stayed at home, could hear every word

of one sermon. He told his friends that sermon was all right, and yet it was in opposition to their doctrine, it being on the laying on of hands. This place being in Bro. Quick's field, it was necessary for me to assist in opening the work there, as I had become very widely known on account of holding a five days' debate recently with W. G. Roberts, a representative of the antiorgan wing of Campbellism. We were successful in gaining the sympathy and good will of almost the entire community present, and many were convinced that our position could not be overthrown; and they were anxious, in case we had left it to a vote of the people, as to the result to have voted for us. But we were willing to leave the result with Him who stood by us in the conflict, and with those who love truth better than the praise of men. We feel that the victory gained there, for truth, will never be forgotten by the people in this life; and no one felt the force of our work more than our opposers. We are glad to be engaged in a work that will thus stand the test, and that makes us feel so happy and free.

Brethren, do not be over-anxious about debates; but use wisdom and keep on the defense, and when an attack is made, and you are led into a public investigation, the good Lord will stand by you and bring you out victorious every time. I know this by experience; but we must study both sides of the question well, and be ready always to give an answer to every man, and a reason for the hope we have.

October 7 and 8 I was permitted to attend the conference of the Spring River District at Sherwin, Kansas. The spirit of love and unity prevailed throughout, and it was a pleasure indeed to the writer to meet with the many noble Saints in that district; but a feeling of sadness passed through my soul on learning of the death of Bro. T. S. Hayton, who was a true Saint indeed, and one of the faithful workers. But as we see our faithful friends passing over the river one by one, it does not make death such a terror to us after all, as it is one of the means which will help us to meet them on the other side.

Bro. White is much better in health, and is able to preach with his old-time vigor; and we pray the Lord to spare his life for many years yet, as he has done much in meeting the opposition against the work, and has been a kind father to the young in the ministry. I can speak from experience, as he has written me many cheering letters which will be of lasting good to me. I hope to be faithful, and to abide in the truth.

Your brother in the conflict,

F. M. SLOVER.

LACONA, Iowa, October 24, 1905.

Editors Herald: The work is in a prospering condition here now. Bro. D. C. White was with us from the 19th to 23d, preaching six sermons, and on the 23d baptizing one who had been a cripple from birth. Others are nearly ready for the water. They are anxious for Bro. White to return. The Sunday-school is prospering, and the Religio also. There are nineteen members enrolled now, and they are nearly all nonmembers. May God bless his Saints all over the land, and let his work prosper, is my prayer.

Your brother in the gospel bond,

J. C. CACKLER.

CONDON, Oregon, October 24, 1905.

Editors Herald: A word of cheer from this part may be welcomed by some. We can not tell of any great success we have made in the number of baptisms; but I believe Bro. Sheldon, my collaborer, and self have worked hard during the summer months with the tent in the city of Portland. Our attendance was small; but the few noble Saints there have done well in caring for the wants of the missionaries, and also in helping by their attendance. Our late reunion displayed a noble spirit of sacrifice on behalf of not only Portland Saints but of the whole district.

The words of counsel given by the ministry present, and especially by our beloved President, were highly esteemed by all, Saints and visiting parties. One of the Utah members that were present made the remark to the writer, that the manner in which Bro. Joseph took up his abode with the Saints, and the pleasant manner he had of making himself one of us, won his admiration, and he said, "I can not help but see the difference. Your president wants to stay with his people; ours must go to the Portland Hotel, and cares nothing for us."

Bro. Joseph's testimony had its effect with the people, and has already made us two new openings.

I am having good liberty here, and good attendance, and I trust I shall be able to do some good. There is a good branch here. The reason, I suppose, that we have a good branch, is that we have a good working ladies' aid society.

Yours in bonds,

HENRY SPARLING.

CUSTER, Oklahoma, October 25, 1905.

Dear Herald: Seeing so many letters from Oklahoma, we, too, have caught the spirit of writing, letting you know that Custer will swell the list to four more, who would be pleased to see all of those who are so scattered around us.

We so often think of our own whom we have left two thousand miles away, and are even appreciative of the dreams we have of you, one of which I will relate, as it came to me two nights in succession. I saw you all in the new chapel; and, while I was wishing I could only see you all plainer, immediately a beautiful light came down from above and filled the room with light, then went out upon Bro. Bullard's head. When Frank sent me the revelation given to the Saints in June, I felt it must be the meaning of the dream.

Ruthie and I keep looking for a letter from the East, but have to use our charity, knowing if we were there with you, we should be as negligent.

I guess Frank and Bro. Holmes Davison have gotten about as far away from us all as they can, without going into Europe, as he wrote me that was the next place to Prince Edward Island.

We were made sad upon learning of Sr. Julia Glovers death, and do not like to feel we can never meet with her again in this life. Truly, we can all say she was a beautiful character. I also had a very pleasant dream of her. As I was walking through, and was about midway of a large white stone building, I saw Julia arranging long wreaths of flowers over the stone archways, which were on either side of me. When she saw me, her face lighted up with such an expression of contentment and joy. I said, This is the best situation you ever had. "Oh yes, Rilla, and I have charge of this whole side," she answered. Her face looked so sweet among the beautiful flowers; and I thought, What an appropriate place for Julia. Young ladies were with her, working under her instruction.

At this writing, my dear little grandson, William Francis, sits in his go-cart, and has allowed me to write this whole letter, only giving his dictation in the sweetest of smiles.

My visit with relatives and Saints in Maine is ever a pleasant remembrance. May God's blessings be with you.

We find the home Sunday-school lessons very interesting, and intend to keep on with them.

Your sister,

RILLA SHEEHY.

BURLINGTON, Iowa, October 23, 1905.

Editors Herald: Our district conference at Rock Creek was a very pleasant and profitable meeting. It will please those who are interested in the proposed convention of the Religio and Sunday-school in Nauvoo during the autumn of 1906; to learn that the district, as well as the district Religio association, is ready and willing to do what it can to make such a gathering a success. Just previous to our convening, the Utah

elders had gathered in that city, about sixty-five strong, and held a conference which attracted considerable notice. They also did some baptizing. In view of this it seems that our movement to rally there is opportune. The district voted to rent the city hall and invite Bro. Heman Smith to take charge of a series of meetings there, which was done, and the meetings began with large crowds. The final results we have not yet learned. Sr. Vida Smith was present and is writing up this memorable series (the first preaching we have done there for years). Her account will be in *Autumn Leaves*, with illustrations. A splendid poem relative to our gathering in Nauvoo was read by Sr. Vida at the district conference, and it will appear in the November *Autumn Leaves*. Religians take notice. Let us awake to the importance of the movement and make it a success.

ELBERT A. SMITH.

NORTH SYDNEY, New South Wales, Australia.

Editors Herald: It is late for me to express my grateful appreciation of your kindness in replying to my letter, and in placing my name on the record. I could not write much then, and believed others did it for me. Since Bro. Wille has called and administered to me, I have been greatly relieved, and every month that faithful shepherd comes a long way to administer the emblems of our dear Redeemer's death to one of so little account as I. Thus I am refreshed through the few remaining steps of life's journey. I desire to thank all the Saints for their love and prayers. I must mention Sr. Clark, whom I first knew in the Hanley Branch; but the family went to America years ago. She, seeing my son's address in my last letter, came a long way to find his home, and got tidings of me. They wrote and told me how glad she was. Had she left her address I would have tried to write to her. This love is the Lord's test. Dear Saints, let love prevail, that the world may know we are his disciples; in all our language let us be careful not to wound the feelings of others, but let us heed the good advice given in the letters of the HERALD. "Let us pray for one another," especially for those who are afflicted and isolated. I see there are many; but He will give relief and comfort.

Your loving sister,

JULIA EDWARDS.

ODESSA, Missouri, October 25, 1905.

Editors Herald: Having the missionary work to look after, in the Independence Stake, (except Kansas City,) I desire to say to your readers that I have been trying to the best of my ability to keep the standard of the restored gospel before the people. Bro. W. R. Smith and I ran the big tent until Bro. Smith's health became impaired so that he had to go home for a rest. I continued tent work alone, assisted by local brethren till cool weather forced me to lay the tent away for the season.

In some places we found it very difficult to get people out to tent-services, and at other places we received all the encouragement we could wish by way of attendance and interest, and the people said the preaching was the best they ever heard, and that they would go to church more if they could always hear such sermons, etc. However, they are very slow to make up their minds to obey the glorious gospel.

The weakness and folly of man-made religions have so broken down the confidence of the people, that it is very hard indeed to get them to believe the gospel, though it may be declared in plainness and by the power of the Holy Spirit.

I am more and more convinced as the years add to my experience in this work that Zion must be redeemed with power and equity ere we can speedily gather out many of the honest in the world. It will take something more than a good, plain, spiritual sermon to awaken the people out of the "spirit of deep sleep" that has fallen upon them.

There are surprises in store, not 'for the world' only, but for

some of the Saints as well; for when the redemption of Zion is more fully accomplished many will find to their sorrow that they are not prepared for the goodly land—the great inheritance, where all is peace and safety from the great tribulations and destructions that await the world in the day of God's visitations.

I look for great changes in the near future, for the Lord has not forgotten his promises to finish his work in the earth and cut it short in righteousness.

I hope that all Saints in the Independence Stake who are living away from branches will make an effort to "warn their neighbors." I would like to hear from all such, and if there is no other place to preach the word, just open your own house to make a start. Sometimes great good results from starting even in a small room in a private house. Write me at Knobnoster, Missouri, and if I can not come, I will send you a preacher. I came here to Bro. Peter Cairns' home a few days ago and found Bro. W. R. Smith here preaching to attentive crowds in the schoolhouse. I am doing the preaching while Bro. Smith is gone home after his winter clothing. When he returns to continue his work, in this new yet somewhat promising field, I may go to other parts of the stake to give a helping hand.

I sometimes feel discouraged on account of the slow progress in making converts, but do not feel forsaken of the Lord, for I often feel the soul-inspiring power of the Holy Spirit come to my assistance to cheer, comfort, and help the poor, wandering missionary.

May God bless all the dear Saints in every land and clime. My mind often turns to the Saints of former loving acquaintance in far away Australia.

JOHN KALER.

Graceland College.

Editors Herald: Within the last few days there have been several inquiries regarding Graceland's registration; and I have concluded to bring to the readers of the HERALD some of the facts concerning this year's work so all the Saints may be in closer touch with the work. I am unusually glad to report at this time, for Graceland has certainly taken an advance step in many respects and there is progress along all lines. If you will turn to page 767 of the minutes of the last General Conference, you will find that the complete enrollment for fall term, counting duplicates, was 84. Only one month of our fall term has passed and our complete enrollment to date is 118; without duplicates we still have an enrollment of 102. Comparing the past month with the corresponding month of last year, exclusive of the music departments, the enrollment has been increased 66½ per cent. Our correspondence promises a much increased attendance later, and especially for the winter term. I am sure the Saints are glad to hear such a favorable report, as you are all desirous of having this institution of the church prosper.

During the fall term (announced in another issue of the HERALD) the board of trustees provided a house for dormitory purposes where boys may have board and room at almost a nominal rate. This will be of interest to many who desire to reduce living-expenses to a minimum. Many who have been hesitating on account of living-expenses ought to be able to meet this extremely low rate.

If any boy or girl wishes to communicate with us on matters pertaining to the college work or to the living-expenses, either Mr. Fred B. Blair, secretary of the board, or I will be glad to answer any inquiry. Investigation may prove to bring an opportunity.

Hoping these few items may be of interest to you, I am,

Yours for service,

R. M. STEWART, Acting President.

LAMONI, Iowa, October 28, 1905.

Independence Items.

The Lord's appointed servants continue, here, as elsewhere, to disseminate the light of truth "that it might come to all men" according to the word of prophecy given at the beginning of this latter-day work; that "though the heavens and the earth pass away, my word shall not pass away, but shall all be fulfilled, whether by mine own voice or by the voice of my servants, it is the same."

On last Sunday evening Bro. T. C. Kelley spoke partly for the benefit of the young people present, taking for his text "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word."

The speaker thought many failed to understand what constitutes a true success in life, and referred to the evil of keeping late hours, of improper amusements such as dancing and playing cards, and dwelt upon the idea of cleansing one's life from these things, and of the necessity of meditating on the law both by day and by night. The keeping of the commandments, and helping to build up Zion according to the principles of the gospel, were important duties for all to perform.

At the afternoon meeting Bro. Hilliard spoke of our individual work, of keeping within our minds the remembrance of the pure principles taught by Christ, letting them inspire and direct our every action.

In accord somewhat with this thought, President Roosevelt, while addressing the people of Alabama quite recently and speaking of "individual citizenship," said, "What you want in this nation is not brilliancy, not genius, but the fair performance of the common duties of life. The vital things in life are the things that foolish people look upon as commonplace, the failure to perform which means the destruction of the state."

Bro. F. B. Blair from Lamoni was present at the morning services and discoursed from Acts 27; also gave a few encouraging items concerning Graceland College, and spoke with much force and earnestness of the Saints' privileges and opportunities and of the contemplated future work of that worthy institution.

Patriarch Lambert's visit among us, and his words of cheer and comfort, have been much appreciated also.

The calm and blessed Spirit of the Master attended the solemn ordinances of baptism and confirmation which took place October 8, under the hands of Bro. Joseph Arber, who officiated at the font, Bro. Ammon White leading in prayer, and Elders J. Luff and I. N. White in confirmation. The candidates were Srs. Anna B. Cox and Dora M. Tousey. At the afternoon prayer-service thirty testimonies were borne.

In the way of news items we note the Hedrickite brethren held business-session of their local and general conference on the 5th and 6th of this month. At the former Bro. Halderman was sustained as their presiding elder.

Street-paving continues, many fine residences are being built in every direction, and the Metropolitan Car Company is engaged on Main Street in laying new tracks.

History repeats itself, and we see now as in the days of the sons of Helaman, men filling the judgment seat "doing no justice unto the children of men." We regret to say of such is one of our fair city's judges who on the 4th inst. confessed to committing "oppression," and paid his dollar fine.

While meditating on the frailties of humanity it seems perhaps strange to have to record that Pope Pius and many other religionists are adopting the support of the various means of popular recreation and pleasure-seeking,—the races, contests, gymnastics, etc., his holiness even giving out the prizes on the Sabbath day; but stranger still that we have to note that many of the Latter Day Saints also look with favor upon attendance at such functions. The last regular business-meetings of church and Sunday-school here were even postponed, those in charge anticipating (and not without reason) the fact that the quorums necessary to do business would perhaps nearly all be present

at the gorgeous autumn festivities held in Kansas City in honor of the Priests of Pallas! So also many members of the church societies turned aside, but the faithful Prayer Union stood pat.

Another regretful item: In the Kansas City *Star's* issue of the 19th inst. appeared an article with the head-lines, "To check Mormon 'Peril.'" "Many Independence citizens favor annexation to Kansas City." "Of the 10,000 inhabitants of the suburban town 2,000 are Mormons, and they're increasing—Other reasons for the annexation plan."

But we need not repine because of the misconceptions of many concerning the Saints, for not all men are narrow-minded as witnessed in the noble sentiments expressed by some of our great statesmen, one of whom says, "We are passing from the sordid age of commercialism into the age of high ideals: a moral revolution is sweeping over the land." And for this we are truly thankful, and also for delightful weather which has during this month been ours to enjoy; we have basked in golden sunshiny days, and the abundant rains of September served to keep in preservation to our delight the rich colorings of verdant nature. Our nights too have been lighted up by the starry heavens bending low in brilliancy and benediction, and with the blessed shining of October's harvest moon. So also have the Saints truly feasted on spiritual things, according to the promise: "They whose feet stand upon the land of Zion shall also be crowned with blessings from above; yea and with commandments not a few, and with revelations in their time, they that are faithful and diligent before me."

October 27, 1905.

ABBIE A. HORTON.

Extracts from Letters.

Peter Muceus, Porsgrund, writes October 16, to Bro. Stebbins, as follows: "Things are moving along well, the Lord confirming his work among those who have accepted it, and thus the truth is being established. I am thankful to be among this people, and to have the pleasure of seeing so many honest people accept the truth and rejoice in it. It strengthens my faith and increases my determination to press onward in the good cause. At Eidsvold I have baptized twenty-one persons since August, 1904, and others are interested. There are several other places I want to labor in this fall and winter, where our work is unknown, but where an interest may be created, I believe. The Lord is with us in our efforts so we have no reason to fear or doubt. I hope to live worthy of his fatherly care and prove faithful to the trust placed upon me."

Miscellaneous Department

Conference Minutes.

Northern Nebraska.—Conference began its sessions on September 29, and lasted over Sunday following. We had with us Bro. H. N. Hansen, our new missionary in charge. There were present of the ministry in part, Charles Fry, J. S. Strain, H. S. Hanson, Ed Rannie, H. S. Lytle, J. F. Weston, and others. A good feeling was made manifest, and the good Spirit was present during our entire sessions. Treasurer's report showed in part, on hand, \$16.46. The ordination of Bro. Herbert Robinson of Valley, Nebraska, to the office of elder took place. Bro. Robinson is a very energetic young man. Conference closed in good form to meet again in January at Omaha. H. W. Smith.

Northern Wisconsin.—Convened at Appleton with Fox River Branch, October 7, 1905, at 10.45 a. m., W. P. Robinson presiding, C. H. Burr assisting, Fred J. Dreyer secretary pro tem. Ministry reporting: Elders S. E. Livingston, Lester Wildermuth, P. L. Richardson; Priests Eugene Mason, Albert Locy, J. H. Thompson, W. N. Williams; Teachers William L. Pratt, John Riner, Austin Johnson, W. N. Livingston; Deacon Fred J. Dreyer. Branches reporting: Searles Prairie, Fox River, Reed, Evergreen, and Frankfort. Motion carried that district clerk confer with the Evergreen Branch for corrections on their report. District treasurer, John A. McGinnis, reported:

Receipts, \$3.01; paid out, 60 cents. Lester Wildermuth, Bishop's agent, reported: On hand October, 15, 1904, \$5.80; receipts, \$170.70; paid out, \$164.37. Motion carried that each branch procure necessary blanks so that each official can report to the branch president who can then report to district president, who can report to the conference. Petition read from Ono Branch requesting disorganization, and motion carried that said branch be disorganized and be given letters of removal to Frankfort Branch. Motion carried that the president draw from treasury money for blanks, also expense on secretary's books, and for secretary for stationary. Two were baptized on Sunday by W. P. Robinson. Conference adjourned to meet with Frankfort Branch at Porcupine at call of district president.

Central Illinois.—Conference convened October 7, 1905, at Pana chapel, Bro. R. T. Walters in chair, Bro. L. Simpson assisting, G. L. Hartnell clerk. Pana, Beardstown, and Taylorville Branches reported a gain of three since last report. Elders reporting: R. T. Walters, W. H. Manning, J. E. Wildermuth, Luther Simpson, F. M. Sharrock, M. R. Shoemaker; Priests Fred Nowack, S. J. Bartlett; Teacher J. L. Johnson; Deacon Thomas Lilly. Conference adjourned to meet at place to be appointed by missionary in charge and district president.

Nodaway.—Saturday, October 7, 1905, the Nodaway conference convened with the Bedison Branch at 10.45, with E. S. Fannon in chair, Bro. J. C. Foss assistant. Branch reports: Guilford 99, Sweet Home 58, Bedison 64, Rising Hope 13. Reports: Elders W. E. Hayden baptized 5, R. K. Ross baptized 1, J. T. Ford, C. C. Nelson, John Hawley, R. Lawrensen, E. S. Fannon; Priests James Scofield, W. T. Ross, Jacob Hansen, W. B. Torrence, A. Jensen; Teacher Joseph Powell; Deacon Christian Kalstrupe. The tent committee reported as collecting \$22.45 which was given to the missionaries. A motion was offered for the chair to appoint a committee of one in each branch to collect means to defray the incidental expenses of the missionaries in opening places for preaching, and the surplus of the tent fund also be used. Carried. The next conference will meet with the Guilford Branch, Saturday, 10 a. m., on or before the full moon in February, 1906. The recommendations of Brn. Elmer Froyd and Alexander Jensen to the office of deacon were offered by the Bedison Branch. Bro. Froyd was ordained by J. C. Foss; but the other was deferred till some future time. The district historian reported as having everything reported up to present date. William T. Ross, secretary.

Clinton.—The forty-second conference of the Clinton District convened at Coal Hill Chapel, October 14, 1905. I. N. White was chosen to preside with A. Lloyd to assist. Branches reporting: Taborville 49, Fort Scott 48, Coal Hill 66, Veve 97, Richhill 153, Eldorado Springs 140, Walker 21, Nevada 94, Lowry City 82. District treasurer's report: Balance on hand last report, \$19.52; receipts, \$30.00; expenses, \$1.13. Bishop's agent reported: Balance on hand last report, \$90.67; total receipts, \$404.32; less horse and buggy, \$85.00; balance, \$319.32; total paid out, \$324.17. Ministry reporting: Elders F. M. Slover, George Jenkins, A. Lloyd, William Waterman, T. R. White, C. Quick, J. T. Higdon, G. W. Beebe, A. C. Silvers; Priests L. A. Lyon, C. H. Athey, W. E. Reynolds, J. W. Paxton. The next conference will be held at Eldorado Springs, Missouri, March 24 and 25, 1906. A. C. Silvers, secretary, Walker, Missouri.

Southern Missouri.—Quarterly conference convened with the Ava Branch October 14, 1905, 10 a. m., with A. M. Baker in the chair. Branch reports: Ava 90, Springfield 176, Thayer 23, Pomona 75, Beaver 51, West Plains 50, Grove Springs 38, and Woodside 48. Ministry reports: Elders A. M. Baker, J. T. Davis, O. E. Ensley, J. C. Chrestensen, C. E. Edwards, J. W. Quinly; Priests W. A. Brooner, W. P. Bootman, G. W. Bootman, T. J. Simpson, Joseph Ensley, W. P. Buckley, Grant Burgin; Teachers Benjamin Pearson and Joseph Kirby. Bishop's agent, A. W. Duemler, reported: On hand last report, \$2.18; collected, \$191.25; paid out, \$116.35. Financial secretary and treasurer, J. C. Chrestensen, reported for the three months ending October 14, 1905: Amount due secretary and treasurer last report, 1 cent; collected, \$11.74; expended, \$7.11. All district officers were on motion sustained, and continued for the ensuing six months. A resolution was passed requesting each branch of the district to pay one dollar per quarter toward paying the district expenses. A petition from the Springfield Branch recommending Bro. W. P. Buckley to be ordained to the office of elder was granted, and his ordi-

nation took place Sunday, October 15. Conference adjourned to meet with the Thayer Branch on the first Saturday and Sunday before the full of the moon in January, 1906.

Southern Michigan and Northern Indiana.—Conference met with the Saints of Clear Lake, Indiana, at chapel, Saturday, October 14, 1905, with district presidency in chair, William F. Shaub and S. W. L. Scott secretaries. The conference was preceded by a prayer- and testimony-meeting, which was very effectual. The gifts of tongues and interpretation were given, admonishing Saints, also calling three of the brethren to officiate in the church. The regular routine of work was done. Statistical reports showed that the losses by death and removal about equaled the gains in the district. Priesthood reporting: A. S. Cochran, S. W. L. Scott, E. K. Evans, Samuel Stroh, N. A. Hill, Francis Granger, T. J. D. Earl, F. T. Field, William T. Garver, Herman Smith. Bishop's agent reported a total amount on hand, \$558.89; total amount paid out, \$486.19. The Lansing, Michigan, Saints made a request to be organized into a branch, and the district presidency were authorized to act. Delegates were chosen for General Conference. Election of officers: A. S. Cochran, president; O. H. Story and Samuel Stroh, counselors; William F. Shaub, secretary. Sunday, the following brethren were ordained: William F. Shaub, elder; Floyd A. Smith, priest; H. L. Smith, deacon. Adjourned to meet at Coldwater, Michigan, at call of president.

Alabama.—Conference met with the Pleasant Hill Branch at 10 a. m., October 7, 1905, W. S. McPherson in chair. Elders reporting: J. G. Vickrey, G. O. Sellers, D. E. Tucker, J. R. Harper, W. S. McPherson, M. M. Turpen by letter; Priests W. A. Odum, T. N. Peacock, and J. E. Miller; Teachers J. J. Hawkins, G. E. Wiggins; Deacon J. B. Parker. Branches reporting: Lone Star 49, Pleasant Hill 197, Bishop's agent reported: On hand at last report, \$33.36; received, \$178.70; paid out, \$125. G. O. Sellers and J. R. Harper who were appointed a court of elders to try cases pending in district reported. Had tried cases in Flatrock. Report received and court continued. Sunday-school report read and approved. The following resolution was read and adopted: "Resolved that no persons in this district who have been lawfully expelled from the church shall be rebaptized or received back into the church by any one until they have made the proper reconciliation to the branch or district by which they were expelled." Tent committee reported: On hand, \$61.41. Committee continued. The following were elected district officers: J. R. Harper, president; W. S. McPherson, vice-president; M. S. Wiggins, secretary. The missionaries and general authorities of the church were sustained by vote. Adjourned to meet with Lone Star Branch on Friday night before the full moon in March, 1906.

Spring River.—Conference met with Columbus, Kansas, Branch, October 6, 7, and 8, W. S. Taylor in charge, assisted by F. C. Keck and H. J. Thurman, A. H. Herke secretary pro tem. Branches reporting: Angola, Joplin, Webb City, Pittsburg, Fairland, Columbus, Weir City, Shaw, and Pleasant View. Missionaries reporting: Elders F. C. Keck, F. J. Chatburn, F. M. Slover, Lee Quick, J. T. Riley, S. F. Cushman, W. S. Taylor, H. J. Thurman, J. C. Severine, O. P. Sutherland, J. M. Richards, J. D. Kelly, Bro. Shoemaker, T. R. White, A. H. Herke, J. L. Lancaster, Stephen Briggs, William Higgins; Priests W. B. Hillen, William Bath, Shelby Carrow, William Kirk, B. D. Andes, J. W. Waldron; Teacher G. M. Rhonemus; Deacons M. T. Beck, Bro. Gunter, J. C. Powell. Total number of baptisms, 16. Officers elected: President, W. S. Taylor; vice-president, H. J. Thurman; secretary and treasurer, Mollie Davis. Adjourned to meet at Webb City, Missouri, Friday before full moon in February, 1906.

Convention Minutes.

Gallands Grove.—Sunday-school met in convention at the Gallands Grove Branch October 13, 1905, J. L. Butterworth in charge. A profitable time was enjoyed, and spiritual strength received.

Religio association met with the Gallands Grove Branch October 12, 1905, A. H. Rudd presiding. An enjoyable time was had and benefit derived. Floy Holcomb, secretary.

Northern Wisconsin.—Sunday-school convention met with Appleton school October 9, 1905, Bro. W. P. Robinson presiding. Schools reporting: Appleton, Valley Junction, Prince of Peace, Searles Prairie. Reports from superintendents of the different schools showed an increase in interest throughout the district.

An interesting paper by Bro. Fred Dreyer, concerning the rise of the work at Appleton, was read. Motion carried that the district secretary be privileged to draw on district fund to defray expenses. Convention adjourned to meet the Monday following next district conference at Porcupine.

Southern Michigan and Northern Indiana.—Schools met in convention at Clear Lake, Indiana, October 13, at 10 a. m., with Sr. Ella Davis in chair. Election of officers: Sr. Ella Davis, superintendent; Bro. Cochran and Sr. J. H. Royce, assistants; D. B. Teeters, treasurer; Sr. Elsie Lockerby, secretary. Schools reporting: Coldwater, also the branch school near Coldwater, Hartford, Alto, Clear Lake, Galien, Belding, Dowagiac. A report from the Pleasant Valley school near Grant, Michigan, has been received later. The reports show an increase of four schools since last convention. The evening session was pleasantly spent listening to remarks by Bro. William Shaub and Bro. Columbus Scott along the line of Sunday-school work. Adjournment was made to meet on Friday before the next district conference.

Alabama.—Convened at Pleasant Hill, October 6, 1905, at 3.30 p. m. Report of officers: Bertha D. Harper, superintendent; J. S. Wiggins, assistant superintendent; M. S. Wiggins, secretary; L. G. Sellers, treasurer. School reporting: Pleasant Hill. Officers elected: Bertha D. Harper, superintendent; A. A. Weaver, assistant superintendent; M. S. Wiggins, secretary; Idella Sellers, treasurer; Sr. D. E. Tucker, librarian. Adjourned to meet with Lone Star on Friday at 3 p. m., before next conference.

Nauvoo.—Sunday-school convention of the Nauvoo District met at Rock Creek, Illinois, October 6, George P. Lambert presiding. Reports were read from the local schools at Ft. Madison, Burlington, New London, Rock Creek, and Farmington. Reports from the superintendents of these locals were very interesting and encouraging. Treasurer's report showed: Balance on hand, \$22.74. The program of the evening rendered jointly with the Religio was very interesting. An especially instructive number was a Book of Mormon map-talk by Sr. Edith Jarvis of Burlington. Adjourned to meet at Burlington, February, 1906. Jessie J. Ward, secretary.

Northern California.—Zion's Religio Literary Society met in Oakland, September 5, 1905, at 2.30 p. m., with John Lawn in charge. Reports of the locals and home classes were read, and were evidence of progress. One new local, Santa Rosa, has been organized since our last convention, with a membership of fifteen. The San Jose local was allowed to withdraw from the Northern District and join the Central District. The proposition to unite the Religio and Sunday-school libraries was discussed, but action deferred until next convention. Officers elected as follows: President, William H. Dawson; vice-president, W. P. Bush; secretary, Pauline O. Napier; treasurer, Sr. J. M. Terry; librarian, A. Merkens. Convention adjourned to meet in Sacramento the day previous to the convening of the next district conference. Pauline O. Napier, secretary, 2130 J Street, Sacramento, California.

Bishop's Agents' Notices.

To the Saints in South Dakota; Greeting: Being the Bishop's agent for above-named territory, I send you this greeting to remind you of your duties as members of the fold of God. The Lord has blessed our land and the labors of our hands with a plentiful harvest. Now let us show our appreciation by turning into his storehouse that portion required of us according to his law. Remember it is a high and holy calling to be laborers together with God, and every member should be glad of the opportunity to aid in so grand and glorious a cause.

The latter-day work has been confirmed unto us by the testimony of God's Spirit and we are assured of its ultimate triumph. But, brethren, if we fail to do our duty, what will our portion be? Think of it, and do not delay in rendering unto the Lord that which is his, that we may stand approved as faithful and wise servants. Right now is the time to act. Do not wait, but forward your tithes and offerings, be the amount great or small, and I shall be pleased to receipt for same.

Yours for the work's sake,
W. W. WHITING.

Lock Box 35, BONESTEEL, South Dakota, October 21, 1905.

To the Saints of Utah District; Greeting: Having been duly appointed to act as Bishop's agent in and for the Utah District, I wish to call the attention of the Saints of this district to the fact that I am prepared to receipt them for tithes and offerings.

Those wishing to write me can always reach me by addressing me at Pleasant Grove, Utah.

Let us have your hearty cooperation in rolling forward the cause of Zion.

Fraternally,
J. E. VANDERWOOD.

Reunion Notices.

The annual camp-meeting of the Southwestern Iowa reunion association will be held seven miles north of Emerson, three miles southeast of Henderson, on grounds belonging to A. Badham. Meeting will commence August 25, 1906, and end September 2. Notice of all necessary arrangements will be given in due time. Samuel Woods, J. F. Greene, A. Badham, committee.

Conference Notices.

The Portland, Oregon, District conference will convene December 2, with the Condon Branch. We desire a good representation from both branch and scattered Saints. Henry Sparling, president.

Died.

EVANS.—Mary Jane Evans born March 8, 1868, at Malad, Idaho; baptized May 4, 1879; died at Ross Forks, October 16, 1905. Married October 5, 1889, to Henry W. Evans, and to them were born five children. Funeral-services in the chapel of the Reorganized Church, October 20, in charge of Frederick M. Smith, who preached the sermon. Prayer by Elder William Thomas, of the Mormon church. "Josephites," "Mormons," and "Gentiles" were all ready and kindly in their assistance to the bereaved family, and the large attendance at the funeral bore testimony to the respect in which the departed sister was held.

What Is an Individual?

Have you ever asked yourself the question "What is Me?" "What is the Individual?" Is it one constituent ever the same, or is it made up of many? The question is extremely difficult to answer. You claim to be an "Individual"; but a book may be an individual, yet it is made up of individual leaves, the leaves of individual sentences, the sentences of individual words, and the words of individual letters. But all are connected to form a whole. Precisely so it is with ourselves. Apparently one and indivisible as a unit, yet we can be resolved into sets and systems of organs, the organs into tissues, the tissues into individual cells, and so on.

And we are constantly changing. All through our lives the stock of memories at the direct disposal of our personal consciousness keeps contracting in some ways and expanding in others. Many memories drop out, and others come in. How little do we remember of our infancy and childhood. There are leaks, breaks, and gaps in all directions.

Is it possible for a person to become almost instantaneously somebody else, to have his past life blotted out as though he had never been born, and to commence life in the years of manhood as a new-born babe, requiring to be fed, to be taught to walk and talk, and to have so little sense of dimension as to reach out for the waving tree outside the window? And yet, mind you, to be therewith so far from "insane" as to be taught all the things which an infant is taught, catching up again to full development in a few weeks?—Professor Hyslop in *Woman's Home Companion* for November.

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The Saints' Herald

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

Volume 52

Lamoni, Iowa, November 8, 1905

Number 45

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

JOSEPH SMITH - - - - - EDITOR
 LEON A. GOULD - - - - - ASSISTANT EDITOR
 FRED'K M. SMITH - - - - - CORRESPONDING EDITOR

Entered as Second-class Mail Matter at Lamoni Post-office.

Editorial

THE EDITOR ABROAD.

Our stay at Vancouver was limited to a period fixed in the program, and although it was delightful in the incidents of a stay with the home folks and the Saints, drew on to its close. Our last public service was held in the city hall in the city, a very centrally-located place, a large and pleasant hall secured by Brn. Clark and McMullen, by direction of branch, where we occupied at eleven o'clock in the forenoon and four o'clock in the afternoon of August 17, and in the intermission between morning and afternoon service took dinner at the home of Mr. and Sr. Quigley, whom we met at a reunion in the East. Here Bro. William Johnson and the Editor blessed Mary Amelia Isabel Dunlap, a granddaughter of Mr. and Sr. Quigley, and May Genevieve, Arthur Gordon, and Mary Isabel Quigley, children of the son of Mr. and Sr. Quigley, by request of the mother, who, though not in the church, is alive to the beauty of a trust in God, and disposed to honor those who love and are striving to serve him. We left our blessing with the household on that day. What about the blessing the children of those not members of the church? Only this: "Suffer little children to come unto me and forbid them not; for of such is the kingdom of God."

For the benefit of those fond of poetry in names we suggest that the initials of the names of Sr. Dunlap's baby spell the name often applied to little women—M. A. I. D.

The period between the return from Chilliwack and leaving Vancouver was spent in recuperation and in cultivating the acquaintance with the family of father Clark and the Saints, of whom we were pleased to note, though few they were of the better element of society. The evening of the day of worship was occupied in a prayer-service at Bro. Clark's, at which the good Spirit was present to the comforting of the Saints. Those living at Westminster, ten miles away, were present.

One of the things of interest seen during our stay at Vancouver was a game of the Indian sport of Lacrosse between the rival teams of Victoria and Vancouver. It had an additional interest to us, as we called to mind that it was by such a spectacular game that the Indians beguiled the garrison of Fort Dearborn, when that fearful massacre at Chicago

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BRO. F. A. SMITH, in charge of the Southern Mission, reports one hundred and forty-eight baptisms in that field during the past three months. The yellow fever has hindered progress some, but "the general tendency is an upward one now."

BRO. HEMAN C. SMITH reports one hundred and sixty-six baptisms, including one reported by local authority, in Iowa, Minnesota, Dakota, and Nebraska mission, for the past quarter. The Utah elders over fifty in number had made a special effort at Nauvoo, Illinois, but had been met by the ministry of the Reorganized Church with satisfaction to the interests of truth.

took place somewhere in the 30's of the last century. We could easily see how the Indians bent on deadly mischief followed the artful play of the ball into the open doors of the fort, and accomplished by strategem what they could not do by open attack. And thus it has been through the advance of time and its events: Men have often won the way for both good and evil designs through diplomacy, intrigue, and strategy where forceful measures would have failed.

Departure from Vancouver on August 31 was hurried by reason of conference of the district being held at Tacoma, September 2 and 3, and a subsequent reunion at Portland, Oregon. So, at a reasonably early hour on that Thursday morning, good-byes and offered prayers for each other's welfare and final good were said, and the Editor, wife, and boys, and good sister Mabel Clark, were off on the first tack for the home port away toward the sunrise lands. At Westminster we were joined by Brn. J. S. Rainey, Henry Stade, Sr. Good, Sr. McMurry, and others. It was a pleasant company, and the way was consequently short. At Seattle the Editor's family were the guests for a night of Bro. David Davis and family, while the rest went on by boat to the place of rendezvous. However, on the morning of Friday, September 1, our little group safely made the trip by water on the Flyer, a swift coast steamer plying between Seattle and Tacoma.

Bro. L. G. Holloway met us at the landing, and in a little while we were pushed up the hills to South Tacoma, and were housed in the neatly furnished cottage of Bro. Van Eaton, son of Bro. and Sr. Van Eaton, of No. 1618 South Fortieth Street.

The Sunday-school was in session, and, of course, the Editor was in attendance. We here met the missionary force: Brn. Griffiths, Johnson, Holloway, Pender and wife, and some whom we had not met for years, among them James Ritchie, Sherman Wightman, and Walter S. Gladwin, the first named formerly of Lamoni, the latter of Council Bluffs, Iowa. It was good to see old-time faces once more.

The Religio held the boards part of the day Saturday, September 2, and the conference the remainder. Business was soon disposed of, and "Bro. Joseph" was called on for the usual short talk. At night, however, Bro. W. S. Pender was the preacher and made an excellent effort in a scriptural and argumentative elucidation of the value and force of the word *shall*. He was suffering from a severe cold and hindered by an annoying cough, but gave an interesting and instructive talk, enjoyed by all, but by none more than the Editor.

The brethren of the Van Eaton families were away on the homesteads they had taken, so that the home of Sr. Van Eaton, Sr., was the home-center of the conference visitors, and mother and daughters did

what they could to make all comfortable and were successful.

Sunday, September 3, was the Editor's day and so he addressed the little flock at eleven in the forenoon, and at eight o'clock in the evening, in the neat chapel the few had built as a "place of our own in which to worship." It is quite a distance out from the center, though easily reached by street railway by those who know the way. The band of Saints is but small, and will soon be smaller, as the Brn. Van Eaton's are making homes in Washington, not far from Spokane, and will remove from Tacoma. It is a pity that it is so, but so weaves the shuttle of human affairs. However, the same enterprise and spirit of self-sacrifice which has done so much at Tacoma, will make a new nucleus in the places to which these brethren remove. May God give them success, temporal and spiritual.

On Monday, September 4, the conference folks left for home, among them Bro. Adams, of Portage, Washington, and Bro. Alexander Graham, and Bro. and Sr. Schofield whom the Editor met in Grand Manan, New Brunswick, in 1875, hale, hearty, and in the faith.

We rested at Tacoma until Wednesday, September 6, when, with the wife and two of the little boys, the Editor left for the Saints at Castle Rock, where a stop for a day had been arranged, leaving Sr. Mabel Clark and R. C. to come after to Portland. We were met by Bro. Pender and wife and Bro. George Appleman, in charge of the branch, who took us to his home for our stay. The town is a picturesque one located on the Northern Pacific Railway, some sixty-five miles north of Portland. A little river, navigable a good part of the year for small steamers, and across which a home-made suspension wagon-bridge has been built, adds an attractive feature to the landscape. Seen from the front part of Bro. Appleman's house looking to the west, the village, railway, river, bridge, and distant hills make a view pleasant to remember.

At night a fair audience gave the preacher a good hearing, the meeting having been well advertised by Brn. Appleman, Pender, and others. But some who had seemed eager to hear "Mr. Smith" were conspicuous by their absence—promises are kept when convenient. The preacher did his duty, however.

This part is a splendid fruit region; apples, plums, apricots, pears, blackberries, etc., are plentiful and large and luscious—and we enjoyed them to the danger of indigestion. Bro. Appleman is a genial, jolly man, thoroughly enjoyable as a companion, as we afterward found at Portland, but as Kipling wrote some time ago, "that is another story."

In company with Bro. Pender and wife we left Castle Rock (the place is named from a rock somewhere near which looks like a castle but which we

did not see) at two o'clock in the afternoon, Friday, September 8, and reached Portland on time.

We found Bro. F. A. Sympson, by whom we were escorted to Mr. Charles A. Patton's, whose wife is a relative of Sr. Alice Cobb, of Lamoni, where we were made welcome once again. Here we were joined on the 9th by Sr. Mabel and the boy, R. C., and the family were together again.

The reunion was to be held at Woodward's Hall, in Montavilla, literally mountain town, a suburb of Portland, five miles from business center, and reached by street-car and telephone. Wife and self went out, found the hall, Brn. S. D. Condit, W. S. Pender, Henry Sparling, Watson Fordham, George Appleman, N. V. Sheldon, G. T. Griffiths, William Johnson, and N. C. Enge. Arrangements were made for the ensuing week's services.

The hall of the Knights of Pythias in the city of Portland had been secured for the morning hour, and we occupied, Bro. Griffiths in charge. Quite a fair congregation gathered and good attention was given. We met quite a number of the faith. One of these was an aged brother, Russell by name, if we remember right, who was a resident of Mercer County, above Nauvoo, Illinois, on the Mississippi River, at the time of the trouble in Hancock County, and was at about the time of the assassination at Carthage, with others, ready to start for Nauvoo to assist the brethren if they could. The killing of the brethren in the jail stopped them; and Bro. Russell settled down and remained aloof from all, but was still in the original faith. We were pleased to give him the hand.

The Editor was the speaker at the hall in Montavilla, at eight o'clock Sunday night.

On Monday, September 11, we made camp at Montavilla in a furnished house hired for the purpose, with Bro. Appleman and his family of wife, daughters, and son, Bro. S. D. Condit, wife, and daughter, Bro. W. S. Pender and wife, Bro. Watson Fordham, Bishop's agent, of Spokane, and a Sr. Jones. This formed quite a large family, but there was room for others and all were made welcome. Brn. Fordham, Appleman, and Condit were purveyors to the party and Srs. Condit, Pender, and the rest looked after the preparation of the food and the tables. It was a pleasant arrangement and each one tried to enjoy the situation. The hall was quite near and easily accessible to all—a very fair coöperative affair.

Bro. Henry Sparling led off in the week's services, speaking at night.

On Tuesday, by agreement, a number went to the Lewis and Clark Exposition, "The Portland Fair." It was a rainy, bad day and quite disagreeable.

The Editor was the speaker on Wednesday evening, the 13th. The remainder of the week the services were as usual at reunions, prayer at nine o'clock in

the morning, preaching at eleven and afternoon and evening. Bro. Griffiths gave three excellent discourses on the priesthood by chart, which were much appreciated. We also heard Brn. Johnson, Pender, T. W. Chatburn, N. V. Sheldon, Keeler, and Enge, all interesting and appreciated.

The Editor preached at the hall on Sunday, September 17, and in the course of the day blessed with another of the elders Alonzo and Israel Straight, and William Lester Witherly. Services closed at night, and the reunion was pronounced to be a success.

Monday, September 18, was spent in breaking camp and getting ready for the next stopping-place, Salt Lake City, which place we reached on Wednesday, September 20, at midnight, train being late.

BLESSED TO SUCCEED HIS FATHER.

The following letter to President Joseph Smith will be of interest to those who have noted John W. Rigdon's testimony concerning his knowledge of the blessing and setting apart of "young Joseph" to succeed his father:

HORNERSTOWN, New Jersey, October 27, 1905.

JOSEPH SMITH, Lamoni, Iowa.

Dear Brother: I am the daughter of John B. and Rebecca Wright, of New Egypt, New Jersey, both members of the Society of Friends. I was born, according to the family record kept by my father, on June 13, 1816, at New Egypt, New Jersey.

I was married in May, 1833, to Abraham Burtis, also of New Egypt, where we lived until the death of my husband, in 1871. We heard the gospel first through the preaching of Elder Benjamin Winchester, who came to New Egypt about 1836 or 1837, as I now recollect it. He was followed by Elders Samuel James, Erastus Snow, Orson Hyde, and others. I was baptized with fifteen others, among whom was my husband, in September, 1837, at Hornerstown, New Jersey, by Elder Erastus Snow, and confirmed the same day by Orson Hyde. My husband was confirmed by Elder Snow, and ordained an elder shortly afterwards. He was chosen president of the branch at New Egypt, and continued until after the death of the martyrs. Elders Benjamin Winchester and Erastus Snow were at our house in July when we heard of the death of Joseph and Hyrum Smith.

The sad news spread gloom among the Saints. We felt so bad we could hardly know what to look for. We were visited by Elder Sidney Rigdon soon after the death of Joseph and Hyrum. My husband met him at Bordentown and brought him to our house, where he made his home while visiting the Saints in our neighborhood. This was in the early fall of 1844. We talked much about the martyrdom of the Seer, and about who should preside over the church. I recollect very distinctly, as plainly as if it were only a few weeks ago, what he told us, and the advice he gave us. He said "little Joseph [as you were called then] will be the next prophet and seer to the church, and the successor to the Martyr." "For," said he, "I saw him consecrated and blessed by Bro. Joseph and others, to be his successor in the prophetic office, while we were in prison in Missouri, in Liberty, Clay County." "I also was present at a public meeting in Nauvoo, Illinois," said Bro. Sidney, "when Joseph presented his son, little Joseph, and told us that he was our prophet, and his successor." Bro. Sidney said many of the Saints present wondered what it meant, and asked how it could be. "But," said he, "Bro. Joseph told me he had anointed

him and blessed him to be his successor in the prophetic office."

Bro. Sidney told Bro. Burtis and myself, and others in our house, that he was the guardian of the church, the spokesman, and the one to preside till young Joseph was old enough to be ordained to the high priesthood; that it was his right as a member of the First Presidency, and not the Twelve. We saw that it was according to the order set forth in the Covenants, and believed Bro. Rigdon was right. He visited us afterwards, two times, but he argued at the latter visits that he was the head of the kingdom, and successor to Joseph. He did not seem like the same man, and we did not follow him.

We were also visited by Brigham Young, and members of the Twelve, but did not follow them. My husband was much opposed to polygamy, when it was preached, some time afterwards, by them.

We were visited by Elder James W. Gillen, in 1864 or 1865, who presented the claims of yourself as the successor of the Martyr, and we gladly received him, for we had been looking for you for a long while.

Bro. Burtis died in 1871. I was married to Bro. Samuel Hopkins, in 1881, who is dead some time since.

I love this work; it is so dear to me. I have spent most of my life in it, and am only waiting for the summons to come home and rest from the toils of this life.

Your sister in Christ,

SARAH B. HOPKINS.

To Whomsoever It May Concern: This is to certify, that I, Sarah B. Hopkins, (daughter of John B. Wright), was born June 13, 1816. I am a member of the Reorganized Church of Jesus Christ of Latter Day Saints. I was baptized in September, 1837, at Hornerstown, New Jersey, by Elder Erastus Snow. Further,

That I heard Sidney Rigdon state in my house in New Egypt, New Jersey, in the fall of 1844, that Joseph Smith blessed or ordained little Joseph, his son, to be his successor in the Presidency of the church; that Joseph had told the Saints in a public meeting that little Joseph was his successor,—this at Nauvoo, Illinois; that he, Sidney Rigdon, presided as the guardian to the church, as a member of the First Presidency.

Yours in defense of the truth,

SARAH B. HOPKINS.

Dated this twenty-seventh day of October, 1905.

HORNERSTOWN, New Jersey.

Witnesses to the signing of the above: Walter W. Smith, William H. Brown.

LABOR—CAPITAL.

One of the best and most instructive exhibits at the Portland Fair was one located not far from the entrance and fronting the Missouri building. It was in the form of a free lecture, delivered several times each day upon the National Cash Register Company's manufactory at Dayton, Ohio, and their methods of procedure in their work, the lessons of which lecture were emphasized and enforced by a series of stereoscopic views and moving pictures illustrating the whole scheme including a trip by rail from Portland to Dayton.

The lecture was a clear, well-arranged presentation of what a proper coöperation between capital and labor would do for both employer and employee upon a purely commercial-basis answer to the question, Will it pay? without reference to the ethical, moral, or sentimental phase of the labor question; the cash register company frankly confessing that

they have neither desire nor intention of posing as philanthropists. Does it pay? If it does, then much of the difficulty existing in settling the controversy between capital and labor, employer and employee, the master and the workman, is overcome.

This lecture in itself, ably given to successive audiences each day, challenged the attention of capitalist and laborer alike without doing so in specific words. It ought to be repeated and multiplied in every emporium where capital and labor do business in the world.

NOT PERSECUTED?

While at Portland, Oregon, during the reunion held there September 8 to 18, a woman residing not far from the hall in which the meetings were held, a Catholic, called at the house where a number of the elders were staying and told us that a member of the church with us, living at her son's home, old, sick, and in need of help had asked her to speak to us about her. Brn. N. C. Enge and S. D. Condit at once went to the number at the son's residence. They were admitted in an apparently kind way. They made known who they were and why they called, being requested to do so by the man's mother. The son upon finding who they were became very angry, cursed and swore at them; and disregarding the poor old mother's entreaties he ordered the elders from the house. The brethren tried to explain, but the infuriated man refused to listen; if anything he became more excited and angry, got his axe and ordered them out, threatening to kill them with his murderous weapon. Of course the brethren left the house, but had to do so on their guard, as he followed them into the street and threw stones at them as long as they were in reaching distance. By watching they were enabled to avoid being struck by the stones he threw; but it was an unfortunate reception for peaceable men bent on an errand of kindness to a fellow being in distress with a view to help them if in their power.

It looks like a case of persecution.

CORRECTION.

In HERALD for November 1, page 1045, column 1, paragraph 3, occurs the name, "John Brisben." It should read "John Brisben Walker."

In this issue will be found a portion of a lecture by Doctor Samuel Calvin of the State University of Iowa, on "Prehistoric Iowa." Replying to a request for permission to republish the article Doctor Calvin says: "My publications so far are all public property, and are freely at the public service provided they can be put to any use." We appreciate a statement of this kind, and commend Doctor Calvin for the excellent and proper spirit manifested.

Original Articles

THE LAND OF ZION.—WHERE IS IT?

We have often heard the statement made that the whole land of America is the land of Zion, but we think this is a mistake. California is called "the land of gold" because gold is found there; but it is not found everywhere in California. In the same sense America may be called the land of Zion because Zion is found here; but Zion is not everywhere in America. It is located at a certain place and occupies a certain amount of territory. It has its limits and boundaries, extending so far and no farther. All inside of this precinct is Zion—or the land of Zion; but it does not extend outside. Modern revelation has given us the location, and tells us where the center stake is, which is very plain so far. In the "revelation given *in Zion*, July, 1831," the Lord says:

Hearken, O ye elders of my church, saith the Lord your God, who have assembled yourselves together, according to my commandments, in this land which is the land of Missouri, which is the land which I have appointed and consecrated for the gathering of the saints: wherefore this is the land of promise, and the place for the city of Zion. And thus saith the Lord your God, If you will receive wisdom here is wisdom. Behold, the place which is now called Independence is the center place.—*Doctrine and Covenants 57:1.*

In section 98 the Lord speaks of "the land which I have appointed to be the land of Zion . . . Jackson County, and the counties round about."

We are here told that Independence, Jackson County, Missouri, is the center place of the land of Zion; and that for the beginning of the gathering it is extended to the counties round about. But after the Saints had been driven from Missouri, and found a resting-place at Nauvoo, Illinois, the Lord gave them a revelation there in which he says:

Your prayers are acceptable before me, and in answer to them I say unto you that you are now called immediately to make a solemn proclamation of my gospel, and of this stake which I have planted to be a corner-stone of Zion.—*Doctrine and Covenants 107:1.*

Now we have found one of the extremes of the land of Zion, even a corner. So if Nauvoo is one corner, and Independence is the center, we think we can locate the boundaries of that land. It may be the land of Zion is square. Independence is Zion proper. It is spoken of as the New Jerusalem, and will be the city of God. The temple of the Most High will be built there. It will be the chief city, the center place. But the land of Zion—her boundaries, will extend a certain distance around. If we take a map and draw a square with Independence for the center and Nauvoo for a corner, we will find that the land of Zion embraces nearly all of Missouri, about half of Kansas, a part of Nebraska, part of Illinois, and a part of Iowa, and may extend no farther.

Some may claim that the land of Zion may be

oblong. That might be correct. The tabernacle in the wilderness, built after the pattern shown unto Moses by our heavenly Father, was oblong. The temple of Solomon, built by command of God,—who outlined every detail,—was oblong. But the holy city, New Jerusalem in heaven, as described in Revelation 21:16, is square. And the Lord says that Zion shall be called the New Jerusalem. (See *Doctrine and Covenants 45:12.*) So we infer that it may be square. But be that as it may, whatever its shape, we have its given center and one extreme corner. So, taking Independence for the center, and the distance from there to Nauvoo as a radius, and describing a circumference, this circle will represent approximately the extreme boundary of the land of Zion. The reader will notice that Nauvoo was a stake that the Lord "planted to be a corner-stone of Zion." It was not for the corner-stone of a building, nor of the city of Zion—that was many miles away. But it was a stone to mark a corner of the land of Zion. And then follows a very strange statement from God. He says to Joseph Smith: "You are now called immediately to make a solemn proclamation of my gospel, and of this stake which I have planted to be a corner-stone of Zion." He was not only commanded to proclaim the gospel, but also that Nauvoo was a corner-stone of Zion. It seems that our Father thought that this fact was about as important as the gospel itself. He then continues:

This proclamation [of the gospel and this corner-stone] shall be made to all the kings of the world, to the four corners thereof—to the honorable president-elect, and the high-minded governors of the nation in which you live, and to all the nations of the earth, scattered abroad.

Why was all this necessary? What great importance was there attached to this particular corner? And why should our heavenly Father think it necessary to so impress this fact upon the minds of the rulers and leaders of the world? Because he was "about to call upon them to give heed to the light and glory of Zion," and he wanted it to be fully established that Nauvoo was an outer corner, so that the boundaries might be known.

The writer approximates that the circle surrounding the land of Zion is about four hundred miles in diameter. We will now produce some evidence to prove that Ohio—including of course Kirtland and the temple—is not in the land of Zion: It must be at least some three hundred miles away. Section 58:10 reads, "And let there be an agent appointed by the voice of the church, unto the church in Ohio, to receive moneys to purchase lands in Zion." In August, 1831, a revelation was given in Kirtland, Ohio, from which we make a few extracts: "Let my servant Titus Billings, . . . take his journey up unto the land of Zion. . . . Let all the moneys which can be spared, . . . be sent up unto the land of Zion."—*Doctrine and Covenants 68:10.*

This expression, "up unto the land of Zion," is repeated twice again on this page, showing that Kirtland is not in that land, but was to send up to it.

In September, 1831, another revelation given in Kirtland, after making the same kind of statement twice in paragraph four, says, in paragraph five:

It is not meet that my servants, Newel K. Whitney and Sydney Gilbert should sell their store, and their possessions here [in Kirtland, Ohio], for this is not wisdom until the residue of the church, which remaineth in this place [Kirtland], shall go up unto the land of Zion.—Doctrine and Covenants 64:5.

To the writer's mind this is positive proof that Kirtland was not in that land.

November, 1831, the Lord commanded that "my servants who are abroad in the earth should send forth the accounts of their stewardships to the land of Zion." (Doctrine and Covenants 69:2.) Remember that all who were "abroad" from Zion at that time were in the United States, but not in the "land of Zion."

Concerning the gathering of the Saints, we read: "Let them carry up unto the bishop a certificate from three elders of the church, or a certificate from the bishop, otherwise he who shall go up unto the land of Zion shall not be accounted as a wise steward."—Doctrine and Covenants 72:5. Revelation, April, 1832: "Manage the affairs of the poor, and all things pertaining to the bishopric both in the land of Zion, and in the land of Shinehah [Kirtland], for I have consecrated the land of Shinehah in mine own due time for the benefit of the saints of the Most High, and for a stake to Zion; for Zion must increase in beauty, and in holiness; her borders must be enlarged."—Doctrine and Covenants 81:4.

In the above we have two different lands spoken of. Shinehah—Kirtland—has nothing to do with the land of Zion at this time (April, 1832). She is not even a stake of Zion; but our heavenly Father says that in his own due time he will make her a stake, for "Zion's borders must be enlarged." This virtually states that there is a limit to them, and we have tried to show the limit.

Again we read, "Let all those . . . who receive moneys, send it up unto the bishop in Zion, or unto the bishop in Ohio."—Doctrine and Covenants 83:18. Here are two bishops, one in Zion and one on the outside. We are all familiar with the revelation on the Word of Wisdom. In the introduction to the same we read: "A word of wisdom for the benefit of the council of high priests, assembled in Kirtland, and church; and also the saints in Zion."—Doctrine and Covenants 86.

In a revelation given in Kirtland, February 24, 1834, we read:

Your brethren, who have been scattered on the land of Zion.—Doctrine and Covenants 100:1. Gather yourselves together unto the land of Zion, . . . which I have consecrated to be the land of Zion.—Paragraph 5. Parley P. Pratt, and my servant Lyman Wight should not return to the land of their brethren,

until they have obtained companies to go up unto the land of Zion, . . . Ye shall not go up unto the land of Zion, until you have obtained one hundred of the strength of my house, to go up with you unto the land of Zion.—Paragraph 6. Gather ye together, O ye people of my church, upon the land of Zion, all you that have not been commanded to tarry. [Given November 3, 1831; called the Appendix.]—Doctrine and Covenants 108:2.

Here we have a portion of the Saints commanded to tarry in Ohio, and the rest of them commanded to gather together upon the land of Zion.

In March, 1833, a revelation given in Kirtland says, "Vienna Jaques should receive money to bear her expenses, and go up unto the land of Zion."—Doctrine and Covenants 87:7. May, 1833: "A commandment I give unto you, that ye shall commence a work of laying out and preparing a beginning and foundation of the city of the stake of Zion, here in the land of Kirtland, beginning at my house."—Doctrine and Covenants 91:1. Now we have Kirtland made a stake of Zion. Independence we will call the center stake of an imaginary tent. There are stakes at each corner, Nauvoo being one. There may also be stakes at each side and end to hold them secure. There are also imaginary ropes connected with the tent and attached to stakes placed some distance away. One of these stakes was placed at Kirtland. These outside stakes are for the strength and support of the tent. This imaginary tent represents Zion, or—more properly speaking—the land of Zion. And it makes no difference what may happen it will never be moved, for the Lord has said, "Zion shall not be moved out of her place, notwithstanding her children are scattered, they that remain and are pure in heart shall return."—Doctrine and Covenants 98:4. And it makes no difference where they may go, or where they may settle, in God's own time the pure in heart shall return (go back) to Zion. And it makes no difference where they may wander beyond the regions we have described, they are outside of the land of Zion, and outside of the gathering-place, and their gathering is unwise, and only temporary at best, and not approved of God. For he has plainly told us:

There is none other place appointed than that which I have appointed, neither shall there be any other place appointed than that which I have appointed for the work of the gathering of my saints, until the day cometh when there is found no more room for them; and then I have other places which I will appoint unto them, and they shall be called stakes, for the curtains, or the strength of Zion.—Doctrine and Covenants 98:4.

We are here told that there is no other place for the gathering, and that there will be no other place until after Zion is full. It is not full yet. Then what are the people doing, who are gathering in Utah? Utah is not Zion. She is not in the land of Zion. Utah is not a gathering-place, and never can be until after Zion is full, and the writer doubts very much that it will be even then. At least it can not

he until God so appoints it; and he says he will not appoint any other place until the time comes when there is no more room in Zion. When that time comes, he says he has other places which he will appoint. Those places are already in the mind of Jehovah, and he knows where they are.

We now have mentioned Independence, the center stake of Zion, Nauvoo a corner stake, and Kirtland an outside stake, all appointed of God and limiting the territory. And as pertaining to the work of God, he says:

It is ordained that in Zion [Independence], and in her stakes [Nauvoo and Kirtland], and in Jerusalem, those places which I have appointed [the places already appointed—not places he would appoint after this time] for refuge, shall be the places for your baptisms for your dead.—Doctrine and Covenants 107:11.

Here is an ordinance of the church to be performed for the dead, which can only be done in Zion and her stakes, and Jerusalem, and nowhere else. And in January, 1841, God had already named the places, and the only places he had appointed for that work. And as pertaining to America, it was Zion and her stakes, the places he had already named at that time. Attempting to perform that work at any other place is useless, and wasted effort, of no avail, and not accepted of God.

Again, baptism for the dead can only be performed in the temple of God, and his temples can only be built in Zion and her stakes, and in Jerusalem. And in these places appointed of God there had been temples built at the time God said, "those places I have appointed." No man or set of men in America has any right to attempt to build a temple of God anywhere outside of Zion and her stakes. They might build what they call a temple; but they never could make it a temple of God; and he never could accept it as such.

When the church was at Nauvoo, wicked and abominable doctrines were secretly introduced. Many of the members ceased to listen to the words of God, but began to follow their own desires, and became rebellious to the commandments of God. They had forgotten that he had said, "The rebellious shall be cut off out of the land of Zion, and shall be sent away, and shall not inherit the land." If the people of Utah have not been "cut off," and "sent away" "out of the land of Zion," then they are not the "rebellious." But we know this: They have not inherited the land! And there are but very few left of those who were sent away, and of the few remaining there are no present prospects of their inheriting it. And when we read that the "pure in heart shall return"—of those who remain—and we see so little change for the better among them, is it any wonder we ask, Who of them will return? If this prophecy of "the rebellious" applies to the Mormons, they are out of the land of Zion, and the

boundary line is somewhere between Independence and Utah, and we have shown about where it is. It is a fact that the Mormons were sent away from the land of Zion! To "a salt land and not inhabited," where Jeremiah said certain ones should go, "whose heart departeth from the Lord." (Jeremiah 17:5, 6.)

GEO. S. LINCOLN.

LIKE HIM.

Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure.—1 John 3:2, 3.

There are many mysteries pertaining to godliness. Some mysteries remain without a ray of heavenly light to help us penetrate their depths, while there are others from which the veil has been partly lifted, and we are permitted to get a glimpse of God's designs. As to "what we shall be" was still to the "beloved disciple's" mind shrouded in impenetrable mystery; but this he said, "We know that, when he shall appear, we shall be like him." This was no mystery to him; but knowledge. To be "like him" when he comes is a happy privilege to which we may attain.

He explains how we may be "like him" by saying, "Every man that hath this hope in him purifieth himself, even as he is pure." Purity was one of the most striking features of Christ's life. He "did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously." (1 Peter 22, 23.) And Peter tells us that he was our example, "that ye should follow his steps" (verse 21); and John says, "He that saith he abideth in him ought himself also so to walk, even as he walked" (1 John 6:2.)

Christ designed the gospel as a means of purification; and Peter said of the saints in his day, "Ye have purified your souls in obeying the truth."—1 Peter 1:22. Their perfection had been an accomplished fact, was then completed, and had been effected through "obeying the truth," or the gospel.

Christ gave himself for the church "that he might sanctify and cleanse it with the washing of water by [according to] the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be *holy* and without blemish." (Ephesians 5:26, 27.) The "washing of water by [according to] the word," or baptism was one of the means for sanctification, whereby they purified themselves "in obeying the truth." This is the purity Christ designs the church shall have attained to when he comes to present it to himself at the marriage supper. "For the marriage of the Lamb is [will] come, and his wife hath [or will have at that time] made herself ready. And to

her was granted that she should be arrayed in fine linen clean and white: for the fine linen is the righteousness of saints."—Revelation 19:7, 8. The "righteousness of saints" at the time of the marriage, then, must be "clean and white," "not having spot, or wrinkle, or any such thing; but that it [in its purity] should be holy and without blemish."

Paul speaks of this purity of the saints, and the degree of purity designed that they should attain to at and prior to the time of the presentation mentioned above, in these words: "To present you holy and unblameable and unproveable in his sight."—Colossians 1:22. "And teaching every man in all wisdom; that we may present every man perfect in Christ Jesus."—Verse 28. We have noticed that the time we are to be presented to Christ is when he comes to take his ready "bride"; and if we desire to be in that happy throng composing the church of Christ, "the bride, the Lamb's wife," we must be pure, "clean and white," and "without spot, or wrinkle, or any such thing," and "perfect in Christ Jesus." If we are so prepared we shall be truly "like him," as John declares the "sons of God" will be.

Some claim that this purity, cleanliness, and "perfection" can not be obtained in this life. From the texts we have quoted, and others, it is evident that some will have attained to that happy state when Christ comes to present the church, his "bride," to himself. Those who will not be ready to enter will be the foolish virgins, for "they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other [foolish] virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not." (Matthew 25:10-12.)

This preparation must not only be made by the saints living when Christ comes, but the saints of all ages who will be worthy to enter and partake of the marriage supper must have made themselves ready for that event by righteous living; and while living must have worn "robes of pure righteousness, white." If the church, "his wife, hath made herself ready," (and this refers to the church militant when Christ comes,) as it must do, what hinders the saints of all ages from making themselves equally ready while living?

The objection is urged that we can not live so perfectly but that we will violate God's laws repeatedly. That is no doubt true; but if we discover our robes of white have been tarnished by failure to live up to all of God's laws it is our duty to see that the "spot" is removed by proper repentance; then we should be careful not to repeat that which caused the stain. We should be constantly on the watch for "blemishes" in our character, and be ready to correct them when found.

I once heard Bro. J. H. Lake relate a vision he had

wherein he saw himself robed in white; and he was given to understand that it was his life-work to bleach that robe. All our robes must be bleached and cleansed from all spots and blemishes by following Christ's steps, living the Christ-life, in order that we may "abide the day" when he shall appear.

Still the query is urged, "Inasmuch as our circumstances, or our lack of knowledge, hinders us from living fully up to every requirement of the law, how can we be fully ready?"

God has made provision for such emergency by telling us that when the quickening-time comes, the time of the resurrection in fact, when Christ comes with all his saints, "Ye who are quickened by a portion of celestial glory, shall then receive of the same, even a fullness."—Doctrine and Covenants 85:6. This lack of fitness is to be made up then, and not some other time. God knows wherein and why we fail; and, if our failure is not through carelessness on our part, he will then, at the time of the resurrection, supply our deficiency; and we, with others more enlightened and who have had better opportunities, will be made ready by "our Helper"; and "like him" we, too, will be permitted to enter when he presents his ready "bride" to himself.

PREPARED TO SEE GOD.

If we have "purified" ourselves "even as he is pure," then we will be prepared to enter into the presence of God; for, "Blessed are the pure in heart: for they shall see God."—Matthew 5:8. We must be "pure in heart," and prepared to meet God at the beginning of the millennium, and not wait for a thousand years for the purifying influence of God's Spirit to elevate us to that degree of purity and perfection that we ought to reach in this life. Alma says, "Behold, this life is the time for men to prepare to meet God."—Alma 16:30.

LIKE HIM IN KNOWLEDGE.

Paul tells us in Colossians, third chapter, that we that "have put off the old man with his deeds; and have put on the new man" are "renewed in knowledge after the image of him that created" us; and we must attain unto that condition of life wherein "Christ is all, and in all." (Verses 9-11.) Since we are to be "renewed in knowledge after the image of" Christ, then we are to become "like him" in knowledge. Paul in 1 Corinthians 13 says, "Now I know in part; but then shall I know even as also I am known." "For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away."—Verses 9, 10. Christ, speaking of his resurrection, says, "And the third day shall I be perfected."—Luke 13:32. Christ then was "perfected" in a sense when he was resurrected; or, in other words, he had entered that perfect state. John,

referring evidently to the resurrected state, says, "When he shall appear we shall be like him." From these scriptures, we learn that we, too, will have entered that "perfected" condition, or state of perfection, when we come forth in the resurrection.

Now, through the operation of the Spirit, we get little glimpses of light or knowledge; only occasionally the divine light breaks through the veil of darkness that covers of earth; "but when that which is perfect is come," the veil will be removed, and we will see God's goodness, love, and might in all its effulgent glory. Now, these glimpses of light are "renewing" us "in knowledge after the image of him that created" us, and preparing us for the great flood of light and knowledge that shall burst upon us when the veil is lifted. Then we will have perfect knowledge; or at least, all that God may see fit to give us.

Christ says "through the resurrection from the dead" those that are "worthy to obtain that world" shall be "equal unto the angels; and are the children of God, being the children of the resurrection." (Luke 20:36, Inspired Translation.) When we are resurrected we shall be "equal unto the angels," and whatever degree of purity, holiness, perfection, and knowledge they possess we shall possess. They do not possess all knowledge, neither did Christ claim to possess all knowledge; for he said, "Of that day and hour knoweth no man, no, not the angels of heaven, but my father only."—Matthew 4:36. Peter said the "angels desired to look into" the mysteries of salvation. They did not understand it all; so when we shall obtain that world through the resurrection of the dead and are "equal unto the angels," and even "equal with Christ," as we shall see later, we may still not have all "knowledge" in the fullest sense. New developments in God's plans may be revealed to us from time to time.

LIKE HIM IN POWER.

When Christ comes we shall be like him, not only in purity and knowledge, but also in power; for we shall reign with Christ a thousand years (see Revelation 20:6), "and we shall reign on the earth," (Revelation 4:10), for he has "made us unto our God kings and priests." This kingship and priestly rule is ours when he comes; for to him "that overcometh, and keepeth my works unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron." (Revelation 2:26, 27.) This power to rule the nations with a rod of iron is theirs while they reign with him a thousand years on the earth. They commence this work at the beginning and will continue through the thousand years. Again he says, "To him that overcometh will I give to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."—Revelation 3:21. This is the time Daniel speaks of

when he says, "The time came that the saints possessed the kingdom." "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints."—Daniel 7:22, 27.

John says, "Now are we the sons of God."—1 John 3:2. If we are "now" the sons of God, surely when we have put off this mortal body and come forth in the resurrection "like him," we shall then be ready to take up our sonship with Christ, our "elder brother"; and all that pertains to him as a son of God will be ours. At that time "the saints shall be filled with his glory, and receive their inheritance and be made equal with him." (Doctrine and Covenants 85:33.) It is at the time they "receive their inheritance," that they are to be made "equal with him." Will any one argue that they are not to receive their inheritance till the end of the thousand years? The receiving of inheritance is surely at Christ's coming; therefore, at his coming we shall be "like him" in power and authority, "equal with him." Since we are to be "equal with" Christ at his coming, and "like him," upon what rule of logic or course of reasoning can any claim that we will need a thousand years of purification to prepare us to "see God"? Will Christ require so long a time to enter into the presence of God? If we are "equal with him" why should we?

OUR WORK WILL BE LIKE HIS.

We will not sit down "at ease with folded hands" when we come forth in God's celestial kingdom. "Jesus answered them, My Father worketh hitherto, and I work."—John 5:7. We are told that God's work is "one eternal round." Since God's work never ends, and Christ's work is coextensive with his, for "without him was not anything made that was made," and we are also "sons of God," our work, too, will never end.

WE SHALL REIGN OVER THE NATIONS.

We have already noted that we shall reign with Christ on the earth a thousand years: "And the kingdom and dominion, and the greatness of the kingdom under the whole heavens, shall be given to the people of the saints of the Most High."—Daniel 7:27. And they are to have "power over the nations," and "rule them with a rod of iron." (Revelation 2:26, 27.)

Christ said, "I appoint unto you a kingdom, as my Father hath appointed unto me."—Luke 22:29. They will not only rule the nations, but will judge angels also: "Know ye not that we shall judge angels?"—1 Corinthians 6:3.

These nations which the saints are to rule, will be on the earth during the millennium. After Israel "is brought forth out of the nations," and settled in the "land that is brought back from the sword"

(Ezekiel 38:8), then the nations with "Gog" are to go to battle against Israel, "a great company, and a mighty army" (verse 15), "to take a great spoil" (verse 13). "It shall be in the latter days" (verse 16); God will "plead against" them with "pestilence and blood," with "an overflowing rain, and great hailstones, fire, and brimstone" (verse 22); and he will "leave but a sixth part of" them (chapter 39, verse 2).

Isaiah, in speaking of this event, said, "Therefore, the inhabitants of the earth are burned and few men left."—Isaiah 24:6. Zechariah also speaks of this important time when all nations will be gathered "against Jerusalem to battle." "Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives." "And the Lord my God shall come, and all the saints with thee." "And the Lord shall be King over all the earth: in that day there shall be one Lord, and his name one." The nations will be scourged with a great plague. "And it shall come to pass, that every one that is left of all nations which come against Jerusalem, shall even go up from year to year to worship the King, the Lord of hosts; and to keep the feast of tabernacles. And it shall be, that whoso will not come up of all the families of the earth, . . . even upon them shall be no rain." "This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles." Read the whole fourteenth chapter of Zechariah.

These scriptures show that "all nations" will be engaged in this great conflict, and it will be "in the latter days," after Jerusalem is rebuilt by gathered Israel. And the Lord will fight "against those nations" with plagues, rain, hail, fire, and brimstone. It will be at the time he comes, "and all the saints with" him; when he shall establish his rule over "all the earth." As a result of that battle, there will be "few men left," "but the sixth part." And those that are "left of all the nations which come against Jerusalem, shall even go up from year to year to worship the King, the Lord of hosts." Only those who will worship the Lord of hosts will be left, and these will be subject to the punishment of "no rain" should they fail to go up to Jerusalem from year to year to worship him.

I think it needs no further comment to show that those who are "left of all the nations," will be the nations that will be ruled by the saints, when "the greatness of the kingdom under the whole heavens shall be given to the people of the saints of the Most High," when Christ "shall be king over all the earth," and the saints are to "reign with Christ a thousand years."

NEW JERUSALEM IN THE MILLENNIUM.

When "that great city, the holy Jerusalem" shall descend "out of heaven from God" (Revelation 21:10), "and the nations of them which are saved ["left of all the nations which come against Jerusalem"] shall walk in the light of it ["the city"]"; then the "kings of the earth" will be outside of the city and will "bring their glory and honor into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honor of the nations into it." (Verses 24-26.)

This shows that the New Jerusalem will come "down from God out of heaven" while the nations are still on the earth with some persons to rule them as kings; besides, when it does come, it is "prepared as a bride adorned for her husband." (Verse 2.) We have already learned that the "bride" was the church and she will be "prepared" and "hath made herself ready," and hence is to be "adorned for her husband" in robes of righteousness, "clean and white"; and all this when Christ comes to present her to himself at the time of the marriage.

The New Jerusalem that comes down from heaven is the company of saints that have lived in all ages, and have worn robes of righteousness while living and who are worthy of forgiveness of their shortcomings and defects; and who are "prepared as a bride adorned for her husband," even "the bride, the Lamb's wife."

I have no idea that this will be a city of brick and mortar, even though it is to be a city of "pure gold, like unto clear glass." (Verse 18.) It seems to me much of the language used relative to this city must be figurative. We know that part of the language used is figurative, for the city is called "the bride, the Lamb's wife." This must refer to people and not to buildings. I, for one, can not believe that this city is to have buildings in it "twelve thousand furlongs" (verse 16), or one thousand five hundred miles high. This does not refer to the wall of the city, for it is to be "a hundred and forty and four cubits" (verse 17), or about two hundred and sixty feet. It must be its glory that extends so high, and the "pure gold, like unto clear glass" represents the purity of the saints. Christ "shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver." (Malachi 3:3.) And again, "I will bring the third part [the Reorganized Church.—J. M. S.] through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The Lord is my God."—Zechariah 13:9.

We are told that "gold is tried" in the crucible till it reflects the image of the refiner. Christ is the purifier, and we are to be tried till we are like him.

NATIONS MORTAL.

Those nations that are about the city are to live on in mortality as they now live, with possibly some change to suit new conditions, and will be subject to plagues as we have already seen. "And it shall come to pass, that every one that is left of all the nations which come against Jerusalem, shall even go up from year to year to worship the King, the Lord of hosts, and keep the feast of tabernacles." If any do not come up to worship, "even upon them shall be no rain." "This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles." Those that fail to live as they should shall be punished.

This position is fully sustained in Isaiah 65, where he speaks of the "new heaven and a new earth." He says, "There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die a hundred years old; but the sinner being a hundred years old shall be accursed." The transgressor, the "sinner," shall be punished, "shall be accursed." So there will be sinners during that peaceful time, when "they shall not hurt nor destroy in all my holy mountain, saith the Lord." (Verse 25.) Satan will be bound, and be not there to tempt them; still they may, of their own accord, refuse to come up to worship at Jerusalem year by year, or possibly sin in some other way, and be punished.

Isaiah says, in substance, no child shall die in infancy, nor till he is "a hundred years old." Then they will die, or be changed as we shall see later. The people, who are subject to death at the age of a hundred years, will build houses, "plant vineyards, and eat the fruit of them." "They shall not labor [have children] in vain [that is, to die in infancy], nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them."—Verse 23. This evidently proves that some are mortal, and that there will be children born to them during the millennium. The same is proven by the following statements:

At that day when I shall come in my glory, . . . they that are wise and have received the truth, and have taken the Holy Spirit for their guide, and have not been deceived, verily I say unto you, They shall not be hewn down and cast into the fire, but shall abide the day, and the earth shall be given unto them for an inheritance; and they shall multiply and wax strong, and their children shall grow up without sin unto salvation, for the Lord shall be in their midst.—Doctrine and Covenants 45:10. [The earth is their inheritance.] And in that day Satan shall not have power to tempt any man. And there shall be no sorrow because there is no death. In that day an infant shall not die until he is old, and his life shall be as the age of a tree, and when he dies he shall not sleep (that is to say in the earth), but shall be changed in the twinkling of an eye, and shall be caught up, and his rest shall be glorious.—Doctrine and Covenants 98:5. Yea, and blessed are the dead that die in the Lord from henceforth, when the Lord shall come, and old things shall pass away, and all things become new, they shall

rise from the dead and shall not die after, and shall receive an inheritance before the Lord, in the holy city, and he that liveth when the Lord shall come, and has kept the faith, blessed is he: nevertheless it is appointed to him to die at the age of man; wherefore children shall grow up until they become old, old men shall die; but they shall not sleep in the dust, but they shall be changed in the twinkling of an eye; . . . these things are the things that ye must look for. . . . And at that hour cometh an entire separation of the righteous and the wicked, and in that day will I send mine angels, to pluck out the wicked, and cast them into unquenchable fire.—Doctrine and Covenants 63:13.

These quotations show us that at Christ's coming the Saints shall receive "their inheritance," and afterwards "shall multiply and wax strong"; and their children shall "grow up without sin." "At that time Satan shall not have power to tempt any man." And while there will be "no death," yet the child, when he reaches the age of man, the "age of a tree," "a hundred years," shall die; but he shall not die as we do now. He "shall be changed in the twinkling of an eye, and shall be caught up, and his rest shall be glorious." That is, he shall be changed to immortality and caught up into the holy city.

While the nations are in mortality and outside of the city, as soon as they reach the age of "a hundred years" they are translated, or "changed in the twinkling of an eye," to immortality, and then enter the "holy city" which is inhabited by those who "shall rise from the dead and shall not die after, and shall receive an inheritance before the Lord in the holy city."

We also learn that this is the time when "old things shall pass away, and all things become new." We do not have to wait until after the millennium and the "little season" for all things to become new. At the beginning of Christ's reign comes "an entire separation of the righteous and the wicked." The righteous will be spared, but the angels "in that day" will be sent "to pluck out the wicked and cast them into unquenchable fire." We do not want to lose sight of the fact that "these are the things ye must look for."

The Saints should have their eyes open and understand "these things," so they may be looking for them, and not be crying, "You had better leave those mysteries alone." What is unveiled is no longer mystery. The danger is not in delving into God's word for the facts relating to a matter, but in jumping at conclusions and forming theories contrary to facts and teaching such theories.

THE END OF MORTALITY.

If mortality ends with Christ's coming, as some believe, then we will have children born to immortal beings, which children will be changed "at the age of man," "a hundred years," to some other state, and sinners to be accursed and punished with drought; and at the end of the millennium and "little season," nations of immortal, resurrected beings

destroyed. Yet we are told that those who "rise from the dead shall not die after."

The facts are, these things referred to take place with those who have not attained the age of "a hundred years." Those living at Christ's coming will not receive their change till they reach that age. These will beget children in mortality, who will also beget children in mortality till the end of the "little season." These will be the "nations which are in the four quarters of the earth, Gog and Magog," whom Satan will "gather together to battle, and they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city," the "holy city," "the New Jerusalem," "the bride, the Lamb's wife," the abode of the resurrected saints. These mortal nations will be "accursed," "punished." "And fire came down from God out of heaven, and devoured them"—Revelation 20:8, 9. Here is the solution of the matter: "Satan shall be bound; and when he is loosed again, he shall only reign for a little season, and then cometh the end of the earth; and he that liveth in righteousness, shall be changed in the twinkling of an eye; and the earth shall pass away as by fire; and the wicked shall go away into unquenchable fire."—Doctrine and Covenants 43:7.

At the end of the "little season" the wicked will be devoured by fire and the righteous mortals will be changed to immortality, and a final end is made of all mortal conditions, and not till then.

RESURRECTED BEINGS NOT MARRIED.

For fear that some may think the conditions referred to above will take place with immortal beings, I refer to the following language of our Savior. When the Sadducees desired to know which of seven husbands would be husband in the resurrection to a certain woman, Christ replied:

Ye do err, not knowing the scriptures, nor the power of God, for in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.—Matthew 22: 29, 30. Jesus answered and said unto them, The children of this world marry, and are given in marriage; but they which shall be accounted worthy to obtain that world, through the resurrection from the dead, neither marry, nor are given in marriage; neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection.—Luke 20: 35, 36, Inspired Translation.

People should not make the same error to-day that the Sadducees made. We should know the Scriptures so as not to make the same blunder. Christ gives us plainly to understand that marriage is for this life, the mortal state, and does not obtain "in the resurrection," "that world," the immortal state. To avoid this plain statement of Christ's, the people of the mountains take it, they must be married here, so as to live in the marriage relation then. If this theory were true, how about the children born there? They never could marry, and hence God would be partial.

Some may think I have covered ground that is irrelevant to the subject, but to the mind of the writer it is necessary to understand the Scriptures on all points, and to fully understand what it means to be "like him," and how we will be like him, and who will differ from him and how.

"Buy the truth and sell it not." "Let us walk in the light."

Yours in search of more light,

J. M. STUBBART.

MEADOW GROVE, Nebraska, October 26, 1905.

THE GREAT JEHOVAH.

The restoration of the gospel with its powers, blessings, and opportunities is a tremendous movement.

The Book of Mormon, Bible, and Book of Covenants are crowded with "large ideas"—wide thoughts. The object of those books is to teach the "great salvation"—and they contain many "exceeding great and precious promises."

The gift of eternal life is called an "unspeakable gift." The Psalmist speaks in this majestic strain, saying, "Thou hast set my feet in a large room." God is not niggardly in his dealings with us; for the Psalmist said, "Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee."

God is a king! Therefore we should expect him to act like a king in his dealings with us. There is no monopoly of the spiritual blessings which the Lord has prepared for men; but "he that worketh righteousness is accepted of him." It is our duty to pass the cup of knowledge to our neighbor. There is no limit to the bounty of God's grace. "Prove me now herewith, saith the Lord of hosts, and see if I will not open you the windows of heaven, and pour you out a blessing; that there shall not be room enough to receive it." This is not narrow, meager, or puny in its scope; but this promise is kingly. It expresses the bounty and resources of our royal Father. He has enough pardon for all, enough bread for all. "His peace shall flow like a river." The joy of his Saints is unspeakable and full of glory.

In a speech delivered at Budd Park in Kansas City, about two years ago, Joseph Smith said, "To be truly great is to be truly good." The apostle Paul had big thoughts when he prayed, "That ye . . . may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God."

The lives of most people are small, narrow, and insufficient. "Be ye also enlarged," says the apostle. If any one will open the door of his heart, the Lord will come in and enlarge his wisdom, his charity, and his goodness. He shall no longer be a

spiritual pygmy, but a giant. We need richer, broader, fuller, nobler, grander lives, purposes, and hopes.

The life of Moses was broad and deep, flowing like a mighty river from generation to generation.

The life of Joseph the son of Jacob was not narrow, although he lived in Egypt where his surroundings were unfavorable to the best life.

Daniel lived a pure life in Babylon.

Alma, and Aaron and his brethren, sacrificed worldly honors for the larger life.

It was not because those men had been well born that they were so highly favored, but it was because they had been "born again," "born of the Spirit." The second birth has more to do in the making of a great character than the first.

God never intended any one to be small and pinched and dwarfed in character. He has given us a large pattern, and grace sufficient to make us all broad-minded and large-hearted.

Little things make life small and mean. A little covetousness, a little selfishness, a little sin, will make a little soul.

One who is like Christ will have a large heart. It will be large enough for his kindred, his friends, his neighbors, and strangers. He will have room for those who belong to the same church with him, and for those who belong to other churches, and to no church. He will have room for those who think as he thinks, and for those who think otherwise; room for those who love him, and for those who hate him. He will be large enough to offer a sincere prayer every day for his enemies. A big heart is better than a big bank account, or a great name.

Let us have charity for all mankind. Let us expand sufficiently to comprehend the magnitude of this great, glorious latter-day restoration of all things spoken of by "all the holy prophets since the world began."

In No. 230, in the Saints' Hymnal, the poet gives utterance to desires commensurate with our work:

"Father, bid the world rejoice,
Send, oh, send thy truth abroad;
Let the nations hear thy voice,
Hear it and return to God."

JOHN C. GRAINGER.

KANSAS CITY, Missouri, October 31, 1905.

I could not ask for you a greater gift than that in the future, when the autumn-time of life shall come, you may have the springtime in your heart. There is only one life where the new never becomes old, where the love is always kept fresh, and is always a first-love with increasing freshness: and that is having the One who says, "I am the life!"—Margaret Bottoime.

Selected Articles

PREHISTORIC IOWA.

LECTURE BY PROFESSOR SAMUEL CALVIN, OF THE STATE UNIVERSITY. DELIVERED DECEMBER 1, 1891.

The subject assigned to me by the committee that arranged this course of lectures assumes that there was an Iowa before men began purposely to make historical records, and the assumption is not without ample justification. For long before men learned either to carve or write, here was Iowa. At least this beautiful tract of land that we now call Iowa was here. In the course of things it must have been here before men occupied it, before there was any one, therefore, to witness, much less to record the ongoing of local events. Indeed it may easily be shown that Iowa's broad acres, "fair as a garden of the Lord," spread from river to river before a human foot had pressed the surface of the planet anywhere. And in those far-away times of which ordinary history in the nature of things can make no mention, seasons rolled by then as now with all their attendant coming and going of generations of plants and animals. Summer suns shone much as they did in this year of grace, 1891. Spring brought its flowers and autumn its leafy glories. The struggle for life, which is as old as the appearance of life upon the world, was here yearly carried to the final issue. Man at last joined the struggle, and long before there were any historians, events of historical importance were enacted within the limits of Iowa.

You may say all this sounds very well, but if there was a prehistoric Iowa, and if events that historians neither witnessed nor recorded took place within its borders, how is it possible for us to know anything about them? There are records, be it remembered, that are not made by historians, not made by any human hands in many cases, or if so made are wholly independent of design or purpose to perpetuate a knowledge of what is taking place; and yet these records are as clear, as intelligible, as trustworthy, and convey information respecting events as significant and important as any that historian ever penned. To illustrate what I mean, and at the same time to elucidate the methods whereby records relating to prehistoric events have been made and are now deciphered, let us suppose the simple case, that a horse walks along some unfrequented path and leaves the prints of his feet in the yielding soil. No human eye we will suppose saw the animal as it walked along the path so that it is impossible to get direct human testimony concerning the event. Soon an intelligent person passing that way discovers the tracks. He wastes no time in debating the question whether those impressions in the clay are mere accidental freaks of nature. There is but one rational way to account for them and being a rational man he at once reaches the conclusion that

an animal of the only kind that ever makes such tracks could alone be responsible for them. The direction in which the creature was going is very clearly told, whether it was walking or running is also recorded, and if a shoe had been lost the fact is expressed in unmistakable terms. The length of time since the animal passed may also be approximately known. The marks we will say are fresh; they were made since the last shower. The disturbed clay has dried but little since the tracks were made; they are less than an hour old. Thus may we have a record conveying information respecting a series of facts and circumstances that tells its story in a manner as clear, straight-forward, and convincing as if it were supported by the testimony of a thousand human witnesses. The manner in which such a record is interpreted illustrates the methods of science in general. They are methods that are the necessary outcome of trained observation and common sense applied to natural phenomena. They are methods based upon the belief that Nature's operations are uniform, and that all phenomena, relating to material things at least, must be referred to natural causes that are known to be competent to produce them.

When a beautifully finished arrow-point is taken from the soil, the possibility of its being the result of accident, of the ordinary action of the forces of attrition and solution that shaped the pebbles with which it is associated, of the influence of the stars, or of some occult process of fermentation in the soil, or that it simply grew, or had always possessed the form we see and needed no becoming or fashioning, is not entertained for a moment. On the contrary, any person with the smallest possible degree of training in the observation of such objects, will at once refer it to the activity of the only agent known to be capable of producing articles requiring purposeful and skillful manipulation in their manufacture. It must be admitted after all that there may be persons who chose to believe that that arrow-point was produced through the agency of unintelligent forces acting without purpose or design. If there be such person entertaining such belief, I know of no way by which he can be convinced to the contrary. No living person saw the object made. Nor has any person seen any person who saw any one who saw it made. We are wholly without human testimony in respect to its manufacture. Nevertheless science would assert in very positive terms that at some time in the past history of the world some human brain designed the object and some human hand fashioned it into shape. If hoof-prints and arrow-points were produced in different ways, by different agents, now in this way and now in that, sometimes shaping themselves spontaneously without any assignable cause, then there would be an end to

making scientific deductions so far as they are concerned.

The arrow-point may have been made in times usually called prehistoric; but it is itself an historical record, though all undesigned for such purpose, and tells in unequivocal terms that the region had human occupants at the time it was made. At the same time it bears witness to the degree of civilization or uncivilization that these human occupants had reached. The state of manufactures among such people together with their mode of pursuing game and conducting warfare may at least be inferred. Thus the finding of a single genuine prehistoric arrow-point may enable us to write up an important chapter in the history of a people that no historian ever saw, and concerning whose existence there is not even the shadow of a human tradition.

The recovery of the weapons of a prehistoric people sheds important light on their character and habits, but when, as is often possible, we may add the knowledge gained by exploration of their homes and hearths, their shrines and sepulchers, we are in a position to write up somewhat fully the portion of their history which deals with their daily occupations and their domestic life.

There are many records that tell of other facts than the mere presence of human occupants in a region such as Iowa. Vegetable remains, for example, preserved in peat-bogs or in the mud that accumulated at the bottom of ancient ponds and lakes, enable us to reconstruct the prehistoric forests. With such vegetable remains are usually found bones of the animals that lived in the forests. Human weapons or human skeletons are often there too. And so from records preserved in peat-bog and lake-bed, science may rehabilitate in a general way the prehistoric landscapes, and may see them enlivened with multitudes of struggling creatures, man among the rest, all bent on accomplishing the two great objects for which living things below the higher planes of humanity seem to strive,—namely, "to eat and to escape being eaten."

Not only may we restore the forests in the shadow of which prehistoric man lived, we may know the very size and habits of the animals that roamed through those forests; those that prowled at night and those that sought their food in the open day; those the man chased and those from which in turn he fled; and we may go even farther and determine the climatic conditions under which this assemblage of all animal and plant life existed.

Need I say that the method by which science, after picking up such threads and fragments of history, is led to those confident conclusions to which it gives expression, is not anything that is peculiar to science? It is simply the method of Zadig, made famous by being quoted by Professor Huxley and turned so aptly to account in illustrating what he is

pleased to call *Retrospective Prophecy as a Function of Science*.¹ It is based on the same assumptions which you and I employ in conducting our daily business. As pointed out so well by Huxley these same assumptions regulate the humblest domestic affairs as well as the great concerns of commerce and finance. They lie at the foundation of all our confidence in the truth of written history. They constitute the basis of our confidence too that there will be a to-morrow, in which men will have the same needs and, under the same circumstances, will perform the same acts as we observe or experience to-day. They are also the basis of our belief in a long succession of yesterdays reaching back for centuries beyond the limits of our individual experience. These assumptions take it for granted that the phenomena of Nature, including the phenomena of the human mind, are now, and always have been, and always will be, controlled by unvarying laws; that in short the same things occur in the same order of succession under the same circumstances. Science differs from ordinary pursuits in the fact that it busies itself in accumulating by observation and experience a knowledge of natural events and of the circumstances under which these events take place.

Let us proceed then, after this introduction, altogether too long, to set forth the conclusions to which we are led by applying Zadig's method to the interpretation of the records that deal with prehistoric Iowa. And at this point I feel greatly embarrassed with the question of where to begin. For choose what point of time I will I am immediately confronted with the fact that there stretches back beyond that time what, speaking with some license, may be called a series of geologic eternities during which events were taking place that contributed in greater or less degree to making Iowa what it is to-day.

The first information we have respecting prehistoric Iowa is derived from geologic records. These records, untampered with and unimpeachable, declared that for uncounted years Iowa, together with the whole great valley of the Mississippi, lay beneath the level of the sea, and so far as it was inhabited at all, marine forms of animals and plants were its only occupants. During these long years of submergence the rocky strata of Iowa, as well as of all the adjacent States, were successively accumulated as soft sediments on the sea-bottom. Omitting the small area of Sioux Quartzite in Lyon County, the oldest strata in the State are the limestones and sandstones of the northeastern part of Iowa. These contain the record of a period of duration altogether incomprehensible². Myriads of years, if not myriads

of centuries, pass again and in the meantime the light-colored limestones so well represented at Anamosa grow by imperceptible sedimentary accretions.³ Other ages of similar duration drag on slowly into the lengthening past, but bring us only to the point at which the limestones and shales represented in Johnson County are completed.⁴ About this time a small portion of Iowa in the northeast becomes dry land, but all the region to the south and west of where we stand was still held under the dominion of the all-pervading sea. Odd-shaped fishes on one hand and relatives of ferns on the other mark the highest points reached in the evolution of animal and plant life. Another of those ages, to human comprehension limitless, but which the mind of science divides up geologic time into enormous segments, wends slowly by, and the agents of sedimentation build up in slow succession the great crinoidal beds at Marshalltown, Burlington, and Keokuk, together with the coal measures and associate strata of central, southern, and southwestern Iowa.⁵ Still Iowa and the rest of the world are without human occupants. Some progress is making, however. Not so much among plants, for among them nothing much better than ferns has been produced; but among animals we have at the close of this time some air-breathing creatures that deserve to rank with the crocodile, and the alligator.

Soon after the completion of the coal measures the sea, which during the preceding ages had been gradually withdrawing to the south and west, left our whole State as a part of the growing continent, and it might seem that the discussion of prehistoric Iowa should begin at this point. But crocodiles and alligators are not especially adapted to cut what one might call dignified historic figures, and so the events relating to this portion of prehistoric time in Iowa may be left without further notice.

"The whirligig of time" may, as a figure of speech, correctly typify the rapid mutations that take place in connection with human affairs, but it would be altogether inapt if applied to the stately movements of geologic periods. Geological revolutions there were, but they would be better represented by the steady and majestic movements of the outer planets around the sun, or of the sun itself around the center to which it owes allegiance. After one or two more of these great revolutions, the world advanced to a condition in which birds had come to enliven the groves with their songs, and a few small rat-like creatures, related to the opossum of the Southern States, represented the highest type of vertebrates. There were some wonderfully formed reptiles too at

³ Upper Silurian strata.

⁴ Devonian strata.

⁵ Subcarboniferous or Mississippian strata and the coal measures representing the Carboniferous Age.

¹ *Popular Science Monthly*, vol. 17, p. 467.

² Cambrian and Lower Silurian strata.

this time, but any reference to them is aside from our purpose. About this time too there were forest-trees much like those of our modern forests.⁶ While all these things were developing out of conditions that existed at the close of the coal age, Iowa was dry land; but the sea again takes possession of at least the northwestern half of the State, and another geologic period goes by before the upward movement of the land carries the shore line out beyond our present borders.

And now with this upward movement Iowa is at length permanently disenthralled from the dominion of the sea. Forests of a very pronounced modern type take possession of the surface. Animals related to the dog, the wolf, and the panther as well as to the deer, the camel, the ox, and the horse unite with lizards and birds and bats and monkeys to impart a modern aspect to the assemblage of animals that occupied this latitude. The climate was that of southern Louisiana. The conditions were not inconsistent with the possibility of man's existence. They seem indeed to have been particularly favorable, and yet, so far as the records show, man at the beginning of this new period, was not only absent from Iowa, but was absent still in every quarter of the globe.

Let us note the course of events from this point on to the beginning of historic time a little more closely. For the sake of clearness we will follow the usage of geologists and call the era at which we have now arrived the *Tertiary*. During the Tertiary period then, as has been already said, Iowa was part of the land area that made up the half-formed continent of North America. The drainage of the State must have been much the same as now, although the altitude above sea-level was a few hundred feet less than at present. The Mississippi River ran in a channel not far from the one it now occupies, and its waters were poured into a gulf that extended up as far as the mouth of the Ohio. The Missouri was a much shorter stream than at present because the region now traversed by the Upper Missouri and its tributaries was occupied by a series of great lakes. Tertiary lakes occupied large parts of Nebraska and may have drained into the Missouri. Other Tertiary lakes were found in Utah and Nevada, but none, so far as has been discovered, existed in Iowa.

Now what have Nebraskan and Dakotan lake-beds to do with prehistoric Iowa? Why simply this: The mud swept down from the adjacent slopes and settling on the bottom of the lakes covered up the leaves and branches of trees and the bones and teeth of animals. In this way we have laid away for perpetual preservation, samples so to speak of the various forms of life that occupied the lake shores at the

time the sediments were accumulating. These old lakes have long been drained, and the hardened sediments exposed to the action of the atmosphere and all the agents it sets in motion. That in some cases the lakes were filled to the surface with mud would be literally true. Modern streams are now cutting their way through the old mud beds. The surface of the sediments is undergoing continual degradation through the effects of erosion. The remains of the entombed animals and plants are being laid bare and little by little we are learning what they were. Such beds, remember, are the only places of any importance where records of Tertiary plants and animals were kept. From such only do we get information on which to base conclusions respecting Tertiary climate. Tertiary lake-beds or Tertiary ocean-beds are the volumes in which the records of Tertiary phenomena were inscribed. Now the conditions that prevailed in Nebraska and Dakota were not so unlike those that obtained here, so that in the absence of Tertiary lake-beds in our own State we may turn with confidence to the records preserved in the old lakes of Nebraska and Dakota for information regarding Tertiary Iowa.

According to these records there were luxuriant forests in this latitude ranging west into what is now occupied by arid regions. Mingled with the more familiar oaks and poplars and hickory-trees were the magnolia, the cinnamon, the fig, and the palm. In northern Dakota and even away on into British America these subtropical forms were found growing on the slopes that drained into the Tertiary lakes. The southern cypress, in all probability adorned, as is its present habit with pendent tassels and fringes of swaying gray moss, stood spectral-like in all the great marshes even far north of the latitude of Iowa. At present we have two species of Sequoia, the big redwoods or giant trees of California. One of these is confined to a few isolated slopes of the Sierra Nevadas, the other to the western side of the Coast Range. During the Tertiary there were numerous species, and these seem to have been very widely and generally distributed.⁷

If the Tertiary forests seem strangely out of place in the latitude of Iowa, what shall we say of the animals that ranged through these forests in quest of food or shelter or concealment? At the beginning of the Tertiary the animal types were so different from those familiar to citizens of Iowa in this nineteenth century that any reference to them may well be omitted. Imagine, however, a series of geologic revolutions to pass with all their leisurely grandeur, sweeping successive groups and types of animals to extinction, and introducing others that, speaking

⁶ Compare the index to Lasquereux's *Cretaceous Flora*, Report of United States Geological and Geographical Survey of the Territories, Vol. 6, with a list of genera in our modern forests.

⁷ Consult report on the United States Geological and Geographical Survey of the Territories, vol. 7. *The Tertiary Flora*, by Leo Lasquereux. See also vol. 8 of same series by same author.

generally, successively approximate our modern types in structure, and let us imagine ourselves at a point of time near the middle Tertiary. The animals are strange enough yet, but at length we have evidence of the existence of some that may at least be readily compared with the modern species.

To begin with there were creatures allied to the opossum, so nearly like the little marsupial of the South, that we might be justified in speaking of them as opossums. In our modern North American fauna we have but one species of this type. In the fauna of the middle Tertiary there were not less than twelve. Creatures that played the part of squirrels, busied themselves among the branches and foliage of the trees, while an army of small beavers were employed in cutting brush and making dams along all the smaller streams, and groveling gophers burrowed in the soil. Among hoofed animals were some we might be permitted to call rhinoceroses, others were manifestly related to the South American tapir, and with these were curious creatures that may be looked upon as the proper predecessors if not the ancestors of the tribe of swine. There were also species related to the deer, there were other species that were almost camels or llamas, one group of species forshadows the modern ox, and some erratic looking creatures with three toes and three hoofs on each foot pass themselves off as Tertiary horses. Among the curiosities of the time was a ruminating or cud-chewing hog as described by Leidy, that combined in a single species characters that belong respectively to the hog, the camel, and the deer. Carnivorous mammals were well represented by a host of dog-like prowlers that varied from the size of a small fox to creatures larger than the largest wolf. There was a whole family of short-jawed species that was intermediate between the dog and the panther, and possessed of cruel, sharp, trenchant teeth. *Nimravus* is the name given by Cope to one of them, the ancient progenitor of Nimrods, the mighty hunter of the middle Tertiary. There were also true cats or panthers, one of which, called *Machairodus*, is usually referred to by geologists as the *Saber-toothed Tiger*. The size of its skeleton and the flattened, sharp-edged, saber-like, canine teeth indicate an animal stronger and more cruel than the dreaded tiger of southern Asia. Secure among the leafy branches and chattering defiance in the very face of the saber-tooth and all his hungry kindred were groups of agile monkeys belonging to a number of species.⁸

⁸ For descriptions and illustrations of Tertiary mammals see papers of Professor Leidy in *Smithsonian Contributions*, in *Owen's Report on the Geology of Wisconsin, Iowa, and Minnesota*, and in the publications of the Philadelphia Academy of Science. See also memoirs on the subject of the Tertiary Fauna in the reports of Haden, King, and Powell of the United States Geological Survey. Important papers by Cope are found in the *American Naturalist*, and others by Marsh in *American Journal of Science*.

Such is an imperfect review of the forests and the fauna of this region during the Tertiary. Nothing has been said of the bright-winged birds that flitted back and forth in the open glades or amid the shadowy recesses, nor of certain larger birds with bones twice as strong as those of the ostrich and wholly unfitted for flight. Neither have we mentioned the curious turtles nor the snakes, nor the lizards that crawled and crept among the fallen leaves or basked in sunshine on some half-submerged log or stone, nor can we describe the insects that furnished food for numerous bats, or left their bodies to be buried in accumulating amber.

I know that it is simply a groundless fancy but the picture that rises before me when I think of Tertiary Iowa is that of a fair land bathed in mellow sunshine and covered in whole or in part with forests of tropical luxuriance. These forests give shelter to a marvelously diversified assemblage of animals endowed with equally diversified activities, but at the distance from which the scene is viewed, the animal activities are wholly unobtrusive, each of the multitudinous creatures accomplishing its purpose without haste, without worry, without noise. A dreamy stillness pervades the shimmering air. The gray moss droops listlessly from the bare arms of the bald cypress. The very branches and leaves of the foliage trees seem to be listening for sounds that never come. A somnolent land it seems that for untold centuries enjoys perpetual afternoon.

The real picture was doubtless very far from being as peaceful as my unchecked fancy paints it. Clouds alternated with sunshine, and storms at intervals swept across the face of the land. Animals waged fierce battles among themselves. Daily recurring hunger created perpetual unrest, and the ferocity of the carnivorous tribes begat in all the others an ever present fear, an unremitted vigilance.

In time the long sweep of geologic revolutions brings the Tertiary era to its close. Before it closes, however, animals have assumed more and more a modern aspect. For example, there are one-toed horses that the casual observer might not readily distinguish from some of our wild species. The deer, wolf, bear, fox, rabbit, and a long list of others of the later Tertiary present only very slight differences from animals we call by corresponding names to-day.

(To be continued.)

You'll find that education is about the only thing lying around loose in the world, and that it's about the only thing that a fellow can have as much of as he's willing to haul away. Everything else is screwed down tight and the screw-driver lost.—George Horace Lorimer.

Mothers' Home Column

EDITED BY FRANCES.

God Knows It All.

O help me, heavenly Father, to do thy holy will,
And day by day while here on earth
Help me to do the deeds of worth—
Help me thy law fulfill.

Father, if no mighty deeds are ever done by me,
Acknowledge thou the little things,
The eagerness that suff'ring brings,
To meekly follow thee.

When others understand us not, thou our acts do see;
Thou knowest well the hearts of all,
The rich, the poor, the great, the small;
Then, Lord, remember me.

Father, take my hand, direct me where thou ledest the way,
Be thou my guide through darkest night,
Until the glorious morning light
Dawns in immortal day.

JANE HEATON.

The advisory board of the Daughters of Zion has appointed as ways and means committee for raising money for the Children's Home Fund, Mrs. L. R. Wells, 623 West Lexington Street, Independence, Missouri, chairman; Mrs. Ellen Sargent, 801 West Lexington Street, Independence, Missouri, and Miss Dora Young, Holden, Missouri. Presidents of locals will probably hear from them soon, if they have not already done so, and we hope they will try to take up some line of work suggested by them, and let us see how good a showing we can make for the home fund this year.

Commencing with the November number of Daughters of Zion reading-leaflet, let all orders thereafter be sent to Mrs. B. C. Smith, 214 South Spring Street, Independence, Missouri. Prices are twenty-five cents per hundred, fifteen cents for fifty, and ten cents for twenty-five.

MRS. B. C. SMITH, President.

INDEPENDENCE, MISSOURI, October 23.

The Clouds Will Clear Away.

Alone in my room at the "dusk of the twilight," weary, discouraged, and heartsick with the unequal struggle of life, I renew my past life, with all its struggles, temptations, battles fought, burdens borne, sacrifices made, and bitter, bitter sorrow endured; and with all the longing to do some good in life and leave the world some better for having lived, and a longing for the sympathy and approval of true, loyal friends. All, to-night, seems such a sad failure that the heart sinks, and tears will come. Tired of the cruel injustice of the world, tired of endless persistence, misunderstanding of pretended friends, tired of the world and all its sham, and, worse than all, tired of self, I ask, "Why is it the world is so ready to censure and blame, and so loath to encourage and help in the weary struggle of life?"

Again the heart sinks lower and lower, and I ask self, "Is it worth the struggle?" Self says, "Give up. You have done your best, and all you could, only to be criticised and misjudged. The world alone is to blame if you fail, and drift with the tide. You are not the first that the world's cold, cruel injustice has driven to despair. Why struggle longer?"

Just then, outside my window, a clear, childish voice breaks in with the old sweet refrain,

"O the clouds will clear away by and by,
And the sunbeams flood the sky.
Look up to heaven with a truthful eye
For the clouds will clear away by and by."

As if awakened from a terrible dream I awoke to the fact that my feet had truly wandered on dangerous ground. Where, oh, where has the faith and trust fled that was taught me at a sainted mother's knee? Self repeats the sweet refrain, "Look up to heaven with a trustful eye."

"Oh, ye of little faith," to let the world and all its sham make you doubt him who suffered all the injustice that a cruel world could heap upon him, and yet could say, "Father, forgive them; for they know not what they do."

We think, as has been said (and rightly too), "What emotion can sear and harden the human heart more quickly or more completely than the burning sense of injustice and unfairness?" And only by the help of him who suffered on Calvary can we too pray, "Father, forgive them." Trusting him, I again take up life's battle for right.

"And if, sometimes commingled with life's wine,
We find the wormwood, and rebel and shrink,

Be sure a wiser hand than yours or mine

Pours out this portion for our lips to drink."

AMBOY, Illinois.

PRISCILLA.

How Can We Expect Model Children Without the Use of the Rod?

I have been requested to write to the Home Column upon this subject, and will endeavor to express a few of my thoughts, and should I say anything that would help one sister to better understand motherhood I shall feel well repaid for my effort.

I shall begin with the *young* sisters, for how seldom they stop to consider the step they are taking when entering into the holy bonds of matrimony. It is too often the case they fall in love with a handsome face regardless of a true heart. A handsome face is all right, providing the young man is blessed with a good character and disposition.

Do you stop to consider, "Will he make a model father for my children?" Is his disposition in keeping with your own, that your lives may blend together happily? For, dear sisters, parental influence has very much to do in molding the disposition of your child. And when we are blessed with children with good dispositions, let us not destroy this disposition by continually nagging at the child. Do not be for ever finding fault with your child. Give him privileges and make him feel that he is a partner in your every-day life; that he has equal privileges with yourself. And above all things teach your child independence; that is, to ask no one to do for him what he is able to do for himself. Do not think by this that I do not believe in giving the child a helping hand, but I do not believe it the duty of a mother to make a slave of herself for her child, when God has blessed him with health and soundness of body and mind.

When a child becomes old enough to have a desire to help mamma, right there we should begin to teach our child by giving him something to do, and teaching him how to do it right. I have heard mothers say, "I would rather do my work myself than try to teach my child, having her musing with the work. Wait until she is old enough to learn for herself." Is it any wonder there are so many young ladies in the parlor, thumping the piano while the mother is drudging her life away in the kitchen?

Patience! mothers, patience is what we need. You had not the patience to teach that little tot who wished so much to lighten mamma's burden; but you let her grow up in idleness until now she has no desire to learn, and mamma can just go on in drudgery. Now, mothers, why not bring up our daughters as partners and not "pets"? I adopted this plan very early in life with my little ones, and find it is perfectly safe to follow.

When there are numerous little things to be done, I scarcely ever ask one of my children to assist me. I simply make my wants known, and ask who is ready to help, and little volunteers are soon lined up ready for work. When the work is finished, then comes a romp with mamma and the little ones.

Now, dear sisters, do not call me silly when I tell you I spend sometimes an hour playing "visitors," or some innocent games with the children, or help them to learn a pretty recitation, "play school," etc.

I have had mothers ask me: "How do you manage your children so easily? I never see or hear of your whipping your children, and yet they are always ready to help with anything, while there is never a day passes but what I whip some of my children, and yet I can hardly do anything with them."

Yes, dear sisters, there is where these poor mothers have made their mistake. Instead of taking their child into their confidence and talking upon the different subjects of right and wrong, showing him wherein he might have done better, or have avoided doing the wrong, they will probably comfort themselves with the thought, "I have not the time to train my child in the way I would have him go," and before they are aware, the golden opportunity has fled, the child is beyond their control and they must now resort to the rod, and whip their child into subjection. Ah, mothers, we can not begin too early to sow the good seed in the heart of our child! "In the morning sow thy seed, and in the evening withhold not thy hand."

Children are great imitators. Then, if we should expect model children, we must grasp every opportunity within our power to become model mothers. Patience is an indispensable qualification of a model mother; also a firm, yet a kind and sympathetic heart.

The fruits of righteousness and truthfulness should be found in her every-day life. She should seek divine aid. In short, she should strive to become as near Christ-like as it is possible for erring humanity to become. For what calling is so grand, 'so noble, as true motherhood?

There is so much that could be said upon this subject, but for fear of worrying some of my sisters I will conclude by saying, Give me a child that has not its conscience seared with a red hot iron (rod) and I will show you a child I can manage without the use of the rod.

SOPHIA POWELL GUNSOLLEY.

MARYVILLE, Missouri, October 5, 1905.

Sunday-School Department

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

The Secretary's Report.

In two Sunday-schools lately visited, unusual prominence was given to the secretary's report at the close of the session. When it was called for, the officer rose and gave it, as the minutes of the meeting are often read at the close of a formal assembly.

The hymns sung, Scripture read, the name of the one by whom prayer was offered, the attendance of each class and the amount of its offering, and all such details, were accurately given, with the total number present and total amount of the offering. The superintendent called attention to the two latter facts, also the comparison with the corresponding Sunday of the year before, which the secretary gave in addition. The school repeated these particular items, which were thus impressed. These schools were small, and the time consumed by the report was hardly appreciable. The benefits of these careful statements weekly, and especially of the comparisons made, are evident. There is no doubt that too little is made of such statistics in many schools. They tell the story of life and growth and ought to be emphasized and heeded.

Moreover, the office of secretary ought to be magnified. Records are important, and their value should be recognized by listening to them as given by the officer himself.—Julia H. Johnston in *New Century Teachers' Monthly*.

Religious Work—Business.

When God placed Adam and Eve in the garden of Eden they were perfect in his sight. He gave them a commandment that they were not to eat of the fruit of the tree of knowledge; nevertheless, they had their free moral agency given them to do good or evil. They chose the evil by partaking of the fruit that God had commanded them not to eat. Therefore they were cast out of the garden and God told them they must earn their bread by the sweat of their brow. There were not in that day as many vocations of business as there are to-day; but jealousy and selfishness were there, else Cain would not have slain his brother. So on down the countless ages of time this leaven of jealousy and selfishness has grown to be a monster to our nation. And why? Because the people have failed to take the pure religion of Christ into their business; and in their great haste to get rich they have disregarded the injunction of Paul: "Let every man seek not his own, but his neighbor's good."

If they have religion they fail to use it in their methods of doing business. Their religion, like their Sunday apparel is donned only on Sunday. The grasping spirit of heartless avarice which sacrifices the wealth of a thousand to increase the coffers of one still goes on. Now is the time when every-day religion (the same that Christ had) is needed in our business as well as in our churches. If our business and religion can not go together, better find a business to fit our religion, for there are many lost opportunities for doing good by the dishonest methods of doing business. We are too afraid to use our religion for fear we will lose popularity or wealth thereby. But "what profiteth a man if he gain the whole world and lose his own soul?"

If we make the application of Christian principles in our business, in the diffusion of the true Christian spirit of brotherhood, in the recognition of the equal rights of all, then can we say we have taken our religion into our every-day affairs, made it a part of the business. And we can say with the poet:

"It matters little where I was born,
Or if my parents were rich or poor;
Whether they shrank at the cold world's scorn,
Or walked in the pride of wealth secure.
But whether I live an honest man
And hold my integrity firm in my clutch,
I tell you, brother, as plain as I can,
It matters much!"

On taking up the religious work within and without our homes we deem it necessary to make our bodies fit dwelling-places for God's Holy Spirit. "Give your heart to God, and your life to earnest work and loving purposes."

If we are parents we should teach our children as set forth in the Bible, also Doctrine and Covenants, the first principles of the gospel. We should teach them to pray and walk uprightly before the Lord, that they should perform their tasks cheerfully, and be ever ready to lend a hand to the needy. There are so many places we can work in and out of the home! If we have a talent for teaching, the Sunday-school doors are open to us. The places for good teachers are never so full but that there is room for more. The Religio is another place where we may work. The amount of good done by both Sunday-school and Religio, also other auxiliaries in the church, is astonishing to those who have made a particular note of it.

There are places for all willing workers to work and do a vast amount of good; even the children may work to get more scholars in their Sunday-school. They also have a good chance to work in their sunshine band, making sunshine wherever they go, by cheering the sick, carrying them flowers, or reading to them, helping to while away many tedious hours, not (any of us) forgetting the aged about us to give them a cheery

smile, a loving word fraught with good will to all. And so we say with the poet Whittier:

"If there be some weaker one
Give me strength to help him on,
If a blinder soul there be,
Let me guide him near to thee,
Make my mortal dreams come true,
With the work I fain would do;
Clothe with life the weak intent,
Let me be the thing I meant."

Laura Gaylord.

For Fremont, Iowa, convention.

Parental Responsibility.

"If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel."—1 Timothy 5:8.

So wrote the great apostle to the Gentiles over eighteen hundred years ago. The God whom we worship again emphasized this in these latter days when he spoke to his people concerning their children, and told them this: "All children have claim upon their parents for their maintenance until they are of age."—Doctrine and Covenants 82:2.

Do we ever realize the great responsibility that rests upon us as parents, when the great Creator places one of these little ones in our care? Do we realize in what things and how far this responsibility goes? Let us for a short time look at this matter squarely, and see, if we can, where we should stand in this matter. Notice this: The God of Nature so created the birds of the air and the beasts of the field that their little ones could take care of themselves in a few short weeks, or months at the most. But when he came to man, the climax of the creation, the creature whom he created in his own image, whom he endowed with the power to reason, and who, having this reasoning power, could assume a responsibility that could not be placed upon those that did not or could not reason, to whom he gave the power to attain perfection, through the atonement made by Jesus Christ our Savior, to him has he spoken and told him that his little ones have a claim upon him for years, or until they become of age—claim upon him for food and raiment. And he certainly will hold the parents responsible that they do the best they can to provide their children with suitable clothing and good, wholesome food, plain though it may be, that their bodies may grow up strong, vigorous, and healthy; for a good, healthy body is a great aid to a strong, healthy mind.

And, after the parent, this duty devolves to a certain extent upon the church. Socialism would place it upon the state to see that every child is properly clothed and fed and placed in such environments that it has the chance to develop the very best there is in it. Can Saints afford to do less? No, for the law or pattern as given to the church is as far ahead of socialism as day is ahead of night.

EDUCATION.

It is also a responsibility that is placed upon the parent to see that their children have the chance to obtain a proper education. You can not be a true follower of Christ and remain in ignorance. "The glory of God is intelligence." Now this does not necessarily mean that all who are highly educated are properly qualified to render unto God the glory and honor that is his due; but a proper education broadens the mind, lays a solid foundation, gives a substantial basis for Christ to work upon through the Spirit of truth. Did you ever realize that it matters not how ignorant a man or woman may be, when they truly embrace the gospel they will not remain in ignorance? They can not. This gospel of Christ is the greatest educator in the world. Notice this, that the most enlightened nations of

the world are the ones who come the nearest to following the teachings of the great Master. Does this all mean that the education of a child must be entirely such as he will get at a public school? No, indeed! Let us quote again: "The glory of God is intelligence, or, in other words, light and truth."—Doctrine and Covenants 90:6. Now "truth is a knowledge of things as they are." This can be obtained by a proper use of the things about us, by the books in the schoolroom, by the papers in the home, by lectures, sermons, etc. Truth is also a knowledge of things "as they were, [this can also be obtained in like manner,] and as they are to come." (Doctrine and Covenants 90:4.)

To obtain all this is plainly impossible if we depend entirely upon the knowledge taught by the wisdom of men. So we find that if our children are to be educated in a proper manner and have a well-balanced mind, we must mingle the education they receive at the public school with a certain amount of religious education in the church, the Sunday-school, and home, that they may be taught the plan of salvation, the gospel of Jesus, and receive the Spirit of truth that shall so guide their minds that they can readily discern between the false and the true, and may have a knowledge not only of things as they are, and as they were, but also of things to come.

READING.

The mind is largely influenced by the books and papers we read. For this reason parents should be careful to provide for their children proper reading matter. Truths can often be taught in story form that obtain a hold upon the mind more readily and sometimes more strongly than in what we might term a drier form. And I am sorry that we as a people do not have more such books than we do,—books in which the restored gospel and the history of the church in these latter days are the uppermost thought,—books in which the truths of Christ stand preëminent and still be told in such pleasant, story-like form as to appeal to young minds. Some of these we have, and they should be in every home in which there is a child. The church papers should not be neglected either. Remember this: The impressions made upon the mind of a child are the longest retained, and the parent is largely responsible whether their children are equipped to do their part in the work of preparing the world for the coming of the Savior or not.

Parents should also be quick to recognize the fact that we are largely the creatures of

OUR ENVIRONMENT.

"Evil communications corrupt good manners." Man is gregarious, delights in the society of his kind, and will have it whether this society be good or evil. Parents are largely responsible for the society their children keep. If they are too strict and keep them too close, the children are apt to choose companions of their own. Would it not be better for the parent to take note of this fact and become acquainted with the companions of their children, and thus place themselves in such position that they can choose for the child the company most proper for him to enjoy?

Bring up a child in the tenements of the city and we have the street Arab. Bring him up in the tents and among the tribes of the North American Indian, and you have one schooled in the ways of the woods and the lore of the hunter. Why will this rule not work the other way as well? Bring him up in a home, which acknowledges Christ as the head (one that is ruled by love), surround him on every hand with the things that are pleasant, and the people that are highly developed along spiritual and educational lives, and you should have a lovely character. If not, why not? Who can answer? For certainly such environments would largely overcome the nature inherited, even should that nature be largely inclined to evil.

WORK

is essential to happiness. While we admit the truth of the old saying that "all work and no play makes Jack a dull boy," still it is apparent to all that we could not enjoy life without work of some kind. Man's occupation before the fall was to tend the garden; and I think there will be work to do in the hereafter as well. Parents should recognize this and train their children to work, to take care of themselves. Our heavenly Parent, who always knows what is best for us, has repeatedly spoken in condemnation of idleness. Listen, as he says, "Thou shalt not be idle; for he that is idle shall not eat the bread nor wear the garments of the laborer."—Doctrine and Covenants 42:12. And while we see the necessity for work

AMUSEMENTS

of some kind are also essential. Let there be music in the home, or some simple games. These should be chosen with care, that nothing might be brought in that could lead to anything hurtful. A lecture, a concert of the right kind, Religio social, all of these serve their purpose that we might have the proper blending for a perfect character. If we study or read along one line only, if we so train our minds that we can only see one side of a question, our minds become narrow, and we become bigoted and fall far short of the perfection at which we have aimed. While the responsibility rests with us to so teach our children that they may be perfectly familiar with the philosophy of religion as taught by the church of Jesus Christ, yet it is not necessary to keep them in the dark concerning other beliefs than ours. While we should so train their minds that they can readily detect the truth from error, bring them up that they may be properly equipped to wage a warfare against evil, yet to properly do this it is best for them to obtain some knowledge of what they must meet in defending the faith once delivered to the Saints. In short, it belongs to the parent to strive to so blend education, environment, work, and amusement that they can form in their children a perfect character, a sound, well-balanced mind, one quick to judge twixt right and wrong—in short, a lovable nature.

It is an old and truthful saying that

"EXAMPLE IS BETTER THAN PRECEPT."

Then how can we teach the lessons we would have our children learn, better than by doing as we would have them do? Children are all born imitators. What the boys' father or girls' mother does, is right in their eyes always. I speak of the younger children now. You may convince them, when they grow older, that their parents did not always do what was right; but it is a hard task, and one that need not be undertaken if parents always strive to do what is right.

And now let me close with a command from the Highest found in fourth paragraph of section 68, Doctrine and Covenants. "And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance; faith in Christ the Son of the living God; and of baptism and the gift of the Holy Ghost by the laying on of the hands when eight years old, the sin be upon the head of the parents; for this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized; and their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands: and they shall also teach their children to pray, and to walk uprightly before the Lord."

E. E. COZADD.

For Kirtland District Sunday-school convention.

The present moment is divinely sent;

The present duty is thy Master's will;

O thou who longest for some noble work,

Do thou this hour thy given task fulfill

And thou shalt find, though small at first it seemed,

It is the work of which thou oft hast dreamed.—Selected.

Letter Department

OMAHA, Nebraska, October, 31, 1905.

Editors Herald: The work here seems to be moving along fairly well and a good feeling exists among the Saints. Our church which has been under repairs for several weeks was finished last Saturday, and the regular services were held Sunday after having missed two Sundays preceding. The repairs include new sills, floor, pulpit, and choir platform, and platform and steps on the outside. Also the inside being papered and painted, the seats and pulpit refinished and floor oiled. Two large arc gas lamps supercede the ordinary burners, giving the room at night the brightness of day. A new carpet covers the platforms and aisle, the gift of the Sisters' Aid Society. The total expense has been about three hundred dollars, which has nearly all been paid in, but a few dollars remaining to be raised in the future. This has been a heavy burden on the branch but the Saints have done nobly and have sacrificed cheerfully in helping to bear it. Much credit is due the committee which has had the work in charge. The usefulness of the sisters' aid can be appreciated when we are told that it gave fifty dollars in cash besides the carpet. The Saints appreciate their church home.

Bro. Rannie spokè for us Sunday morning, and the writer in the evening. Our monthly priesthood meeting was well attended in the afternoon and enjoyed by all while discussing the duties pertaining to the office of deacon. At six o'clock in the evening the Religio was swelled almost to overflowing by the addition of the Council Bluffs local, which came over *en masse*. Such visits we believe are beneficial to both sides and we hope this will not be the last.

Bro. M. H. Cook came over on a little visit from Council Bluffs yesterday, and we planned to work together some this winter. A companion is an absolute necessity in some kinds of city work, and by changing off and helping each other we can do some work that otherwise could not be done. I have partly arranged to open cottage meetings in the south part of the city this week, and hope that we can do so and that good may be done.

My faith grows stronger in the gospel and my hope brighter. I feel the need more and more of divine help in my work and desire to so live that I may be worthy. The nearer we can live to God the more certain is our success in the work. May our Father in heaven bless and sustain all his servants that the work may be prospered.

Your brother in the gospel,

3309 Spaulding Street.

CHARLES FRY.

INDEPENDENCE, Missouri, October 23, 1905.

Editors Herald: This leaves me at home just recovered from a severe spell of congestion which lasted four days. But by the goodness of a merciful God, I am up again, very weak yet, but hope to recover soon and get out into my field of labor once more; for I know many honest souls want to hear the gospel. By request of I. N. White I met G. M. Reeves, Baptist, at Piedmont, Missouri, October 6, in a ten-session debate. We had large crowds and intense interest all the time. The weather being very warm I became very hoarse the second session on the second proposition, but maintained sufficient vocal power to speak so they could hear me. My opponent G. M. Reeves, is an able speaker, but started out to maintain church succession. The Missionary Baptist Church was started by John the Baptist, established by Jesus Christ, and perpetuated to the present time.

But we reminded the people Bro. Reeves is a relic of the Dark Ages, and the latest Baptist historians consider him as such. Vedder's history, a cheap history, twenty-five cents, published by the American Baptist Publishing House, Philadelphia, Pennsylvania, on page 46, reads, "No church can be traced for a period of a thousand years save the Catholic

Church." A. H. Newman, Baptist historian, says the same thing. We took up the standard histories of the world (and Baptist) and traced his church into the great church, Roman Catholic, and here my opponent left it in a smashed-up condition.

We had a real nice debate, and much good, I believe, was done. The people treated us fine and seemed to enjoy it. Bro. J. T. Davis, our missionary of Southern Missouri, moderated for me and did his work well. A Christian preacher and president of a college in southeastern Missouri, occupied the chair part of the time, and treated us fine, a real nice man. May the Lord bless him to accept of the better way. Also Mr. Durham, said to be the finest lawyer in southeastern Missouri, occupied the chair part of the time for us, and gave me one dollar. May the Lord bless him for his kindness too. G. M. Reeves said Christ never had but twelve apostles. Mr. Durham, the lawyer, went home and looked the matter up to see for himself and readily found seventeen apostles in New Testament times. The debate closed with a good feeling among the people. The Baptists ordered a collection and the money was divided between us.

Quite a number of the Baptists came to me after the debate closed and told me they believed me to be a man of God, and shook hands with me. May the Lord add many of them to his church in due time.

Brn. George and Walter Hartrupt live in the town of three thousand people and have fought the good fight almost alone, hence the town was ripe for the debate. No doubt the brethren have done much good in that place. A small branch exists there now. I hope to be able to get out to my field soon.

In bonds cordially,

J. D. ERWIN.

KIRTLAND, Ohio, October 23, 1905.

Editors Herald: By conference appointment I was placed in the Kirtland District to labor, and I have labored as temple attendant, and have been made to rejoice many times while standing within the walls of one of the most sacred buildings (I might say the most sacred and hallowed) known to man in these latter days. So many people visit here during the summer months to see what they have been given to understand is the (or a) "Mormon" temple. While it is a mistaken idea, and quite necessary that they should be corrected, it devolves upon the one in charge to explain the error and shed some light upon the matter. It is passing strange to meet with ministers of various denominations who claim they did not know of the differences of the two churches,—people of apparently bright minds, ignorant (either willfully or otherwise) of our claims. But by the grace of God, I purpose to instruct them so that when the great day comes when all men will be called upon to give an account of what they know of this work, they will be left without excuse.

A person having charge of this old historic place is in a position to meet almost all classes of individuals, some skeptic, others merely wish to see the building, while some apparently are interested in its history and express themselves as being pleased to know the truth concerning the house, its builders, and its present owners. But of all the contemptible and unreliable persons it has been my lot to meet in this place, those people who have established themselves back of the living oracles, in open defiance of the law of the land and of God, are the boldest it has ever been my lot to meet. Their prophet, Brigham Young, said November 9, 1856, "I have many times dared the world to produce as mean devils as we can. We can beat them at anything. We have the greatest and smoothest liars in the world." Now they of course believe Brigham was a prophet, because I have heard them declare it in this place and in order to prove his statement to be true they continue to

practice just what he said they could do—lie. We have a little incident in evidence of this. On October 15, 1905, it was my privilege to entertain a party at the Temple who had just arrived from San Jose, California, which is their home. On their way east to visit points they stopped over at Salt Lake City, Utah, for the purpose of seeing the Mormon temple, a privilege which they were denied. They had to content themselves with seeing it at a distance. But they were conducted through the Tabernacle, and while there they were given the following piece of information. Mr. and Mrs. J. W. Mitchell (being the parties referred to) tell me that an individual by the name of Taylor told them that they, the Mormons, had recently purchased the temple at Kirtland, and twenty-five acres of land, and in about two years they would take possession of the same, and make extensive repairs. Query: Did Brigham tell the truth as to their ability to stretch the truth?

The work is moving slowly in Kirtland, but we trust profitably; and we hope and pray for still better conditions in the near future. For we are deeply impressed with the thought that "the time has truly come to favor Zion," and our opportunities are great if we will only avail ourselves of them.

"Let us shake off the coals from our garments
And arise in the strength of the Lord."

He is willing and ready to acknowledge every faithful effort upon our part to rise above the present level upon which we are moving. Pray for us.

Yours in the conflict for life,

ALBERT E. STONE.

GRIT POINT, Victoria, Australia, September 23, 1905.

Editors Herald: I belong to the Hastings Branch, Victoria. It is about twelve years since I became a member of this church, and I have never had cause to regret the step taken. During that time I have received very many blessings. I also have received the manifestation of the Spirit which is given to all who obey the gospel, for their profit. I take a pleasure in reading the HERALD and *Autumn Leaves*. While reading the HERALD I sometimes see a request for prayer for those that are sick in the church. I thought that perhaps I might say a few words that would help to cheer some of the sick ones by relating my own experience. Over two years ago I was taken seriously ill, and I soon became so weak and wasted that it almost seemed impossible for me to recover. Time went on and I did not seem to improve in health. I tried to exercise my faith, and I felt assured that all would be well. I knew that my Father was caring for me, and I felt that I could put my trust in him who was so good as to care for a weak mortal such as I was. Just at this time I had a most beautiful prophecy given to me, and one sentence in it was that I should yet have days of joy and rejoicing. How my heart was filled with gratitude for such a beautiful promise. The months passed away, still I did not seem to get much better, but my faith did not fail. How could it, for the promise was always before me giving me hope and encouragement. It cheered me many times by day and by night. There were many times when I could not sleep; but I tried not to murmur, although there were times when I felt very weary. It seemed that I just had to wait patiently till my heavenly Father saw fit to release me from my weakness. And according to promise I have had many days of joy and rejoicing. All thanks I give to him who hath done so much for me. To-day I am well and able to perform the duties devolving upon me. I can truly say that my greatest desire is to be humble and faithful and to always remember God's loving kindness to me, so that when my earthly course is run I shall be worthy to receive the crown that is laid up for me.

Your sister in the gospel,

ROSE WOOLLEY.

BLAIR, Nebraska, October 21, 1905.

Dear Herald: The writer is one of many of the young Saints who are striving to "let their light shine," and bear testimony as to the truth and light of our church. There are so many nice letters in your columns, from different members, scattered far apart over this broad land, and one sees many familiar names of old-time, faithful, life-long Saints, workers in the vineyard; especially glad were we Saints in Blair to hear from Bro. J. F. Mintun in last week's HERALD. The Saints at Blair are all well at present, and seemingly the Lord is prospering them in many ways. We have a small branch, and have rented a place in which to meet, and, if the Lord wills, hope soon to purchase the same. Bro. H. S. Lytle is president of the branch, and is a faithful worker, as is also the branch teacher. We just closed a successful conference here, and the members came in from all over the county, and the Blair Saints all tried to outdo each other in hospitality. Bro. Dine Carter, who lives on a farm north of Blair, came into town with both carriage and wagon twice a day and carried many delegates out to the farm to spend part of the time with his family and ours.

Last year a dear little son was taken from us, but about six weeks ago another little boy came to bless our home, and during conference week Bro. J. F. Weston of Omaha, and Hansen of Iowa came out to bless him.

The writer's husband is not a member of our church, and has heard but few sermons; he seemed especially interested in one sermon preached by Bro. Rudd of Dow City, Iowa, and we have hopes that in time we will be a united family in the faith. We hope, though, that other young ladies who are Saints, should they marry outsiders, will find them as courteous and tolerant to our members and of our religion as is my husband. I ask the prayers of the Saints that I may be more faithful to the cause.

Sincerely,

MRS. J. P. JENSEN.

Miscellaneous Department

The Presidency.

RELEASE OF MISSIONARY.

By arrangement with missionary in charge, Bro. F. A. Smith, Bro. C. E. Irwin is released from his appointment to Southern Arkansas and Louisiana, Presidency concurring.

JOSEPH SMITH, for Presidency.

LAMONI, Iowa, October 25, 1905.

THE INDEPENDENCE MANUFACTURING AND MERCANTILE COMPANY

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Direct all letters to the company at Independence, Mo.

Change of Field.

Circumstances having occasioned the return of Elder J. W. Roberts from his field in Virginia to Missouri, it has been thought best and so agreed between the missionaries in charge of both fields, that he be assigned to the state of Kansas to labor for the remainder of the conference year, and he is hereby commended to all interested in said field.

I. N. WHITE,
JOSEPH LUFF,

Ministers in Charge.

INDEPENDENCE, Missouri, November 1, 1905.

Notice of Dedication.

The dedicatory services of the church lately purchased and repaired by the Saints of the Des Moines, Iowa, Branch will occur Sunday, November 12. Bishop E. L. Kelley will be present to assist, and it is hoped that President Joseph Smith will be able to attend, and render his quota of assistance.

This building stands as the result of the sacrifices of the few Saints at Des Moines, during the time of which sacrifices continued increase of joy and spirituality came to those thus sacrificing, and many look back with somewhat of surprise at what has been accomplished in so small a time. There were a few that felt doubtful of the propriety of assuming so great a task, and at first rather discouraged the effort; but now all are rejoicing that the effort was successful, and anxious that their offerings will be acceptable to the Lord, and be a blessing to his work in the city and district, and thus a blessing to the church in a general way.

J. F. MINTUN,
E. O. CLARK,

Committee on Dedication.

DES MOINES, Iowa, November 3, 1905.

Bishop's Agents' Notices.

Chatham District please take notice that on January 1, 1906, my books close for the 1905 report to Bishop Kelley. Those who wish their tithing and offering reported for 1905, kindly remember the book-closing date.

J. H. TYRRELL, Bishop's Agent.

Expelled.

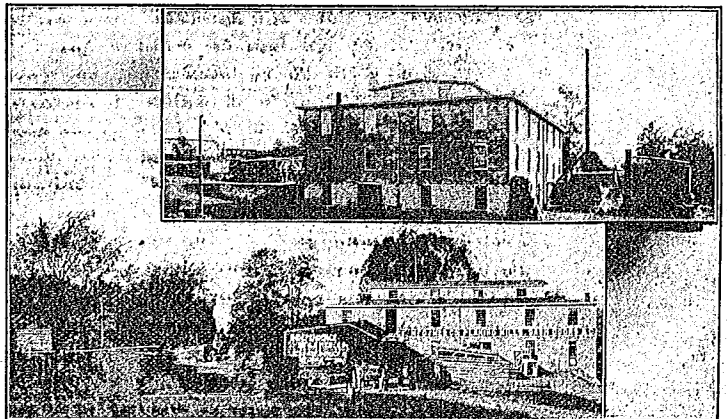
Notice is hereby given that Bro. Jacob F. Sample has been cut off from the church for cause.

J. T. RILEY, President.

FAIRLAND, Indian Territory, November 3, 1905.

Conference Notices.

The Pottawattamie District conference convenes at 10 a. m., Saturday, November 25, 1905, at Wheeler, Iowa. Please forward all reports to the secretary on or before November 19. J. Chas. Jensen, secretary.



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The Saints' Herald

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

Volume 52

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Editorial

THE EDITOR AT HOME.

We reached Salt Lake City at midnight, September 20, and, to make a long story short, were met by a number of the brethren and sisters, who expressed great pleasure at meeting us from the East. Our first duty as a visitor we paid to Bro. Alfred Pettit, who for a number of years has been suffering from commonly called shaking palsy, and he was much pleased to see us. We met at the chapel Friday morning, the 22d, the brethren and sisters, including Brn. W. H. Kelley, J. E. Vanderwood, A. M. Chase, and Swen Swenson, of the missionary force, and Brn. Foreman, Wardle, Hyrum Smith of Union, and J. C. Jensen and others from Pleasant Grove. It was Sunday-school and Religio service in convention, and we were pleased to meet again those whom we had seen before, among them the widow of Bro. William P. Smith, of Union Fort, sister to Sr. James Anderson, of Lamoni. We spent the time with them, day and evening, quite pleasantly in their exercises.

The first to call on us was Patriarch John Smith, of the church in Utah, who as a kinsman gave us kindly greeting. It was conference-day of the Utah District and we assisted Brn. Kelley and Vanderwood in the business-session. On Sunday, the 24th, the Editor spoke at eleven in the forenoon and in the evening. Fair audience in the morning and a crowded house at night.

During the ensuing week we occupied the time with other brethren in the evening hour at the chapel, audiences not large, and in the daytime we visited from place to place, including dinner at Bro. Jeff Wilson's and Patriarch John Smith's, where we were kindly entertained, meeting at Patriarch Smith's our cousins John Henry Smith of the Quorum of Twelve of the Utah church and Sarah Nichols, daughter of Lucy Milliken, sister of the Martyrs Joseph and Hyrum Smith.

Rain interfered with the meetings at the close of the week and they were abandoned.

On Saturday afternoon Cousin George A. Smith, son of John Henry, made us his guests for a pleasant ride through the city and some of its suburbs, pointing out the places of interest, for which he was well qualified, having been raised in the city; and while we mention these visits with these relatives of ours

who treated us so kindly, it must be understood that the question of differences existing between us was not made a part of the conversation to the disturbance of the spirit of good fellowship.

On Sunday, October 1, the Editor occupied both the morning and the evening hours upon the topic of priesthood and succession, having a crowded house. At the close of one of the sessions Elder Samuel W. Richards, somewhere near eighty years of age, asked the privilege to speak, which was granted, and coming forward to near the stand he spoke for a few minutes, paying a glowing tribute to the character and calling of Joseph Smith the Seer, which all of us could cheerfully indorse. He stated to us at the close of the service that he was one of twenty-five young men whom he stated the prophet Joseph had chosen to hunt out the far West with a view to removal and colonization. This he said was in 1842.

Visiting the State Fair in session during the week we met another man named Stewart, who also said he was one of the twenty-five. We do not know as to the correctness of these statements, but it is a matter of serious wonder to us that there is no record as to whether these men did go west and make report if they were appointed as early as 1842. They were old men and there was not much opportunity for critical examination, nor was any needed.

On Monday, October 2, the Editor parted with his wife and children, sending them home in the care of Bro. A. M. Chase, who for business reasons was called home and to Oklahoma. The family tickets expiring on the 6th, it was thus necessary. On consultation with the brethren, Smith, Kelley, Swensen, and others, it was deemed proper that the Editor should remain for a while in the city and State, and if found practicable deliver a few discourses. In accordance with this understanding we remained. We visited the State Fair under the guidance of Bro. Swen Swensen, on Thursday, October 5; and on Friday, the 6th, the Editor and his associate in the Presidency, Bro. Frederick M. Smith, attended the Mormon conference in the Tabernacle, which convened promptly at ten o'clock. The services began by a speech by President Joseph F. Smith, who assumed the chair with his counselors, John R. Winder and A. H. Lund. He was followed by Winder and Lund and F. M. Lyman, president of the Quorum of Twelve, in the forenoon. At two o'clock the conference convened again and John Henry Smith, Rudger B. Clawson, Reed Smoot, and Hyrum M. Smith, of the Quorum of Twelve, made addresses; then followed the presentation of the officers and other items requiring a vote of support, which President Joseph F. Smith read from a manuscript copy item by item, saying at the close, "Those favoring it signify it; those opposed, if any, signify it."

At the call for the vote affirmatively on every item but one every hand went up, president, counselors,

twelve, high priests, patriarch, and everybody else that we could see. That one exception was this: The President stated, "It is proposed to sustain Francis M. Lyman president of the Quorum of Twelve." All voted, including Senator Smoot. The President then said, "It is moved to sustain the following named persons as the remainder of the Quorum of Twelve," reading their names. When this vote was put Senator Smoot did not vote. It was rumored that Senator Smoot would not sustain Apostles Cowley and Taylor, who were not present at the conference, but who are suspected of having contracted polygamous marriages since the manifesto, upon which it was understood an inquiry would be urged by Senator Smoot. Of course if the question of his vote is agitated he can simply say, "My name was called among the rest and I did not like to vote for myself." Whether this will satisfy inquiries as to why he did not sustain his brethren Cowley and Taylor remains to be seen, or whether he can at the same time say, "I did not vote for these two men, no inquiry having been made as to their standing."

It looks to the ordinary visitor that this would be a lame excuse, from the fact that he had already voted to sustain the whole quorum as prophets, seers, and revelators, and had also voted to sustain Francis M. Lyman, an acknowledged polygamist openly living in defiance of the law against unlawful cohabitation, and had also voted to sustain President Joseph F. Smith under like conditions of living.

The Tabernacle will seat some ten or twelve thousand and there were present on that date not more than seven thousand, and this to represent the entire body of some three hundred and fifty odd thousand, without a representative or delegate system. To those who may fancy that it was a remarkably united body of people we suggest the thought that here was a body of men gathered together under a system of rigid discipline, the most of them chief actors in their home rule, presidents of stakes, high councils, high priests, twelve, and presidency, of whom every man was known to the presidency and who may have been under instructions to attend the conference, while no general notice of the matter to be presented may have been given. Under such conditions unity may be the result of what is known as "packing the convention," or of dominating influences which none are at liberty to resist. We do not say that either of these is the case, but the possibilities are clear. There was no question presented upon which an inquiry arose and no opinion was expressed by any reference to the items of business presented. The President simply said, "It is proposed," and followed this by a statement of what the matter was. By whom it was proposed was not stated, but the inference appears to be probable and clear that it was a foregone conclusion

on the part of the few, that few being the Presidency. No motion to sustain was made from the floor nor second made, nor any effort made to present any item of business, and the President voted in every instance, even in the one of sustaining himself as "prophet, seer, and revelator, President of the Church of Jesus Christ in all the world."

FALSE PROPHET—NOT TO BE FEARED.

In the twenty-fourth chapter of Matthew the Savior predicted that in the latter days false prophets should arise and should deceive many. The prediction has been fulfilled to some extent already, and we are now enabled to add another name to the list of false prophets. Israel of old was troubled with false prophets who spoke lies in the name of the Lord, and it is not surprising that we find the same class of individuals at work in our day. Jeremiah says: "Then the Lord said unto me, The prophets prophesy lies in my name: I sent them not, neither have I commanded them, neither spake unto them: they prophesy unto you a false vision and divination, and a thing of nought, and the deceit of their heart."

"A false vision and divination, and a thing of nought," and the deceit of his heart has been prophesied by one Alva A. Tanner, of Idaho. He published a two-page circular December 1, 1904, containing a prophesy which he asked editors to copy. We preserved it carefully, and choose to present it now. It is as follows:

RUSSIANS WILL CONQUER.

The word of the Lord came to me, Alva A. Tanner, of Oakly, Idaho, in November 1904, saying, "The Russians will conquer the Japanese," and I was about to give it to the world in about that many words. But from reading the newspapers and hearing men's opinions and seeing that things looked favorable for the Japanese to conquer, I hesitated to make it known. I therefore gave the subject serious thought and inquired of the Lord to know further concerning the matter and the word of the Lord came to me again saying: "Thus saith the Lord God, behold I am God and besides me there is no God. Yea verily, I am he who knoweth all things even from the beginning unto the end. And now I, the Lord will show unto you a mystery, even as you have inquired of me to know concerning the war between the Russians and Japanese. Now verily, thus saith the Lord unto you. I will show unto you this mystery. Make it known unto all the people of earth, declare it unto all the nations, that I am the Lord God, who gave it unto you for verily, I say unto you that "the Russians will conquer the Japanese in the present war." Amen.

Be it known unto all men unto whom this revelation concerning the Russians and Japanese war may come, that I, do earnestly, sincerely and truthfully declare that I am the only medium through which it was given. And as such I invite newspaper editors to kindly give it space.

OAKLEY, Idaho.

ALVA A. TANNER.

The Russo-Japanese war is ended; and the Japanese are not conquered. Evidently some one whom the Lord has not sent has spoken "presumptuously,"

and we are admonished that we shall not be afraid of such. "When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him."—Deuteronomy 18:22.

L. A. G.

ANOTHER WITNESS.

The following testimony is another link in the chain of evidence that has accumulated pointing to the fact that "little Joseph" was set apart by his father to take his place, and that the general teaching in the years immediately following the death of the martyrs was to that effect, even by those who afterwards assumed control:

Dear Herald: I was born in the year 1826 in McKean County, Pennsylvania, and, when eleven years of age, moved with my parents to Columbus, Ohio, where, in the spring of 1844, I first heard the gospel of Christ preached by Bro. Jackson Goodall, and was baptized and confirmed by him in the month of August of the same year. In February, 1845, I went to Nauvoo, and in one of the services held in the grove on the temple lot I heard Brigham Young say, while discoursing on their persecutions and the death of Bro. Joseph, "Brethren, we must be very careful to watch over little Joseph, for he is ordained to lead the church. I am only acting till he takes his place."

I know it was understood by all the Saints that I heard express themselves, that young Joseph was to lead the church.

MELISSA C. KNAPP.

The above sister is now living with a daughter, Sr. Belle Grant, five and one half miles southeast of Beloit, Kansas, R. F. D. 6.

S. J. MADDEN.

SCANDIA, Kansas, November 6, 1905.

EDITORIAL ITEMS.

President Joseph Smith reached home the 12th inst., having been absent since July 6. He is in fairly good health and excellent spirits.

Thomas R. Wren, of Middletown, Ohio, has furnished the Saint's Home with a special package of felt for blankets for that institution, making a valuable donation.

Elder F. J. Ebeling writes from Ironton, Ohio, of continued success in that field. Since April there have been one hundred and twenty-one additions to the church through baptism. A new branch is soon to be organized in the district also.

A card from Bro. R. M. Elvin announces the death of William Cadman, aged seventy-one years, at West Elizabeth, Pennsylvania. He was the leader or last leading personality of the "Bickertonites," and was understood to be the successor of William Bickerton, who led a faction of believers in the Book of Mormon, located in Kansas, Western Pennsylvania, etc.

Bro. C. J. Spurlock, Delta, Colorado, makes the following call for literature for distribution: "I recently received two or three hundred tracts from Zion's Religio at St. Louis, and I want as many HERALDS and *Ensigns* for distribution in this country. I am anxious to distribute these if Saints will send them. Please do not wait until next week, but send them now."

The *Purity Advocate*, published by the Vir Publishing Company, of Philadelphia, Pennsylvania, "in the interest of the work of personal and social purity," price ten cents per year, is the organ of a worthy movement whose publications would benefit every individual and every home. Persons interested in the work of social purity will find this paper an excellent one to put into the hands of their children and others.

Bro. I. N. White, reporting the Missouri, Kansas, and Central and Southern Illinois field for the past quarter, says: "The missionaries report fifty-eight baptisms, and the districts report thirty-nine, ninety-seven in all. The work is in fair condition. Bad weather has hindered and sickness has prevented some. There seems to be a general desire to work. All our men claim to have been greatly blessed of God in delivering the message. This alone is evidence that we have been moving forward. We have had more than the usual opposition from sectarian ministers. This indicates the power of the gospel is being felt."

The *Observer*, Logan, Iowa, November 2, devotes two columns to the early and later history of members of the Reorganized Church in connection with the history of the city of Magnolia, Iowa, and vicinity. It recites the early experiences of brethren who located in that region of country after the breaking up of Nauvoo, the work of the pioneers in connection with the Reorganized Church, and commends in general the work of our people as citizens. The general position and work of the church is made clear and plain in the article. We appreciate the friendly spirit of the *Observer* in publishing such historical account.

The Des Moines *Daily Capital* for November 12 devotes a half page to a sketch of the "Saints," their work in the city, the difference between the Reorganized Church and the Utah church, and some of the doctrines of the Latter Day Saints, including a three-column cut of the Saints' chapel which was to be dedicated that day, and Bishop Kelley who was expected to assist in the dedicatory services. A notice of the dedication services with program was

also published in the *Capital* for November 9, containing this sentence: "There is no debt, directly or indirectly, upon the property, hence there will be no soliciting of funds at these services." The Saints have done well in lifting the debt incurred in the purchase of this building in so short a time, and they deserve much credit for the whole-souled manner in which they have labored to obtain a suitable place of worship.

According to the *Chicago Tribune* for November 12, an alarming increase in deaths from nervous diseases is noted in London, and doctors in search of the cause attribute it to the tea and coffee habits. One medical man writes: "Thousands of men, particularly in the city, sip coffee during the day, at brief intervals, as their brethren in New York sip spirits. In time the coffee habit develops palpitation of the heart, irregular pulse, nervousness, indigestion, and insomnia. Coffee drunkards, as I may call them, are greatly increasing in number, due probably to the wave of temperance which is passing over the country, but I have known cases where hallucinations scarcely different from those of alcoholism have been set up by persistent abuse of coffee over a series of months."

Original Articles

WALKING IN THE LIGHT.

To walk in the light of Christ is to "fulfill his commandments" and "observe his statutes to do them."

It is not sufficient for us to sing, "Let us walk in the light." If we would stand approved by the great Teacher we must not only sing but observe in our lives the lesson so beautifully rendered in harmony and song. Jesus said, teach "them to *observe all things* whatsoever I have commanded you."

Let us then not simply in word but in deed and in truth walk in the light, and opening God's word which has been so faithfully delivered and preserved by him for our good, fully accept the direction and admonition contained, and render to him that service and praise that becomes children of the light.

It is written: "The commandment is a lamp; and the law is light; and reproofs of instruction are the way of light." Also, "Thy word is a lamp unto my feet, and a light unto my path." And by the "beloved" apostle John: "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

To walk is to do. A failure to do, to remain idle, or to stand and criticise those who are working, is not walking in the light, but casting a shadow in our own pathway that will cause us to stumble into sin and death.

It was to the household of Christ that the apostle wrote: "For we are laborers together with God." As members of the "the household," it makes little difference whether great or small, each should perform his work. If it is only to perform the task of setting the yeast or preparing the kindling so that due preparation is made for the beginning of another day, should any one be found guilty of either forgetting or neglecting the duty?

"Laborers together with God!" But what have we been working at? It will not do to fold our hands or close our eyes when there is so much to be done in the Lord's work, and persuade ourselves that God does not know that we are idlers, and only harping about what others do, or fail to do, to excuse ourselves. Shame on such a life!

If a person shall be found during the day, backbiting his brother, falsifying his accounts, cheating his neighbor, hiding from duty, envious of his coworker, untruthful in his reports, selfish in his ways, unkind to the poor, and too small of soul to give what is due from him to the cause of Christ, can he in good conscience raise his voice when the evening shades appear and sing: "One more day's work for Jesus"? Oh! no; he has been laboring for quite a different master. All such work is against Jesus.

Life is not made up of a single act. Every word and step we take is a part of it. A life devoted to duty to God and man is the successful one, no difference who has lived it. It was the great Teacher himself who said: "A man's life consisteth not in the abundance of the things which he possesseth." Not in a pile of gold, nor a single great deed. Faithfulness to duty and uprightness in thought and deed lead to true success, and there are none who may not win if they will strive. But "strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it"; "and broad is the way that leadeth to destruction." This dazzling, showy way is what the people like; it is the world, not Christ.

If we would walk in the light, let us be at our work. Whatever duty we are called to perform in the gospel work, God has made it sacred by his commandment. If it is to preach the gospel, push forward, proclaim the word; why hesitate when the Master calls and sends? There are tens of thousands awaiting God's messenger. There should not be found a single idler in the ministerial ranks.

If it is to furnish seed to the sower, help for the missionary, why hesitate? Let us move up to the Lord's house with our tithes and our offerings. Now is the time for every one to render his account.

The commandment is, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven,

and pour you out a blessing, that there shall not be room enough to receive it."

"All the tithes" include "the tenth," "the surplus," "consecrations" under the law, and the "tenth of the increase for ever." Wherein we have received of our heavenly Father let us be diligent and just in rendering to him an account.

In the year 1831, we were instructed:

Behold, now it is called to-day (until the coming of the Son of Man), and verily it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned (at his coming); for after to-day cometh the burning: this is speaking after the manner of the Lord; for verily I say, To-morrow all the proud and they that do wickedly shall be as stubble; and I will burn them up, for I am the Lord of hosts; and I will not spare any that remaineth in Babylon. Wherefore, if ye believe me, ye will labor while it is called to-day.

This includes all of God's people. The instruction is to all; and the penalty attaches to all who fail or refuse to comply. "For there is no respect of persons with God."

Later revelation provides for the execution of the law:

In order to place the church in a position to carry on the promulgation of the gospel, and as a means of fulfilling the law, the twelve will take measures in connection with the bishop, to execute the law of tithing; and let them before God see to it, that the temporal means so obtained is truly used for the purposes of the church, and not as a weapon of power in the hands of one man for the oppression of others, or for the purposes of self-aggrandizement by any one, be he whomsoever he may be.

The law must be "fulfilled," or we can not be accepted as Zion's children. Every one must perform, or lose; and each should under the divine privilege and favor do his or her best.

There was never more to do, and yet the field is opening up each year. The laborers are in nearly every State and Territory; in Britain; Denmark; Sweden; Norway; Germany; Australia and the far off isles, and they need and are calling for help. Is there one who will fail of duty now?

Other fields are growing ripe for the harvest and must be supplied. We need a reserve fund for this emergency. And the Lord has said that if all perform their duties, "there shall be enough and to spare."

Mexico and the South American States; China and Japan; the Philippines and Russia; the countries of Europe and Asia; Africa and the Holy Land are all opening up, that the message may be borne to their peoples. The harvest of the world has come! Who can afford to be idle? Now,

"Let Zion in her beauty rise,
Her light in fullness shine."

This may be accomplished by her children, individually and collectively, standing in "holy places," performing every command and discharging every duty, walking in the light. So let us ever walk.

E. L. KELLEY.

November 10, 1905.

IDEAL HOME.

Like the pebble that is dropped in the water, while the waves circle round with the shock, so is the influence of an ideal Christian home. A home in which the sacred fires are constantly kept burning on the altar of devotion to our heavenly Father, is bound to make itself felt. For prayer is the key that unlocks heaven's portals, the means by which true practical Christianity is tested. By it we are brought within the realm of divine atmosphere in which our minds expand and our souls are enlarged.

God has made himself known to us. We have partaken of his divine nature. As we become like him our home becomes a resemblance of the divine home, a little Eden, millennium, or heaven. The church without this home has no life, no power for good; it is simply an empty shell. But an ideal home and a group of them will make a true Christian community or town. This will constitute Zion, scattered or collective: for Zion is the pure in heart. Without this purity there can be no Zion, no church or bride adorned with the wedding garments, which is the righteousness of Saints.

In the home of the true Latter Day Saint will not be found obscene, trashy literature, which makes chaffy, obscene minds: no uncouth, vulgar stories are heard; virtue reigns supreme. In the morning before entering upon the duties of the day, prayer is offered for protection, spiritually, physically, and for prosperity; thanks offered before partaking of earth's bounties.

Before the youngsters drop off to sleep, parents gather them around; a few verses, wisely selected from the sacred book, are read; children are taught to kneel, fold their hands with reverence and respect; and the duty at the sacred altar is performed, which will ascend as sweet odors unto the Lord. "And a book of remembrance" is kept for them that fear the Lord; "and they shall be mine, saith the Lord of hosts, in that day when I make up my jewels."

Homes of this kind will be like lamps in the streets of the city. The surroundings will be lighted up; poor, fallen humanity will be aided to see. This spiritual light will evince a gospel that has power to accomplish that for which it was sent, and those whose high ideal is Christ Jesus will be drawn by the light. Others, indifferent with their prejudice, and ill will, will have passed under the lights, beheld them, seen the surroundings lighted up by them. They may call them whatever name they will, regard them as they will, yet they have beheld the light that lighted the world, heaven-born, of which Christ was the great prototype. This light will be the great searchlight of the eternal God that shall search to the quick, and bring all men to judgment. In that day "the Saints shall shine forth as the sun in the kingdom of their Father." "Stand fast therefore in the liberty wherewith Christ hath made us free."

As fruit-bearing trees, there will be visible the luscious fruit. The gifts that God has set before us as Heaven's bounties, mentioned in 1 Corinthians 12, of which we are every one entitled to one or more, will not have been bestowed in vain. It is true that these gifts are in the church, and that it is the only church on the earth that has manifested all of the nine gifts, which stands as an evidence that it is the only church accepted with God.

Yet there are many homes, yea, branches, where these gifts are absent,—not speaking of the visible gifts altogether. When will we as a people arise in our strength, as an army with banners, terrible yet glorious, because the power of God is with us, occupying as lively stones in the building of God? When will we come to realize that this must first begin at home; that within that home there must pervade an atmosphere of purity, of sublimity; that there must be order and obedience to God's law? "Quit yourselves like men." "Put on the whole armor of God." Do not try to carry the world on one shoulder and the church on the other, and thus cause your lamp to be dimly shining, hindering the advance of God's work.

The gospel advocates progression, onward, upward to higher and purer altitudes.

Because of the neglect of this ideal home, many children stray out into the world, never uniting with the church of the living God, but being engulfed within the subtle powers of worldliness and sectarianism, within which, like an ancient monastery in the once dominant church, its high walls are the boundaries of seclusion to spiritual heights, its inclosure the field of thought and spiritual development.

The spiritual welfare of our children ought to be a subject of our fondest attention. If we would realize the companionship of our children in the one fold and family in Christ, we must bring that influence to bear early, before the subtle tactics of the enemy are introduced, and habits are formed, influences of sectarianism rooted. By the diligence of parents in their own observance of right, timely advice and culture given the children, these things can be avoided. The Sunday-school in our church is here a great factor for good; but it must commence at home.

A. E. MADISON.

1616 South Ninth Street, COUNCIL BLUFFS, Iowa.

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ANSWER TO ARTICLE IN CHICAGO "AMERICAN," APRIL 16: "THE BIBLE AND RUSSIA'S DEFEAT," BY REVEREND DOCTOR R. S. M'ARTHUR.

It is indeed amusing to see how the highly educated ministers of the sectarian organizations of our day misinterpret the Scriptures, especially the old prophets. Reverend Doctor McArthur, in writing of the present defeat of Russia in connection with the

prophecies of Ezekiel, is entirely erroneous, even if "Gog" is identical with Russia.

In the thirty-seventh chapter, Ezekiel prophesies of the return of the children of Israel to their own country in Palestine, and that they shall live there for ever, safe and guarded by the Lord; and their king, David, shall govern them.

And here in the land of Asia Minor, around the holy city and the holy mountain, shall be the last great battle fought, as we find it described in Ezekiel 38 and 39. And all the powers and nations that come to fight against Israel shall find their complete destruction.

According to the great image of the king, Nebuchadnezzar, as found in the records of the prophet Daniel, we find that we have to deal with four or rather with five great empires of the world. Daniel himself gives the declaration to the king Nebuchadnezzar: The head of gold, the breast of silver, the body of brass, and the two legs of iron, and the feet with the ten toes of clay and iron mixed. The head was Nebuchadnezzar, the breast the kingdom of the Persians and the Medes, the body was the Grecian kingdom of Alexander the Great, the thighs and the two legs was the Roman Empire divided into the East and West Roman Empire. But the last empire was one consisting of the union of the ten kingdoms, and is the actual successor of the Roman Empire; and against this the stone, cut out without hands, will roll and destroy them all.

The Franko-German Empire entered the inheritance of the Roman Empire, and from Charles the Great the German Empire emperors were crowned with the crown of the Roman emperors.

The church is always considered as the wife or bride of Jesus Christ; and when the Scriptures call this woman the whore, it is the church that abandoned the true doctrine of Christ and committed adultery with the worldly power of the Roman-German Empire. And for this reason she is pictured as the woman riding on the beast, as the beast always signifies some governmental power; and nearly all the empires, kingdoms, etc., have one kind of beast or another in their signets. A full explanation of this matter we find in the revelation of Saint John in the seventeenth chapter. The beast that has been and is not, and yet is, coming up again, is the last great emperor of this empire.

The German-Roman Empire existed until about the twelfth century, and then it was only existing by name with the emperors of Austria. First in 1871, after the German-French war, it came into existence again, and to its full power when King William of Prussia was crowned at Versailles as the German emperor, with the crown of Charles the Great.

But this German Empire has not yet reached its top and its full destination, as it shall reign over the gold treasures of Arabia, Lybia, and the Moors.

And this king of Prussia is the small horn that grew up between the high ones, or the two others, the Franco-German and the Austro-German Empires. Therefore, it is true, we are facing the most important evolutions that the history of man has known. But we have not reached the point yet, the point of the last catastrophe; and the wars we have had in later years and the Japanese war now, are only the beginning.

First, the Jews must return to their native country in Palestine; and all the efforts of the Zionists will be fruitless to establish a Jewish state in another country. The prophet Hosea says expressly that kings and queens shall bring them to their native land, and will be their nurses.

Further, we will experience destruction of the spiritual babel, or all those sectarian churches that abandon the true doctrine of Christ and worship the *almighty dollar*. Babel is used as meaning the confusion of the doctrine of Christ, as the tower of Babel brought the confusion of languages.

Then there must come forth the two witnesses, or the two prophets who shall give the last testimony of the power of Jesus Christ, and exhort the human race; who will be killed by the anti-Christ population of Jerusalem. Then comes the destruction of this last emperor, with those great armies that have been gathered between the seas near the holy mountain,—as "tidings out of the east and out of the north shall trouble him, therefore he shall go forth with great fury to destroy, and utterly make away many," but then the end shall come.

After this great battle Christ will establish his kingdom and reign with his people a thousand years; and Israel shall acknowledge him; and, weeping, they shall ascertain whom they pierced. After this time everything shall be made new. But before this day comes, there shall be such distress on earth as never has been before. This is in short the history of the prophetic events of which our generation shall experience yet considerable.

We also shall experience great disturbances, evolutions, and revolutions in this our beautiful country. And especially for this our country the prophet says, In these last days the rich will throw their gold and silver in the streets, and shall not escape. And when we consider at our present time the struggle between capital and labor the indication is clear that the time is not far distant when this prophecy will be fulfilled.

The American nation is a nation of extremes. Let us consider the strikes and outrages in Colorado on both sides, also the stockyards' strikes and the present teamsters' strike in Chicago. These words may be a voice of warning to the rich classes. The fathers and the relatives of the present generation shed their blood to free the negroes from slavery; and to-day the rich use these very classes to bring

the working-classes of this generation to a worse condition than the actual slavery of the South ever brought the negro. The masters of the slaves, with a few exceptions, generally took good care of their slaves, as the wealthier classes take good care of a valuable horse. But to-day the large employers do not care very much for the welfare of the working masses. They do not care whether the wages of their working men are sufficient to support their families, or what becomes of them. They want the full value in work for their money as Shylock wanted his pound of flesh.

This very action of the Employers' Association of Chicago to import negroes into Chicago to take the place of strikers is very apt to produce great indignation and aggravation in the whole United States, that will again bring to the fore the race question, and this will not better the situation.

The judicial conditions of our beloved country are, in general, so corrupt and miserable that an enlightened person must look upon them with disgust. A St. Louis paper made, the other day, the statement that our laws are open to everybody, and that he can receive justice. This must be denied. It is very hard for a poor man without money to find justice. He can not present his own case in court, and when he goes to a lawyer the fee is so great in most cases that he is unable to furnish it, and for this reason he must suffer the wrong. Many of our laws are based on this very principle: to rob the poor classes because they are not able to take the course of the law to defend themselves, on account of their poverty; while the rich and the corporations control the legislative bodies and have their yearly salaried lawyers to take care of their affairs. Thus the working classes under present conditions have only one chance for defense, and that is in the united strength of their unions, to obtain anything like reasonable treatment and human existence for themselves and their families. Otherwise we would have to-day nearly as bad conditions as still exist in Russia, with the difference that the American working man accomplishes in a half day more work than the Russian accomplishes in a day.

The American working man of to-day is nothing but a machine; and it is very sad to think that in this our beautiful country so many young children are being raised to this very condition. The unions sometimes go to extremes and do wrong, but they will be regulated in the course of time. And we can not deny them the right to exist, for they are a blessing to the working classes as long as there is the united controlling power of capital to contend with. There must be radical reforms, and a return to greater simplicity of living by the richer classes. The rich set an example of extravagance, and they forget that the poorer classes are the ones who produce the wealth for them, and that they are entitled

to a proper share of their production. We do not need any fifty or hundred thousand dollar, or even higher, salaried corporation officials. Those high salaries are extorted from the working classes. We must return to a purer basis of living, and imitate the rules of the Jews: to have the words of the ten commandments written in large letters over every door in the house and school, to be reminded of it; especially of the tenth commandment: "Thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, . . . nor anything that is thy neighbor's." You ministers of the gospel, do you fulfill your duty in this direction? Christ said distinctly, "I am not come to dissolve the law, but to fulfill it." Therefore enter the footsteps of Christ. Do not preach your sermons for the high salary that is in it, but be true to the covenant of Christ. Remember you have a great responsibility upon your shoulders! The poor need the comforters, not the rich. The time may come sooner than you wish that you may be called upon to give an account of your stewardship, and woe be unto you if you be found unfaithful in the discharge of your duties.

Once more, remember that we are facing the greatest crises and evolutions that the history of man has ever witnessed, and there shall come such distress as never has been since the existence of man.

As a witness for truth,

AD N. RICHTER.

P. S.—This article was written shortly after the publication of the article by Professor McArthur. The history of our day proves how wrong his arguments were. The treaty of Portsmouth between Japan and Russia is signed and war is ended.

But in the future we will enter into a different era of the history of the world. It will not be long until we will witness the most prominent powers of Europe uniting under the leadership of Germany into one union against America, and those who otherwise will not enter into it will be forced to by war. The Monroe doctrine of America will give the cause for it.

China, in the far East, will regenerate in the near future, animated by Japan; and then we have to consider also a union between Japan and China (and it may be some other Asiatic nations), for their own protection against the invasions of Europe and America. And these united empires, we may believe, are referred to in the Scriptures when it is said, "But tidings out of the east and out of the north shall trouble him," etc., as mentioned in the article above.

These explanations are logical and in accordance with prophetic history of the Scriptures, and should be heeded by all men, especially by the ministry of our day.

AD N. RICHTER.

When the parents are consecrated the children are early converted.—*Ram's Horn*.

Selected Articles

PREHISTORIC IOWA.

LECTURE BY PROFESSOR SAMUEL CALVIN, OF THE STATE UNIVERSITY. DELIVERED DECEMBER 1, 1891.

(Concluded.)

From the beginning to the close of the Tertiary, as far as the records show, climatic conditions were practically uniform over long stretches of time. They seem also to have been uniform over regions embracing many degrees of latitude. There were Tertiary forests in southern Greenland in most respects similar to the forests of Dakota and Montana.

The Quaternary or Pleistocene era follows the Tertiary, and with its ushering in there begins a new and strange chapter in the history of Iowa. Previously Iowa had been basking in sunshine and reveling in all the luxuriance of tropical conditions. But now a change takes place whereby all climatic favors are withdrawn and the fair face of Iowa becomes a scene of unimaginable desolation. The climate is rigorous. Precipitation is copious. Snow falls during long, bleak, dreary winters, much beyond what can be melted in the short, cool summers; and so, year by year, and century by century, the snow is piled higher and higher until, by the pressure of its own weight and the freezing in its mass of percolating waters that come from summer rains or surface melting, it is converted into a solid sheet of glacier ice.

Looking at the records from this distance of time it seems as if the transition from Tertiary luxuriance to Quaternary desolation had been somewhat sudden. But the change must have occupied thousands if not hundreds of thousands of years. A few thousand years more or less do not count for much in geologic reckoning. Whatever the length of time employed, the change was as extreme and complete as that which one would experience, if transported to-day from southern Florida to central Greenland. Iowa was only a small part of the region in which similar changes occurred. The area reached from beyond the Missouri River to the Atlantic Ocean, and from the latitude of St. Louis northward to the pole. Indeed the climate of the whole continent of North America underwent profound modification.

The history of Quaternary Iowa would begin, therefore, with a long period of transition during which the climate is gradually depressed, and plants and animals either suffer extinction or migrate year by year farther and farther south. The process of refrigeration goes on until, as already said, the piled up snows are compacted into glacier ice that covers Iowa with a mantle probably thousands of feet in thickness. One of the known properties of ice causes it, when in large masses, to behave like a viscous or semi-fluid body. It flows; flows as water

flows, but much more slowly. Bodies of flowing ice are called glaciers. Glaciers always flow outward from the center of accumulation where the ice is thickest towards the thinner portions. These thinner parts are usually the margin of the ice sheet—the glacier terminus it may be called; for all glaciers that do not reach the sea end more or less abruptly at the point where equilibrium is established between the amount of ice flowing in, and the amount that is melted in the same region.

The great ice sheet that covered Iowa had its terminal margin at times south of St. Louis. But there were many oscillations in the severity of the cold and the amount of precipitation so that the margin would sometimes retreat and sometimes advance from century to century. Whether the margin retreated or advanced the great body of ice was perpetually moving outward from the center of the accumulation, grinding over the underlying rocks, crushing them into fragments, and grinding the fragments often into finest powder. Fragments, frequently of enormous size, were caught in the lower portion of the flowing ice and carried bodily forward, dragging along over the rock strata of the surface traversed by the ice stream, grinding the strata into rock flour, and being themselves worn and planed and grooved on their lower surface. Slow as was the movement of the glaciers there was time enough to transport some erratic fragments from native ledges in British America and strew them broadcast over the surface of Iowa. All the granitic boulders, and all boulders of crystalline rocks of any kind, scattered over the surface of Iowa, were carried into the State from the north by means of the great Quaternary ice sheet. To be strictly correct I should use the last word in the plural and say ice sheets. There is abundant evidence that Iowa was invaded by glaciers at least twice, and that the two glacial periods were separated from each other by a long interval of comparatively mild climate during which deglaciation laid bare the whole country probably as far north as Hudson's Bay. It was during the first invasion that the ice flowed over the whole State, and beyond our southern boundary down to the latitude of St. Louis. During the second invasion the southern ice margin was exceedingly sinuous and irregular, but on the average its greatest southern extension did not reach beyond the middle of Iowa. The line of greatest advance is marked by a series of gravelly ridges and knolls that are very conspicuous in Cerro Gordo, Wright, Polk, and some adjacent counties.¹

The melting of the glaciers was attended by a

¹Consult Professor Wright's *Ice Age in North America; The Driftless Area in the Upper Mississippi Valley*, by Chamberlin and Salisbury in *Sixth Annual Report of United States Geological Survey; The Terminal Moraine of the Second Glacial Epoch*, by T. C. Chamberlin in *Third Annual Report of United States Geological Survey*; and recent papers by McGee, Upham, and other authors. See also Volumes I and II, *Geological and Natural History Survey of Minnesota*.

series of phenomena conspicuous among which were flooded rivers whose waters, thick and turbid, carried loads of detritus that was strewn along the course of the channels or carried far beyond the most southerly limit reached by the ice. During some phase of the melting process there was deposited at Iowa City as well as at scores of other localities, this well-known *Loess* or yellow clay that is convertible in wet weather, as all have had experience, into fathomless beds of stiffest, stickiest mud, and in seasons of drought is reducible to finest dust that whirls into the air on the slightest provocation. Furthermore, there is evidence that during the period of melting the country was reoccupied by plants and animals that successively pushed their stations up to the very margin of the retreating ice. In the Alps and other glacial regions plants and animals maintain themselves without inconvenience in close proximity to the ice-fields, so that the presence of organisms of high rank in Iowa pressing hard upon the footsteps of retreating glaciers need excite no surprise. This point in the history of Iowa deserves especial notice, for there are reasons to believe that with this incursion of animals from the south to hold and occupy what the glaciers were compelled to abandon, man came and for the first time set foot within the limits of our State. Professor Aughey's discovery of arrow-points in undisturbed beds of *Loess* at different points in Iowa and Nebraska, would indicate the presence of man in close proximity to the foot of the melting glaciers.² The rude implements of human make found by Doctor C. C. Abbott in the Quaternary gravel along the Delaware near Trenton, New Jersey, show that man was present about this time on the eastern border of our continent. In Oregon, Nevada, and Utah are certain old lake sediments in which were buried the remains of an assemblage of animals that constitute what is known as the *Equus Fauna*. This *fauna* as set forth by Cope embraces a number of extinct species, among which was a gigantic sloth-like animal, an otter, an elephant, two kinds of horses, three species related to the llamas or alpacas of South America, and an extinct deer. Besides these there were modern gophers, the modern beaver, and the modern prairie-wolf. The *fauna* is an old-fashioned one. Cope is inclined to regard it as belonging to the later Tertiary, but Gilbert, Russell, and McGee show that without doubt it must be referred to Quaternary, that in fact it follows the glacial period. Now it is a point of wonderful interest that man was a part of that *Equus Fauna*. Human implements are found in undisturbed *Equus* beds. At the late meeting of the

Geological Society in Washington,³ Professor Cope exhibited a skull of one of these extinct horses. The skull had the frontal bones crushed in a way that could be explained only on the supposition that the animal had been deliberately slaughtered with one of the rude hammers that are found in the beds from which the skull was obtained. Man was not only present as a part of the *Equus Fauna*, but it would seem that he had learned how to conquer the horse and utilize its body as food. There were Quaternary horses in Iowa as shown by Foster,⁴ and the museum of the State University contains portions of skeletons of a number of Iowa elephants belonging practically to the same species as that found in the *Equus* beds of Oregon and Nevada. The early men of Iowa and Oregon contended for supremacy with the same rivals. It is an interesting coincidence that over in Europe Quaternary man entered the valleys of France and Belgium immediately after the withdrawal of the glaciers and had for contemporaries, among a host of other creatures, a horse, and an elephant that was identical with the species that roamed over Quaternary Iowa and Nevada. The Quaternary horse of Europe was also utilized for human food, and numerous crushed skulls embedded in the ashes and charcoal of the ancient hearths attest the high esteem in which the brain was held as a toothsome delicacy.

Over in California there has accumulated, and there is still accumulating, a mass of evidence which makes it seem necessary to accord to man on this continent an antiquity higher than the middle Quaternary.⁵ The facts briefly are these: Before the Sierra Nevadas were occupied by glaciers, and while yet a *fauna* including rhinoceros and other late Tertiary forms occupied the region, the rivers had cut deep gorges in the mountain sides and had strewn along their channels bars and beds of gravel. These gravels were rich in gold as were the more modern bars and gravel-beds of rivers of the same region in 1848 and 1850. Bones of the Tertiary animals were frequently buried in the old gravels, and at the same time were buried hand-made implements and human skeletons. After all this had been going on for unmeasured centuries, the region, hundreds of miles in extent, became the theater of a series of world-making or at least world-modifying convulsions. Lava was poured out from scores of fissures and piled up to a depth of hundreds or even thousands of feet, choking up the old river-beds and burying out of sight the gravels with all their gold and all their entombed remains of men and animals. Since then the rivers of the region have found new channels, cutting them gradually by ordinary process of wear down-through refractory lava-beds and down

² Hayden's Report on United States Geological and Geographical Survey of Colorado, etc., 1874, p. 255. Since the lecture was written Professor F. M. Witter reports the finding of arrow-points in the *Loess* at Muscatine, Iowa. American Geologist, vol. 9, p. 276.

³ August, 1891.

⁴ Prehistoric races of the United States, p. 90.

⁵ See Bulletin of Geological Society of America, vol. 2, p. 189.

nto the hard crystalline rocks of which the mountains are constructed, to a depth in places of two thousand feet below the level of the older channels. Since then, too, glaciers accumulated on all the mountain-tops to unknown depths and went flowing down the mountain sides plowing out channels and scooping out enormous valleys. After accomplishing an incredible amount of work the glaciers waned, died, became extinct; and now glaciated valleys with their heaps of glacial rubbish and with floors and sides characteristically scored and planed, attract attention from even the most untechnical tourist. To-day man is energetically following the courses of the prehistoric river-channels in quest of gold, tunneling under the lava-beds and bringing to light not only the gravels with their glittering contents, but the bones of the Tertiary mammals and the human skeletons and human implements that were buried there long before the glaciers that once occupied the region were born, before even the lava floods had turned the rivers aside from their original beds. Whatever may be the true interpretation of the records preserved in the prehistoric river-channels of California, it is quite certain that we have no evidence of the existence of man in Iowa, or anywhere in the Mississippi valley, earlier than in the middle Quaternary.

What sort of a man was it that first inhabited Iowa? The fact is gradually taking shape in the minds of archaeologists that there are remains of at least two prehistoric races in the Mississippi valley. In order that we may appreciate intelligently the peculiarities of the earliest of these races, let us consider for a moment the famous Neanderthal skull. It resembles the skull of the gorilla in the enormously thick, stout ridges over the eyes, while the low grade of intelligence of its owner is indicated by the almost total absence of a forehead. This anomalous skull was found 1857, and was for years regarded as marking probably some individual peculiarity and not as representing some distinct human type. At the late meeting of the International Congress of Geologists in Washington,⁶ Mr. Max Lohest exhibited drawings and descriptions of human skulls of the Neanderthal type, from Leige, Belgium. Similar skulls are now known from France, Italy, Austria, Belgium, and Sweden, and everywhere the conditions and surrounding circumstances indicate that they are the oldest of known human fossils. The fact that there was a low-browed, brute-like, small-bodied, square-shouldered, Neanderthal race of men must be regarded as fairly established.

Turning now to our own continent, we find a parallel series of facts of unusual interest. Mr. M.

W. Davis, of this city, has in his possession a skull from a mound in Johnson County that is almost of the Neanderthal type. It differs simply in having the superciliary ridges a little less prominent than in the old European race, and the arch of the skull is not quite so flat. A skull from Floyd, north of Charles City, Iowa, exhumed and described by Mr. Webster, is quite as anomalous as any known from Europe, and if found in Europe would be at once referred to the Neanderthal race. Three other skulls found by Mr. Webster at Old Chicasaw, exhibit the same racial characteristics. Three skulls of similar contour, from the region of Dubuque, Iowa, are mentioned and one illustrated in Foster's *Prehistoric Races of the United States*. Still others are described by Foster from Illinois and Indiana. Referring to one from a mound near Chicago he says, "No one, I think, can view this fragment of a skull, with the superciliary ridges projecting far beyond the general contour, both laterally and in front, and the low, flat forehead with its thick, bony walls, without coming to the conclusion that its owner was a ferocious brute."

Doctor Lapham, author of *Antiquities of Wisconsin*, was at one time quite skeptical concerning the existence of a low-browed, ape-like race of men in America, and was even inclined to believe that the mounds had been heaped up by ancestors of the modern Indians. His observations led him to change his opinions, and later he could write to his friend Foster concerning two prehistoric skulls preserved at Milwaukee that, "The peculiar characteristics indicating a low grade of humanity common to both, are a low forehead, prominent superciliary ridges, the zygomatic arches swelling out beyond the walls of the skull, and especially the prominence of the occipital ridge. The anterior portion of these skulls, besides being low, is much narrowed, giving the outline, as seen from above, of an ovate form."⁷ The same Neanderthal type, it will be seen, inhabited Wisconsin. America has furnished a larger number of skulls of this type than has Europe. The race may indeed have originated here and the low-browed American may have been the ancestor of the man of Neanderthal. We know that Europe received its prehistoric horses from America. Why may it not also have received its earliest prehistoric men in the same way? After the horse had been long extinct on this continent—the continent in which it had its origin—and after the Neanderthal type of men had disappeared from every quarter of the globe, Europe repays its debt with added interest by stocking this great continent again with domestic horses, and peopling it with an improved ethnic race represented in

⁷*Prehistoric Races of the United States*, by J. W. Foster, LL. D., p. 290. Skulls of this same degraded type to the number of a dozen or more are preserved in the collection of the Davenport Academy of Science.

⁶ September, 1891.

our own community by the Saxon, the Teuton, and the Celt.

The Neanderthal race of Europe lived, some of them at least, in caves, and caves became in many instances their places for burial. The equivalent race in America occupied a region destitute of caves. Their habits, like those of all other races, were determined largely by their environment. What kind of homes they reared we may never know. In the matter of burial they adopted the simple fashion of piling heaps of earth over the bodies of their dead. Whether this inferior type of humanity was displaced by another, or whether in the course of time it developed into something better, would be difficult to say; but it is quite certain that a higher race followed, constructing mounds on a much grander scale and of more elaborate patterns. Doctor Lapham clearly expresses the probable course of events when he says, "It seems probable that men with skulls of this low grade were the most ancient upon this continent; that they were the first to heap up curiously-shaped mounds of earth which now so much puzzle the antiquary; that they were gradually superseded and crowded out by a superior race, who adopting many of their customs continued to build mounds and to bury their dead in mounds already built."

It seems to me that archæologists take too little account of the fact that a superior race may be lineally descended, or perhaps you would prefer to say that they may have lineally ascended, from an inferior one. Theoretical biology affirms that the ancestors of every race, our own proud ancestors among the rest, if we could only trace our line of descent back far enough, were men as low in grade and with skulls as flat, as the most brutish individual among the men of Neanderthal. The reverse is also possible, and a race of superior intelligence may, by a process of retrogression or degradation, give rise to descendants of very inferior quality. Fluctuations in the intelligence of a single prehistoric race might, judging from the monuments made at different times, lead to the conclusion that a region had successively been occupied by tribes of people racially distinct. Major Powell, Mr. Henshaw, and others incline to the opinion that all mounds and their contents are to be attributed to ancestors of the modern Indian. If that can be proved no one will object. From one point of view we would have evidence simply of the successive occupation of Iowa and the Mississippi Valley by three successive races; from another point of view the monument would record three distinct phases of civilization of the same race. The question as to which view is the true one may be left without discussion until our information is more complete.

Whatever may be the genetic relations of the peoples that successively occupied America, this fact

stands out prominently, that following the low-skulled men, and prior to the phase of civilization of which, at the time of Columbus, the modern Indian was the exponent, the country was occupied by an intelligent race that lived in settled, organized communities, and heaped up elaborate mounds of earth to which they often gave very perfect geometric outlines. These were the true Mound-builders.

The monuments of the Mound-builders are confined almost exclusively to the Mississippi Valley, and are scattered all the way from the Gulf of Mexico northward into Wisconsin. The center of this population, and the center of its culture and civilization as well, seems to have been in the valley of the Ohio, along the Wabash, the Sciota, and the Miami on one side, and the Cumberland and the Tennessee on the other. If asked to locate the center more definitely we would place it near Chillicothe, or Marietta, Ohio. From this center the race extended into adjacent States, a portion of it occupying eastern Iowa. Iowa, however, seems to have held the position only of a remote frontier province, sparsely settled with rude pioneers that fell as far short of representing the real state of civilization attained at the center of population, as Iowa in the early 40's would have fallen short of representing the highest degree of culture and progress attained by the Anglo-Saxons.

The Mound-builders cleared forests and must have practiced agriculture on an extensive scale; they wove cloth; they graded roads; they built extensive and skillfully planned fortifications often embracing scores or even hundreds of acres; they made stone implements, but finding copper better for their purpose they sent annual expeditions to Lake Superior to carry on extensive mining operations in quest of this metal. As a rule the copper was hammered into knives and hatchets and bracelets, and other objects, but in some instances they seem to have known how to cast it into the desired shape. There appears to have been no McKinley among them, to conceive the idea of developing the tin-mines of America, and so they missed the art of making bronze. Their water-jars and water-coolers were molded by hand into artistic forms, often representing portions of the human body or of lower animals. Effigies of fishes, reptiles, birds, quadrupeds, and even the human form were skillfully carved in stone. The elephant-pipes in the museum of the Davenport Academy of Science, which have been ridiculed by some persons high in authority, are to me in no way surprising. The men who made the arrow-points found by Professor Aughey were here as early as the earliest elephants that followed close upon the retreating glaciers, and elephants were prominent among the animals inhabiting Iowa and adjacent regions for a long stretch of time subsequent to their first appearance. Man was associated with the same species of elephant at the time the *Equus* beds were forming in

Nevada. He was associated not only with the elephant, but with other forms belonging to older *faunas* in California. The evidence of man's contemporaneous existence with this same species of elephant in Europe has for many years been such as to preclude the possibility of doubt.

For a long time too after the elephant became extinct in this region another elephantlike creature, the mastodon, roamed in herds over the Mississippi Valley, our State included, and must have been familiar to many generations of prehistoric men. The artists that carved birds and smaller quadrupeds so skillfully that even the genus and species represented may often be accurately determined, could hardly have failed to attempt the more ambitious subject of the elephant or the mastodon. The only wonder is that effigies of these striking creatures are not more common.

The earthworks constructed by the Mound-builders are their most characteristic monuments. These vary from shapeless heaps of earth barely rising above the level of the surrounding surface, to great cones or pyramids, fifty, sixty, ninety feet in height. One, the great truncated pyramid at Cahokia, Illinois, has a height of ninety feet and a circumference at the base of more than two thousand feet. But of their mounds, or embankments, or strategically-planned fortifications, or temples, or sacred inclosures, or sepulchers, it is not my purpose to speak. My object has been to describe prehistoric man no farther than was necessary to fix the proper relations of successive prehistoric events. Regarding the glacial period as the portion of time around which discussions relating to prehistoric man must center, I have tried to set forth its relations to preceding and subsequent eras. I have tried also to have you see that however long or however short the time since the close of the glacial period, man has during all that time continuously occupied this continent, that in fact men of some grade of intelligence and some shade of color have, since the glacial period, continuously occupied Iowa. Furthermore, man has been here as long as he has been in Europe; and the question whether America received its human population from the Eastern Continent, or the Eastern Continent from America would not now be answered offhand as it would have been twenty years ago. The facts I have presented are such as may be ascertained by pursuing what we may call the geologic method. The gentlemen who will follow me in this course of lectures will carry forward the discussion of events affecting Iowa by methods belonging more particularly to the historian, the philologist, and the comparative ethnologist, and into their hands it gives me great pleasure, at this point, to turn the subject over.

Mothers' Home Column

EDITED BY FRANCES.

Half Hours with Parents and Teachers.—No. 20.

A SERIES OF FAMILIAR TALKS INTENDED FOR USE IN LOCAL SOCIETIES AND HOME CLASSES.

Edited by the Daughters of Zion.

THE INFLUENCE OF COMPANIONSHIP.—NO. II.

In our last we endeavored to show the power of association or companionship, that its influence is strong and lasting, and that it is exerted both for good and evil.

The companionship there referred to was that in which one live, sentient human being comes in contact with other human beings, all susceptible of both receiving and giving out influence.

But there is another companionship—the silent but powerful companionship of books—and it is of this companionship we now purpose to speak, with the earnest desire and prayer in our heart that we may at least be enabled to direct the minds of such parents as read this to the vast possibilities for either good or evil influence which the companionship of books possess.

We have known parents who guarded their children most carefully from the evils of the former and yet took little if any oversight of the latter; who seemed to think if the child was reading he was in good company and safe from harm. Could a greater mistake than this be made?

Recently, this matter was brought forcibly to our attention by the following incident: Two families were near neighbors to each other and in both there were several children, ranging from five and six to twelve and fourteen years of age. The parents of the two families were not unfriendly, but at the same time were never intimate; and because of doubts as to the honesty of the one family and also because of improper language used by their children, the parents of the other family strictly (and wisely too) forbade all intimate association, and were careful to see that their commands were obeyed. They were required to treat them civilly, but were never allowed to visit or play with them.

But strange and inconsistent as it may appear, these same parents felt perfectly safe in allowing their older children to read indiscriminately whole volumes of literature of the real character of which they knew little or nothing. Some of these were books by a popular writer of juvenile stories supposed to have a moral tendency; and yet upon examining one of these we found it to be the step by step history (or rather purported history) of a shiftless country lad through all the different stages of his development into a professional city bummer—living by his wits, and finally, instead of being punished for his misdeeds, the author rewarded him with a good home and an ample salary, because he had been instrumental in finding a lost child. Think of it, parents! Especially you who feel a sense of pride in saying of your boy or girl that he or she is a *great reader*; and we beg of you, as you value the future usefulness of your children, see to it that it is good, wholesome literature—not trash, not moral and mental poison—you are feeding to them. Parents love their children, and loving them desire their welfare. That this was the case with these parents we know, but cumbered with cares in serving, they forgot in this matter to choose the better part which can never be taken away.

It is not possible for the ordinary individual—desire it earnestly as he may—to always meet and command the attention of the wise and cultured ones of earth, either for himself or his children. Even the fortunate few, to whom occasions of this kind come most frequently, are permitted at the best but brief intervals of such rare enjoyment; and seldom at such times and under ordinary circumstances does the companionship extend beyond the usual civilities—the ordinary exchange of thought

and ideas permitted by the usages of refined society. Heart to heart talks may not be indulged in, and we may not monopolize the attention too long of one whom many others besides ourselves are most anxious to meet and converse with.

But in books, all this is changed. Here we may meet the good, the wise, the noble ones of all ages, all climes, and sit down to uninterrupted, unrestrained companionship with them. In books they open to us the most secret thoughts of their souls; they lay bare to our gaze the trials, struggles, and conflicts through which they have come. They tell us of their failures and their despondency and make us sharers in their final triumphs and victory. Good books are plentiful, and even when one has not access to free libraries, they may be obtained at such a small cost as practically to be within the reach of all.

Even when circumstances limit parents to a choice of few books for their children, if these books be wisely chosen it is an open question as to whether this limitation is not in itself an advantage. In regard to this, Professor Everett of Harvard says: "The mind is weakened rather than strengthened by reading too many books. One goes to the library to get a book he has never read. If it be a book that is just published, he is all the more pleased. He hurries through it, and then goes to the library again to get another book that is new to him.

"In this way he gets very little good out of any of the books he reads. What he reads passes through the mind so rapidly, and is so soon replaced by something else, that it makes very little definite impression. The mind gets so used to looking out for something fresh; that it loses the interest, and thus the power to grasp any thought or any information so as to hold it fast and make it its own.

"We should laugh at a little girl who should say she knew how to sew, when all she did was to draw the thread through the cloth, so that nothing remained of all that she was doing. Shall we say that any one who forgets as fast as he reads, knows how to read any better than the little girl knew how to sew?"

"There is a proverb which says, 'Beware of the man of one book.' It means that a man who has taken a good book and read it and reread it, so as to get the mastery of it, will have vastly more power than another, who skims over one book eager to get hold of the next. Plutarch's Lives, for instance, thus studied has formed a great many heroes."

And now there comes to us, in connection with Professor Everett's statement in regard to the influence upon the formation of personal character of a faithful study of Plutarch's Lives, the desire to restate that which has for years been an abiding conviction of our own mind, namely: that no study of the word of God, let that study be classified as it may, can ever compensate to our children—to any one—for the failure of committing to memory the words of the inspired writers themselves. We are fully aware as we write this, that the practice has long been discountenanced and classed among the imperfect methods of the past; but time is already restoring to favor other things which once met a like condemnation and rejection, and we fully expect to live to see the time when a change will take place in this also.

If through the medium of good books we are admitted to a close companionship with the noble, pure, and true of earth, what shall we say of that Book of books which admits us not only to the companionship of the good and pure of earth, of the angels, but, (oh, wonderful thought!) of the Father and the Son? Is it not well, then, is it not a privilege impossible to be too highly appreciated, that we drink from these pure streams right at the fountainhead?

Recently from the editorial page of the Chicago *Record-Herald* we clipped the following; and, as it bears strongly upon this point and is certainly impartial testimony, we insert it in full:

"READING THAT COUNTS.

"In a bound volume of a college literary magazine is an oration on John Brown that won a much-coveted prize some

twenty-five years ago. We are reminded of it now by references to the retelling of Bible stories because it was so thoroughly pervaded by the biblical spirit and so rich in biblical quotation and allusion. The boy of nineteen or twenty who delivered this message spoke with the fervor of the Hebrew prophets upon his modern theme. By contrast with his competitors who discussed divers classical subjects with the impressive erudition of youth he was vital and inspiring. His sentences made the nerves tingle, fired the imagination, caused the tears to start.

"Furthermore, if the classmates who heard him should read that oration to-day they would find it as effective in their maturity as it was in their young manhood. They would realize at once that the judges were wise in their decision, that such a composition was distinctly superior to the conventional essays with which it was brought into comparison.

"Now, as to the reasons for this superiority it may well be that the temperament and personality of the speaker were important factors in his success. He had undoubtedly a touch of genius that might have gained him some note in this world but for his untimely death. But the power of his work as a literary production can be traced very clearly to his early training in Bible reading. He had had the discipline of the old school, had committed pages by heart, had taken Bible history at first hand until it was as familiar to him as the alphabet. Quotation and allusion were not sought out in the index to Bartlett, but suggested themselves to him inevitably as the natural expression of his thought, and his exceptional strength in his appeal to the emotions was derived in great measure from the effect of his intimate knowledge of the Bible upon his own emotional development.

"We cite the case as an illustration of the value of discipline in this as in all the branches of education. The purpose is often beyond the comprehension of the child, but it is plain enough later that through discipline he has come into a priceless possession."

It is a sad thought that in the midst of such an abundance of good reading—reading calculated to refine the taste and uplift the life—any one should choose from that equally abundant class of reading calculated to corrupt and destroy. Can parents and teachers be too careful in their oversight of what the children read?

We can find no better words with which to close than those of the author before quoted in his advice to the young:

"Try to get hold of books that are worth reading. If you read a novel take one that is strong and pure. One might as well go to the dram-shop or opium-den, as to devote himself to reading a kind of novel that is only too common.

"Then there are the works on popular science that will tell you about this wonderful world; and there are stories of great men that will show you how to make your life noble; there is the history of the past which, if it is well told, is, to an unspoiled mind, more interesting than many a novel. In a word, there is no limit to the healthful and helpful books that are at your command. In the midst of these, what a pity it would be if you should take only those that would do you harm."

Questions on December Reading.

What two kinds of companionship are here mentioned? How should we rate the companionship of books? Are parents as likely to be vigilant in regard to the companionship of books as of persons? What mistake is likely to be made? Relate the instance cited and give your view as to the effect upon the child of the book examined. What are the comparative opportunities for communing with the wise and cultured in real life and in books? What advantage may there be in being limited to the possession of but few books? Can one read too many books? What is the effect of reading many new books? To

what may we compare the reading of one who forgets as fast as he reads? Is it proper to say that such a one knows how to read? What is the meaning of the proverb quoted? What has been the result of the careful reading of Plutarch's Lives? Do you agree with the advice given in regard to memorizing scripture-text? Do you learn the Golden Text and the Memory Verse of the Sunday-school lesson each week, and see that your children learn them also? Can you not do this much if no more to store your minds with the word of God? Into whose companionship are we admitted in reading the Holy Scriptures? Tell the story of the oration on "John Brown," and the conclusion drawn from it, together with your own thoughts in regard to it. Out of the abundance of good and evil books, what shall we choose for ourselves and our children? If one reads a novel, of what sort should it be? May a history be more interesting than a novel? Under what circumstances? Shall we not ponder well the sad possibility contained in the last sentence, and labor to form in our children or any others whom we may influence the taste for books that are healthful and helpful?

Program for December Meetings of Daughters of Zion.

Opening exercises. Reading of "Half hours with parents and teachers, No. 20." Discussion of above with the aid of questions. Paper, "The value of good books as companions for our children." Vocal music. Paper, "Books that I consider of worth to my children." Address, "How may we make the Bible the favorite book in the library of our children." Closing exercises.

Sunday-School Department

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

The Jubilee Fund.

Many very encouraging reports have come in concerning the work being done for the jubilee fund. Recently we taught a class by invitation which at the close contributed seventy cents to the fund. This was just one of the weekly occurrences with them. The record showed this to be twice the amount of any others day's offering, but they were taking hold of it in a way that is sure to succeed. They delight in it because, as one expressed it, "It is a worthy cause and I like to help in it." Thus it is. Many others would like to help in it if those in charge will but keep it before them in a proper way. Let each one feel that it is a privilege and not a matter demanded of him. We should both feel and convey the idea that it is a privilege to help in a righteous cause and not a thing demanded or an irksome duty. It is a duty to be sure, but it is also a privilege and one we can not afford to miss. The effort along the jubilee fund line is only a special effort in a special line to help this great work we all love so well. Let us join our forces and bring about results that will make us all glad. The time is nearing and we should lose no opportunity to do what we can.

Why Do Not We Hear From You?

We mailed circular letters concerning the jubilee fund to the officer of every organized district whose officers were known to us, requesting that they write us that we might know that the matter was properly received. But at present writing but little over one half have responded to the request. Why? We have repeatedly, since, given notice requesting all who had not heard from us to drop us a line. Two or three have been heard from on this call. Why not more? Did they all get the letters? If so, why did they not write us? We have no other way to

get into touch with the districts except through the mails and when the officers will not answer our letters or heed the calls in the church papers, what is to be done? We do not want to slight any district or to see the work therein lagging if we can help it, but what can we do? What is the matter? What will be the remedy?

In some districts to our certain knowledge it is not because of any lack of interest on the part of the officers, nor because they would not like to have the benefit of all that could be done for them. This we conclude because they are working hard and effectively to make their work a success. But why they do not reply to a letter; why they do not see and heed a call in the "Department" or elsewhere in the church papers, is what continues to be mystery to us. At one time we attributed it to a sort of timidity upon the part of the officers. They perhaps hesitated because they thought they would appear too far behind to correspond with the General Superintendent, fearing they would appear "green" in the work. If such are your feelings, we would we had power to for ever dispel all such false notions. Maybe you are not a specialist in the Sunday-school work. Maybe your experience is very limited. What does that matter? We all had to begin once, and none of us want to remain beginners. Let us move out. If you need help, and can make your wants known to us, there is no one who would more gladly help you as far as it is possible for us to do so. No one would take greater delight in helping every beginning or weak worker than your General Superintendent if you will but give him the opportunity. We have met with all classes of workers from the highest to the lowest, east, west, north, and south, and think we can to a degree at least size up the situation so as to be of help to you. This has been a constant effort upon our part for the past ten years or more of the general work. We have sought to gain all we could that we might help others, and we do not think our efforts have been wholly unsuccessful. And we would like to help you all.

Yes, we would delight to be of assistance to every worker in the church. Our lifework has been with the young of the church and for them almost exclusively—we mean our missionary efforts, and it seems the Lord wants us to still confine our energies in that special line. And we are trying to do it and do it as best we can. But we need the full cooperation of all. We can not reach you if you will not let us. We can not come to you all. That is impossible. So we must write you, and send you printed outlines of work. This has been done from time to time and generally with results for which we are grateful. Much good has been accomplished that we feel quite certain of and that others have borne testimony to. But we wish that *all* could be benefited alike. But that this may be, it will be necessary that we get into correspondence with each other at times. And whatever may be the reason for not replying to our letters, let us remove it, and when you receive a communication, write me that you have received it and what you think you will be able to do with the matter, whatever it may be. If you are not at the time the officer of the district, kindly inform us who is and forward the matter to the proper one. This is only your reasonable duty. This much you owe to the work in general. But one sister failed to write me or to forward the matter because she could not pay for a postage-stamp. We will gladly furnish stamps to any one who will indicate that he is not able to furnish them. What we want is to get the matter into the proper hands and learn who they are. Will you not help us?

To assist us in our work we make this suggestion, which is in reality only one of the rules or requirements of the General Association: Report all changes in district officers, promptly, to both the General Superintendent and the General Secretary. You will find their names and addresses on the cover of the *Quarterly*. Do not depend upon the blank form of your annual report to furnish us the data. It does not reach us in time to be of use during the year at all. Send a complete list of names

and addresses of all district officers at once. Our list is very incomplete.

Write us whether you have received the jubilee offering circular letter. We want you to have it if you have not previously received it.

Kindly let us hear from you when we write to you.

Districts should see that they have live officers in charge of the work.

Let us all work together for the welfare of the young in Zion.

That Mischievous Boy.

Here are some good questions for a teacher to ask himself or herself about that boy:

"1. Have you tried to see him during the week and find out his personal interests?

"2. Have you tried to get him to put some drawing on the blackboard to illustrate the lesson?

"3. Have you tried appointing him to keep quiet a boy smaller than himself?

"4. Have you given him any bit of work to do for yourself personally?

"5. Have you taken him with you to help cheer some sick or disabled one?

"6. Have you invited him to your house and treated him like a gentleman?

"7. Have you tried to love him and to have him feel your love?

"8. Have you made plain Christ's love for and present interest in him?

"9. Have you prayed for him especially, and asked your prayer-meeting committee to do the same?

"10. Have you let him know you are praying for him?"—*New Century Teachers' Monthly*.

Convention Calendar.

Eastern Colorado, Denver, March 5 and 6, 1906.

Pottawattamie, Wheeler Grove, Iowa, November 24, 1905, 10 a. m.

Fremont, (Sunday-school and Religio,) Tabor, Iowa, February 1 and 2, 1906, 7.30 p. m.

Northeastern Texas and Choctaw, Wilburton, Indian Territory, December 8, 10 a. m.

Far West, (Sunday-school and Religio,) St. Joseph, Missouri, February 10, 8.30 a. m.

Nauvoo, Burlington, Iowa, February, 1906.

Northern Wisconsin, Porcupine, Monday following district conference.

Southern Michigan and Northern Indiana, Coldwater, Friday preceding district conference.

Alabama, Lone Star, Friday, 3 p. m., preceding district conference in March.

All districts send us your dates, please.

How to Make a Sunday-School Grow.

Mr. James Edmunds is a most energetic Sunday-school missionary on the Pacific slope. He has a way of making Sunday-schools grow by a method he calls "doubling up." It is only the old way of each one in a Sunday-school bringing some one else to it, and so doubling the school. But Mr. Edmunds has put new life into the old and too-little-used method. He organizes "double-up contests" between schools of a section. It is thus he reports about it:

"I want to write you just a word to inform you of the outcome of the three months' 'Double-Up Contest' that I inaugurated among the Sunday-schools of my field. I persuaded only thirty-one schools to try, and with some of these the try only went as far as the writing of a letter asking to be enrolled in

the contest. But those who did try added over two thousand to their total enrollment, reporting gains ranging from forty to two hundred and eleven per cent. Many of these schools are continuing their effort for new members with success."

Next month the usual Sunday-school year and work begins. How can it begin better than by such a "doubling up" determination, and carrying out of the determination? I often pass by a recruiting-station for the United States Marines. Every Sunday-school ought to be a Sunday-school recruiting-station; and every member of a Sunday-school ought to be a recruiting-officer for it. So Sunday-schools would grow. Each one in a Sunday-school going after some other one as yet outside of it — there can be no better, more successful way.—Selected.

Letter Department

A Word of Thanks.

In behalf of the Ladies' Aid Society of Waterloo, Iowa, I wish to thank those who have been so kind as to send us their names for our quilt, also for the many words of love and encouragement we have received. Perhaps if they knew the size of our society and our object in trying to raise money, they would understand better how much we appreciate their help and good wishes.

Our branch numbers only eleven members, only six of whom live at Waterloo. Our aid society has only three members, and there are many things larger societies can do to raise money that we can not, on account of our being so few in number. One man told us our charging ten cents a name, then giving the quilt to Holden Aid Society, for them to sell, was "a money making scheme from start to finish." It is, or we would not be making it, but the money will be used in the work of the Lord. We have had some preaching here at different times, but seemingly without much success. We are few in number, and hall rent is high, so we are trying to raise some money to pay the expenses of a series of meetings, as well as help Holden a little.

One dear sister seventy-three years old, sent us a list of ten names; we would thank her especially; and one young sister sent us a list of twelve names. Others from different States from Pennsylvania to California have sent names.

We would thank each and every one. Some have expressed a fear that their names were sent in too late to be of use. To those I will say we have not quite half as many names as we need yet, so their names will find a place. Should any others desire to send their names, please mention whether Saints, Elders, Teachers, Priests, etc., or Friends if not members, and Hopes if small children of Saints.

Your sister in the one faith,

MRS. BELLE GOODRICH.

215 East Sixth Street, WATERLOO, Iowa, Oct. 31, 1905.

CANTON, Ohio, October 30, 1905.

Editors Herald: I thought that I would write you a few lines again. We are still spiritually alive, and God's Spirit and the demonstration and power of the Holy Ghost has rested upon us. I am preaching every Sunday in the city hall, and having good meetings. God has blessed us in our feeble efforts, and laden me with a few sheaves. I baptized one the 12th of this month. He was sixty-seven years old; this makes three I have baptized this year. There are several others near the kingdom of God, and Bro. U. W. Greene from Kirtland, Ohio, will be at Canton the 6th of November to hold a series of meetings for a week. I ask an interest in the prayers of the Saints that God's blessing may be there to the building up of his kingdom, that there may be a branch built up here in the near future; and I

hope that God will hasten this work all over the land, that we may soon be gathered home to Zion to sing the songs of everlasting praise, where there will be no parting.

I was called upon to preach at the funeral of Bro. and Sr. Stewart's child a few days ago, the only boy they had. He was six months old. Two girls older than the boy have died. May God comfort them in their bereavement and sorrow. They are noble Saints.

Your brother in gospel bonds,

ISAAC TRUE.

FORT DODGE, Kansas, November 1, 1905.

Editors Herald: We are a way off here by ourselves. The HERALD contains all the preaching that falls to our lot; but we appreciate that; for it does us good to read the letters and sermons. Wife and I have been here for over a year. Her health is very poor. She is afflicted with weak eyes, and other complaints, and we humbly ask all Saints to pray for her that she may be healed. Our membership is at Galena, Kansas. Inclosed find five dollars to be credited as tithing.

W. J. BALDWIN.

WAMSLEY, Ohio, October 29, 1905.

Editors Herald: There are a few live Saints in this part of the Lord's vineyard. I am trying, by the help of the Lord, to do what I can to warn the people, and to prepare them for the coming of the Son of Man, which your unworthy writer believes to be in the near future. Dear Saints, pray for me that I may be strengthened by the Holy Spirit, that I may be instrumental in the hands of God in bringing souls to Christ.

My soul is in this work. This latter-day work is "all in all" with me. I can say in the language of the poet, "Praise the Lord, O my soul."

We are deprived of church privileges here as a branch, as there are but few of us to meet together; but we claim the promise: where two or three are gathered together Jesus says he will be in the midst and that to bless. If God be for us, who can be against us? If God is on our side, we have a majority.

I want to do all I can for the advancement of his cause, and the upbuilding of his kingdom in the world.

Dear Saints, let us press forward to the mark of our high calling in Christ Jesus.

Let us all be in earnest about the cause of Christ, and the salvation of souls. If we are saved ourselves we will want to see our neighbors saved. We must love our neighbor as ourselves, as love is the fulfilling of the law. We may have faith to remove mountains, and not have charity; but it profiteth us nothing. (See 1 Corinthians 13:2.)

Let us stand firm in the faith, not wavering. James says a man that doubts is as a wave of the sea. In union there is strength. Let us live so that when Christ comes, all will be well. May the Lord save us all in the celestial kingdom, is the prayer of your unworthy writer,

J. T. MITCHELL.

WEYBURN, Saskatchewan, Canada, Oct. 21, 1905.

Dear Herald: I have been a reader for some time, but have never written to the HERALD before. We came here the 12th of July, and like the country very much. Our home is thirty-six miles from Weyburn, and that is our nearest postoffice. Several Latter Day Saint families have taken up claims around here. When they are all settled in their new homes we expect to organize a branch, and all put a shoulder to the wheel and keep the good work rolling on. There is a branch just twenty-two miles from us. The officers are all young in the work, but are true, honest workers, and are doing the very best they can, and have certainly been blessed with God's Spirit.

My sister Lizzie, and brother Tommie, and one of Sr. Toovey's little boys were baptized September 4, by Elder Fisher, and confirmed by my father, Elder E. E. Williams, and

Bro. Fisher. There is also a Sunday-school twenty-two miles from here, and all are very active workers; and oh, how it makes our heart rejoice to hear the little children take part in the Sunday-school and each one try to answer all the questions asked them. Each and every one tries to do his part, both in Sunday-school and prayer-meeting. There are no drones in that branch. My father, mother, and I are going to have our letters of removal from the branch in the States, and have them put in this branch at Weyburn Plains; then we can be numbered among the busy workers. And I pray that each one of us may be able to keep up our end of the rope, and help to sound the blessed gospel to all. When I can attend the Sunday-school and church I play the organ, and we have a very nice time.

There was a prophecy given at our prayer-meeting the other evening, through one of our young brothers, which was very encouraging, saying there was a great work begun here, and that there was a rich reward for us in heaven if we continued to be faithful. I feel sure this is worth striving for.

We were favored with a visit from Bro. Alvin Knisley a few weeks ago. Bro. Alvin has certainly a warm friendship among the Saints here. All were glad to see him come, and sorry to see him go.

I desire an interest in the prayers of the Saints that I may be numbered among the faithful in Christ Jesus.

Your sister in hope of eternal life,

MAY E. WILLIAMS.

PAINESVILLE, Ohio, November 5, 1905.

Editors Herald: I had hoped to meet with the Saints at Kirtland to-day; but it has rained so very hard that I gave it up. I am glad to be numbered with the Saints of God, and am thankful for the Spirit's witness that I am accepted of him, although I am so unworthy. If God were not so merciful, where would we be? I desire to become pure in his sight, and am thankful he shows me my weaknesses; and I am trying to overcome them. Will you not remember me and mine in your prayers?

I can not tell you how much I have been comforted by the letters written to the HERALD, but have often been refreshed and been strengthened in my determination to go on my way rejoicing and thankful for the blessed gospel of Christ that makes us love one another and pray for one another, that we may not be overcome, but be faithful to the end.

The coming of the Lord is near. I feel it every day; and so many are going heedlessly along, giving no thought to their future existence. If only they knew what they were losing! I wish, so much, that they might have a knowledge of the truth. Surely their condition is terrible. I hope that we will leave nothing undone that God will have us do; and that we may so live that we may have his sanction on all that we do. God bless you all.

Your sister in gospel bonds,

JENNIE A. HOLT.

VIOLA, Illinois, November 7, 1905.

Editors Herald: Believing that a few lines from the active missionary occasionally is of benefit to the body, I pen these few lines. Since I returned from the Lamoni reunion to my field of labor, I have labored with interest in Gilchrist, Millersburg, and Cable. I want to relate our experience in the last named place, which to my mind shows the workings of God with his people.

Monday, October 23, Bro. Bailey and I drove from Viola to Cable to try to obtain a place in which to preach. None of our people live there; and there never has been a sermon preached there by our people to my knowledge. We found it a pretty little mining-town with about four hundred inhabitants. There were in town six churches and only one preacher. We were told by one of the merchants that he thought we could get the

Congregational church. It was the largest church-building in town. We also learned from him who the trustees were, one of them being the weight boss. We went to the shaft where he was working and saw him, stated our mission, and got permission to use the church. Our grips all being at Viola (nine miles from Cable) we were compelled to go back, but we billed the town for Wednesday night the 25th. In the meantime we dropped a card to Bro. Russell at Davenport to come and help us in the singing. So, according to appointment, we were all there Wednesday, the 25th. But about six o'clock some one telephoned to the trustees that we were Mormons, and one came up to the hotel at seven and gave us to understand we could not occupy the church. He stated his reason: that we were Mormons. We denied the charge, and tried to argue the matter with him, but we were shut out. No place in town could we get only the opera-house. The proprietor told us if we took it for two nights we could have it for eight dollars; one night for six dollars. We found that among the three of us we had eight dollars; but if we paid that for the opera-house we would not have anything to pay our board, and our reputation was bad enough without being unable to meet our board-bill. So we concluded not to take the opera-house, but to go on the street. Next day, we borrowed a democrat-wagon and decorated it with some signs and a gospel chart.

About half past six we all three got onto the wagon, Bro. Russell presiding at the organ. We began to sing and soon had about three hundred people around us. We held them for about two hours, and just at the close a young man told us he had rented the opera-house for us for the next night. That night we were greeted with an audience of about three hundred, and at the close of this meeting one of the trustees of the Swedish Baptist church said we could have the use of their church. We accepted, and held fourteen meetings in all with a fair interest. The trustee of the Congregational church who opposed us the most came to all the meetings, and at the close was one of our best friends. He bought a song-book, and invited us up to take a meal with him. He told us he was sorry for what he had done. A Mr. Peterson and his wife were very kind to us. May the good Lord reward them.

At our last meeting they took up a collection to pay our board in the hotel. Some are very deeply interested in the work. We expect to go back in about a month.

We are glad we can see the guiding hand of God in our work; and it is our greatest desire to live worthy of his aid and recognition.

Yours in the conflict,

GEO. W. THORBURN.

ST. CLAIR, Michigan.

Editors Herald: A word regarding the conference at Kimball, Ontario, of the Chatham District. The weather was all that could be desired, and a large number of the Saints of the district were in attendance, also Saints from Port Huron and St. Clair; but we missed some faces that have now grown familiar. The Saints at Kimball have a neat, white church, and their hospitality needs no comment, abundant proof of which was found on the long, well-filled tables to which ample justice was done. Brn. Leverton, Green, Snoblen, Brown, and Tyrrell were among the Saints from a distance. Bro. Rich Coburn came and brought his voice along, which was highly appreciated by all. Bro. R. C. Evans, of London, and Bro. R. C. Russell, of Arthur, Ontario, with Bro. Alvin Knisley of the Northwest Territory, who traveled over a thousand miles to be in attendance, were there.

On Sunday morning Bro. Russell gave a grand discourse from Jeremiah 16:19. Bro. R. C. Evans in his discourse in the afternoon made the unique and forceful statement: "If a Latter Day Saint is not better than his neighbor he is not so good." This is a startling thought. Then where do we stand? If we delight in the poisonous venom of slander, are we better than

our neighbor who deals in this devil's broth? The answer comes back in thunder tones, No! A testimony may not go beyond four walls; the unspoken testimony of gentlemanly conduct to our associates is the testimony that appeals loudest to them, and to the world speaks louder than any sermon delivered from a pulpit. In the evening Bro. Alvin Knisley spoke from Amos 3:6 on direct revelation from God.

I would like to mention here a remarkable incident of this great latter-day work. At the morning meeting was an aged man whose silvery hair and trembling form betokened the end of his journey. In his old age he obeyed the gospel. About two years ago he came to Elder Skinner in St. Clair and asked for the ordinance of baptism—a distance of sixty miles from his home. Some months previous to this Elder Skinner was shown in a dream that an aged man would come and ask for baptism, and, although a stranger to Bro. Skinner, he recognized him as the person in the dream. Truly, this is a marvelous work and a wonder. What reminiscences of the bygone past cluster around this meeting of the Saints at Kimball, where the gospel was preached in the early 60's, when it meant a great deal to be called "Latter Day Saints"! What wild, stormy times those sturdy pioneers of the gospel passed through to uphold the ensign of truth! What sacrifices they made to meet together! These were not "gilt-edge" times, when they drove sixty miles in wagons to be present at conference at Blenheim or Corinth, or "yoked" their oxen and crossed the river St. Clair on the ice, and drove out to the Bowman road to meet with the Saints west of St. Clair, Michigan. Candidates were baptized on the farm of Bro. Phelan Shaw adjoining Wilkesport, Ontario. In those stirring times Sr. Ellwood came out for baptism in the midst of great clamor and opposition. Some of the absurd and foolish methods adopted by the enemy are illustrated in recalling Bro. Shippy's preaching, in the early days of the Reorganization, at Wilkesport, when a large ox was driven into their midst. Bro. Shippy said, "If that is all the arguments they have, let them bring them on." Among the veterans for the truth in those days of strenuous opposition, who preached at Wilkesport, are some whose voices are silent, Bro. Robb and Bro. Deuell, whose odd speeches are still recalled with a smile. Mention is oftentimes made of Brn. Blair, Luff, and Lake, also Bishop Kelley, they having preached in what was then known as the Olive Branch, now reorganized under the name of the Kimball Branch.

Memories of long ago will be brought back by "calling the roll": Robb, Sturdavant, Chute, Johnstone, Kimball, Shaw, Muir, Harvey, Duncan Campbell. One of those memories was the night Bro. Phelan Shaw drove fifty miles over a rough, bad road to bring Bro. Leverton to administer to Sr. Muir, who was lying at the point of death with hemorrhage. The Lord blessed their faith and Sr. Muir is still living. Another recollection of the past is that two Indians were called and ordained elders, one being Moses James of the tribe of Chippewas, near Sarnia, Ontario.

In gospel bonds,

MRS. A. MCKENZIE.

LEXINGTON, Nebraska, November 7, 1905.

Editors Herald: Living as I do away from any branch I could not get along without the HERALD and *Ensign* to read upon the Sabbath day. We can not do without spiritual food. I took the HERALD the first year I was in the church; but afterwards thought I was too poor, so let it go. I did not know the law, but sent for a Doctrine and Covenants, which I read but did not understand. I became careless, and finally neglected my duty. I was afflicted, my hearing becoming impaired, and at last I tried to believe that God did not have anything to do with the work. In 1896, when it seemed that my time was short, the thought came to my mind, Why don't you believe? I could not tell. I tried to pray, but seemed to be bound. I did not give up, and after a time had more liberty. Then I got

the Church History, which helped me. "Now, when I read the instruction that the Prophet gave to the church, and the history that he gives of his calling, I must believe that he was called of God; and the fourth volume makes it plain that God will raise up those that will carry on the work.

Now, I see that by doing what God has left for us will bring blessings. I know that we must not harbor ill will. That is one thing that has always bothered me; but now if any one does me a wrong I will leave it with the just Judge, as he has always protected me; and in my declining years I have plenty.

I went to Curtis, Nebraska, the 5th inst., and had the pleasure of partaking of the sacrament with the Saints. They are few in number, but are trying to let their light shine. I had to drive thirty-five miles, but feel well paid.

May God help us all to learn our duty and do it is the prayer of
Your brother in the gospel,

F. T. DOBIE.

Ebb and Flow: Facts Without Fables.

Experiences among widely separated people have, from the cradle to the grave, very much in common. Inherited traits and a variety of circumstances and associations make their impress, and to a great degree mark the variations in individual characters.

In the days of childhood death removed the earthly guardians of youthful years. Left to a world of strangers, with no ties of kindred, and neither pity nor care, conceptions of the future and its mission had then no place in thought. Mature years can review the past and call back the toils and triumphs that live only in thought now, stirring the deeper convictions of the heart that the dictates of a higher wisdom mark the bounds and direct the ways, rough hew them as we will.

Perhaps the conditions existing thirty odd years ago, connected with the open field for endeavor, afforded reasons for the many instances where men of small means, or with none at all, could engage in a business of size and importance. This period opened the way and inaugurated the first movement that transformed the temporal prospects of life. A company of four of this class organized, engaging in lumber manufacture. The success that followed this investment by the close of the second year realized a plant and output valued at thirty thousand dollars.

A not very distant location and opportunity offered itself to duplicate the first investment. The company divided, two remaining and two going to establish the expectations of quickly acquired wealth. The move succeeded and promised to equal or surpass the former. But fortune frowns as well as smiles upon hopes and ambitions. The smooth-running course of events that carried success on its current was destined to change. For two successive seasons the elements refused to supply the needed rainfall. Streams were rendered useless as a means of transportation. Expensive outlays were made in building reservoirs to gather the scanty waters in volume, and other expenditures that were incident to these conditions proved a burden and a barrier too great to be overcome. The pleasant feelings that crown success were fast disappearing now, "and coming events cast their shadows before them."

But Time with healing in his wings dulls the keen edge of disappointment, and little by little they are lost in the great world of possibilities that stretches before us.

Ten years later, while living in the Badger State, a new industry was ushered into the field of enterprise. More correctly stated, radically changed methods were introduced to deal with it. The success that followed its introduction invited both small and great to enter the field of promise. The initial steps were taken and the anticipations of securing a good business were fully realized. Cherished thoughts that find expression in successful action inspired the hopes. The lost of former

days would be regained, coming back on "the tide which, taken at the flood, leads on to fortune."

Again a halt is called, but not alone in this experience, for many others in business of this character suffered defeat from the same causes. Wheat-fields that formerly produced the golden grain in abundance became nonproductive in succeeding years. The local supply was a thing of the past and distant fields of supply had little value for local business. That being then a comparatively new part of the State, it made a constantly increasing area of production in the starting that gave no evidence of the widely-changed conditions of the ending.

The changes that come and go on the stream of time are still bearing onward the victor and the vanquished.

G. D. H.

Philadelphia Anniversary.

Sunday, October 1, 1905, the Philadelphia Saints celebrated the sixty-sixth anniversary of the first baptisms, in this city, by the ministry of the restored gospel. It was one of those delightful autumn days, seen only on the Atlantic side of the Allegheny Mountains—warm, blue, and simply charming. All nature seemed to unite in making it an ideal day. A large gathering of interested and lively Saints, the largest since the dedication of the chapel, vied with Nature in showing which could do most to reciprocate the mutual favors of a festive day.

The services really began at half past nine in the morning, when the Sunday-school under the superintendency of Bro. Elsworth B. Hull, gave a special service with historical retrospect by Elder Hosea H. Bacon. At eleven in the forenoon a historical address was delivered by the writer, setting forth the trials and triumphs of the work of the Lord in the City of Brotherly Love. It was found by careful search of the records, newspapers, and journals of the old-time Saints, that the work was introduced in Philadelphia by Elder Benjamin Winchester in September, 1839. The first sermon was preached September 9, at "early candle light." Meeting with favor in the eyes of some, he continued his work, and on October 1 the first candidates presented themselves for baptism, which was administered by Bro. Winchester. The gospel found many adherents; so much so that by January 11, 1840, he had baptized sixty-five. A branch was organized early in January, 1840, by Joseph Smith, while he with others was pleading the cause of the persecuted Saints, who had been driven from Missouri. The work grew apace, and in 1844 there was a branch numbering three hundred and thirty-four. Trouble followed the martyrdom of the leaders, and the work was not on a safe basis till reorganized by Elder W. W. Blair, August 22, 1867, since which time it has grown from ten to one hundred and forty-seven in number.

At three o'clock in the afternoon a sacrament- and social-service was conducted, all the priesthood of the branch presiding and assisting. One candidate, Sr. Clara Hitchcock, was confirmed at this service, having been buried with Christ at eleven o'clock in the forenoon, thus commemorating the sixty-sixth anniversary of the first baptisms with another baptism. The scene was affecting as the candidate descended into the font, which was surrounded with ferns, palms, and flowering plants. The service was very largely attended, there being the largest gathering of Saints of the Philadelphia Branch in the Reorganization. An unusual degree of solemnity characterized the meeting, as many bore their testimony to the abiding character of the great latter-day work. We had the rare pleasure of enrolling two members on their original baptism, Bro. Aaron S. Branson and Sr. Martha P. Chafey, having been baptized in 1838 and 1840 respectively. The latter was a member of the Philadelphia Branch from 1843 till after the death of the Martyrs. Our souls were rejoiced to have these old Saints once more with us, heart and hand. Their testimony, though

not heard at that meeting, is to the effect that all through the dark and cloudy day, the testimony that they had of the divinity of the work, alone, enabled them to stand firm to their calling. The addition of these names to that of Bro. Ephraim Wright, who was rebaptized upon entering the Reorganization some years ago, Sr. Martha Chambers, rebaptized on request, and Sr. Sarah B. Hopkins, who was several years ago received on her original baptism performed in 1837, make quite a strong bond of union, bearing testimony of the blessings they received in the work in the days of the Martyrs, together with those received by us. The testimony of Sr. Hopkins [It appeared in last week's HERALD.—Editor.] is especially valuable as she was well acquainted with most of the leading ministers in the old church. She tells of the direction and advice given by Elder Sidney Rigdon to the Saints in the fall of 1844, to wait for "little Joseph" as the successor to his father. The afternoon meeting was continued at length, a great many taking part.

At fifteen minutes till eight in the evening the writer talked to a large and attentive audience on the history of the great latter-day work, and while we feel that we did not do justice to the subject and the occasion, we hope many who otherwise would not have heard were favorably impressed.

During the day we did not leave the church, but a committee of tireless workers served dinner and supper in the basement, so that the physical appetite was regaled as well as the spiritual desires satisfied. We got favorable mention by five of the great Philadelphia newspapers, which will give us a good advertisement.

There are many children and grandchildren of old-time Saints here, many of whom do not desire to be mentioned in connection with what the world has been pleased to call Mormonism; some are not so minded, and among our membership we number several whose fathers and mothers, grandfathers and grandmothers, were numbered with the Saints of other days. We are made glad when an occasion of this kind offers a chance of meeting so large an assemblage of Saints and friends of Saints. We are gaining ground in Philadelphia numerically and spiritually, and hope to be able to be worthy of the commendation given the Saints at Philadelphia by the Savior, in another land and time.

Your brother in the hope of ultimate triumph,

WALTER W. SMITH.

PHILADELPHIA, Pennsylvania, October 30, 1905.

My Testimony Concerning the Patriarchs' Office.

I want to tell your many readers what I once believed and now know concerning the office of patriarch in the church.

Before, and for some time after there was a patriarch ordained in the Reorganized Church, I did not believe that there was such an office in the church recognized of God as "patriarch." I remember hearing Bro. A. H. Smith make his first report after he was ordained. I being already skeptical, his report made me more so. I thought a great deal about the matter, and finally concluded to investigate Bro. Smith as to his call to the office. He gave me all, or about all the evidence that he had which failed to convince me that he or any other man was called of God to the office of patriarch in the church. This investigation took place in the year 1898 while I was in the state of Tennessee on a mission. I then let the matter rest until Brn. Lake, Lambert, and Briggs were ordained patriarchs. Soon after this I commenced an investigation with Bro. J. R. Lambert which continued for quite a while, and finally we agreed to postpone our investigation until we met at General Conference, which should meet at Independence, 1903; then we would continue our investigation in person.

A while before said conference a change took place in my mind, and I concluded to call upon Bro. Lambert to perform the ordinance of blessing me, which I did, and he readily consented.

The time was set and place appointed, which was at the home of Bro. Mills, Bro. Lambert's son-in-law. Sr. Eunice Winn-Smith was the stenographer. The Lord met with us in power, which was convincing and comforting to me at least. The blessing was a grand one to me. Bro. Lambert told me a number of things which he could not have known outside of revelation from God. He also gave me some grand promises upon condition of faithfulness. The record has been a source of encouragement and comfort from the time it was given until now. There is one thing I know to be true for myself: That God did meet with us in the person of his Spirit, and that he did recognize the service of blessing. Ever since that time I have retained that testimony. While I have had some very, very hard trials, the severity of which is known only to God and myself, yet the good Lord has sustained me thus far, and I am determined by the grace of God to endure to the end of the race. I am assured (and that by the Lord) that I will triumph over all opposition by the power of God and not of man.

The above is my testimony up to date. Some may believe and say that the office of patriarch is a fraud, and of his majesty the Devil. I know that God did and does bless me through the administration of Bro. Lambert as a patriarch in the church. I submit the above testimony, as I have my testimony to the truth of the Book of Mormon heretofore.

Yours in the faith,

E. W. NUNLEY.

COOKES POINT, Texas, November 4, 1905.

MINDEN CITY, Michigan, November 1, 1905.

Editors Herald: Another year has passed since my last letter to your columns. My health is better than it was at that time, for which I feel to thank God.

In June I attended our district conference at Detroit, the first one since 1900, and the first time I left my home vicinity since being afflicted, just four years to the day.

I feared to undertake the trip after having suffered so much; but when the Lord promised to go with me I went trustingly; for I had learned to know that his promises are sure and his ways are wise. I was given unusual strength and I enjoyed the conference, both spiritually and socially.

I hope ever to have the Spirit of appreciation and thankfulness for blessings received. Under the influence of the Spirit I can see plainer how much the Father has done for me. How tenderly he has cared for me during my afflictions; the favorable situation and good care I was given, also his working through human instruments to bring cheer and comfort to me. I accept all these favors as blessings.

During the first months of affliction we had a great desire to get well and strong; but when we began to see that it was working for our eternal good we were perfectly willing to abide God's will whatever it be. And as we drew nigh unto him, he drew very near unto us and revealed himself in many ways, so that those days were made memorable. The lessons we learn under purely spiritual environment leave lasting impressions.

There is great satisfaction in serving God when we begin to see that he really can be touched with the feeling of our infirmities, and that he hears and answers prayer. No earthly intelligence can reason with us as he can when our minds are attuned to his.

After partaking of the true joy and power—even the hidden manna which is in store for those who live the higher life, we find satisfaction nowhere without it. With it, we enjoy a degree of heaven, under any condition,—a degree of eternal life,—for "to know God is life eternal." A taste of this spiritual food increases the desire for more; the inner man starves without it. How different are the lives of those who are being fed on this food! How noble it makes them in word, deed, and thought; and how we love the society of such! We need spiritual nourishment daily. Without it we feel weak and easily

moved out of place. How true the Master's words: "Without me ye can do nothing."

If it were ours to have but one of the two, physical or spiritual strength and development, we would choose the spiritual. But God knows all about each of us and knows under what condition and position we best develop the better qualities.

The degree of physical strength we have we fully appreciate. The thorn in the flesh that still remains is known to God, as well as the purpose of it. We can not see far into the future; but our faith in God has been sufficient in the past and we trust it shall be in the future.

"For hope, the steadfast anchor,
Holds fast within the veil;
Again the sweet voice whispers,
'My help shall never fail.'"

The Lord tries in many ways to reach his children. Patiently he tries to teach them those things which will bring the greatest happiness in life. We desire to learn obedience willingly; for our joy increases as our obedience increases—intelligent obedience—and not until our obedience to divine law is perfect will our joy be full. Ignorance of God's law may free us from the penalty of disobedience; but it does not make us holy, and without holiness no man can see God. It takes a comprehension of the pure principle of righteousness and a compliance with the same to develop in us a Christ-like nature. This requires sincere and continuous efforts on our part, with the help of God's Spirit.

The powers that lie within us must be brought into use and developed. A life of ease and carelessness will not gain for us true salvation; we must "work out our salvation with fear and trembling." Great demands and important work require sober-mindedness, earnestness, and consecration of life. There must be willingness on our part to learn, for God can not do it alone, but there must be coöperation.

The angel's advice to Joseph the Seer was: "Pray often that your mind may become strong." If more followed this advice and less time were spent in thinking and talking on light and frivolous subjects, we would grow purer and stronger in mind, and more able to receive the counsels of the Lord, and thus we might come to a deeper realization of the folly and ignorance of sin and awake to the fact that we, ourselves, are the losers for our wrong-doing, and that we will have to occupy the house that we are now building. Are we building soundly? There will be no mistakes in testing our works, for the judge will be "just and true."

The way we think and act, even when no one sees and knows but God, is what makes character.

The Saints of our vicinity, though few in number, have lately purchased the Congregational church in town. It has been vacant for a number of years, so it needed repairing and also furnishing. We expect to hold our opening services in it next Sunday. We hope and pray that the Spirit of the Master will be in our midst whenever we meet there to worship; and that all may live worthy lives, so that through our humble efforts others will be led to see and obey the truth.

We are not yet organized into a branch, but may be in the near future.

Our Sunday-school, which was organized last May, is getting along very nicely. All seem to realize the benefits of it. Some of the older ones have said that they can now see where they should have learned their primary lessons in the gospel and have been prepared for advanced lessons. We who live after them can profit by this, and take advantage of every means provided for our learning. What is grander than to see children growing up under proper gospel training and instruction, thus advancing in understanding with the years? Such lives remind us of the budding and blooming of beautiful flowers. Oh, that we may all see the importance and the beauty of

learning our higher duties, forming a stronger friendship and a closer association with God, until we are prepared to see him as he is and dwell with him for ever, is my prayer.

Your sister in Christ,

EMMA VOLZ.

FRASER, IOWA, October 30, 1905.

Editors Herald: Five weeks ago I left the tent at Montour in charge of Elders Christy and Stedman and came to Fraser alone. Held a three weeks' meeting in schoolhouse north of Fraser, preaching twenty sermons in the three weeks. Besides this, I preached from one to four sermons nearly every day to private parties. In short, I have been just "hustling," not waiting for an invitation to call, but going where I was impressed to go.

Hearing of a young lady who could not come to meeting, but who desired to learn more of the gospel, I resolved to call on her. She was staying with a Catholic lady, who, when I had stated my mission, said, "We do not believe in any kind of Mormons here. I am a Catholic myself," in a tone which plainly said that my room was more desirable than my presence. However, I began comparing Catholicism with the doctrine of Christ, and was invited to be seated, and the lady in question also invited to take part in the conversation. So I gained the object of my visit in a two hours' talk, sowing the seed of the kingdom.

One man in town, a preacher of course, said I was "chuck full of devils," which in the light of the scripture which says, "If they call the Master of the house Beelzebub, what will they call they of his household," I consider quite a compliment. Have baptized seven, and a number more are "almost persuaded," one of whom is Mrs. Mary Reed, who believes "the work" and whom Bro. Thorburn will probably remember telling, "There'll come a time, when you'll hear the gospel." I began a series of meetings in the public school-building Monday, October 23. Bro. Stedman came to assist me on the 23th. From twenty to fifty out, and fair interest. Will continue a week or two more. Realizing my verdancy, inefficiency, and inability in this great warfare, I request that I may be sustained by the faith and prayers of the Saints.

Ever praying and laboring for the welfare of Zion, I am,

Yours in bonds,

S. M. REISTE.

Extracts from Letters.

G. R. Wells, Rozelle, Sydney, Australia: "Bro. Barmore and I. are joining in a special effort at one of the outlying suburbs, and we are hard at work canvassing from house to house."

S. J. Madden, Scandia, Kansas: "I am preaching and doing what I can. I have baptized six this year."

Thanksgiving.

Dear Lord, who hold'st my soul in fee,
This day I offer up to thee
My grateful thanks on bended knee.
I thank thee for the blessings shed
Upon my poor unworthy head:—
For paths of peace where I am led.
I thank thee for pure love and health;
I do not pine for boundless wealth,
Procured too oft by craft and stealth.
I thank thee for a wife's sweet smile
To help me onward, mile on mile:
To cheer me when I rest a while.
For baby prattle, Lord, I pay
Thee homage, and at close of day
"Thy will be done," teach me to say.

—Edwin Carlisle Litsey, in November *Housekeeper*.

Miscellaneous Department

Conference Minutes.

Fremont.—Convened at Shenandoah, Iowa, Saturday, October 7, 1905, at 10 o'clock a. m. Conference called to order by associate president, A. Badham; Joseph Roberts secretary pro tem. Branches reporting: Shenandoah 128, Tabor 71, Glenwood 72, Keystone 35, Bartlett 43, Henderson 86, Riverton 55, Hamburg 69, Thurman 189. Ministry reporting: A. Badham, T. A. Hougas, D. Hougas, J. C. Moore, Frank Goode, D. R. Chambers, C. M. Roberts, N. L. Mortimore, S. Orton, J. B. Lentz, J. B. Cline, E. S. Wilcox, A. J. Davidson, George Kemp, G. F. Walling, J. Huston, J. R. Wight, L. C. Donaldson, R. S. Hiller, W. Z. Moffett, Russell Kuykendall. The following missions were given by the conference: J. C. Moore placed in charge of the Walnut Grove Mission. G. F. Walling was continued in the West Oak Mission, with power to choose others to assist him. Resolved that this conference insist on the local officers moving out in their respective branches and opening up new places where an opening may be effected inside the branch jurisdiction. Adopted. F. B. Blair being present at the conference, in the interest of Graceland College, was given opportunity to present the cause of education to the conference. Adjourned to meet at Tabor, Iowa, February 3 and 4, 1906.

Gallands Grove.—Convened at Gallands Grove, Iowa, October 14, 1905, at 10 a. m., C. J. Hunt and D. Brewster presiding, Orman Salisbury secretary pro tem. Branches reporting: Dow City 138, Deloit 158, Mallard 72, Gallands Grove 247, Salem 63. Ministry reporting: C. E. Butterworth baptized 1, blessed 8; C. J. Hunt baptized 1, F. E. Coht, Frederick Hansen, R. Wight, D. Brewster, John Pitt, J. L. Butterworth, J. H. Greenwood, O. Salisbury, D. Baughman, and R. P. Peterson. The gospel tent committee reported having sold the old tent for \$8, and turned the money over to Bishop Hunt. Bishop's report: On hand and received since last report, \$828.91; expended, \$706. College fund: On hand last report \$5.40; received, \$44.50; paid Bishop Kelley \$49.90. Tent fund: On hand \$8. One was baptized. Adjourned to meet at Dow City, Iowa, February 24, 1906, at 9 a. m. for prayer-service. Business-session at 10 o'clock.

Kewanee.—Convened October 7, 1905, at 10 a. m., in the Saint's chapel in Millersburg, Amos Berve and Bishop E. L. Kelley presiding, J. S. Terry secretary. Branches reporting: Millersburg 97, Dahinda 59, Canton 79, Joy 35, Kewanee 137, Peoria 49, Rock Island 78, Buffalo Prairie 44; White Eagle not reported. The report of the Peoria branch was ordered sent back to the branch to be signed by the person who presided at the meeting that approved the report. Amos Berve, as president of the Kewanee District, then presented a gavel to Bishop E. L. Kelley, the gavel being made by Bro. J. B. Johnson of wood obtained from the house that Colonel Davenport was murdered in, located near the Rock Island arsenal. Bishop E. L. Kelley, with a few well chosen remarks, accepted the gavel in behalf of the Kewanee District. District Treasurer's report: Receipts, \$58.85; disbursements, \$17.25. Bishop's agent's report: Receipts, \$339; disbursements, \$337.85. Ministry reporting: Bishop E. L. Kelley, A. Berve, J. S. Patterson, G. W. Thorburn, O. H. Bailey, F. A. Russell, J. W. Terry, M. D. Murdock, David S. Holmes, Dale S. Holmes, J. L. Terry, W. R. Norris, W. P. Terry, M. Terry, Charles Holmes, Oscar Harter, James Norris, J. C. Epperly, J. H. Allen, and C. M. Duncan. Adjourned to meet at Kewanee on the first Saturday and Sunday of 1906.

Chatham.—Convened October 7, at 10 a. m., at Kimballs, R. C. Evans presiding with district presidency; Anthony R. Hewitt secretary. Branch reports: Blenheim 49, Cedar Springs 26, Chatham 124, Green Valley 37, Lindsley 38, Longwood —, Olive 44, Petrolia 54, Ridgetown 128, Stevenson 46, Wabash 44, Wallaceburg 53, Zone 75. Ministerial reports: A. Leverton, G. Green, D. Snoblen, S. Brown, R. C. Russell, T. A. Phillips, J. H. Tyrrell, J. W. Badder, S. G. St. John, A. Ellis, R. Coburn, A. Wrencher. Bishop's agent's report: Receipts, \$1,657.79; expenditures, \$887.71. Treasurer's report: Balance last report, \$3.28; receipts, \$11.47; expenditures, \$1.90. The manager of *Canadian Messenger* tendered his resignation; accepted on condition that a substitute could be obtained. The trustees of Lindsley church-building were authorized to sign over the property to the Bishop. Present district officers sustained for the ensuing term. Elder R. C. Russell and Bro. G. Orlo Coburn were appointed delegates to General Conference of 1906. A committee was appointed to arrange for a reunion

of this district June 9 to 17. Elder Alvin Knisley was ordained a seventy by Elders R. C. Evans, S. Brown, and R. C. Russell. Adjourned to meet October 13 and 14, 1906.

Southern Indiana.—Convened with New Trenton Branch October 14, 1905. I. P. Baggerly chosen to preside, W. D. Ellis, associate, J. J. Boswell, secretary pro tem. Branches reporting: Plainville and New Trenton. Ministry reporting: I. P. Baggerly, W. D. Ellis, W. C. Marshall, J. J. Boswell. Bishop's agent reported: Receipts, \$164.79; expenditures, \$143.63. Officers elected: W. C. Marshall president, I. P. Baggerly vice-president, J. J. Boswell secretary. Charges were preferred against Elder M. R. Scott, Jr., and wife for apostasy. Brn. I. P. Baggerly and W. D. Ellis were appointed to consider the case. Charges were sustained. Adjourned to meet at Byrneville, Indiana, December 9, 1905.

Convention Minutes.

Chatham.—Association convened at Kimball at 9 a. m., October 6, 1905; J. W. Badder chosen to preside, with Ambrose Wrencher assistant, and Mary M. Green secretary. District Superintendent J. W. Badder reported one school organized at Thamesville with a membership of 22; it was united with Chatham District. Officers elected: J. W. Badder, district superintendent; Ambrose Wrencher, first assistant superintendent; J. L. Brown, second assistant superintendent; Mary M. Green, secretary; Emily Shaw, assistant; Orlo Coburn, treasurer; J. L. Brown, librarian; William L. Ross, home class superintendent. Adjourned to meet with the Stevenson Branch the last Saturday and Sunday in February, 1906.

Little Sioux.—Convention convened at Woodbine, Iowa, October 20, at 9.30 a. m., with district officers in charge. Time was well occupied in the discussion of papers read; the theme, "Duty," being carried out. Thoughts both interesting and instructive were brought out and we feel that good was accomplished. Our quarterly reports show two new Sunday-schools organized, making an enrollment in the district of eight hundred and seventy-six. Adjourned to meet at Little Sioux in February. Annie Stuart, secretary.

Conference Notices.

Conference of the Southern Indiana District will convene with the Byrneville Branch at Byrneville, Indiana, December 9, 1905, at 10 a. m. Bro. J. W. Wight, W. D. Ellis, and others are expected to attend. Branch presidents and clerks take notice and have your reports sent to J. J. Boswell, Byrneville, Indiana, in care of Columbus Maymon. We want a report from every branch in order to make a correct report for General Church Recorder. Also hope to have a full priesthood report, not only from the missionary force but from all local elders, priests, teachers, and deacons. W. C. Marshall, president.

Bishop's Agents' Notices.

To the Saints of the Pottawattamie District: Not being able to visit all of you in person, I take this means of communicating with you. God has dealt very kindly with us in numerous ways, for which we ought to be always anxious to demonstrate our appreciation. The greatest blessing that has come to us is the gospel, and though all of us were living under different conditions, the gospel news was brought by human instruments working under God's command. Not alone the missionary who left his home and loved ones but those remaining at home have assisted by paying their tithes and offerings. While the elder has been on the "frontiers" "facing the enemy" other faithful ones have "held up his hands," both equally interested in the salvation of man. When we think of the blessings we enjoy through the gospel let us not forget there are hundreds, yes, thousands and even millions, to whom the light of the true gospel has not yet dawned. Shall we not try to do more towards sending God's servants forth? In the great day of account the faithful worker at home will receive the Lord's recognition just the same as the elder who has spent all his time in the field.

Shall we forfeit our right to an eternal inheritance in the celestial glory by a failure to work for only a few years? May God inspire each of us with the thought that to-day is the time for us to improve our privileges.

Any amount sent my address will be promptly acknowledged.

COUNCIL BLUFFS, Iowa, R. F. D. 2.

JOHN A. HANSEN.

Resolution of Condolence.

The following preambles and resolution were adopted by the Spring River Saints in conference convened: "Where Thomas S. Hayton has been removed from our midst by the hand of Providence, and whereas we the Saints of Spring River District in conference assembled recognize in our brother a true husband, a loving father, and a good friend, also a consistent Christian who was ever ready to aid the cause of truth and righteousness by his talent and his means,—therefore be it resolved by this assembly, that we feel deeply our great loss, recognizing, however, that the ways of Providence are inscrutable, and that our heavenly Father doeth all things well, and that our beloved brother has but entered the golden gate of a higher, happier life."

F. J. CHATBURN,
S. F. CUSHMAN,
A. H. HERKE,
Committee.

MOLLIE DAVIS, District Secretary.

Died.

PARK.—At Runnells, Iowa, November 27, James Park, of heart failure. He was a member of no church, but believed in and defended the faith of the Saints, his home being ever welcome to the servants of God; a man of strict integrity, of whom it can truthfully be said he was one of the "honorable men of the earth." His wife and five of the six living children are members of the church. Funeral-services at Runnells in the Saints' chapel, by J. F. Mintun, the 29th, in the presence of an overcrowded house, the subject being "Eternal judgment."

DEMPESEY.—Laurel Cornelius, son of Bro. A. C. and Sr. Hannah Dempsey. Born January 16, 1898, died of diphtheria, November 2, 1905. He was a lover of Sunday-school, a prompt, bright scholar and often expressed a wish to see and live in heaven. His throat was affected about two weeks ago and in simple faith he took some oil and was remarkably helped, but he took fresh cold at an entertainment. When administered to his breathing was very distressing but after prayer and administration of the ordinance he began to breathe naturally and slept peacefully, but as we all knelt again and asked for angels' care his spirit went to rest. Discourse by William Waterman at the house and prayer and singing at the grave.

CASTOR.—Graydon, the oldest child of Will and Sr. Ida Castor, at Henderson, Iowa, on Monday, October 30, 1905. He was born August 19, 1901. Graydon was a bright, intellectual boy and seemed to have thoughts far in advance of his youthful years. He was laid to rest in the Henderson cemetery October 31, 1905, the funeral-sermon being preached by J. B. Lentz, assisted by A. Badham.

WORDEN.—In St. Joseph, Missouri, October 23, 1905, Adelbert Worden, at the age of 48 years, 5 months, and 13 days. He leaves wife and six children. Was laid to rest in the Dekalb Cemetery, two and one half miles north of Stewartsville. Service in charge of J. W. Roberts; sermon by William Lewis. Bro. Worden was on his way to work when the summons came,

and in less than one hour his spirit had taken its flight to mingle with loved ones. His death was a shock to all of us, having met him at church the day before.

EVANS.—Maggie May, the beloved daughter of Bro. Silas and Sr. Elizabeth Ann Evans, of 362 Cardiff Road, Aberaman, South Wales. Was born June 2, 1898. Died of consumption of the bowels October 6, 1905. Buried at Aberdare Cemetery the 9th, Elder E. B. Morgan conducting the funeral-services at the home and at the grave, assisted by Priest David Edmonds.

"Go to thy rest, fair child!
Go to thy dreamless bed,
While yet so gentle, undefiled,
With blessings on thy head."

PENNELLS.—Bro. John Pennells of Hersey Branch, died September 22; funeral-sermon preached by Bro. J. J. Cornish. He united with the church in 1883; baptized by Bro. John Shipley. In 1894 ordained to office of priest; was priest of the branch until death. He had been a sufferer for six years.

MCINTOSH.—John J. McIntosh, born September 1, 1846; died September 29, 1905, at his home in Pottawattamie County, Iowa, of that dread disease, consumption. Was married to Nancy P. McMullen in the year 1866. She died in 1874. She was the mother of four children. He was married to Aretta Goodner in 1877. To them ten children were born. United with the church early in life. Remained strong in the faith to the end. Funeral-sermon by D. Parish, assisted by J. Lapworth.

TAYLOR.—In the hospital at Centerville, Iowa, October 20, 1905, Bro. Matthew Taylor. Bro. Taylor had undergone an operation for cancer of the stomach but died a few days after the treatment. He leaves a wife and four children, also a mother, sisters, and one brother. The services were in charge of Bro. John Smith; discourse by Bro. E. L. Kelley. Bro. Taylor was born at North Alton, Illinois, October 29, 1857; married to Miss Mary Ann Allen August 4, 1880; united with the Reorganized Church August 5, 1884, at Lucas, Iowa. Let his good deeds be held in remembrance by those who knew him best.

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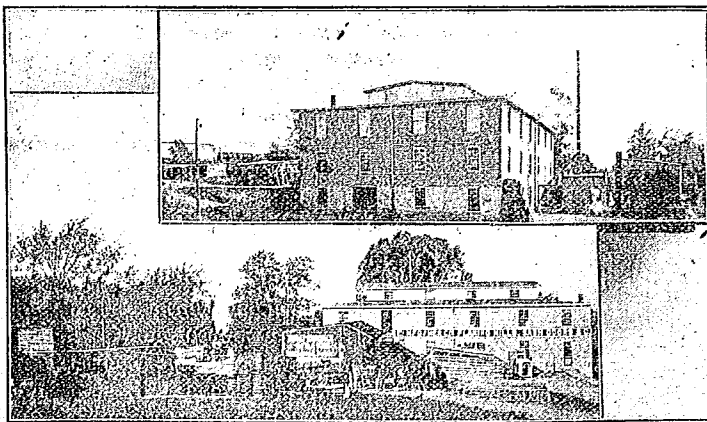
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The Saints' Herald

15206

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."
 "There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 4:4, 5

Volume 52

Lamoni, Iowa, November 22, 1905

OHayer

17

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

JOSEPH SMITH - - - - - EDITOR
 LEON A. GOULD - - - - - ASSISTANT EDITOR
 FRED'K M. SMITH - - - - - CORRESPONDING EDITOR

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ELDER W. E. LA RUE is visiting scenes of note and interest in Great Britain and Europe. This he is doing at his own expense, but he proposes to share his pleasure with others. In the December *Autumn Leaves* he begins a series of illustrated articles, "Little journeys in foreign fields." The first deals with scenes in "Bonnie Scotland," the second with the lakes of Ireland. Others will follow. This series is nicely illustrated and can not fail to interest.

Editorial

BAD EVIDENCE.

The following statement has been made in opposition to some of the elders in Southern Utah. It is of a piece with other things which have been called proofs, but which will not bear criticism:

MINERSVILLE, Utah, February 21, 1905.

This is to certify that on or about the last of February, 1841, I, Mrs. Mary Elizabeth Rollins Lightner, was sealed to the prophet Joseph Smith, as his plural wife, in an upper room of the Red Store, used as a Masonic hall, in Nauvoo, Illinois, Elder Brigham Young officiating at aforesaid sealing.

MARY E. ROLLINS LIGHTNER.

Signed in presence of Mary R. Rollins, J. E. Vanderwood, H. N. Hansen.

All that need be said of this statement is that while Brn. Hansen and Vanderwood were laboring in that part of Utah, they were met by persons who stated that a wife of Joseph the prophet was living at Minersville, and challenging them to visit her and verify the statement. They made it their business to do so; the result is this signed statement; Mary R. Rollins is a daughter of Mrs. Lightner, as we understood the brethren. Mrs. Lightner also stated that she did not live with the Prophet as his wife, was only sealed to him.

The date given, February, 1841, does not agree with historical facts as to the whereabouts of Elder Brigham Young. For instance: Elders Brigham Young and Heber C. Kimball left Nauvoo, Illinois, for England, September 18, 1839; and returned to Nauvoo in company with John Taylor, July 1, 1841. So that Elder Young could not have performed the sealing referred to.

FEMALE RELIEF SOCIETY OF NAUVOO.

By the kindness of a friend in Salt Lake City we are permitted the pleasure of having a copy of the minutes of the organization of the Female Relief Society of Nauvoo, March 17, 1842. We publish this for the reason that some comment has been made upon the organization of that society as to its objects and as to some things that have been said to have taken place at that meeting. This copy of the minutes will show just what was done and how it was done and will be a sufficient answer to those unnecessary and evil-breeding comments. It would be well if every true believer would not only abstain

from evil reports, but would adopt the celebrated axiom, "Evil be to him who thinks evil of this."

Minutes of the first organization of the Female Relief Society, Nauvoo Lodge Room, March 17, 1842.

Present: President Joseph Smith, John Taylor, and Willard Richards, Emma Smith, and others.

Elder John Taylor was called to the chair by President Smith, and Elder Willard Richards appointed secretary.

Meeting commenced by singing, "The Spirit of God like a fire is burning," etc.

Prayer by Elder Taylor.

It was moved by President Smith, and seconded by Mrs. Cleveland, that a vote be taken to know if all are satisfied with each female present; and are willing to acknowledge them in full fellowship, and admit them to the privilege of the institution about to be formed. The names of those present were then taken, as follows:

Mrs. Emma Smith	Mrs. Bathsheba W. Smith
Mrs. Sarah M. Cleveland	Miss Phebe M. Wheeler
Mrs. Phebe Ann Hawks	Miss Elvira A. Cole
Mrs. Elizabeth Jones	Margaret A. Cook
Mrs. Sophia Paekard	Mrs. Athalia R. Robinson
Mrs. Philinda Merrick	Mrs. Sarah M. Kimball
Mrs. Martha Knights	Miss Eliza R. Snow
Miss Desdemona Fullmer	Miss Sophia Robinson
Mrs. Elizabeth Ann Whitney	Miss Nancy Rigdon
Mrs. Lenora Taylor	Miss Sophia R. Marks

President Smith and Elders Taylor and Richards withdrew, while the females went into an investigation of the motion, and decided that all present be admitted according to the motion; and that

Mrs. Sarah Highee	Mrs. Abigail Allred
Mrs. Thirza Cahoon	Mrs. Mary Snider, and
Mrs. Keziah A. Morrison	Mrs. Sarah Granger
Mrs. Marinda N. Hyde	

should be admitted, whose names were presented by President Smith.

President Smith and Elders Taylor and Richards returned, and the meeting was addressed by President Smith, to illustrate the object of the society: That the society of sisters might provoke the brethren to good works in looking to the wants of the poor, searching after the objects of charity, and in administering to their wants, to assist, by correcting the morals and strengthening the virtue of the female community, and save the elders the trouble of rebuking, that they may give their time to other duties in their public teaching. President Smith further said that an organization to show them how to go to work would be sufficient. He proposed that the sisters elect a presiding officer to preside over them, and let that presiding officer choose two counselors to assist in the duties of her office; that he would ordain them to preside over the society, and let them preside just as the Presidency preside over the church; and if they need his instructions ask him, and he will give it from time to time.

Let this presidency serve as a constitution. All their decisions be considered law, and acted upon as such.

If any officers are wanted to carry out the designs of the institution let them be appointed and set apart, as deacons, teachers, etc., are among us. The minutes of your meetings will be precedents for you to act upon, your constitution and law. He then suggested the propriety of electing a presidency to continue in office during good behavior, or so long as they shall continue to fill the office with dignity, etc., like the First Presidency of the church.

Motioned by Sister Whitney and seconded by Sister Paekard, that Mrs. Emma Smith be chosen President. Passed unanimously.

Moved by President Smith that Mrs. Emma Smith proceed to choose her counselors, that they may be ordained to preside

over this society, in taking care of the poor, administering to their wants, and attending to the various affairs of this institution.

The president-elect then made choice of Mrs. Sarah M. Cleveland and Mrs. Elizabeth Ann Whitney for counselors.

President Smith then read the revelation to Emma Smith, from the Book of Doctrine and Covenants, and stated that she was ordained at the time the revelation was given to expound the scriptures to all, and to teach the female part of the community; and that not she alone, but others may attain to the same blessings.

The second epistle of John, first verse, was then read to show that respect was had to the same thing, and that why she was called an Elect Lady is because elected to preside.

Elder Taylor was then appointed to ordain the counselors. He laid his hands on the head of Mrs. Cleveland and ordained her to be a counselor to the Elect Lady, even Mrs. Emma Smith, to counsel and assist in all things pertaining to her office, etc.

Elder Taylor then laid his hands on the head of Mrs. Whitney, and ordained her to be a counselor to Mrs. Smith, the president of the institution with all the privileges pertaining to the office, etc.

He then laid his hands on the head of Mrs. Smith and blessed her and confirmed upon her all the blessings which have been confirmed upon her, that she might be a mother in Israel, and look to the wants of the needy, and be a pattern of virtue, and possess all the qualifications necessary for her to stand and preside and dignify her office, to teach the females those principles requisite for their future usefulness.

President Smith then resumed his remarks, and gave instructions how to govern themselves in their meetings. When one wishes to speak, address the chair, and the chairman responds to the address. Should two speak at once, the chair shall decide who speaks first; if any one is dissatisfied, she appeals to the house. When one has the floor she occupies it as she pleases. Proper manner of address is, Mrs. Chairman, or President, and not Mr. Chairman, etc.

A question can never be put until it has a second. When the subject for discussion has been fairly investigated, the chairman will say, Are you ready for the question, etc.

Whatever a majority of the house decides upon becomes a law to the society.

President Smith proceeded to give counsel: Do not injure the character of any one; if members of the society shall conduct themselves improperly, deal with them, and keep all your doings in your own bosoms, and hold all characters sacred.

It was then proposed that Elder Taylor vacate the chair.

President Emma Smith and her counselors took the chair, and Elder Taylor moved, seconded by President Joseph Smith, that we go into an investigation respecting what the society shall be called. Carried unanimously.

President Smith continued instructions to the chair, to suggest to the members anything the chair might wish, and which it might be proper for the chair to put, or move, etc.

Moved by Counselor Cleveland, and seconded by Counselor Whitney, that this society be called the Nauvoo Female Relief Society.

Elder Taylor offered an amendment, that it be called the Nauvoo Female Benevolent Society, which would give a more definite and extended idea of the institution—that "Relief" be struck out, and "Benevolent" be inserted.

President Smith offered instructions on votes.

The motion was seconded by Counselor Cleveland, and unanimously carried, on the amendment by Elder Taylor.

The President then suggested that she would like an argument with Elder Taylor on the words *relief* and *benevolent*.

President Joseph Smith moved that the vote for amendment be rescinded, which was carried.

Motion for adjournment by Elder Richards, and objected to by President Joseph Smith.

President Joseph Smith:—*Benevolent* is a popular term, and the term *relief* is not known among popular societies. *Relief* is more extended in its signification than *benevolent*, and might extend to the liberation of the culprit, and might be wrongly construed by our enemies to say that the society was to relieve criminals from punishment, etc., etc., to relieve a murderer, which would not be a benevolent act.

President Emma Smith said the popularity of the word *benevolent* is one great objection; no person can think of the word as associated with public institutions without thinking of the Washington Benevolent Society, which was one of the most corrupt institutions of the day. Do not wish to have it called after other societies in the world.

President Joseph Smith arose to state that he had no objection to the word *relief*—that on question, they ought to deliberate candidly and investigate all subjects.

Counselor Cleveland arose to remark concerning the question before the house—that we should not regard the idle speech of our enemies, we design to act in the name of the Lord, to relieve the wants of the distressed, and to do all the good we can.

Eliza R. Snow arose and said that she felt to concur with the president, with regard to the word *benevolent*, that many societies with which it had been associated were corrupt, that the popular institutions of the day should not be our guide, that as daughters of Zion we should set an example for all the world, rather than confine ourselves to the course which had hitherto been pursued. One objection to the word *relief* is that the idea associated with it is that of some great calamity, that we intend appropriating on some extraordinary occasions instead of meeting the common occurrences.

President Emma Smith remarked, we are going to do something extraordinary. When a boat is stuck on the Rapids, with a multitude of Mormons on board, we shall consider that a loud call for relief—we expect extraordinary occasions and pressing calls.

Elder Taylor arose and said, I shall have to concede the point; your arguments are so potent, I can not stand before them. I shall have to give way.

President Joseph Smith said: I also shall have to concede the point. All I shall have to give to the poor, I shall give to this society.

Counselor Whitney moved that this society be called the Nauvoo Female Relief Society. Seconded by Counselor Cleveland.

Eliza R. Snow offered an amendment by way of transposition of words, instead of the Nauvoo Female Relief Society, it shall be called the Female Relief Society of Nauvoo. Seconded by President Joseph Smith and carried.

The previous question was then put: Shall this society be called the Female Relief Society of Nauvoo? Carried unanimously.

President Joseph Smith: I now declare this society organized, with president and counselors, etc., according to parliamentary usages, and all who shall hereafter be admitted into this society must be free from censure and received by vote.

President Joseph Smith offered a five-dollar gold piece to commence the funds of the institution.

President Emma Smith requested that the gentlemen withdraw before they proceed to the choice of secretary and treasurer, as was moved by President Joseph Smith.

WILLARD RICHARDS, Secretary.

The gentlemen withdrew, when it was moved, seconded, and unanimously passed, that Eliza R. Snow be appointed secretary, and Phebe M. Wheeler assistant secretary.

Moved, seconded, and carried that Elvira A. Coles be appointed treasurer.

President Emma Smith then arose and made appropriate remarks on the subject of the society, its duties to others, also its relative duties to each other, etc., to seek out and relieve the distressed, that each member should be ambitious to do good, that the members should deal frankly with each other, to watch over the morals and be very careful of the character and reputation of the members of the institution, etc.

P. A. Hawkes, question: What shall we answer to interrogations relative to the object of this society?

President Emma Smith replied: For charitable purposes.

Moved and passed that Cynthia Ann Eldredge be admitted as a member of this society.

Counselor Sarah M. Cleveland donated to the fund of the society, 12½ cents; Sarah M. Kimball, \$1.00; President Emma Smith, \$1.00; Counselor Elizabeth A. Whitney, 50 cents.

President Emma Smith said that Mrs. Merrick is a widow, is industrious, performs her work well, therefore recommends her to the patronage of such as wish to hire needlework. Those who hire widows must be prompt to pay, and inasmuch as some have defrauded the laboring widow of her wages, we must be upright and deal justly.

The business of the society concluded, the gentlemen before mentioned returned.

Elder Richards appropriated to the fund of the society, \$1.00.

Elder Taylor appropriated to the fund of the society, \$2.00.

After singing, "Now let us rejoice in the day of salvation," Elder Taylor offered prayer.

Meeting adjourned for one week.

QUESTIONS AND ANSWERS.

1. If a man hears, believes, and obeys the gospel preached by a Utah elder, will he receive remission of his sins?
2. If a man hears, believes, and obeys the gospel preached by an elder of the Reorganized Church who has not been called and ordained of God, will he receive a remission of his sins?
3. Does the effect of the gospel depend upon the guilt, or innocence, of Joseph Smith, the Seer, as to polygamy?

Joseph Smith once wrote in effect: "If any man holding the priesthood attempted to lord it over his fellow men in any degree of unrighteousness, amen to that man's priesthood."

In the light of such a statement we should conclude that a baptism, to be fully acceptable to the Master, must be performed by one not in transgression, or practicing unrighteousness. Therefore, we would answer questions Nos. 1 and 2 in the negative, the rule for the Reorganized Church being the same as the one given to the church February, 1831:

"Again, I say unto you that it shall not be given to any one to go forth to preach my gospel, or to build up my church, except he be ordained by some one who hath authority, and it is known to the church that he has authority, and has been regularly ordained by the heads of the church."—Doctrine and Covenants 42: 4.

We can see, however, that it might be possible for an elder to so teach and conduct himself while preaching, that, notwithstanding he might himself be in transgression, those to whom he was teaching and to whom he might administer in baptism would not be affected by his transgression, the Lord taking cog-

nizance of the innocence, integrity, and earnestness of the believer. But such cases are and must be extremely rare.

We do not admit that the Utah eldership hold general authority to act in the name of the Lord and the church of Christ; though admitting that "there may be men among them who hold priesthood," as agreed to by the committee of conference between the Church of Christ (Hedrickite), of Independence, Missouri, and the Reorganized Church of Jesus Christ of Latter Day Saints, a few years ago. This leaves it so that the standing and authority of each elder whose acts were called in question must be judged by the circumstances surrounding the case.

We should answer the last question thus: It does not necessarily follow that the acts of the priesthood, the eldership associated with Joseph the Seer, would be so affected by the guilt or innocence of Joseph Smith in regard to polygamy. Whether he was or was not a polygamist in the last years of his life neither voids nor makes good the promise of salvation given in the angel's message.

CORRECTION.

In HERALD for November 15, page 1091, last paragraph of "Another witness," the name "Grant," should read "Grout."

An error was made at bottom of first column on page 1092, in crediting half page sketch concerning dedication of church at Des Moines, etc., to the Des Moines *Capital*. The *Capital* had something over a column article in their issue the day before; but the half-page sketch with cuts appeared in the *Daily News*.

In the same issue, the secretary in reporting minutes of Kewanee conference stated that conference adjourned to meet "the first Saturday and Sunday of 1906." It should read "the first Saturday and Sunday of February, 1906."

EDITORIAL ITEMS.

Bro. R. C. Evans is evidently doing a good work at Toronto, where he has been holding services in one of the opera-houses, the Majestic Theater, beginning November 5. He evidently aroused the antagonism of some Protestant clergymen, who got after him in the *Toronto Globe*, of the 6th, to which Bro. Evans replied in the same paper for the 7th. Bro. Evans anticipated baptizing some as a result of his agitation, and we hope his expectations will be realized.

A brother wants to know wherein does a man discard the faith of the Lord Jesus Christ, if he accepts the living, divine, all-powerful, and all-authoritative Christ as his creed. Can he do God's will except he

first believe and so accept Christ that he may know of the doctrine? Perhaps a sufficient answer to this query would be the statement made by the Master himself in the seventh of John: "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." It would appear clear, then, that it must be by the revelation of the Spirit of Christ that man should be thus able to speak of the doctrine.

We are requested to state whether a reunion committee would have a right to postpone a reunion for any definite time after the reunion itself had voted and set the time by vote at which it should be held, leaving the committee to select the place. We presume this question will have local application, and would say that it would depend largely upon the conditions prevailing in the locality where the reunion was to be held. Perhaps the most that could be said about it would be that the committee had presumed that such authority rested with them providing they saw a necessity that it be postponed. It would be a matter for the local district to determine either at the assembling of the reunion or at the district conference. It is not one that the Editor of the HERALD has the right to determine.

We are admonished from time to time that elders in the field, and local elders, as well, in their preaching-services from time to time, take occasion to assail the different creeds existent among religionists in harsh terms. The question arises, "Is this right, when there is no apparent cause for it?" The question suggests its own answer. If there is a call for it, then there is a necessity for it. We have frequently called the attention of the eldership to the fact that harsh denunciation and scathing antagonism can not be productive of the spirit of proper reception of the elder among the peoples where they travel or labor. What may be permissible in forensic dispute with an antagonist in open debate is not always either practical or justifiable in the presentation of our claims for gospel recognition among the people. It is far better to pursue an affirmative course of argument and presentation, maintaining our position from the word of God, than to assail the faiths of others. Whatever may be their absurdities or falsities of claims for doctrine may be made to appear by a steady pursuit of the gospel theories in an affirmative way, thus showing by contrast the better without offensively decrying the other. Try it, brethren.

I GREW convinced that truth, sincerity, and integrity in dealings between man and man were of the utmost importance to the felicity of life, and I formed written resolutions, which still remain in my journal book, to practice over while I lived.—Franklin.

Original Articles

"THE LABORERS."

Several have expressed their views of the parable found in Matthew 20:1-16; but none of the writers have the same idea of its meaning, so I will attempt to express my views. We agree with some that think it refers to individuals sent out to preach the gospel, or the ministry selected to officiate in the kingdom of God. The principal thought, in our opinion, was that the gospel was to be preached by different men at different periods of time. In examining the first verse we find that a householder went out to hire laborers. This householder evidently is Christ, as he is the one that selects the men to represent him. He made an agreement with those that he hired to give them a penny (or eternal life) for their service.

In the third verse we find that this same man went out again at another period or hour, and found "others" standing idle in the "market place." We would infer from this that those that were selected at this hour were not in the market place when the others were chosen in the morning hour, as the word *others* shows.

"Again in the sixth and ninth hour he did likewise."

He goes out again in the eleventh hour and finds some standing idle and he asks them the question, "Why stand ye here all the day idle? And they said, Because no man hath hired us." Here is where some seem to think that it could not be made to represent the different dispensations when the gospel was preached, as the language seems to carry with it the idea that those selected in the eleventh hour had stood all the time from Adam until Joseph Smith was selected to be an instrument in God's hand to help in restoring the work in the hour of God's judgment. If we notice the reading of the seventh verse closely it does not state that those selected in the eleventh hour had stood in the market place during the entire day, and the reason the question was asked, "Why stand ye here all the day idle," was to impress upon them if they did not work in the early morning (or could not because they were not hired), why not labor in the closing hour as well as in the heat of the day? Those selected in the eleventh hour expressed their willingness to work by saying, "No man hath hired us." No one would want to think there were set hours for men to obey the gospel when it was preached the entire day.

In Acts 10:34, 35 we read that "God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him." And by the willingness of those selected in the eleventh hour to work, had they been on the stage of action, the Lord would have chosen them

as readily as he would any of the others that were chosen.

Some may say that the Lord does not select his representatives all at once, and would try to make it appear as if those chosen in the eleventh hour were all chosen at the same time. But when we examine the language, we find that the men were chosen during the hour, and as a result could be selected at different times during the hour.

Those that complained because they received the same wages as those that labored in the last hour, had borne the burden and heat of the day and it seemed to them that they had earned more because of having to labor under more trying times. As Christ came in the ninth hour, it might refer to the time that those selected during that hour had to endure more, as we know the church passed into the wilderness as a result of persecution and other causes. Many had to give up their lives for the sake of the gospel and to some it might seem that those that suffered as the people of God did during the Dark Ages, especially as his servants did, should receive more than we do who labor in this hour. If we are just as willing to labor and do all we can to honor God and his law, should we not receive the same reward as those of any other age?

So we agree with those that believe this parable represents the different dispensations of time when the gospel was preached. As men had to be selected to officiate in harmony with God's law, it became necessary to select them at different times in the first or morning hour, third, sixth, ninth, and eleventh hours.

Hoping that we may all come to the correct understanding of the Scriptures,

Yours for truth,

L. G. HOLLOWAY.

SEATTLE, Washington, November 7, 1905.



HOLY GHOST; HOLY SPIRIT.

Much has been said at different times on the above subject, and recently in our Religio society at Springfield, Missouri, it was used as a subject for general debate, one side claiming that no part of the Holy Ghost has ever been given to any persons outside of our church. Following this discussion one of the brethren gave an able sermon on the operation of the Holy Spirit, and made the statement that at different times, while yet a member of another church, before ever hearing of the great latter-day work, but while trying to preach what he then believed to be the gospel, he had felt the influence of God's Holy Spirit throughout his entire being. I have also heard lay members bear testimony to the same fact with them, and I would not wish to tell them that they were mistaken in it either; for I know that there are many who have felt, when doing that which

was right before God, the influence of the Holy Spirit; and I have felt it too, and rejoiced under its power.

Were we deceived in the Spirit? The brother plainly stated in his sermon that the Holy Ghost was not given as an *abiding Comforter* before receiving the birthright for it through the administration of the laying on of hands, yet the statement that a portion of the Holy Ghost had been given to him, and was also given to others outside of our church, was denounced by some of the ministry present as heresy.

This is a position I would not dare assume. There are yet points which present themselves to my mind which clearly show to me the work of the Holy Spirit on others outside of the church. These points have as yet been unsuccessfully met, and if I am in a wrong position regarding them, I would like some one to set me right. Would like to hear from the Presidency of the church on this subject, and the stand taken by them regarding it. In the record according to John, chapter 1, he is speaking of Christ and calls him "Light." In the ninth verse he says, "That was the true Light, which lighteth every man that cometh into the world." How does Christ lighten every man that comes into the world? Is it not by his Spirit? Is not his Spirit the Holy Spirit? "Yes," some say, "but there is a difference between the 'Holy Spirit' and the 'Holy Ghost.'" But is there any difference? Christ says, "I and my Father are one." If they are "one" in all things—thought, mind, will, and work—would not the Spirit that emanates from them be the same? Christ is holy; is not his Spirit a Holy Spirit? God, the Father, is holy; would not his Spirit be a Holy Spirit? These two being "one," their Spirits must be one; hence the Holy Spirit or, in other terms, the Holy Ghost.

1 John 5:7 says: "There are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one." My understanding is that this "Holy Ghost" here spoken of is the Spirit of the two—the "Father" and the "Word." If there is a difference between the "Holy Ghost" and the "Holy Spirit," then John must be wrong in his statement, and I am also wrong in my understanding of it; for there must be more than three. There would be God and his Spirit, Christ and his Spirit, and the Holy Ghost which would make five instead of three.

I fail as yet to understand that there is any difference between the "Holy Ghost" and the "Holy Spirit." The terms are used interchangeably; sometimes spoken of one way; sometimes the other way.

There are two general or ruling governing spirits abroad in the world, viz.: the Holy Spirit and the spirit of Satan. I would like to ask a few questions of those who hold that no portion of the Holy Ghost

is ever given to any one outside of our work. Will the spirit of Satan ever lead a man to do a righteous act? What gives to some people that prevailing, inward desire to do right? I am speaking of those outside of the church. Would the spirit of Satan ever lead an individual out of another church into the gospel fold? If it was not the spirit of Satan that led you to see the gospel light, what was it? It must have been the Holy Spirit. But some say that there is an individual spirit in each man, every person having his own spirit, and that the natural desires of this spirit are for righteousness, in those whose acts are right acts; and that the Bible declares that the "inspiration of the Almighty giveth them understanding." (Job 32:8.) We admit all this and agree with it, but wish to ask, if the people of other churches and of the world do not receive any portion of the Holy Spirit, and yet the "inspiration of the Almighty" giveth understanding to the spirit in man, how and by what spirit is this "inspiration of the Almighty" given? It does not seem to me that it would be given by the spirit of Satan. If it be true that it is given by the spirit of Satan, and not by the Holy Spirit, then God and Satan must be working together in this regard at least, and this I could not accept. How will those who deny that others have a portion of the Holy Spirit meet the points coming up in our present Sunday-school lessons, especially the introduction of lesson 7 for November 12; also Acts 10:44-48? This plainly shows that those people who were with Cornelius (*Gentiles*) had the Holy Ghost poured out upon them before baptism. Some may say that this was a special manifestation for the purpose of showing that God was going to give the gospel to the Gentiles as well as to the Jews. If this be true, God must be a partial God: giving to them what he would not give to others; showing partiality to just those of Cornelius' friends who had come in with him. How will they meet the statement found in Book of Mormon (small edition), page 452, paragraph 4, which says that the Gentiles would be blessed because of their belief in Christ "in and of the Holy Ghost," which should witness to them of the Father? And it also says that because of their belief, in the latter day shall the truth come unto them. My understanding is that by the influence of the Holy Ghost upon the Gentiles it would cause a belief in Christ and give them a witness of the Father; and by reason of this knowledge, or belief, in the latter day, the truth, or the gospel, would be given to them.

This influence of the Holy Ghost must have come without the laying on of hands, for the truth or gospel had not yet been given in its fullness, which taught this principle. It could not have been the spirit of Satan which would give to these Gentiles this influence of the Holy Spirit preparing the way for the gospel. The same thought of the Holy Ghost

being poured out upon the Gentiles is spoken of by Christ in Book of Mormon, page 462, paragraph 9; and we see that this is given before the fullness of the gospel has yet reached them.

I do not hold that the Holy Ghost is given as an abiding Comforter until we accept the gospel and follow its ordinances, thus giving us the right to it as such; but we must come to this conclusion, from all of these things, that a portion of the Holy Ghost is given to all men, and that it leads them to righteousness, and prepares the way for the acceptance of the full gospel of the Son of God. If I am wrong in these premises, I wish to be instructed rightly, that in my testimony and administration of the word of God I may say nothing contrary to truth. Would like also for Bro. Hiram L. Holt to give a full explanation of his understanding of the parable of "the laborers," as he speaks of in a late HERALD, either in a personal letter to me or through the columns of the HERALD. Would prefer to have it through HERALD that all may be benefited by the explanation.

W. P. BUCKLEY.

MANSFIELD, Missouri, November 7, 1905.



THE HOLY GHOST. WHO MAY RECEIVE IT?

SERMON DELIVERED BY ELDER WILLIAM NEWTON, AT MANCHESTER, ENGLAND, AUGUST 6, 1905.

(Reported by J. D. Howell.)

I ask an interest in your prayers this morning, that whilst I am endeavoring to speak to you, I may have a portion of the quickening power of the Master, so that the lesson may be profitable to us; without it, it is apt to be but a dead letter. I desire to direct your attention to the first verse of the second chapter of Ephesians: "And you hath he quickened, who were dead in trespasses and sins."

I understand this to be the condition of men who come into the world—dead in trespasses and sins, having no life.

You will remember that when our first parents were placed in the garden, our heavenly Father commanded them that they were not to eat of the forbidden fruit; that the punishment for disobedience was death; how they partook of the forbidden fruit and were cast out. They ceased to be in touch with the Almighty; could not commune with him. They became dead, and every one that has been born into the world from that time to the present has partaken of this punishment more or less. Some have been quickened very early in life. John the Baptist, the forerunner of Jesus, had that quickening power given to him at a very early age. It is sad to contemplate the present condition of mankind; but it was not long before our heavenly Father delivered to his disobedient creation the great scheme of redemption—the plan by which his children could be

redeemed from the curse of their disobedience. In the sixth chapter of Genesis, however, the Lord is reported to say, "My Spirit shall not always strive with man."

Now many in this day and age in which we live, in the church and out of the church, teach that none can have the Spirit of God until they are baptized into the church and kingdom of God—until they have had hands laid upon them.

Now, I want to state here this morning, emphatically, that that is not true, no matter who teaches it. The passage I have referred to makes the statement that God's Spirit shall not always strive with man, showing conclusively that it does strive with man, enabling him to realize his true condition, enabling him to see that he is dead in trespasses and sins, and enabling him to see the great plan that he must comply with in order that he might be redeemed from that condition.

Many are of the opinion that they can come and serve the God of heaven just when they choose, that they can just put off their obedience to the great plan of redemption until danger faces them, and until they are face to face with some calamity. That also is not true. Men can not come just when they choose to serve their heavenly Father: but they must come when that power of the Spirit is striving with them. On no other occasion can men come.

I wish to give you open quotations this morning to support my statements. The first chapter of Proverbs is very pointed and very clear upon this point, and we will read a portion of it commencing at the twenty-third verse, which shows that God has poured out his Spirit upon the people:

Turn you at my reproof: behold, I will pour out my Spirit unto you. I will make known my words unto you. [Not make you believe, not merely give you faith, but will make known his mind and will, his word, the plan by which men can come to Christ.] Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer, they shall seek me early, but they shall not find me: for that they hated knowledge, and did not choose the fear of the Lord: they would none of my counsel; they despised all my reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices. For the turning away of the simple shall stay them, and the prosperity of fools shall destroy them. But whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil.

This is the message, and the Scriptures from Genesis to Revelation verify the statement I have made to you.

I will read another statement from the prophet Isaiah, commencing at the twelfth verse of the sixty-fifth chapter; and not only is the statement true concerning those out of the church, but those in

the church who do not live right, and who do not do their duty. It reads:

Therefore will I number you to the sword, and ye shall all bow down to the slaughter: because when I called, ye did not answer; when I spake, ye did not hear; but did evil before mine eyes, and did choose that wherein I delighted not. Therefore thus saith the Lord God, Behold, my servants shall eat, but ye shall be hungry: behold, my servants shall drink, [That is, those that are faithful and do their duty.] but ye shall be thirsty: behold, my servants shall rejoice, but ye shall be ashamed; Behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit. And ye shall leave your name for a curse unto my chosen: for the Lord God shall slay thee, and call his servants by another name.

Now this, I repeat, is the message from Genesis to Revelation—the Spirit of God is imparted to all people.

I must read another quotation to support this, which is recorded in the first chapter of Romans, commencing at the twentieth verse:

For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse.

And many Latter Day Saints are without excuse, for they are rejected, and will stand rejected until they shall obey God's laws as contained, not only in the Bible, but in the Book of Mormon and Doctrine and Covenants, who must not only say but *do*.

Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, [There are many high-minded in the church, not sufficiently humble and Christlike, and who, although they think much of themselves, become fool, and without power.] and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and to four-footed beasts, and creeping things. Wherefore God also gave them up to uncleanness, through the lusts of their own hearts, to dishonor their own bodies between themselves. Who changed the truth of God into a lie, and worshiped and served the creature more than the Creator, who is blessed for ever.

* I often wonder when the time cometh when mankind shall stand before the great Judge of all the earth, and their individual acts and doings shall pass before them and their Creator, how many will stand justified, feeling that they have a conscience void of offense. No man is without excuse, for the great scheme of redemption is shown to the people so that they may understand right from wrong; and to do right is to observe what Jesus has enjoined upon us—what we are to do.

I now turn your attention for a moment to the sixteenth chapter of Saint John's gospel where it is recorded that Jesus said that the Spirit *must* be given to the people to strive with them. He says:

It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment.

And he gives the reason for this: "Because they believe not in me." In the seventh chapter of Acts we find the words, "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye," which is sufficient to show that the Holy Ghost is undoubtedly imparted to the people to show them their condition. That power, in other words, is the quickening power, and it comes to help men to put away that which is evil and do that which is right. It is not given to the people as an abiding Comforter.

Many people say, "What about Cornelius? He received the Holy Ghost before he was baptized." That is correct; he did. But it was only given to him to show him, in answer to his prayers, what was the right thing for him to do, and would not have remained long with him if he had not obeyed the truth and been initiated into the kingdom of God. "My Spirit," saith the Lord, "shall not always strive with man." And if Cornelius had not obeyed, the Spirit would have been withdrawn from him, and there would have been no light; but he would have been left in darkness.

There is a way by which man can be redeemed, and that way is free to all; for God is no respecter of persons. Men are only respected according as they do that which is right. And the humblest here this morning is the one most favored of God, and the one to whom the Spirit will be given. God wants all men to be redeemed; but you can not be saved in your own or any other man's way. We can only be saved in God's way. And in order to attain that condition, we must have the right kind of faith. And so the Bible says, "He that cometh to God must have faith that he is, and that he is a rewarder of them that diligently seek him."

I am sorry to say there are many who do not diligently seek the Almighty as they should do. I do not believe that loafers can be saved; neither cold nor indifferent people. I care not what you know. It is not what you *know* that is going to save you; but it is the amount that you *do*, that you put into practice, that is going to be of lasting benefit to you, and the Bible again says, "For not the hearers of the law are just before God, but the doers of the law shall be purified." We learn from this, then, that in order to be saved we must diligently seek the Master; and there is much that is enjoined upon us to do individually and collectively; and in order that we may know fully what is required of us, we must become acquainted with the contents of this book. You do not merely want to hear of the book, but you want to have God's law in your hearts—printed there—that from the abundance of your heart your mouth may speak of the good things of the kingdom. That is where the Lord wants his law to be, as recorded by the prophet Jeremiah, and in Hebrews, and in various other parts of the Scriptures.

If you have the right kind of faith, it will cause you to observe all that Jesus has enjoined upon you to do, and in order that you may have this kind of faith it is necessary that you should put aside your own thoughts and ways—minister and layman. This may not be easy to do; but I will say this this morning, that until you are able to put away your own thoughts and acts and doings, and do that which God has enjoined upon you to do, you will never be free from the power of the adversary—you have not brought yourself into subjection to God's mind and will.

Jesus says, "If you love me," and surely this is the proper way of ascertaining the truth, "keep my commandments"—commandments given for our welfare, temporal and spiritual, commandments that had been given from the Father; for Jesus says, For I do nothing but what my Father commanded; nothing but what I saw my Father do before me. It was his mission to faithfully observe what his Father had commanded him to observe. Jesus kept the command because he loved God; and if we love Jesus, we will be humble, meek, and gentle *doers* of the truth. It will not be looked upon as a task or a burden, but we will do it because we want to do it; and we will not leave out one command or permit any one to prevent us from observing it. Until we are brought to this condition, we can not be saved, neither can we have the quickening power we have been speaking about; for the only possible way by which we can be brought into touch with the Almighty is by obeying his commands.

The Scriptures are very plain on this point, and in the sixth chapter of Romans we find this passage, "So many of us as were baptized into Jesus." Baptism is no good unless we come forth with broken hearts and contrite spirits, and have a determination to renounce that which is wrong and do that which is right—do it with a zeal that is worthy of imitation. When we then come forth, we come forth to be baptized into—i-n-t-o. I am not much of a speller, but i-n-t-o spells *into*, and not *out of* Christ. We can not live out of Christ (no one can), and it is therefore necessary that we should be baptized *into* Christ if we are to live. Peter says we must partake of his divine nature; and if we do partake of his divine nature, I am convinced that we will not do anything contrary to the will of God. Neither will we think little of each other, or be proud or quarrelsome, or be anything but meek and loving; for God is love. And we must remember, as we were told last night, that above all things we can not make progress in this work except we do love one another, and be ready to do for each other just as much as we would do for any member of our natural body, and be just as concerned if any one is afflicted as if any of our natural members were afflicted. Besides, not only is it enjoined upon us

that we should love one another, but we are commanded to love our enemies. And if we love our enemies, we will not do them an injury, but will try to do them good. We must try to win them to Christ, if possible, and do just what the prophet tells us we should do: "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." Being warned ourselves, we warn our neighbors, and everything will be done in the spirit of love.

The apostle Paul in the eighth chapter of Romans makes this statement:

There is therefore now no condemnation [what a thought] to them which are in Christ Jesus, who walk not after the flesh, [which is an enemy to man,] but after the Spirit. For the law of the spirit of life in Christ Jesus, hath made me free from the law of sin and death.

Do we want to be free? The only people who are truly free are those who have partaken of the nature of Jesus and have been baptized into him.

The fifteenth chapter of John is very fine. I will read a portion of it. Jesus here says that he is the vine, and that his Father is the husbandman, that is, the one that cares for the vine. I am convinced that he is a wise vineyard-dresser, a wise husbandman, and that he makes no mistakes. "Every branch," says Jesus, "in me that beareth not fruit he taketh away." Taketh away from the vine! And when the branch is taken away from the vine it is taken away from its source of life, and it dies as a matter of course.

The Savior taught that you can not gather good fruit from a bad tree, or bad fruit from a good tree; and that those who abide in Jesus produce fruit. What fruit? As soon as we want to "shake off the coals from our garments, and arise in the strength of the Lord," arise to a knowledge of the blessings that our Father is waiting to bestow upon us, we will begin to produce the fruit; for the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, patience, brotherly kindness, virtue, etc. This will be the natural sequence of our being in Christ; for we must partake of the nature of the vine. If, however, we are not producing such fruit, the Father will surely take us away from the source of life. But if we produce the right kind of fruit he will purge us. I like that word; it seems to make me feel good. If I produce fruit the Father purges me—he purges all that is unclean away, and is not that nice to think about?

The mere matter of attending church will not benefit us much, for it is quite possible for regular church-goers to become worse devils than they were before; and the last state of some men will be worse than the first.

I must read some more of this fifteenth chapter of John, because it is very fine:

Now ye are clean through the word which I have spoken unto you. [Now mark] Abide in me [not out of Christ], and I

in you. As the branch can not bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me. [You can not produce fruit until you abide in Christ and partake of his nature.] I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. [Nothing pleasing to God.] If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them and cast them into the fire, and they are burned. [You shall burn unless you are in Christ and producing fruit—you can see that plain enough.] If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

You can have your prayers answered then. Your sick will be healed, and your lame will walk, and there is nothing that is impossible if you will abide in Christ. You will become the sons and daughters of God, and your eyes will be opened so that you can see, and your hearts will be able to understand, and you will be guided continuously by the almighty power of God, and his angels will encamp round about you.

The Psalmist says:

A thousand shall fall at thy side, and ten thousand at thy right hand; but it [pestilence and destruction] shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked. Because thou hast made the Lord, . . . even the Most High, thy habitation.

And I am very pleased, Saints, that so many of us have been engrafted into Jesus, and that we are partakers of his nature, and that we are continuously hungering and thirsting after righteousness; that we love each other, and are doing all we can to build up the church and kingdom of God and disseminate the truth, and are presenting ourselves, not only when we come to conference and to meetings like the present are, but *all* the time, as living sacrifices in the great work we are engaged in. You are not your own, but you have been purchased, and all that you have and are are simply intrusted to you. You will have to give an account of it all to your Master. Use it right, brethren and sisters, that you may hear the plaudit, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things."

Now, the Master wants us to enjoy all he has in store for us. He wants to be with us continuously, and wants us to tell him our trials, our troubles, and our difficulties, for he cares for us and does not wish any one of us to be tried or tested above what we are able to bear.

It is many years since I had the privilege of speaking to Saints in this place, but I am glad to be with you once more. I do not know whether I shall return to this land again or not. If I know my own mind I shall not; but if the Master desires me to do so, I shall have no will of my own. His will be done. I want to abide in Jesus. I want him to be my witness. And whether I do or not he is my witness. And, Saints, you can not conceal anything from him; for he looks upon each one of us as we are. He is not only our witness, Saints, but he is our com-

mander. He has given very many commands which must be observed; for Jesus says, "Teaching them to observe all things whatsoever I have commanded."

Do not forget your prayers; but pray without ceasing. Then there is something else—he has told us all to "watch and pray that ye enter not into temptation." What shall we watch? We must watch our thoughts; for evil thoughts come to all of us. There is no wrong in that; but if you do not wish to cherish them, lift up your voices to your heavenly Father and ask him to kindly remove them, and he will remove them. But if you want to cherish them—and I have had much experience in this matter—he will not take away your evil thoughts. If you want to make your salvation sure, and if you want Jesus to abide with you and produce the fruits of the Spirit, you must watch your thoughts and lift up your voices in supplication when you feel weak.

The Mohammedans, we are told, pray eight or ten times a day (I was among them for eight years); but how many times do Latter Day Saints call aloud to their God? Three times a day? I do not know whether the prayers of the Mohammedans are effectual or not—God knows.

Jesus has commanded us to search the Scriptures. You must observe that command, too, or you can not be saved. He has commanded us that we shall not give our thoughts to worldly things, and we must obey that command if we are to keep in the fold. He has also commanded us that we are to pay our tithing. This command does not seem to suit every one; but if they do not obey they shall be burned. This statement is made in the Book of Covenants and in the Book of Mormon, and I believe these books for I know they are true. You must pay your tithing, and that not grudgingly, for God does not want that kind of offering—you had better keep it. I do not believe any stingy Saint will ever go to heaven.

As I go round, I hear the prayers of many that the plan of salvation may be made known to all people; but when it comes to giving practical help to secure this they do not come up to the mark. Men may dole out a penny. Jesus gave himself and all that he had, and left the glory of his Father that he might save the people; and his command is that we should follow him. We must pay our tithing. Do as you would be done by and the measure that you give to others will be measured to you in return. Jesus tells us that the measure shall be shaken down and that it will run over. You must forgive others their trespasses, as you want others to forgive your trespasses.

I wish to remind you, in conclusion, that Jesus is not only our witness, but it is as our leader that we must follow him.

Now, Saints, you know that I love this work. I have loved it to the extent that I have tried to sacri-

fice for it and have come alone to this land that I might assist in its progress. I have left my wife, my family, and my business to come, and have had to pass through many privations in consequence, because I love my country and the people in it. And I have come to the conclusion that the Spirit of God is ceasing to strive with the masses. I believe the Gentile times are closing, and my prayer is that those in the church may get into the condition that they may produce fruit, that they may be one with Jesus as he is one with the Father; that they may have an abundant entrance into his holy presence. This is my prayer in the name of Jesus. Amen.

Selected Articles

WHAT IS THE MATTER WITH THE CHURCH?

The bishops, the preachers, the laymen, all, are asking the question: What is the matter with the church? Why does it no longer attract men?

One: Sunday, not long ago, in a rather large congregation, the writer was one of five men in attendance! Only five men in a large congregation!

This was an extreme case, no doubt. But who will deny that it is an example of a general symptom?

Men do not care for the church. That is not to say that men are no longer religious. True, the failure of the church to feed the religious hunger of the world is causing increasing numbers to lose faith in religion. But men who intelligently discriminate between merely human institutions and divine principles are just as religious as such men ever were.

And there are prophets in the pulpit to-day. But the church does not know them, and I dare not name them. To name them would but expose them to the scoffing of the church.

The matter with the church is that it is wanting in religion.

It may answer the need of the family, but not of society: of the individual, but not of the mass.

Yesterday was the day of the circuit-rider. The family was so loosely connected with the social body—men lived so far apart—that the preacher was forced to go far to find a small congregation. The sermon is the same to-day as then, except as to hell-fire; but human society is different. Then the preacher warned his hearers against stealing purses—and it sufficed as to theft. Trade was a thing so simple, and the values were so obvious, that each individual was competent to protect himself against inequity in matters of barter. Then the purely social relations were few in kind, but the preacher laid down the law concerning them all.

To-day the industrial life of the country is intensely social, and the individual is extremely dependent upon the integrity of the social mechanism for his

equity in the final distribution. Will any man pretend that the distribution is equitable?

Look at the reports of the Inter-State Commerce Commission; look at the revelations in regard to the great life insurance companies; the beef trust, the steel trust, and many other private monopolies, all of which take toll from the masses who work for what they get. It is not merely that these monopolies cheat the public out of hundreds of millions annually; a more direful effect is that they deprive multitudes of the chance of gaining an honest livelihood. Monopoly creates a misbalance between supply and demand, making work scarce relatively to the number of would-be workers. Thus starvation for ever lurks in the lower places of the social world.

But what is the organized church doing toward correcting this enormous evil?

A certain sinner of Boston has done more toward eradicating the commercial villiany of the times within the last year than nine tenths of the clergy have done in all their lives.

"What is the matter with the church?" This: The church has abandoned society to the tender mercies of commercial pirates, whose gifts have purchased silence from the clergy in general, and frantic support from some clergymen in particular.

Here and there a prophet cries aloud from the pulpit, unheard by the church at large, or, if heard, condemned as an agitator or a sensationalist! The whole secular world, recognizing the prevailing political and commercial diabolism, is boldly calling spades spades, but the clergy calmly and circumspectly continues to call spades "alleged mechanical instruments, used in excavating—perhaps!"

The preacher will valorously denounce the Sunday peanut peddler—and board the Sunday trolley-car at the close of his sermon. He will cry anathema upon the boys who play ball on Sunday, and on the same day himself patronize a transportation system that chains multitudes to the wheel of toil seven days a week, year in and year out.

The preacher declares that his duty is to inculcate the fundamental principles of morality, leaving the practical program to his hearers. Jesus commanded: Thou shalt not steal. But he did not end with merely stating a central principle; he went into the Temple, overturned the tables of the money-mongers, and branded them as thieves.

What good is a principle that can not be applied? If the shepherd dare not interpret his principles in relation to the practical affairs of life, can he expect his sheep to do so? If the learned teacher dare not place his hand upon a thing and say: It is accursed, will the humble learner venture to do so? Will the rank and file go where the captain dare not even point the way with definiteness?

"What is the matter with the church?"

This: It strains at the gnats of individual peccadilloes, and swallows the camels of social diabolisms.

Here and now the kingdom of heaven is at hand. Let not him who fails to strive for heavenly conditions here and now flatter his recreant soul with the hope of heaven hereafter.

The hypocrite will pretend to scorn wealth; will characterize desire for wealth as sordid; will advise contentment with poverty; will denounce the poor for their unrest, on the one hand, and on the other will fly to the defense of the rich oppressor, while always his groveling soul is drunk with the contemplation of the golden streets and jasper walls of the New Jerusalem! a city whose boundless wealth he dearly hopes to share; wealth that he is striving for, tooth and nail, by hook or by crook, to capture.

Justice demands that the social mechanism deliver to every one the equivalent of his contribution to the total product. Or, to state it in another way: Justice demands that the social mechanism deliver to no one more than the equivalent of his contribution to the total product. But the prevailing social mechanism delivers countless millions to some individuals, and leaves multitudes in abject poverty.

Some of the sheep are grazing in green pastures, beside the still waters, while many are famishing in the desert. But the shepherd dare not interfere, except to adjure the hungry bleaters to "be content with that condition in life to which," etc., ending with an infamous blasphemy!

And then he wonders why the poor do not go to church!—Edward Howell Putnam, in the *Public*, November 4, 1905.

Mothers' Home Column

EDITED BY FRANCES.

Oh, Love of God.

Oh, love of God, how strong and true!
Eternal, and yet ever new;
Uncomprehended and unbought,
Beyond all knowledge and all thought!

Oh, heavenly love, how precious still!
In days of weariness and ill,
In nights of pain and helplessness,
To heal, to comfort, and to bless!

Oh, wide-embracing, wondrous love,
We read thee in the sky above;
We read thee in the earth below,
In seas that swell and streams that flow.

We read thee best in him who came
To bear for us the cross of shame,
Sent by the Father from on high,
Our life to live, our death to die.

Oh, love of God, our shield and stay
Through all the perils of our way;
Eternal Love, in thee we rest,
For ever safe, for ever blest.

—Horatius Bonar.

Parental Duty.

It was with great reluctance that I accepted this task; but realizing that we generally learn more from failures than from successes in life, I give a few thoughts as they have occurred to me from time to time.

HOME GOVERNMENT.

Volumes have been written on this subject, and as much more might possibly be written with profit. Latter Day Saints would do well to study the "Home Column" in our church papers. I have seen some who ignore this department.

We are largely creatures of circumstances, and can not always carry out our ideal plans in the government of our home affairs. No iron-clad rule can be made to fit all cases.

The majority of parents do not understand their children. They are kept under restraint and are not properly developed. They live lives of fear rather than of love, which should not be; as in childhood impressions are received and habits contracted which impels them toward the good and true, or toward the evil and false. Parents should study the character of each child. Some parents live to be slaves for their children, which is no kindness to them, for when the time comes that they are to depend upon themselves, they are not prepared,—consequently they are a failure. Other parents raise their children to be their servants, which is the other extreme.

Parents and children should have confidence in each other, (it is a sad fact that few children confide in their parents,) working together as loving companions, and the seed properly sown will bear fruit to the honor and glory of God. Children should be taught to be courteous in speech and manner, and they will live to honor their parents. They should not be allowed to argue their parents out of their decisions, or they will soon grow to think they know best. Make them useful and helpful, and they are happy. Let them early learn habits of neatness and when you are weary you will not have to wait on their carelessness. Mothers would do well not to overtax their strength more than is absolutely necessary, for in after-years they will need all their reserved forces.

EXAMPLE.

Whatever parents desire their children to be they should be themselves. Whatever high ideal they hold for their children, they should ascertain if it be practicable, and, if so, strive to bring themselves to the same high standard. It has been truthfully said that "the child's soul is the chart of a man yet to be filled up with the elements of character." These elements are first outlined by the parents, and with what delicacy should they use the pencil of personal influence! Children are more easily led to be good by loving kindness, than to be forced into obedience by threats of punishment. Parents do not think how far a word of praise will often go with children.

SPIRITUAL INSTRUCTION.

As with every other branch of child-training, the spiritual instruction should begin when the child is very young. And, as "actions speak louder than words," so the parents (although the greater responsibility generally falls upon the mother) should day by day try to live near to the heavenly precepts as laid down in the word of God: not as a task or irksome duty, but as grateful service, with words of thankfulness to the Father, each evening at least, for mercies received, either great or small. A mother might take her young child, and with the object-lesson at the head of our *Zion's Hope*, teach all the first principles of the gospel in a simple manner, which, together with the beautiful lessons in the Sunday-school *Quarterlies*, and the Spirit of the Master, ought to place the rising generation far ahead of any previous generation in the knowledge of the things of God and how to use them. The training of a new-born soul for eternity is a grave responsibility, and parents need consecrated lives to accomplish it.

GENERAL EDUCATION.

It would seem at first thought that there would be little to say on this subject, in this land of free schools with all the equipments needful for systematic work but—"send the children to school." However, there are a great many things to be learned outside of books or schoolrooms that would help to make a good general education. The child's mind should be directed as he goes along, to know how to apply the knowledge learned from books; in fact, develop the "sixth sense," by coming in contact with the outside world sufficiently to learn that this life is not as a fairy-story. It seems to me to be a great mistake to shield a child from knowing anything of the realities of life till he is almost a man, and then let him suddenly awaken to the fact that life is not what it seemed. A knowledge of the world is more than necessary to enable us to live wisely and this knowledge should begin in the nursery. Who but the parents is best qualified to so instruct? Encourage the children to read good books, and they will not be apt to hide themselves away to read dime novels, which have done so much to injure the minds of boys and girls.

BUSINESS EDUCATION.

In this age of the world a young man turned loose without a business training in some line would be like a "ship on the ocean without chart or compass." So the duty of parents would be to try to discover the trend of the young minds under their care, and not force them to learn some trade or profession that is distasteful, but seek by all means to do all they possibly can to help them to a business training in whatever they prefer to choose. What a child is best adapted for, that will he be most likely to make a success. I fear too few of our girls are fitting themselves for the great object of their creation, namely, wives and mothers, how to prepare good, wholesome food, etc. I would be in favor of more industrial schools than there are.

The allurements and excitements of the world, the vanities, ambitions, and pride of life have sad influence on far too many. But I refrain from lecturing on this subject.

INFLUENCE AND TRAINING.

It is hard to separate this from "home government." Some wise person has said, "The time to begin to train a child is a hundred years before it is born." As we can not go back, or wholly undo that which has been done, we will have to accept our condition and natures as they are, and, as parents, Sunday-school workers, and Religians, begin, with the aid of the "restored" light, to develop ourselves and lay the foundation for the future generation to build upon.

We should always be truthful, honest, and punctual. Most children are experts in discovering "white lies," or any other means of deception so often imposed upon them. Parents should seek by all means to know what kind of company their children are keeping, and be sure to provide some pleasant means of keeping them at home evenings. The subject of amusements has been discussed in a former convention, so will let that rest. The wise man has said, "Train up a child in the way he should go, and when he is old he will not depart from it."

MRS. WM. STUART.

For the Little Sioux Sunday-school convention.

Shut-in Time.

It's shut-in time with those I love.

The curtains are drawn down.

Though stars may shine the world above

Or wintry clouds may frown,

Close by the fire our chairs are placed,

And apples, nuts, and cake

Are brought for old and young to taste

What comfort now we take!

It's shut-in time.

—Ruth Raymond.

Sunday-School Department

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

Some Sunday-School "Bees."

Be on time.

Be of good cheer.

Be in your place every Sunday.

Be thoroughly and prayerfully in earnest.

Be filled with the power that only the Holy Spirit can give.

Be much in prayer, remembering that:

"More things are wrought by prayer
Than this world dreams of."

Be willing to set aside your own preferences if it is for the good of the school that you should do so.

Be sure to take part in all the opening exercises of the school, for if you do not your boys and girls will not feel that they should do so.

Be patient and "Never think that God's delays are God's denials." In his own time and in his own way he will give you the rewards for which every consecrated Sunday-school teacher prays.

Be true to yourself, true to your highest and holiest convictions, true to the Master whose child you are, and whose little ones you are trying to teach.

Be filled with enthusiasm, for enthusiasm is contagious. It is true that "Enthusiasm is the genius of sincerity, and truth accomplishes no victories without it."

Be forbearing, learning from the example of Jesus to love tenderly and forgive much. "Let the blood of Jesus, which implores pardon for you in heaven, obtain it from you for others."

Be as generous as possible in your support of the the school, bearing in mind that, "in giving, a man receives more than he gives, and the more is in proportion to the worth of the thing given."

Be gentlemanly if your are a man and womanly if you are a woman, for it sometimes happens that there is the familiarity that "breeds contempt" in the relations existing between teachers and scholars in the Sunday-school.

Be courteous, for man has no more winning attribute than that of simple courtesy, and there is no surer sign of the Spirit of God in the heart than for one to be courteous to all of God's children, no matter what their station in life may be.

Be slow to grumble and find fault. Mr. Moody gave utterance to a great truth when he said: "When a man is full of the Holy Ghost, he is the very last man to be complaining of other people." And the Sunday-school is the last place in which one should make one's complaints.

Be joyful with the serene joy that comes from calm and perfect faith in God and in being obedient to his will. Let your boys and girls know by your own example that the religion of Jesus is full of joy and peace.

Be sure of this: God's promises are sure and steadfast, and if we but sow the seed he will give the increase. "Be ye faithful in well-doing," is his simple message to every Sunday-school teacher and officer throughout his earthly kingdom.—Selected.

Work for Boys.—Work for Girls.—Legitimate Work Not to Be Despised.

As the age of the boys and girls is not defined in the subject, we will begin with our very small boys and girls, even in the nursery. How many things they can do to help mamma in the way of tidying their playroom after tiring of their playthings! And as they advance in years they will be able to do little

things about the house and run errands. To my mind there are greater opportunities for small boys in the country. In spring-time they can have their own little garden and carefully watch and tend it through the warm summer months, and when harvest-time comes they can see the fruits of their labor. Then a little later, their minds are illuminated with greater opportunities that will be presented to them, for the seed of progression is planted in the heart of every true American boy and girl. The secret of success in life is for boys and girls to be ready for their opportunities when they come to them.

The story is told of General Grant that when he was a boy, his mother sent him to a neighbor's house one morning to borrow some butter, and, as he entered without knocking, he overheard the reading of a letter from the son of the neighbor, who was at West Point. He had failed to pass the examination and was coming home. Without waiting for breakfast he ran to the officer of the district and said, "Will you appoint me to West Point if Mr. — fails?" Mr. Hamer laughed. "If he don't go through, no use for you to try, 'Uly.'" But Mr. Hamer promised, and the next day the defeated lad came home. "The Congressman laughed at my sharpness and gave me the appointment," says General Grant. "It was my mother being without butter that made me General and President." But he was mistaken. It was his own shrewdness to see the chance and the promptness to seize it that started him upward. What grand opportunities are before our young people of to-day! The careless, the slow, the unobservant, the lazy, fail to see it until it is gone. The energetic and wide-awake fellow detects it instantly and catches it when it is going. The youth who starts out in life determined to make the most of his opportunities and let nothing escape him which he can possibly use for his own advancement, who keeps his hands open that he may seize every opportunity, will be sure to live a successful life. Although millions are out of employment in the United States to-day, how difficult it is to find a thoroughly reliable and industrious young man or woman for any position, whether as a domestic servant, an office boy, clerk, or bookkeeper, or whatever we may want.

This is a superficial age. Very few young people prepare for their work. Of thousands of young women trying to get their living at typewriting, many are so ignorant, so deficient in the common branches even, that they spell badly, use bad grammar,—in fact, they murder the English language. The first thing a youth entering the city to make his home needs to do is to make himself a necessity to the person who employs him. Whatever he may have been at home,—it counts for nothing until he has done something to make known the quality and stuff that is in him. If he shirks work, however humble it may be, the work will soon be inclined to shirk him. But the youth who comes to the city determined to make something of himself and who is not afraid of doing his best, whether he is paid for it or not, is not long in finding employment. It is the youth that is deserving that wins his way to the front, and, when once he has been tested, his promotion is only a question of time.

It is the same with young women. There are seemingly no places for them where they can earn a decent living, but the moment they fill their places worthily, there is room enough for them and progress is rapid. It is the staying qualities that have been inwrought from childhood which are now in requisition, and the success of the boy or girl is determined by the amount of energetic character that has been developed in the early years at home. Take up the experiences of every man or woman who has made a mark in the world for the last hundred years, and it has been the sterling qualities of the home-training that have caused the success of later years.

The first thing to do, dear boys and girls, is to find what you are the best qualified to do, and then do it with your whole heart and mind. A selfish vocation never pays. If it belittles the manhood or womanhood, blights affection, chills the cheer-

fulness, and shrivels the soul, do not touch it. Choose that occupation if possible which will be the most helpful to you in every way.

Do not think you have no chance in life because you have no capital to begin with. Most of the rich men of to-day began poor. The chances are you would be ruined if you had capital. It is estimated that five out of every seven of the millionaires began by making with their own hands the article on which they made their fortune. The great things of the world have not been done by men of large means. Want has been the great schoolmaster of the race. Necessity has been the mother of all great inventions. It is a long, rough road at first, but, like the ship on the ocean, you must lay your course for the place where you hope to land and take advantage of all favorable circumstances.

John Jacob Astor left home at seventeen to acquire a fortune. His capital consisted of two dollars and three resolutions: "To be honest, to be industrious, and not to gamble." Most people in our day are afraid of letting children go to work too young, but to my mind there is more danger in their not seeking employment early enough. The saying is as true as it is old, that "an idle mind is Satan's workshop."

Perhaps we have said enough about work that procures the bread that perishes. Will mention a few thoughts about work which procures for us life everlasting. Christ did not say, Come unto me all ye pleasure-seekers, ye indolent and ye lazy; but, "Come unto me, all ye that labor and are heavy laden."

WHAT WORK CAN OUR BOYS AND GIRLS DO

in the Sunday-school? Need I ask what they are doing? God will not have his work made manifest by cowards. We can not make ourselves known through great deeds at first, but by enlarging on the talent God has given us we can reach the top as did the little boy who was asked to learn a poem. When asked by his teacher how he did it, as he was a very dull boy, he said: "I watched a snail crawl up the wall little by little. It did not stop or turn back, but went on and on. And I thought I could do the same with the poem. So I learned it little by little and did not give up. By the time the snail reached the top of the wall I had learned the poem." And well might we as children learn a lesson from God's creatures, for after all we are only overgrown boys and girls. A little boy was asked how he learned to skate. "Oh, by getting up every time I fell down." Do we do this or are we inclined to stay down after we fall? When we get in a tight place and everything goes against us till it seems we can not hold on a minute longer we must not give up. Stick to the thing and carry it through. Believe you were made for the place you fill, and that no one else can fill it as well. Put forth your whole energies. Be awake, electrify yourself, and go forth to the task. Only once learn to carry a thing through in all its completeness and proportion, and you will be a hero. You will think better of yourself and others will think better of you. The world in its very heart admires the stern, determined doer. Do the best wherever you are, and when this is accomplished God will open up a door for you, and a voice will say, "Come up higher to a higher sphere."

MRS. L. MAUDE YORK.

For Massachusetts District convention.

A New Pamphlet.

We are in receipt of a new pamphlet entitled "Notes for Sunday-school and Religio workers," by A. Carmichael, issued by the Southern California district Sunday-school and Religio associations. It is of about thirty pages of clear-cut and practical suggestions to teachers and officers. It was issued for the benefit of the workers of that district but I presume that a limited number of copies could be supplied to others who would send them cost and postage, whatever that might be.

The author, Bro. A. Carmichael, second assistant superin-

tendent of the General Sunday-school Association, seems to be pushing the work as best he can in that far-off region. We bespeak for him success and commendation on this effort. It is an effort in the right direction and shows originality and an understanding of the subject-matter. Thanks, Bro. Carmichael, for the copy, and unless "objected to" we will from time to time use parts of it for the common good in the Department.

Convention Calendar.

Eastern Colorado, Denver, March 5 and 6, 1906.
 Pottawattamie, Wheeler Grove, Iowa, November 24, 1905, 10 a. m.
 Fremont, (Sunday-school and Religio,) Tabor, Iowa, February 1 and 2, 1906, 7.30 p. m.
 Northeastern Texas and Choctaw, Wilburton, Indian Territory, December 8, 1905, 10 a. m.
 Far West, (Sunday-school and Religio,) St. Joseph, Missouri, February 10, 1906, 8.30 a. m.
 Nauvoo, Burlington, Iowa, February, 1906.
 Northern Wisconsin, Porcupine, Monday following district conference.
 Southern Michigan and Northern Indiana, Coldwater, Friday preceding district conference.
 Alabama, Lone Star, Friday, 3 p. m., preceding district conference in March, 1906.
 Chatham, Ontario, Stevenson Branch, February 24 and 25, 1906.
 Little Sioux, Little Sioux, Iowa, February, 1906.
 All districts send us your dates, please.

Letter Department

Open Letter to Clark Braden.

[The following letter from Doctor D. B. Turney, who met Clark Braden in joint discussion, will be of interest.]

Doctor Turney, the polemic of the Methodist Protestant Church, writes an open letter to Elder Braden, a leading polemic among the Campbellites. "Mighty interesting," as Horace Greeley would say.

"EFFINGHAM, Illinois, November 14, 1905.

"ELDER CLARK BRADEN.

"Dear Brother: I stand ready to meet you on any of the propositions which we have ever discussed, in the future as in the past; but in view of your unnecessary efforts to uphold Charles A. Burton in wrongful insinuations and incorrect statements against me, instead of advising him to make a manly retraction, I shall take the liberty to propound some questions to you.

"Do you remember the statements which are made by you on page 142 of the 'Debate between Clark Braden and G. W. Hughey,' in reference to an alleged quotation from Justin Martyr, made professedly by you?

"Why did you misquote? What led you to attribute to Justin Martyr a statement which he never made? How came you to state that Justin used the Greek word *katadusis*, when he never used it? and when you, as a scholar, knew he never used it? What was the motive of your erroneous and deceptive declaration?

"Can you cite a Greek text of Justin Martyr anywhere that says that baptism is a *katadusis*, or which even hints such a thing? Why did you represent him as saying it is a *katadusis*, when he never said it?

"Have you made any effort to correct the false statement which you issued to the world in a book copyrighted by yourself? Have you explained the false statement? the misquota-

tion and the misrepresentation? Why did you allow yourself to make a statement which truth does not warrant?

"When Justin spoke of 'the laving with water,' why did you change it into 'the immersion in water,' and then justify your conduct by representing Justin as employing a Greek word which he did not employ? and which you, with your admitted knowledge of Greek, could not well avoid knowing that he did not employ? What made you so reckless as to remark, 'He says it is a *katadusis*, the very word which the gentleman says means immersion,' when you at least were perfectly aware that Justin did not say it is a *katadusis*? Why did you say, 'He is describing a baptism, and he calls it an immersion,' when he never calls it so?

"Do you perceive that you yourself, the renowned Elder Clark Braden, may be not only charged with changing a word, but actually convicted of changing it? Do you think that you may represent me as changing a word, in order to put me on a plane of equality with yourself? Did you resort to such tactics to revenge the defeats which you have suffered in your joint discussions with me? Where is your proof?

"Do you approve of the efforts of Charles A. Burton to work an injury upon my unsullied reputation by retailing a ridiculous and exploded fabrication, as utterly unfounded as your statement that Justin Martyr described a baptism as a *katadusis*?"

"Did Mr. Burton make his false statements and untrue insinuations at your instigation?

"Did you assure him that the charge of changing a word was based wholly on a false and misleading report in reference to my discussion in Ohio with Elder McDiarmid, who has since deceased, and which discussion you did not attend, and in regard to which you are wholly unable to authoritatively testify? Are you aware that I never changed any word? Would it not be well for you if you were equally innocent?

"Hoping that the custom of traducing the opponents of Campbellism may pass into speedy disuse, but being prepared to suffer persecution on account of my zeal in standing in defense of what I believe to be true, I have found it necessary to write these questions for your considerate inspection. They are questions which you can answer in your own way, but to which any answer you may give will result in a way which you will at least fully appreciate. Your wiser course, perhaps, may be to ignore the questions and play off silent contempt toward them, banking upon popular indifference and forgetfulness, especially if I should see proper to print this letter for the enlightenment and edification of our friends.

"We both profess to believe the Bible and to love Christ; and I think that you are well enough acquainted with me to give me a testimonial every way superior to the kind of recommendation which J. S. Sweeney received of you, when you instructed Underwood how to defeat him in a joint discussion as to the inspiration of the Bible.

Respectfully,

D. B. TURNEY.

P. S.—I am willing for you to explain all you please.

MOUNTAINVILLE, Maine, November 6, 1905.

Editors Herald: I am yet in the ranks of the Master, working and fighting daily, as best I can, perhaps, under the existing circumstances and unfavorable surroundings of life; and this brings a thought to my mind: Will not God's people be rewarded in some degree for the good they earnestly desire to do and yet, for certain reasons over which they have no control, can not accomplish?

I have thought about this often, and I have come to the conclusion that they will be. For instance, I might be filled with the desire to give to the poor in a temporal way, yet can not because I lack the means. Will not that good desire gain for me in some degree a reward? Certainly it will, if all things

good are rewarded. So I believe that not only our actual good thoughts, words, and deeds will be the means of our gaining a reward, but also the good desires of our hearts day by day. And I believe further that some of that reward will come right here in the shape of added kindness and a more loving nature; for it is a fact that every good thought one thinks, every good word one utters, every good desire one has helps one to be better along those very lines. Is not that a reward indeed?

I am so thankful as the days pass for the loving kindness of the dear Father in answering prayer and for the things he has given me, and equally thankful to him for not answering (according to my idea), and for the things he withholds. And right here comes another thought: Do we ever stop to think how much we owe to the Father because he, in his love and wisdom, does not answer always as we ask, or as quickly as we desire; and in some instances not at all? If he did, how much would our earthly pains and sufferings be augmented, and our reward here and hereafter lessened! I know this from experience, for I have earnestly prayed for and expected the greatest desires of my heart; but in the wisdom and love of the Father they have for a time, at least, been withheld. I thank him for his goodness in this, for withholding the sweet that would mean perhaps a spiritual death to his child.

We have our chapel, which has been so long in building, in a condition to hold our meetings in. The outside is finished and inside nearly so, so that the district conference, which convenes November 11, and 12, will be held there. While quite a little work still remains to be done, and some bills to be settled, still we are hopeful and trust we will soon see all satisfactorily arranged. Thank God for his goodness.

While many thoughts are ready to be put in black and white, I realize that others must be given space as well as myself, so, in conclusion, let me say to the dear brothers and sisters in this grand work, in the words of Paul; "Put on the whole armor of God, and having done all to stand." Oh, Saints, remember how short time is, and how long eternity. Strive therefore daily to live a life of such goodness, purity, and conformity to the Lord's will as will give you a home in Zion, a celestial glory and a home not made with hands eternal in the skies. May God help us each to so live daily is my earnest, constant prayer in Christ's name.

Yours to the end of the conflict,

WALLACE A. SMALL.

PLEASANT GROVE, Utah, November 9, 1905.

Editors Herald: We are busily engaged in the good work intrusted to all, and although at times it seems as if our efforts were all in vain, yet we have this consolation, that God's ways are not man's ways, and that if we are found doing his will we will eventually reap the reward of our labor.

And it is indeed encouraging to know that we are to receive our hire from a just Judge, who has said, "I, the Lord, am bound when ye do what I say; but if ye do not what I say ye have no promise," thus allowing each individual to choose his course in life,—either to do as the Lord has said and thereby merit the promise of eternal life, or to disobey his holy laws and drift into outer darkness, and not only lose the promise of God but suffer loss, as well, of his works.

While at times things look gloomy, there is always somewhere a ray of light and a bright side to everything. Though we are often led to say, "How long, O Lord?" when we look at the deception that is in the world, and men's hearts wholly going after pleasure, yet we rejoice in the fact that we have the truth to stand by, and that it is always the same, and its source is sure.

Yesterday, however, we were permitted to witness one of those more pleasant sides of our great conflict for right. At twenty minutes after nine o'clock in the morning the writer found himself at the railroad depot where we met Presidents

Joseph and Frederick M. Smith; and, after shaking hands, took the Prophet's satchel and led them to our humble cottage, where they were permitted to take sufficient rest. About four o'clock all the Saints congregated at the place, each with a basket of something good to eat, and a delicious repast was served, after which, according to previous arrangement, they met at the little chapel (about ten steps from the cottage before mentioned) at half past seven. The house was crowded so that a number were obliged to stand, while others were turned away unable to get in. Bro. Joseph spoke to them, using as a text John 8:31, 32: "Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." The discourse was excellent, and all paid strict attention. "And some marveled at the doctrine; for he taught as one having authority from God, and not as having authority from the scribes." We trust that the seed sown will take root and spring forth to bear a bounteous harvest in the own due time of the Lord.

This morning at twenty minutes past nine o'clock the brethren took their leave for Provo, where they will hold forth to-night, after which Bro. Joseph leaves for the East on the ten o'clock train, and Frederick M. returns to Salt Lake City the next day, all being well, to look after the work in that part of the field.

Ever praying for the welfare of Zion, I remain,
Your humble servant for Christ's sake,
J. E. VANDERWOOD.

HOLDEN, Missouri, November 15, 1905.

Editors Herald: As the HERALD is for the purpose of publishing items of interest for the good of the work, I have something to report which I trust will be beneficial to all the readers, and especially to those who are called upon to defend the cause in public controversy. November 2 I began a ten-nights' discussion with Reverend W. L. Crowe, at Shaw, Kansas, who claims to represent the Church of God, or Restitutionists. Each disputant affirmed that his church is in harmony with the New Testament scriptures, in faith, organization, doctrine, and practice. Five nights of two hours each were devoted to each question, with King James' Translation of the Bible as the standard of evidence, all other evidence to be received upon its merit, subject to the rules governing in the civil courts of the land.

Mr. Crowe seems to be a traveling evangelist, and is editor of a paper which is called *Present Truth*, published at St. Paul, Nebraska. He has also published a book of one hundred and sixty pages against the church, which he has named *The Mormon Waterloo*. He has met Brn. C. J. Hunt and J. W. Wight in debate, and he sent a challenge to the people at Shaw, where Bro. Lee Quick has been doing a good work, that if he could get to meet us in debate they would not be bothered with our elders any more. While arrangements through the missionary in charge were being made for the debate, Bro. Quick received what was to him an evidence from the Lord that I came upon the scene of conflict, and that the work would not suffer loss, and that my opponent would get mad. And he was so strongly moved upon in regard to it that he came very near writing Bro. White and requesting him to send me, but he hesitated, thinking if what he had received was of the Lord I would be sent without his request. While this matter was being arranged without my knowing anything about it, and about five days before I received word from Bro. White to go at once and help conduct this discussion, I had the following dream:

I thought I was fishing in a little pool of water and I caught what seemed to be from the first impression a very beautiful fish, clean and white. And as I was getting ready to take it from the hook, I was astonished when I discovered that it was

in the form of a man of red complexion and with a very angry look in the face.

There is more about my dream, but I feel it would be unwise to burden the paper with it now. But what I have written has been fulfilled, and I found the red-complexioned man to be Mr. Crowe, and he appeared to be very nice and kind, and tried to hold the sympathy of the audience, but kept throwing dirt upon our work all through in his smooth, sly way. But when he was exposed in his trickery, and his positions were shown to be false, and the people were moved to laughter, I could see the anger in the face as I saw it before. This is one positive evidence to the writer that the Lord does direct his servants in the work, when they are humble and faithful.

Bro. C. J. Hunt of Deloit, Iowa, furnished me with matter which was a great help in meeting this man, and I advise all who contemplate meeting him in the future to write Bro. Hunt and get the evidence he has in hand.

Mr. Crowe teaches that man is wholly mortal, and that the soul is unconscious between death and the resurrection; but we had no trouble in refuting him on that position. And we used his own papers against him with good effect, as also his book was a hard weapon against him clear through, which he had on sale at fifty cents each. It is very misleading in regard to the main features of the work, as well as to the character of Joseph Smith. We proved it to be a falsehood. On page 55 it says the true visible church is no visible organization now on earth, and this body is not organized till the resurrection, which was in opposition to the proposition he had signed. On page 126 it says Jesus was not the Christ till anointed at his baptism. We read in Luke 2:11 where the angels said to the shepherds, "unto you is born this day, in the city of David, a Savior which is Christ the Lord," and we turned to Mr. Crowe and told him what a grand thing it would have been if he could have met those angels out on the plains with his Mormon Waterloo and informed them of their mistake. And we advised him then that before he advertised that book for sale again to revise it. We made many good points against him, but we can only take time to speak of two or three.

When we used items in his paper, and from his own pen, which he wrote three or four years ago, that were against his argument in the debate, he was then forced to acknowledge before the people that he had changed his mind since he wrote that. But we came against him so hard with his own articles that he tried hard to rule them clear out, but the people saw that he changed his mind several times during the debate, until finally he acknowledged in next to his last speech that his proposition was not worded just as he wanted it. And when I arose to reply I told him to never go into another debate unless he got a proposition that just suited him. We had learned that he stated in private just before the debate began that his proposition was untrue; and as I brought that in in my last speech the chairman decided that it was unfair unless I gave Mr. Crowe a chance to reply to it, to which I agreed, stating that Bro. Quick, my moderator, was a witness; and when he arose to reply he admitted that he said it, but tried to smooth it over. Thus out of his own mouth we condemned him before that people. The Saints were blessed and strengthened in the faith.

F. M. SLOVER.

WINSLOW ROAD, Prince Edward Island, Canada.

November 6, 1905.

Dear Herald: I am still in the work, doing about half what I might do, I presume,—perhaps not that. When I compare what I have accomplished with the work of some in the early days of the church I come to the conclusion that I am not a success as a boomer of the work.

In about twenty-five places in Nova Scotia where I have held a series of meetings I can not count one conversion to the faith. Am now on the little "Garden of the Gulf" seeking to get the gos-

pel before them. This is a difficult field to work in some ways. There is a fine class of people here, but so conservative, and so much under ministerial, domination that it is hard to make an impression.

I am in a very desirable locality just now, and perhaps no better people in the world, humanly speaking—the most of them relatives of Sr. Salyards of Lamoni. Have had two weeks of meetings, largely attended, and the people are friendly and kind,—covering me all over with hospitality,—yet only a few can seem to comprehend that this is anything more than another man's ideas of things. Bro. Sheehy was with me about four weeks, but circumstances were against accomplishing much during that time, although we worked hard. Fortune, or something better, has favored me since that time, and I have been able to make a better record so far as preaching is concerned.

I am going to request all the Saints who read this, who have relatives or friends on this island, to send them some reading-matter. Something that will help them to understand that we are not of the Utah polygamous people will be helpful with the rest. You can do a good work that way.

Since last writing to you I have passed through some trying scenes, and have much to be grateful for in the way of kindness shown by the Saints of Boston and Maine, as well as elsewhere, the Bishop included. I do not forget it, and, I hope, do not undervalue it.

Would like to say to those who were at the reunion at Toussitt, Massachusetts, last summer, that my son died in the faith. They will understand why I refer to it.

My hopes, ambitions, and interests are in this work. I regret my lack of wisdom, and the many mistakes I have made, and am continually making. Were it not that I believe the Master can overrule even these, I would go home and live a less conspicuous life, where the range of responsibility would be more circumscribed.

Hoping for final victory,

H. J. DAVISON.

DES MOINES, Iowa, November 13, 1905.

Dear Herald: With heart full of rejoicing we write of the dedication of our church on yesterday, the program for the service being carried out just as arranged. The printed folder sent out as an invitation to attend the services was neat and contained an excellent cut of our chapel.

The weather for the day was beautiful and many Saints from surrounding branches came in to attend the service.

Elders James McKiernan and Waddell Christy of the missionary force of the district, and M. H. Cook, ex-president of the branch here, and Bishop Kelley of Independence, were present.

The services on Sunday began at fifteen minutes to ten in the forenoon with Sunday-school, and the attendance was one hundred and twenty-five, the largest attendance ever recorded in our school.

The dedicatory service began at eleven o'clock with W. Christy in charge. The music prepared for the day was very appropriate, indeed, and well rendered. The reading of the receipts and expenditures on the church showed a total of twenty-four hundred dollars. The morning sermon was by Bishop Kelley and was most kindly received by the audience of Saints which filled the building.

Not quite two years ago the first steps were taken here to secure a larger and more commodious house of worship in the city, the first church-building being erected here in 1882, and as soon as it was known that we would have a larger church, the one we now have was offered to us at a very reasonable price; the offer was accepted and the first service held in it April 3, 1904. From the very first our heavenly Father manifested his approval of the steps we had taken, and comforted and cheered the band of Saints with promised success and rich blessings. The final payment was made on the church in June and the

deed secured, and on last Sunday was handed over to the Bishop. Success having crowned our efforts along every line we could all breathe the prayer of consecration and dedication offered by Elder J. F. Mintun last Sunday after the sermon, and all felt the peaceful assurance that God accepted our offering and sanctified and hallowed our beautiful chapel for sacred worship, a house dedicated to the solemn worship of God, and his people consecrated to his service and his work. A large number of the Saints partook of dinner in the church.

At half past two a social- and praise-service was held, in charge of Elders McKiernan and Cook. Truly "It is good to be a Saint in latter days," and

"Sweet the time, exceeding sweet,
When the Saints together meet."

It was a service of heartfelt rejoicing on the part of the Des Moines Saints, and many of the visiting ones expressed their feelings of rejoicing. Among those who spoke was our aged sister, Grandma Moffit, of the Pleasanton Branch, who has come to the city to make her home with her daughter, Sr. I. W. Carr. She spoke of sixty-five years of her life in the church, and a firm hope in the work. Sr. Paulina Park of Runnells, who has lately been sadly bereft by the loss of her aged companion, always bears her strong testimony to the work. The service was much enjoyed by all present, and our blind sister, Carrie Tullisson, who has been a wanderer from the church for years, was present and expressed a desire to again be numbered with us.

At six o'clock the Religio met in regular session, and at half past seven Bishop Kelley occupied the stand. At this service many not of our faith were present, and listened to a sermon full of good thoughts and strong points.

Thus closed a memorable day in the progress of the latter-day work in the city of Des Moines. The first baptisms in the city were in 1863, with a branch organization the next year. Since that time the ship of Zion has sailed many troubled seas, and has had seasons of fair weather. To-day we feel that the ship is firmly anchored in the harbor, and with a house of worship of our own consecrated to God we are now better prepared than ever before to meet the opposing forces, and to advance to storm the enemies' works.

Bishop Kelley and Elder McKiernan remained in the city during the week and services were held each evening at the church.

The efforts which the Saints have made here, the trials which they have passed through, the sacrifices they have made, are all counted as blessings at the hands of a loving Father; and with full faith to more firmly trust our Father in the future, and seek higher heights in the Christian path, we enter upon a new era in our work here, and join in singing, "Praise God from whom all blessings flow."

Yours kindly,

A. A. REAMS.

CARLISLE, Pennsylvania, November 13, 1905.

Editors Herald: In a recent speech in Newark, New Jersey, Mr. Hans P. Freece said: "At the Smoot investigation in Washington, these facts were brought to light and given to the world: First, that seven of the apostles are living in polygamy; second, Professor Tanner of the school at Logan, had recently taken a new wife; third, the surest way of advancement for a young man is to enter into polygamy; fourth, Apostle Teasdale had recently married a young and beautiful girl, and had set aside one of his old wives.

"Mormonism is not only in Utah; it is in Washington to-day. It is in every State of the Union. You men who think that Mormonism is harmless, and think the question a chestnut, have yet to learn its true meaning. To-day there are fifteen hundred Mormons in New York City. Only last Sunday the

Christian ministers of Independence, Missouri, warned their congregations that it would be but a question of time ere the Mormons would control that town. In 1897 the Mormon church numbered but one half as much as the Congregationalists. That year the Congregationalists added 1,200 to their numbers, the Presbyterians 1,700, the Methodists 1,900, and the Mormons added 6,300."

The above will no doubt be interesting to HERALD readers. Notice how great denominations of other churches, aided by the leaders, try to blind the people to the fact that there is a wide difference between the Utah church, and the church at Independence, Missouri. When I hear such things it makes me realize more and more the great duty I owe to my God, realizing the force of the solemn expression that the Master gave, "Blessed are you, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake."

Just a few nights ago a man delivered a speech in Chambersburg, Pennsylvania, denouncing Joe Smith and his damnable heresy, and connecting him in every instance with the Utah church. I often think, "O Lord, how long, how long?"

JOHN ZAHND.

BISHOP, California, November 5, 1905.

Editors Herald: It has been some time since I have written to you, nearly three years, and then I was living in Carson, Nevada. I have enjoyed the best of health since I wrote before. The dear Lord sent us another boy. He is now over two years old. Oh, how thankful I feel when I think how good the Lord has been to me and mine. How he healed me of those two dreadful cancers, and then sent us our baby boy to show to the world that I was indeed healed!

I am isolated and alone, there being no members or branch nearer than Los Angeles. I am anxious to get a home near a branch so my husband and children will feel the influence of Saints. Both of our daughters, ten and thirteen years of age, have said they would like to be baptized. So if any one knows where there is land that we can take up or buy, near a branch, please write to me, as it is so hard to raise a family out in the cold world away from all church privileges. My constant prayer is to be near a branch and live to see my husband and four children come into the fold. But if it be God's will that I live away from all that my heart desires, pray for me that I may not faint, but may keep my lamp trimmed and burning.

When I read the letters of the sisters asking for the prayers of the Saints that their husbands and children may be brought into the fold, my heart bleeds for them, for I know how they feel. Dear sisters, cheer up and put all trust in the Lord. Of course we would feel safer if they were secure within the fold; but if we set a good example, and teach them all we can, we must trust in the Lord for the rest.

Your sister,

MRS. J. S. STAUTS.

BOLCKOW, Missouri, November 12, 1905.

Editors Herald: I have waited over one month after our conference, which convened with the Bedison Branch, Saturday, October 7, for some more able pen to write the news from old Nodaway.

The weather was ideal and on the day preceding the conference the Sunday-school convention brought a number of earnest workers together at two o'clock to engage in a business session, closing with a round-table exercise on the home class work. The eight o'clock session was devoted to an entertainment, or rather it proved out that way because of the failure of those assigne papers to appear with them prepared. But the entertainment was good. The writer is impressed that Nodaway District should have development along more substantial

lines. We should be students of methods and Sunday-school tactics. If we have entertainments, do not confine the conventions to two sessions.

By ten o'clock quite a crowd had assembled and conference was organized by selecting Bro. E. S. Fannon, district president to preside, who called our genial Bro. J. C. Foss to assist who gave good and wholesome advice to the Saints and bore a strong testimony to the divinity of this latter-day work. He also encouraged the Saints by exhorting them not to let the evil power or any influence darken their minds and lead them away from the truth.

On Sunday many Saints of the district and the neighbors from the country surrounding Bedison Branch gathered in until the church was entirely filled. Well-filled baskets containing the dainty viands of earth were in evidence about twelve o'clock.

Bro. J. C. Foss delivered sermons both Saturday and Sunday evenings, which the writer was denied the pleasure of hearing, but judging from all reports the efforts were masterful. On Sunday morning Bro. W. E. Haden preached a fine discourse replete with gospel truths. At two o'clock Bro. James Schofield exhorted all to stand in the way and seek and ask for the good old path and walk therein. The best evidence of a successful conference was the peaceable influence of the Spirit of God which was present throughout. We trust the day has come when Nodaway District will arise and show good development along spiritual lines. There are a number of noble Saints in this district, and among the young we hope to see that development that will place us in the foremost ranks of God's soldierly host and make us valiant in the defense of this great work.

Bro. Haden is like Field-marshal Oyama; so says Bro. E. S. Fannon. He has his plans made for the entire field. He and his coworker, Bro. McCord, have been considering a movement or an advance on our Northwestern Missouri normal city—the city of Maryville—a beautiful burg of six thousand inhabitants having nine church edifices, seven very modern and fashionable ones. We have often prayed that the gospel sound would be heard there again. About thirty years ago Brn. Woodhead and William Powell told the gospel story there. It is the place of the writer's birth. The city is one of the most healthful and clean cities of its size there is. It has a good system of water-works and sewerage, a good electric light plant, and over six miles of paved streets. It secured this summer the magnificent prize of the "Fifth Normal School," which will be built following the next session of the legislature. Work is going on as rapidly as possible on the site: surveying the grounds, putting in sewerage, water-works, pavements, etc. There is prospect of a shirt and overall factory and electric road from St. Joseph through the city of Maryville, which will also give the city street-car service. The city has many enterprising men, and if they could but become interested in the gospel message how nice it would be.

In the religious circles in the town of Barnard, where we have held two debates with the standard-bearers of the Church of Christ—Popowell versus F. J. Chatburn, and Reverend Collins versus J. D. Stead—there is a ripple of agitation. Reverend J. F. Bickel, pastor of the progressive branch of the Christian Church, has accepted a challenge from the nonprogressive branch and propositions have been signed up and a debate will ensue, commencing December 5, two sessions a day. The writer has not yet learned the propositions to be discussed. The disputants are J. F. Bickel of Barnard, and Reverend Roberts of Iowa. Bro. William Woodhead has been selected to act as presiding moderator.

In closing I want to say I desire to see this work prosper and see Zion redeemed, and I for one want to have a hand in this work. I am trying to cultivate the God-given qualities in me, such as honesty, humility, patience, prayerfulness, love, etc. Am trying to be studious to keep posted in this

work, and on the events of interest constantly transpiring daily—signs of the times—and I want to be able to give a reason for the hope that is in me, when opportunity offers.

This has been a year of unusual experience to me. Trials of a peculiar nature have come before me; and yet Satan tries to vex me, but I want to follow my leader, Christ. May God help us all to overcome.

Sr. Elsie Nelson is very sick at present, also Sr. T. A. Ivie; and Sr. Ida Nelson, wife of Jacob Nelson, deceased, is sick at present. I just heard from Bro. and Sr. David Wyatt of Rosendale. Sr. Wyatt is very feeble and has been for a long while. She suffers constantly from rheumatism, yet she is patient. They often ask about Bro. Gowell, who will remember well their faith in this work when he found them several years ago. They bear the same strong testimony to the divinity of this latter-day work.

May God help his suffering children to bear patiently the trials of life. May he reach down and with his hand of power relieve them of their physical infirmities, and bring us at last to his home of peace.

Your brother in the conflict,

W. B. TORRANCE.

SYDNEY, Australia, October 19, 1905.

Editors Herald: Another old soldier has lain down his armor—one personally known to you though far away. Bro. Richard Ellis passed away October 3, at his home, Forest Lodge, Sydney. He was the youngest of seven children. Was apprenticed when a boy to a wheelwright, but not liking the place he left home for London at the age of eighteen, where he learned the carpenters' and joiners' trade. At the age of twenty-one he married Ann Jones, and soon afterward emigrated to Australia, where he spent the last fifty-two years of his life.

Over forty years ago he embraced what appeared to be the true gospel; but later found that the authority of those men originated in Utah, and did not represent the true body of Christ; and he was much disappointed when abominable heresies were introduced.

In 1874, when our missionaries, Elder Glaud Rodger and C. W. Wandell, came out from America teaching the original pure gospel, he and wife were delighted to learn that the church had not been overthrown, nor its authority given to another; but that it had been reorganized and was still prosecuting the great mission whereunto the Master has appointed it.

Bro. Ellis went to America about this time, visited our headquarters, talked with the church officials, and satisfied himself as to the genuineness of the claims of this Reorganized Church. When our missionaries in Australia were confounded with Utah elders, or were met with the assertion that "they were the same," they could with considerable pleasure refer to Bro. Ellis as a living witness to the truthfulness of their claims. He was ever an uncompromising foe to the heresies of the Utah defection, and he had the best library of church literature in Australia to fortify him in his position.

After his return from America the Sydney Branch was organized, most of the members of which have since died, only two or three remaining. Until recent years, when age began to tell on them, Bro. and Sr. Ellis' home was a haven of rest to the missionaries landing from America, and passing to and fro in the mission. Bro. Ellis was about the first Bishop's agent the Reorganized Church had in this mission.

He has been the president of the Balmain Branch for twelve years, but of late, and especially since the sickness and death of his life's companion, the members have seen him fail in strength, and have realized that the end was not far off; but no one thought it would come as unexpectedly as it did. He ran to catch a train at Strathfield, which overtaxed his heart,

and he expired in six minutes after reaching his home in Forest Lodge.

He leaves a son here, and a married daughter in Los Angeles, California. May they take comfort in the thought that their parents died firm in the faith of the true gospel; for they "rest from their labors; and their works do follow them."

G. R. WELLS.

BURLINGTON, Iowa, November 19, 1905.

Editors Herald: At the close of this morning's preaching-service I had the pleasure of baptizing three more in the church font, making a total of fifteen since the font was installed, less than one year ago. One of those baptized was a convert from the Utah church. He had been baptized when a boy but had lost sympathy with that denomination and thought that he had no use for any religion, until he came to our meetings and felt the touch of the Spirit. He said that he had heard the letter of the gospel for forty years until he was sick of the sound of it; but had never heard the real gospel in power and with the Spirit until then.

We have been wonderfully blessed here during the past few months. The Spirit has been present in great power at the prayer-meetings and at the preaching-services; so much so that strangers have been deeply moved in common with the Saints. God's power has also been manifest in the healing of our sick; and he has abundantly verified the promise that we have made to people, that if they would pray earnestly and willingly obey God's law they would receive an assurance.

We are a little band of pilgrims having a form of godliness and enjoying a measure of the power thereof, and seeking to move forward in love and unity to higher things.

In bonds,

ELBERT A. SMITH.

My Experience.

I obeyed the gospel in old England, and I am a stranger to you. I am thankful I embraced the gospel, and, like many others, thought it was all peace; but I have traveled the straight and narrow path and I find it a thorny path. Like many who thought of coming to Zion, after I crossed the sea and down the rivers I began to feel that I was on a rough road. We then began to cross the prairies, and I had to walk over a thousand miles with the rest of the people, and found there was very little bread to eat after having plenty. And after arriving at Salt Lake, finding nothing to eat when we got there (the grasshoppers had eaten all the crops), I and my husband and sons lived for many months on pig-feed. I thought that was pretty rough, coming to Zion that way, and witnessing the Saints dying off by cholera every hour on the road. We hurried on to hear the great prophet of the Lord. I thought we would soon hear some glad news, and we hurried to the Tabernacle to hear it.

He said, "Good morning, brethren and sisters. Now you have all come to Zion. You all *think* you have come to Zion. And a pretty hell of a Zion you have found it."

That was true. We found it so. I thought if they were the blessings God had for us it was pretty rough work; but I got my eyes opened. I found it was not all gold that glistened.

I am thankful that I embraced the gospel and know the truth for myself; and, like my Lord and Master, I have found very few friends. But I have had the grandest visions and blessings from God, seeing my Lord come to this earth.

I never see the elders of the church. None come to visit me. I have been a cripple for ten years, having dislocated my right hip by falling, and not having walked since.

I do not know whether any Saints are on the earth. I do not see any that believe the gospel as it is written. But the elect

people of God are on the earth somewhere. The Lord knows where they are. He will soon come and find them. I am waiting and longing for his appearing, which I know will not be long. But I can not see him through my mortal flesh. But he will translate me, and I shall be like him and see him as he is. I pray that all the faithful ones will be with us when he appears.

Excuse my long letter. I hope no offense will be taken; but I thought I would write to you. May God bless all those in the publishing house. I remain,

Your unworthy sister in the gospel of peace,

M. WORWOOD.

Extracts from Letters.

E. A. Mehlisch, Jackson, Michigan: "We had Elder Shippy here for five meetings, and had fair interest. Elder S. W. L. Scott will be with us next week, and will stay as long as interest warrants, beginning meetings November 19. Please mention meetings in the HERALD, as there are Saints at Ann Arbor, River Junction, and Battle Creek whose addresses are unknown to me. There are only two families of Saints here, but we are hoping and praying that the number may be increased soon. We have secured a hall on 204 West Main Street."

Mary F. Fulton, Chico, California: "We take the HERALD, *Ensign*, and *Autumn Leaves* and are always anxiously waiting for Monday morning to come so we can read the good letters from the Saints. I desire to take the church papers as long as I can raise the money to pay for them. I ask an interest in the prayers of all the Saints that I may live faithful to the end."

Olive Woods, Della, Colorado: "Our hearts were made sad a few weeks ago by the death of our dear cousin, Eva J. Woods. She passed away September 13, 1905, at Edmonton, Canada. She was the only surviving daughter of Sr. Lucy and Mr. J. Warren Woods, and was beloved by many friends and relatives."

John Lalone, Lewiston, Michigan: "The two-day meetings held here on September 30 and October 1 were well attended, and greatly enjoyed by the Saints under the presence of the Spirit of the Lord, and on account of the able discourses by the ministry. We are doing what we can, and trying, in our weakness, to hold the gospel banner high."

Mrs. E. A. Gill, St. Edward, Nebraska: "Will the brother in the South please give recipe for cure of tobacco-habit? I had it once, but it must have been destroyed."

Bro. J. F. Mintun, Des Moines, Iowa, writes some of the details of the dedication of their new church, already furnished by Bro. Reams, and adds: "When at first it was thought best by several that an effort should be made to secure a more commodious building, it was looked upon with doubtful propriety by a few, but the Lord told the Saints that they would be assisted to secure the building, and meet all the payments without any special inconvenience, and so it has been. During the last summer and fall nearly if not every family of the Saints has been visited by trials, either physical or spiritual, that in some cases have been hard to bear, and still remain, and the peculiarity that attaches to these trials is that those who had made the greater sacrifices for the work in the city were visited with the most severe trials, but all who have followed out the law of God in seeking deliverance have received a blessing. Whatever results remain of these trials will yet work out for good to those who continue their love for God and will keep his commandments, following the instruction that is given in the word when seeking counsel. Whatever else may be said there is nothing more satisfactory than to know that God has been and is with his people in the efforts to build up the kingdom of God on earth."

Miscellaneous Department

Conference Minutes.

Southwestern Texas.—Conference convened with the Bandera Branch at Pipe Creek, Texas, October 6 to 8, 1905. Bro. F. A. Smith presiding; H. O. Smith secretary pro tem. San Antonio Branch reported one lost by death. Bandera and Medina no report. Bishop's agent's report: On hand last report, \$19.17; received since, \$15.40; balance on hand, \$9.57. Ministry reporting: D. S. Palmer, O. D. Johnson, T. J. Jett, F. A. Smith, H. O. Smith, Wilson Clark, W. S. Causey. Officers elected: O. D. Johnson president, J. P. Neal assistant president, and W. H. Davenport secretary. D. S. Palmer was sustained as Bishop's agent. Bro. F. A. Smith made some remarks calling attention to the fact that only one out of three of the branches of which the district is composed had reported, and exhorted an improvement along that line and gave some good advice and counsel in the matter of keeping awake, and a lively interest in the branch meetings, work of local officers, etc. Adjourned to meet with San Antonio Branch, February 9, 1906, at 7.30 p. m.

London.—Conference met in Broadway Hall, Toronto, October 28, 1905, at 10 o'clock. Elder Evans was appointed president, the presidency of the district assisting; secretaries, Hannah Leeder and J. L. Burger. A request from the McKillop Branch that their branch be divided was received and referred to the presidencies of mission and district. A bill from the Southam Printing and Lithograph Company re bills printed as ordered by R. C. Evans was received and ordered paid. Statistical reports from forty-two branches were adopted. Ministry reporting: Howlett, Shields, Gray, Bushlen, Smith, Yerks, Staley, Leeder, Burger, Burley, and Martin. Auditors reported treasurer's, secretary's financial, Bishop's agent's, and *Canadian Messenger's* business manager's reports correct. Reports adopted. R. C. Evans as business manager of *Canadian Messenger* tendered his resignation which was accepted. Visiting Saints were accorded all the privileges of the conference. It was resolved that salaries should be paid none of the officials of the *Canadian Messenger* and the offices of business manager and assistant editor were united. F. Gregory was appointed editor and D. McGregor business manager and assistant editor. A report was received from committee appointed to ascertain prices of printing *Canadian Messenger* by other printing establishments. The retiring business manager and assistant editor were tendered a hearty vote of thanks. It was decided that the next conference should be held with the Niagara Falls Branch, the date to be decided upon later. The officers of the district are: President, R. C. Longhurst; vice-presidents, J. H. Taylor, N. Overholt, A. E. Mortimer, George Bushlen; secretary, H. Leeder; treasurer, M. McGregor; Bishop's agent, R. C. Evans; historian, A. E. Mortimer. General Conference delegates: R. C. Evans, F. Gregory, A. Knisley, A. McLean, H. Dickhout, T. J. Jordan, F. Miller, R. C. Russell. The branches are to be taxed to pay the expenses of two delegates, viz.: Elders Gregory and Knisley. Delegates were empowered to cast the full delegate vote of the district and in case of division a majority and minority vote. Report of administering to sick committee adopted, and also a report from the district Sunday-school. An invitation to take part in a reunion was received from the Chatham District. Resolved that we acknowledge the invitation and go if we possibly can. It was resolved that orders be drawn on the treasury to pay bills presented. Toronto Branch agreeing to bear \$10 of indebtedness, all accounts were provided for. Total collections of conference were one hundred and four dollars and sixty-eight cents.

Eastern Michigan.—Conference convened at Juniata, Michigan, October 7, 1905, J. J. Cornish presiding, J. W. Davis secretary. Seventeen branches reported for four months ending September 30, showing a net gain in membership of 24. Ministry reporting: J. J. Bailey baptized 4, A. McKenzie, Charles E. Grant, William Davis baptized 5, Israel Goheen, Andrew Barr, J. L. Sweet baptized 3, William Cargill baptized 1, O. J. Hawn baptized 10, G. H. Skinner baptized 4, C. C. Whitford, J. W. Davis, Murdock McDonald, William M. Grice baptized 4, G. M. Shippy baptized 17, Thomas Miller, Herman Diem baptized 2, Thomas Young, Hugh G. Campbell, R. H. Huston, W. F. Smith, P. W. Surrbrook, J. E. Harriman, George R. McConcha, W. L. Smith, C. K. Green, B. F. Parker baptized 2, George Smith, L. N. Janrow, B. F. Pheteplace, C. E. Pearson, A. B. Anable, P. G. Hager, F. H. Baxter, L. D. Whitford, John H. Harrison, Thomas O'Brien, Jed. J. Emlaw, Ezra E. Wortz,

Noble Wilkinson, and Joseph Koyle. Total number of baptisms in district during four months ending September 30, 42. Bishop's agent's report: Receipts, including amount on hand, \$963.04; expenditures, \$757.61. Treasurer's report: Balance on hand and receipts, \$3.55. William Davis was elected presiding elder, O. J. Hawn assistant, J. W. Davis secretary, P. G. Hager treasurer and A. Barr was sustained in the office of Bishop's agent. It was decided to hold the next conference with the East Fremont Branch at call of district president. Three were called to the ministry, viz.: William F. Smith to office of elder, Charles Shepherd and C. U. Grant to office of priest.

Convention Minutes.

Clinton.—District Sunday-school convention met at Coal Hill chapel, October 13, 1905. Prayer-meeting at 9 a. m.; business-meeting at 10 a. m. A short program was rendered in the evening, entitled "The home." Mrs. Martha Cool, secretary, Nevada, Missouri.

Conference Notices.

Eastern Maine District conference will convene at Jonesport, December 9 and 10, 1905. All branch and district officers are requested to send in reports. U. M. Kelley, president.

Died.

Cox.—Nellie, the only daughter of Mr. Joseph and Mrs. Margaret Cox, of 6 Wyndham Street, Evanstown, Gilfach Goch, South Wales. Yielding to that dreaded disease, consumption, she fell asleep on the morning of October 22, 1905, and was interred in the Trealaw Cemetery the 26th, E. B. Morgan conducting the funeral-services. She was peaceful in life and was peaceful in death, dying in Sr. Collon's arms without a struggle. She was greatly respected and beloved by all who knew her. She leaves five brothers besides her parents to mourn their loss. She intended being baptized for she believed the gospel.

EVANS.—Bro. John O. Evans, of 5 Avondale Road, Gelli, Ystrad-Rhondda, Glam, South Wales. He met with an accident, September 4, 1905, and died from the injuries the 12th; was buried the 16th at Treorchy Cemetery, the Reverend Davies of Hebron Chapel, Ton Pentre, officiating. He was born June, 1844, in Cardiganshire. Married Miss Rachel Lewis at Derry Goch in the same shire. To this union four children were born, three sons and one daughter. The mother and daughter remain to mourn their loss. Bro. Evans was baptized about thirty-four years ago at Ystrad. Ordained an elder October 14, 1879; by David Jenkins. He was a faithful man despite family persecutions. He now rests from his labors.

TIBBELS.—James, son of Bro. and Mrs. Frank Tibbels, at Tonganoxie, Kansas, October 6, 1905, aged 5 years and 6 months. He was sick but a few days, when the angel of death called for him. Thus the little bud of promise was transplanted from this world to the paradise of God. Funeral-sermon in the Christian church by F. C. Warnky, assisted by Reverend G. W. Barton, minister of the Congregational church.

THOMMEDIEU.—At Colo, Iowa, November 10, 1905, Sr. Nellie V. Thommedieu. She was born June 29, 1878, in Chicago, Illinois, married Frank I. Thommedieu April 5, 1896; was baptized by J. S. Roth, 1897. She left a devoted and affectionate husband, a dear mother, and three loving little children. Funeral-sermon on the 12th by J. S. Roth from Revelation 14:13: "Blessed are the dead," etc. It was the largest funeral ever held in these parts. She was a faithful Saint, a loving wife, and kind mother. She always welcomed the missionary. The angels were with her by times for a week before she died.

SWALLERS.—Frank, son of Bro. and Sr. John Swallers, born November 15, 1891; died September 27, 1905, at Plainville, Indiana. Funeral-services held at residence by I. P. Baggerly.

McKEE.—Sr. Mary McKee, at Fall River, July 18, 1905. Was born in Lankershire, England, August 20, 1847. She came to this country in 1865, since which time she has made her home in this city. She was baptized in 1866 and was faithful to the end. Funeral-services at her home, conducted by Elder F. G. Pitt.

KERNS.—Michael Kerns was born August 27, 1825, in Ray County, Virginia. In 1848 he came to Iowa, where he resided till the time of his death. He united with the church August 27, 1901, being baptized by J. F. Mintun. September 26, 1905, he fell asleep to awaken no more in this life. He died strong in the faith, with the hope of a glorious resurrection. He leaves to mourn his departure one son and one daughter; three

brothers, one sister, three grandchildren, and eleven great-grandchildren. Funeral-sermon by D. R. Chambers, assisted by C. Fry.

Common Errors in Speech.

Who does not make errors in every-day speech? As a matter of fact it is very unusual to find any person whose use of the English language is absolutely correct. The following are examples of some very frequent errors or faulty expressions often heard:

- "Let you and I go"—should be "you and me."
- "I am as good as her,—should be "as she."
- "You are younger than me"—should be "than I."
- "Come to dinner with John and I"—should be "John and me."
- "Between you and I"—should be "you and me."
- "Where are you going?" "Who? Me?"—should be "Who? I?"
- "Who do you see?"—should be "whom."
- "If I was her"—should be "If I were she."
- "Was it him?"—should be "Was it he?"
- "Who was it by?"—should be "whom."

These examples of "Faulty Diction" are so common that many people look upon the improper form as being the correct one, and Thomas H. Russell, L. L. B., editor-in-chief of Webster's Imperial Dictionary, has done the public a great service in having written the new book, entitled *Faulty Diction, or Errors in the Use of the English Language and How to Correct Them*, which the publishers have, by printing it on thin Bible paper, succeeded in getting into what may be called vest-pocket size. It is handsomely bound in embossed Russia leather and will be sent postpaid on receipt of 50 cents to any address by George W. Ogilvie & Company, Publishers, 169 East Randolph Street, Chicago, Illinois. They also publish the same book in cloth binding and will send a copy of it in that style on receipt of 25 cents.

Graft in Medicine.

In *Collier's Weekly* of September 9 we read a powerful article on the above subject, which states that some apothecaries pay some doctors a commission on every prescription they receive, which leads to the use of adulterated drugs, or higher charges to the suffering public; also that some hospitals pay a commission to some doctors for every patient sent to them, the result of which is increased charges at the hospital, or longer continuance of sickness there for patients who are supposed to be able to pay. What is the remedy? We answer, as we have said many times before, "Societies for the protection of public health," as independent of all outside influences as our societies for the prevention of cruelty to animals are or ought to be. Societies which shall be constantly at work without fear or favor to expose and denounce widely, and endeavor to stop everything which endangers public health.—Geo. T. Angell, in *Our Dumb Animals*.

William J. Bryan in Foreign Lands.

William J. Bryan, editor of the *Commoner*, sailed from San Francisco, September 27, for a year's visit abroad. In the course of his travels, Mr. Bryan will visit the following named countries: Hawaii, Japan, British Isles, China, India, Philippine Islands, Australia, Egypt, Palestine, New Zealand, Turkey, Greece, Spain, Switzerland, Italy, France, Norway, Germany, Denmark, Russia, Sweden, Holland. From each of the countries named, Mr. Bryan will write letters describing his observations and dealing particularly with the political life of the countries visited. These letters will be published in the *Commoner*, and those who desire to read every one of these letters should lose no time in subscribing for Mr. Bryan's paper. The *Commoner* is issued weekly and the subscription price is \$1 a year. Address all orders to the *Commoner*, Lincoln, Nebraska.

Light on the Railroad Problem.

On the eve of President Roosevelt's battle for railroad reform *McClure's* begins publication, in the November number, of the results of Ray Stannard Baker's investigation of this great problem. More than a year ago Mr. Baker started out to make just such an investigation as every conscientious voter would make if he could. He has gone to the bottom of the subject from the viewpoint of the citizen.

In the first paper he takes hold of the crux of the problem, the Railroad Rate. He tells the almost ludicrous story of how

rates are made, and shows the appalling power which rate-making places in the hands of "railroad interests," and how the wielders of this terrible weapon have made or unmade not only individual enterprises but towns, cities, localities, and whole sections of the country. His story is an exposition of the utter chaos, injustice, and immorality of the present system which the railroad men are trying to tell Congress is the best that can possibly be devised.

Mr. Baker's fairness and thoroughness have already been established by his mastery articles on the labor problem. His reputation puts the stamp of authority upon what he has to say. In searching out the complexities of rate-making he has traveled up and down the country talking with farmers, city workers, railroad men, academic experts, the sufferers and the gainers by the system, so that his story gains the live interest of personal experience.

If he tells the grievances of the Spokane merchant or the Eastern power or the Minnesota manufacturer he gives the railroad side too.

"We are at this moment facing a new conflict in this country," says Mr. Baker, "the importance of which we are only beginning to perceive. It lies between too great new parties, one a progressive party seeking to give the Government more power in business affairs, the other a conservative party striving to retain all the power possible in private hands. One looks toward socialism, the other obstinately defends individualism. It is industrialism forcing itself into politics. And the crux of the new conflict recognized by both sides is the Railroad Rate in this case."

No greater or more fundamental problem confronts the country than this one of rate regulation. Its complications are appalling, but they can be solved, Mr. Baker thinks.

"I take it as fundamental," he says, "in rate-making as in every human activity, that there are orderly principles to be discovered and justice-making laws to be laid down." It is not only weak but absurd to assert that the American can not rise to it. And in solving his own problems, he will establish new principles for the world."

Pure Food and Pure Drugs.

"Pure food" and "pure drugs" form two very different problems. An impure drug may be the cause of immediate death or of lingering disease. A deceptive formula may conceal indulgence in liquors or narcotics, or more unfortunately may be the insidious source of a drink or drug habit. Departure from established standards of strength may outwit all the cunning of the physician, or overcome the skill and watchful attention of the trained nurse. It would seem that explosives and poisons need supervision no more than the drugs intended for conserving or building up of life.

"Impure food" comes from a variety of causes. There may be lack of cleanliness or due care in handling the raw material, during the process of manufacture, while in the hands of the retailer, or again, in the home or other place of consumption. Ignorant and unskillful treatment may occur at any point between the place of first production and the dining-table of the actual consumer. As may readily be seen publicity and education promise relief from most of the above evils. "The buyer must be educated to know what he is buying." "A people was never made clean and healthy against its will."—From "The survey of civic betterment," in the *Chautauquan* for November.

The Kiln-Drying of Wood.

Drying is an essential part of the preparation of wood for manufacture. For a long time the only drying process used or known was air-drying, or the exposure of wood to the gradual drying influence of the open air. Kiln-drying, which is an artificial method, originated in the effort to improve or shorten the process. By subjecting the wood to a high temperature, or to a draught of heated air, in a confined space or kiln, time is saved and a certain degree of control over the drying conditions is secured.

There are two points in the manufacture of lumber at either of which it may be kiln-dried. With softwoods, for instance, it is a common practice to kiln-dry the lumber at the sawmill before it is shipped. This practice, however, is ill adapted for hardwoods, in which it would produce such checking and warping as would greatly reduce the value of the product. In practice, therefore, hardwoods are more or less thoroughly air dried before being placed in the kiln, where the residue of moisture may be reduced to between three and four per cent, which is much lower than is possible by air-drying only. Yet another practice obtains in the case of a few woods which give up their

moisture very slowly. With these woods, of which cypress is an example, the kiln is resorted to both at the sawmill and at the factory where they are remanufactured.

Making a Home.

Such a trifle—plain, delicately tinted wall paper, but it revolutionized eight lives. Somehow we all took courage. The girl who would have been a matinee girl if she had not been obliged to work in an office every Saturday afternoon hung on the wall theatrical photographs, passe partouted and framed, and she spent rainy evenings filling a scrap-book with interesting clippings from magazines and weeklies. The girl who had always wanted to study art, but who had to clerk instead, painted a stenciled frieze around her wall in harmonious colorings, and was so encouraged that she took up a night course in art, and she is to-day assistant art editor on a small magazine.

The girl who was deft with her needle showed us how to make pretty but inexpensive bureau scarfs, bedcovers and nightdress cases. In fact, we deserted the front stoop and the parlor to work together in those once obnoxious hall rooms. The domestic instinct was rampant within us, the rooms blossomed forth in dainty furnishings, and we all forgot that New York was a desert populated by homeless girls working for ten dollars a week. — *Woman's Home Companion* for November.

What's in McClure's.

One function of the up-to-date magazine is to reflect the moving spirit of the time, and this is the striking thing about the December *McClure's*. As befits a holiday number, it is filled with good, strong fiction; there is a Jack London story, one of his best, and six other short stories; but first in importance are the contributions of William Allen White, Ray Stannard Baker and Reverend Charles D. Williams. William Allen White who,

as a judge of public men has become almost the national oracle, cool, incisive, unerring, fixes the place of Folk in national affairs. He tells of his great accomplishments in Missouri, measures the man, and finally shows that he is not big enough yet for presidential timber.

"Railroad rebates" is Ray Stannard Baker's second paper on the railroad question.

Jack London's "Love of life" is a harrowing tale of human endurance, pitting against nature and against each other a starving man and a starving wolf. Blumenschein has illustrated it wonderfully, in color. In contrast to this tale of primitive strength is a delicate, fanciful Irish folk tale full of the nimble wit of the race in which Herminie Templeton introduces again Darby O'Gill, and the King of the Fairies.

Editorially appears a character sketch of Charles Evans Hughes who has been lifting the lid from insurance in New York, and a critical estimate of Christianity in practice, "The final test of Christianity," by the Reverend Charles D. Williams.

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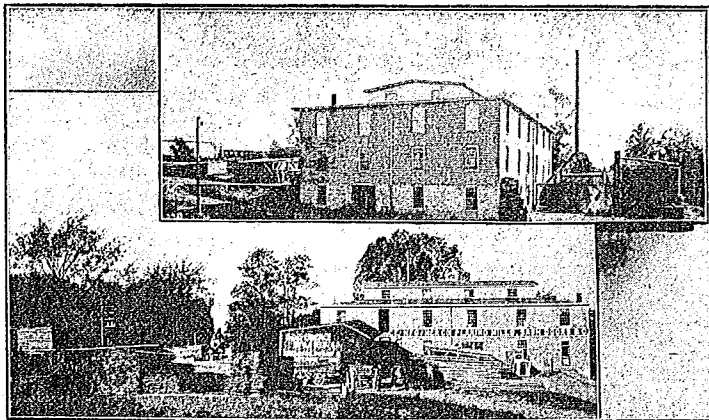
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NEW BOOKS.

- Joseph Smith, Who Was He? Did he Teach or Practice Polygamy? 287. Paper cover 50
- 288. Cloth cover 75

The Saints' Herald

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8:31, 33
 "There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 6

Volume 52

Lamoni, Iowa, November 29, 1905

Number 4

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

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"It is in an especial manner our duty as a people, with devout reverence and affectionate gratitude, to acknowledge our many and great obligations to Almighty God, and to implore him to continue and confirm the blessings we experience." — George Washington.

Editorial

PROSECUTION NOT PERSECUTION.

One of the persistent claims to be the church of Christ made by the leaders and members of the Mormon church in Utah is that they are so constantly persecuted; even the action of the United States Government against the violation of both national and State laws on the part of those professedly loyal and confessedly breakers of the law, is absolutely complained of and charged to be persecution.

The only persecution recognized in the word of God which men are entitled to credit for enduring is that mentioned by Jesus as stated by Matthew:

Blessed are *they* which are *persecuted for righteousness' sake*: for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and *persecute* you, and shall *say* all manner of *evil against you falsely*, for my sake.

There is in these sayings of the Savior not one word of commendation for him who suffers chastisement of unrighteousness; not a loop-hole for escape from the just condemnation of the righteous and the good for wrong-doing; not a shadow of excuse, nor place for a proper plea of persecution for him who does evil, or breaks the law, to shield him from prosecution at the hands of the executors of the law.

These lawbreakers have no basis for the cry of persecution which they so pitifully put up; nor is there either sense or justice in the statement that the action of Congress is the result of a motive on the part of the lawmakers to "persecute the Mormons."

INFLUENCE OF EXAMPLE.

President Joseph F. Smith, of the Utah Mormon church, stated to the Senatorial Committee on Privileges and Elections that his "people" were "loyal to the Government," at the same time testifying that he had not kept the laws himself and did not intend to do so, but would continue to do as he had done; i. e., disregard the law of God on the marriage relation given to the church in 1831, and the Manifesto revelation to the Utah church through his predecessor, Wilford Woodruff, and the enactments of Congress and the statutes of the state of Utah.

It is a perfectly fair conclusion that as President Joseph F. Smith has done and is now doing, so is every other man, brother member and officer, in the Mormon church who was entangled in the meshes of

the polygamous marriage net at the date of the Manifesto, or by artful collusion has juggled with the meaning of the word *loyalty* and has been married into the *practice* of polygamy, now is following the example of President Joseph F. Smith and living in the *practice* of polygamy, or plural marriage contrary to and in defiance of law. Such are not loyal to the Government of the United States, no matter how urgent their plea to loyalty may be.

PRAYER UNIONS.

There is no really good reason why the sisters of the church may not meet in what is known as a Prayer Union, at a stated time each week to work as a "mite" or "aid" society, engaging in such work as may offer them, or their wisdom devise, to aid any object worthy of consideration. These sisters also may by themselves, among themselves and for themselves spend a portion of their time at such meeting in prayer-service if they choose to do so, choosing some one of their number to take charge of such service. Or, the sisters of the church may meet at the house of some one of their number for the purpose of engaging in prayer-service, and may properly select some one of themselves to have charge in such service.

It is a mistake for the brethren, eldership or otherwise, to suppose that the sisters may not meet as above indicated simply because no one holding the priesthood is present to preside. Lay members, whether men or women, have the right in themselves to offer prayer-service to God, or to have charge in case no officer is present.

It would be an unfortunate condition of affairs if the sisters of the church, mothers, wives, sisters, and daughters, could not be trusted by themselves for an hour or two to spend together in prayer, unless there was some brother elder to watch them. It would seem to be only official jealousy that causes objection to the sisters' Prayer Unions. We are decidedly in favor of them. Men "shall of their own selves seek to bring about much righteousness." Why not the women?

ABUSE OF AMNESTY.

Amnesty asked for by Joseph F. Smith and other leading men and officers of the Utah Mormon church and which was granted by Presidents Harrison and Cleveland respectively, and by the terms of which the unlawful acts of those asking for relief were pardoned, and the children born of those unlawful acts were legitimized, was based upon the condition that the unlawful acts should be discontinued and the pardoned lawbreakers should thenceforward be law-abiding citizens, and in case they continued in

doing such unlawful acts, thus continuing to be lawbreakers, the act of amnesty was void to them and left them subject to prosecution as other criminals would be and in direct contempt of the clemency of the Government and in forfeiture of the benefits of the amnesty asked for and granted.

The moral attitude of those to whom amnesty was thus granted is in effect that they are still criminals, unabsolved of their wrong-doing, and the children sought to be legitimized are deprived of the benefits of such legal act.

QUESTIONS AND ANSWERS.

Is the baptism of the Holy Ghost the same as the baptism of fire—are the two terms identical?

Yes, we so understand. In Doctrine and Covenants section 18, paragraph 4, we read: "Thou shalt declare repentance and faith on the Savior, and remission of sins by baptism and by fire; yea, *even the Holy Ghost.*"

Has the fullness of John's record, mentioned in Doctrine and Covenants 90:5 been received by the church?

We understand that it has not been received.

In view of the undeniable fact that human frailty is ever the same, liable to substitute for the sake of expediency that which may be not in harmony with the principles of revealed law and thus set aside the means by which the church can be sanctified, both in an individual and a collective sense,—Doctrine and Covenants 2:3; 85:8, 9,—is it reasonable to ask that, under these adverse conditions would the church be rejected of God or not?

Judging the matter by the history of the past, it seems clear that if the church departed from the truth to such a degree to merit rejection of God, it would be rejected of him. The kingdom of heaven was "taken from" the Jewish people of Palestine "and given to a nation bringing forth the fruits thereof." (Matthew 21:43; Acts 13:46.) The church in these last days was threatened with rejection, as an organization, which rejection occurred, and it remained under such condition until individuals holding authority were commanded of God to reorganize the body. What has occurred in the past may occur again, under similar conditions. However, we are given to understand that the purposes of God will not fail, but that he will continue and complete his work. It is the duty and privilege of the people of God so to live in adherence to his law that repetition of the lesson of rejection may not be necessary. By close adherence to the principles and spirit of the law of the celestial kingdom, danger of displeasure and rejection may be avoided; this applying to the church individually and collectively. The church is an organization constituted for the accomplishment of a specific purpose—the teaching of and making manifest the truth. Should it fail in accomplishing the purpose of its creation, it would be useless, hence another organization would be necessary. The prin-

ciple is couched in the apostle's words, "That which beareth thorns and briars is rejected, and is nigh unto cursing; whose end is to be burned."—Hebrews 6:8. The Savior also spoke to like effect when he declared that he who continued not to receive should have taken from him that which he seemed to have.

In translating the Holy Scriptures what did Joseph Smith, the Seer, translate from?

We have no further information than that contained in the History and in the Preface to the Scriptures themselves, which state that the work was done by the spirit of inspiration.

NEWS FROM THE FIELD.

Ninety-seven baptisms in Bro. I. N. White's field in quarter ending November 1.

The reports of baptisms in the various fields are very encouraging. It shows a decided advancement along the ways of progress. Be encouraged, all ye workers for the truth; the Lord is with you.

EDITORIAL ITEMS.

Even the clergy of New York City are tainted with graft, according to the *Chicago Tribune*, for November 20. A discount is given by undertakers to ministers on funerals recommended by them. The discount may be placed to the credit of the bill of the family by order of the minister, but the number who put it in their own pockets is surprisingly great.

Along with the general prosperity of the country, the football game has reaped a bounteous harvest this season. Nineteen players have been killed (three of whom were seasoned athletes), and a hundred and thirty-five injured, not counting ordinary bruises. As a result of the serious accidents that in the nature of the game are unavoidable to a great extent, some of the schools have set an example which should be followed by every other school in the United States that has the safety and welfare of the student at heart—they have abandoned football. A game which has no good thing to recommend it, but which develops the more base and brutal qualities of human nature, should, with hazing and inhuman initiation pranks, be relegated to the back-ground and consigned to oblivion. None, unless it be those who, as Paul said, in the latter day should be without "natural affection," desire to send their children out from the protecting influences of home to be subjected to the cruel treatment suffered at some institutions of learning. None desire to send their child to an institution promising mental and moral attainment, and receive him back again a mangled corpse, or even with broken arms and legs. Latter Day Saints, in schools under their control,

should not be the last to take an advance step. And how much better it would be if they would lead out boldly and demand a higher standard than is required by worldly institutions!

"Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh."—Genesis 2:24. "For this cause shall a man leave father and mother, and shall cleave unto his wife; and they *twain* shall be one flesh."—Matthew 19:5. "For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they *two* shall be one flesh."—Ephesians 5:31. "A bishop then must be blameless, the husband of *one* wife."—1 Timothy 3:4. "Let the deacons be the husbands of *one* wife."—Verse 12. "Marriage is ordained of God unto man: wherefore it is lawful that he should have *one* wife, and they *twain* shall be one flesh."—Doctrine and Covenants 49:3. "Thou shalt love thy *wife* with all thy heart, and shall cleave unto *her* and *none else*."—Doctrine and Covenants 42:7. "Behold, David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord, wherefore, thus saith the Lord, I have led this people forth that I might raise up unto me a righteous branch from the fruit of the loins of Joseph. Wherefore, I, the Lord God, will not suffer that this people shall do like unto them of old. Wherefore, my brethren, hear me, and hearken to the word of the Lord: For there shall not any man among you have save it be *one* wife; and concubines he shall have none: for I, the Lord God, delighteth in the chastity of women."—Book of Mormon, p. 116.

The *Chicago Tribune*, November 25, represents Henry M. Turner, leading bishop of the African Methodist Church, as charging the United States Supreme Court with robbing the negro of every vestige of human and manhood's rights, in the following words: "I am not pleased with this nation. No man hates this nation more than I do. When I go to say my prayers I have a struggle to get to the place where I am willing for God to allow the United States Supreme Court to have a part in my prayer. That damnable institution has robbed the negro of every vestige of human and manhood's rights. The men that compose that body may get to heaven the best way they can, but it is little help God will grant for any request that I make." We believe the last clause; his requests would probably make little difference one way or the other. Does the Bishop belong to that class mentioned by Peter and Jude who "despise government," and "despise dominion"? He admits it. "Presumptuous are they, self-willed, they are not afraid to speak evil of dignities." The Supreme Court may have done many regrettable things that need to be spoken against, yet no one is

warranted in cultivating such a hatred of the nation and government. Rather should he follow the teachings of the Master, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you."

Bro. C. J. Spurlock writes from Delta, Colorado, that he has received ten packages of HERALDS and *Ensigns* in answer to his call a short time ago, and wishes to thank the senders.

At the yearly meeting for 1905 of the Federation of Church Clubs in the city of New York, an organization of the Episcopal Church, a wholesome "litany for society," authorized by the Bishop Coadjutor of the diocese of New York, was used. From it we make these extracts: "From all impurity, intemperance, idleness, and dishonesty, From all corruption of the franchise and of civil government, From all rebellion against the kingship of Christ, Deliver us, good Lord. O Lord, we beseech Thee, enable us to see that Thou hast a plan of love for the world, in the working out of which Thou dost give to each generation its appointed share. . . . Help us and all humanity so unreservedly to acknowledge Thy social law that all society may rise to that supreme ideal which Thou didst give to earth when the Eternal Word was clothed with the life of man."

It must be difficult to say such prayers perfunctorily: but to say them intelligently and in earnest is as certain to bring the appropriate answer as is praying for grain with a plow.—*The Public.*

President Frederick M. Smith has again changed his residence in Salt Lake City. His address is now 11 Devon Court, Salt Lake City, Utah. Those writing him please take notice.

Original Poetry

The Preaching of the Cross.

For th' preaching of th' cross
Men have left their loved ones dear;
They have suffered pain and loss,
And have labored far and near.
Hither, thither, spurned and tossed,
For th' preaching of th' cross.

For th' preaching of th' cross
Men have given all—their life:
Righteous souls have mourned their loss,
All have felt the bitter strife.
Hither, thither, spurned and tossed,
For th' preaching of th' cross.

For th' preaching of th' cross
God will own each chosen one;
He will show in time who've won
When this little life is done.
When his Saints shall not be tossed
For th' preaching of th' cross.
JOSEPH FERRIS.

Original Articles

THE REORGANIZED CHURCH VERSUS SALVATION FOR THE DEAD.

The above is the title of a thirty-two-page pamphlet written and copyrighted by Joseph F. Smith, Jr. The purpose of the effort is to show that the Reorganization is out of harmony with the church-books on the subject of baptism for the dead.

We do not propose in this connection to give this work an extended examination, but to call attention to its character and purpose in few words. On page 4 he says:

It is not my purpose to discuss the foolish question of the "rejection of the church," but to examine the Reorganite position in regard to salvation for the dead; and to show their lack of harmony with the teachings of the Church of Jesus Christ of Latter Day Saints pertaining to the dead, as those teachings have been revealed through the latter-day Prophet.

The real issue between the Reorganized Church and the church in Utah is: Was the church rejected? For Mr. Smith to refuse to discuss the issue, and then to arraign us for opposition to the work of God on the assumed position that we are wrong on the issue between us, thus assuming as a basis for his case the real point at issue, is so decidedly foolish that it brands him as an unscrupulous opponent, or one ignorant of all proper rules of controversy.

The whole issue hinges on what he refuses to discuss.

If the church was rejected, then all the temple-building and ordinances performed by the church in Utah are without authority: if it was not, then, if they continued in favor with God, their ordinances, including baptism for the dead, are acceptable. Why refuse to discuss the real issue and then occupy time and space in trying to show that some one is out of harmony with some one else's interpretation of the books?

One other point we wish here to call attention to. On the last page of his tract he says: "What the Mormons believe is thus epitomized as formulated by the prophet Joseph Smith."

Then follows the "Articles of Faith" in most parts as Joseph Smith formulated them; but he, or some one else for him, has taken the liberty to change at least one of them, viz.: the fourth.

Where Joseph Smith the Prophet said, "We believe that these ordinances are," Mr. Joseph F. Smith changes it and makes it to read, "We believe that the first principles and ordinances of the gospel are."

He then has the audacity to attach Joseph Smith's name to this document. Joseph Smith the Prophet conveys the impression that by obedience to the "Articles of Faith" as he formulated them, salvation could be secured, while Joseph F. Smith, Jr., seeks

to make him say that these are only the beginning, and that there is something else to follow in order to secure salvation. This appears to be a covert effort to pave the way for that other, so called, new and everlasting covenant presented to the Utah Special Conference at Salt Lake City in August, 1852, providing for polygamy.

Query: If men do not scruple to sign Joseph Smith's name to a doctored article, making him to say what he did not say, are we not justified in the suspicion that they would forge his name to the document which they thus prepare the way for?

H. C. S.

CLAIMS OF REORGANIZATION DEFENDED.

In company with Bro. W. W. Smith, now in charge of the church-work in the city of Philadelphia, Pennsylvania, we visited the library of the Pennsylvania Historical Society in Philadelphia, and made a brief examination of the newspapers for the years 1839 to 1844, Bro. Smith gathering what information he could find relative to the work in that city in the early days, of which you will doubtless hear from him, while I examined editorials and foreign news of several daily papers concerning Mormons, Mormonism, and their persecutions. I had for many years wished for the privilege to see for myself what the unprejudiced writers had to say on the subject; and I am pleased, that while the newspapers contained much that was false and had a tendency to poison the public minds against the Saints, there were some that presented facts in their true light.

I present the following from the *Public Ledger*, Philadelphia, Pennsylvania, for July 15, 1844:

It now began to be rumored by several men whose names will be forthcoming in time, that there was nothing against these men (Joseph and Hyrum Smith). The law could not reach, but powder and ball would.

The following is the statement of Mr. H. T. Reids, one of the counsel for the Smiths, as published in *Public Ledger*, July 15, 1844:

The different examinations, comments, and so forth, preceding the final violence, [seems] to have been highly informal. A guard of only eight men was stationed at the jail, whilst the rest of the Grays were in camp at a quarter of a mile distance; and whilst his Excellency (the Governor) was haranguing the peaceable citizens of Nauvoo, and asking them to give up all their own arms, the assassins were murdering the prisoners in jail, whom the Governor had pledged himself to protect. At about 6 p. m., the guard was surprised by an armed mob of from 150 to 250 painted red, black, and yellow, which surrounded the jail, forced in, poured a shower of bullets into the room where these unfortunate men were held in durance vile to answer to the laws of Illinois, under the solemn pledge of the faith of the State by Governor Ford that they should be protected, but the mob ruled, they fell as martyrs amid the tornadoes of lead, each receiving four bullets; John Taylor was wounded by four bullets in his limb, but not seriously. Thus perished the hope of law; thus vanishes the pledged faith of the State; thus the blood of innocence stains the constituted

authorities of the United States, and thus have two among the most noble martyrs since the slaughter of Abel sealed the truth of their divine mission by being shot by a mob for their religion.

Copied from the St. Louis *Review* for the *Public Ledger*. The above statement is from one who was on the ground and was not a member of the church.

Public Ledger, July 18, 1844:

All men from one end of the Union to the other must condemn most emphatically the outbreak at Carthage, Illinois. It was wrong, unjustified by any law; it was a demonstration bound to be regretted deeply by all our good citizens living under this free government.

Editorial, July 30, 1844, *Public Ledger*, copied from *Tribune*:

The killing of Joseph and Hyrum Smith while in the custody of the law by an armed mob June 27. This outrage has brought great reproach upon our government, the press and public sentiment generally as far as we have heard, stigmatized the act as a deed of cold-blooded unprovoked murder.

Editorial, July 13, 1844, from *United States Gazette*, Philadelphia, Pennsylvania:

We have expressed our opinion that the two Smiths, Joe and Hyrum, were not killed in an attempt to escape from jail, or from an effort at rescue, and we now find that we were correct in our surmise. The following letter from Governor Ford of Illinois shows that the massacre of them was a thorough going cold-blooded murder. They had surrendered themselves to the authorities, and were awaiting a trial by jury. The claim is made by the enemies of the Saints, that it was in an attempt to take from jail the prisoners by their friends that they were shot by the guard. This statement was not believed by the Editor of the *United States Gazette*. As stated by them and the report of Governor Ford, which we shall present, confirms the Editors that they were right in their opinion as above stated. The very fact as admitted by all that have heretofore said anything about the killing of these men in their publications here stated that they came to their death at the hands of a mob from 150 to 250 strong, painted black, red, and yellow, is strong evidence that it was premeditated by the mob who had disfigured themselves. There was no need to paint themselves if they had wished to help the guard to keep the prisoners from escaping. It was claimed that the prisoners had been supplied with weapons.

Notice what the editor of the St. Louis *Gazette* said, as copied by the *Public Ledger*, July 31, 1844:

Weapons are said to have been found in the prophet's cell after his death. Quite probable weapons enough had been carried there by his assassins to accomplish their diabolical deed, and it was easy for some to be left behind, easier than to explain how a prisoner in close confinement should have retained weapons. The prisoners were not placed in the cells; they were permitted to occupy a room above, so if there were weapons in the cell, they would not have been of any value to the prisoners had they wanted them, for the cell was not on the same floor as they were.

Statement of Governor Thomas Ford, July 12, 1844, from *Public Ledger*:

I desire to make a brief but true statement of the recent disgraceful affair at Carthage, Illinois, in regard to the Smiths so far as circumstances have come to my knowledge. The Smiths, Joseph and Hyrum, have been assassinated in jail, by whom it is not known, but will be ascertained. I pledged myself for their safety, and upon the assurance of that pledge, they surrendered as prisoners. The Mormons surrendered the public arms in their possession, and the Nauvoo Legion submitted to

the command of Captain Singleton, of Brown County, deputized by me for that purpose. All these things were required to satisfy the old citizens of Hancock County, that the Mormons were peaceably disposed and to allay jealousy and excitement in their minds. It appears, however, that the compliance of the Mormons with every requisition made upon them failed of that purpose. The pledge of security to the Mormons was not given by my individual responsibility. Before I gave it, I obtained a pledge of honor by a unanimous vote from the officers and men under my command to sustain me in performing it. If the assassination of the Smiths was committed by any portion of these, they have added treachery to murder, and have done all they could do to disgrace the State and sully the public honor.

(Signed)

THOMAS FORD,

Governor and Commander-in-Chief.

State of Illinois, July 12, 1844.

Reported for the *St. Louis Review*, copied by the *Public Ledger* July 17, 1844:

Having visited Nauvoo and its vicinity in person for the purpose of getting at the true statement of affairs among the Mormons and their neighbors, we are enabled to give the latest as well as the most correct intelligence. Nauvoo reposes in a state of quietude and tranquility most remarkable. During some thirty hours that we passed in the holy city, we heard but one solitary intemperate expression, and the man who uttered it, was instantly checked, and made silent by more prudent spirits around him. The above speaks well for a people that had been robbed of husbands, fathers, prophets, and patriarch, shot down in cold blood by a wicked mob, after they had complied with all that had been requested of them.

Notice what Governor Ford says further. *Public Ledger*, August 14, 1844:

I have been informed that the Mormons about Lima and Macedonia have been warned to leave the settlement. They have a right to remain and enjoy their property, as long as they are good citizens they should not be molested, and the sooner those misguided persons withdraw their steps, the better it will be for them. I can never agree that a set of infatuated and infuriated men shall barbarously attack a peaceful people who have submitted to all the demands of the law when they had full power to do so, refrained from inflicting vengeance on their enemies.

For further information see Church History, volume 1. July 19, 1844, *Public Ledger*, copied from the *St. Louis Transcript* of July 10, 1844:

Much speculation abounds as to who will be the successor of the imposter Joe. It is asserted by those who profess to know that his oldest son, a lad of about twelve years of age, is to be the new ruler, and that a revelation to that effect was left behind by the departed prophet.

We shall present some of the revelations that have a bearing upon the matter referred to in the above statement as published sixty-one years ago in the columns of the public newspaper, which is strong evidence that he was a prophet of God, and not an imposter as stated by the reporter.

Doctrine and Covenants 43: 1, 2, February, 1831:

O hearken, ye elders of my church, and give ear to the words which I shall speak unto you: for, behold, verily, verily I say unto you, that ye have received a commandment for a law unto my church, through him whom I have appointed unto you, to receive commandments and revelations from my hand, and this ye shall know assuredly, that there is none other appointed unto

you to receive commandments and revelations until he be taken, if he abide in me.

From the above is given to understand that no one is to receive by revelation laws and commandments for the entire church, but the one chosen and appointed. We can see the wisdom and safety in this, and this was to be the law and order until he be taken, if he abide in the Lord.

Paragraph 2:

But verily, verily, I say unto you, that none else shall be appointed unto this gift, except it be through him, for if it be taken from him he should not have power, except to appoint another in his stead; and this shall be a law unto you, that ye receive not the teachings of any that shall come before you as revelations, or commandments; and this I give unto you, that you may not be deceived, that you may know they are not of me. For verily I say unto you, that he that is ordained of me, shall come in at the gate and be ordained as I have told you before, to teach those revelations which you have received, and shall receive through him whom I have appointed.

The Lord foresaw that there would a time come when there would be deceivers, and as means of protection the warning is given. And we notice first, that there was none to receive commandments for the church, but the one appointed, Joseph Smith, Jr. Second, that no one should be appointed unto this gift, except it be through him, and this shall be the law. Third, we are not to receive the revelations or commandments of any that have not come in accordance with the above. Fourth, he that is ordained of the Lord, shall come in at the gate and be ordained, and he shall teach the revelations already received, and those which shall be received "through him whom I have appointed."

Section 87, paragraph 2:

Verily I say unto you, The keys of this kingdom shall never be taken from you, while thou art in the world, neither in the world to come; nevertheless, through you shall the oracles be given to another; yea, even unto the church.

The above was given March, 1833, and is in harmony with section 43, already referred to, giving us to understand that the successor would be appointed by and through him (Joseph).

Section 104, paragraph 18:

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

All Latter Day Saints believe that Peter, James, and John conferred the holy priesthood upon Joseph Smith, Jr. This being true, and in harmony with the order from the days of Adam down, he, Joseph, would be justified in the eyes of the law to confer the same upon his posterity.

Section 107, paragraph 18:

For this anointing have I put upon his head that his blessing shall also be put upon the head of his posterity after him; and as I said unto Abraham, concerning the kindreds of the earth, even so I say unto my servant Joseph, In thee, and in thy seed, shall the kindred of the earth be blessed.

Section 99, paragraph 6:

The president of the church, who is also the president of the council, is appointed by revelation, and acknowledged, in his administration, by the voice of the church; and it is according to the dignity of his office, that he should preside over the high council of the church; and it is his privilege to be assisted by two other presidents, appointed after the same manner that he himself was appointed.

The above is very plain as to the manner in which the presidency is called by revelation, these to be acknowledged by the voice of the church.

Section 17, paragraph 17:

Every president of the high priesthood (or presiding elder), bishop, high counselor, and high priest, is to be ordained by the direction of a high council, or general conference.

We notice the expression "every president of the high priesthood" is to be ordained.

We will briefly refer to the law and order governing the call and appointment of the successor to the prophet, seer, revelator, and presidency of the church as follows:

1. Called by revelation (see section 99, paragraph 6).
2. To be appointed or chosen through his predecessor by revelation (see section 43, paragraphs 1, 2; section 87, paragraph 2).
3. Must be of the lineage of the literal descendants of the chosen seed (see section 104, paragraph 18; section 107, paragraph 18).
4. Is to be ordained by direction of a high council or general conference (see section 17, paragraph 17).
5. Shall teach those revelations received by the one appointed, Joseph Smith, Jr. (see section 43, paragraph 2).

We shall examine the Presidency of the Reorganized Church of Jesus Christ of Latter Day Saints.

1. The President, Joseph Smith, is the oldest son of the late prophet and President of the Church of Jesus Christ of Latter Day Saints, namely, Joseph Smith, Jr.; the one appointed and empowered to choose and set apart his successor. (See section 43, paragraphs 1, 2; section 87, paragraph 2.)

2. The President of the Reorganized Church was blessed by his father in Liberty jail. The promise and blessing of a life of usefulness to the cause of truth was pronounced upon his head. Over forty-five years have been spent in the interest of the cause of truth referred to in the blessing. Upon two other occasions was the same blessing confirmed by his father, Joseph Smith. What greater evidence do we want than work performed during the past forty-five years by this faithful servant of God of the divinity of his mission? (See Church History, vol. 3, p. 508.) Lyman Wight, one of the first apostles, testifies to the truthfulness of the blessing pronounced upon the head of Joseph by his father, also Bro. James Whitehead. (See Church History, vols. 2 and 3.)

3. Joseph Smith was ordained by order of General Conference to the Presidency, at Amboy, Illinois,

1860, under the hands of High Priest William Marks and Apostles William W. Blair and Zenos H. Gurley. Bro. Marks was president of the High Council in the lifetime of Joseph and Hyrum Smith. Some fault has been found with the ordination; the objector claims that it should have been performed by Joseph Smith, Jr. We answer that Joseph Smith, Jr., was ordained to the Presidency January 25, 1832, by a council of high priests nearly two years after the organization of the church, at Amherst, Ohio. (See *Times and Seasons*, vol. 5, pp. 611, 612, 624; Church History, vol. 1, p. 244.) As there were no apostles till 1835, and the High Council was not organized till February 17, 1834, the reader can see that the ordination of the son was by a higher tribunal than that of the father. In the latter we have two of the apostles and the president of the High Council, so we see no just grounds for the objection.

4. He shall teach the revelations received. With pleasure we look back over the forty-five years, and with gratitude to God for the light, wisdom, and understanding with which he has blessed our worthy President, to guide the church in the straight and narrow way. His advice and counsel have always been in harmony with the law, and it has been his delight to point to what was written in the three books. The Lord said, "He that is ordained of me, shall come in at the gate and be ordained as I have told you before, to teach those revelations which you have received, and shall receive through him whom I have appointed." All that have come in as teachers that have not taught in harmony with those revelations, we are justified in rejecting. And they have been numerous in the various factions that have come into existence in the last sixty years; calling themselves Latter Day Saints. Out of the twenty factions, there are to-day some two or three left. The fact that there have sprung forth so many claiming to be the successors to Joseph Smith, Jr., nearly all having had some followers, and having taught and practiced that which was in conflict with the revelations as referred to in section 43, paragraphs 1 and 2, is strong evidence of the wisdom of the warning voice in said section, as nearly all of those pretended leaders are a thing of the past, having failed to accomplish that which they claimed they were sent to do, namely, build up the waste places of Zion, and bring home the scattered sheep, (which we understand is one of the duties of the true leader and successor to the Palmyra Seer,) a work that is being done to-day by the Reorganized Church. The Saints are gathering into the regions round about as well as to the central place, and the promises of the Lord are being fulfilled, as spoken in the year 1834, section 102, paragraph 7:

Talk not judgment, neither boast of faith, nor of mighty works; but carefully gather together, as much in one region as can be consistently with the feelings of the people: and, behold,

I will give unto you favor and grace in their eyes, that you may rest in peace and safety.

For thirty years I have lived in Far West District, state of Missouri, and with a thankful heart do testify that the Saints are receiving favor and grace with the people, and do rest in peace and safety, and what is true of Far West District is true also of the stakes of Independence and Lamoni. This of itself is evidence that we are in harmony with the revelations. How is it with those that have inhabited the salt land, as spoken of in Jeremiah 17:5, 6? Why, they said nearly sixty years ago when confronted with the question by those that read in the revelations that Missouri was the land set apart for the gathering, "Oh, yes, we are going back to Zion." Why teach and sing that Utah is Zion, the place for the Saints to gather? What says the revelation? Section 57, paragraph 1:

Hearken, O ye elders of my church, saith the Lord your God, who have assembled yourselves together, according to my commandments, in this land which is the land of Missouri, which is the land which I have appointed and consecrated for the gathering of the saints; wherefore this is the land of promise, the place for the city of Zion.

Section 98, paragraph 4:

Zion shall not be moved out of her place, notwithstanding her children are scattered, they that remain and are pure in heart shall return and come to their inheritances; they and their children, with songs of everlasting joy; to build up the waste places of Zion. And all these things, that the prophets might be fulfilled. And, behold, there is none other place appointed than that which I have appointed, neither shall there be any other place appointed than that which I have appointed for the work of the gathering of my saints, until the day cometh when there is found no more room for them; and then I have other places which I will appoint unto them, and they shall be called stakes for the curtains, or the strength of Zion.

The above needs no comment. I only wish to say that Brigham Young and his successors have taught and instructed thousands to gather to Salt Lake and vicinity, calling it Zion, when the Lord positively said that the gathering-place was in Missouri, and that Zion would not be moved out of her place. Brigham said otherwise, and thousands believed him, another evidence that he, Brigham, nor any of his successors, was not the one that would come in at the gate and be ordained to receive revelations and commandments for the church, for they have not taught the revelations. (See section 43, paragraphs 1, 2.)

I shall briefly give a short history of what is known in the world as the Utah Mormon church, and prove that they did usurp authority. First, three of the Quorum of Twelve apostles, John E. Page, Lyman Wight, and William Smith (brother of the martyrs) deserted Brigham Young and his followers. Second, Brigham and six of the Quorum of Twelve returned to Winter Quarters from Salt Lake City, October 31, 1847. Two of the Twelve, P. P. Pratt and John Taylor, remained in Salt Lake City.

On the 3d of December 1847, a conference was held in Winter Quarters, but after having resolved to build a tabernacle for the congregation, it adjourned for three weeks. December 5, council was held at the house of Apostle Hyde. Brigham Young expressed his views covering the reorganization of the First Presidency, and wished those present to do the same. Orson Hyde then moved that Brigham Young be President of the Church of Jesus Christ of Latter Day Saints, and that he nominate his two counselors to form the First Presidency. Wilford Woodruff seconded the motion. It was carried. President Young nominated H. C. Kimball as his first counselor and Willard Richard as his second. The same was carried. (See Life of Brigham Young, p. 188.)

As we have already stated, five of the Twelve being absent and President Young in the chair, he could not be elected by a majority of this quorum without casting a vote for himself, and it would also require the votes of Kimball and Richards, each voting for himself to place them in the Presidency; hence this step toward the reorganization of the Presidency was illegal, not having a quorum present "and every decision made by either of these quorums [Twelve or Seventy] must be by the unanimous voice of the same; that is, every member in each quorum must be agreed to its decisions in order to make their decisions of the same power or validity one with the other. (A majority may form a quorum, when circumstances render it impossible to be otherwise.)" (Doctrine and Covenants 104:11.)

On the 24th of December, 1847, conference convened in the newly-erected building, 60 by 40, with a seating capacity for from six hundred to one thousand. The action of the above council was received and adopted. The above was not in harmony with the law and order of the church, as we shall here prove.

1. The President is to be called by revelation through his predecessor (see section 43, paragraph 1, 2; section 99, paragraph 6).

2. His counselors are to be called by revelation (see section 99, paragraph 6).

3. Every president of the high priesthood or presiding elder is to be ordained by the direction of a high council or general conference (see section 17, paragraph 17).

4. It is the order of this priesthood to go from father to son (see section 104, paragraph 18-24).

Brigham Young and his followers have taught that the president of the Quorum of Twelve was the next highest officer to the president of the church, and if the president was removed by death, that the president of the Quorum of Twelve became his successor. And this rule they carried out in the appointment of Brigham, Taylor, Woodruff, and Snow to the presidency; but a departure from that which they claimed was the law governing the succession was made

in the choosing of the present incumbent, Joseph F. Smith, when had they lived up to their former order, Brigham Young, Jr., would be the successor to Mr. Snow. Consistency is a jewel, but her name is not Brighamism. The claim is now made by the supporters of Joseph F. Smith to the Presidency of the Utah church, that his father was appointed a prophet, seer, and revelator; and that by lineage he is entitled to the Presidency. Why did they not say so long ago, before Brigham, Taylor, Woodruff, or Snow were chosen?

Let us read section 107, paragraph 29, given June 19, 1841:

And again, verily I say unto you, Let my servant William be appointed, ordained, and anointed, as a counselor to my servant Joseph, in the room of my servant Hyrum; that my servant Hyrum may take the office of priesthood and patriarch [not President], which was appointed unto him by his father, by blessing and also by right, that from henceforth he shall hold the keys of the patriarchal blessings upon the heads of all my people, that whoever he blesses shall be blessed, and whoever he curse shall be cursed; that whosoever he shall bind on earth shall be bound in heaven, and whatsoever he shall loose on earth, shall be loosed in heaven; and from this time forth, I appoint unto him that he may be a prophet, and a seer, and revelator unto my church, as well as my servant Joseph, that he may act in concert also with my servant Joseph, and that he shall receive counsel from my servant Joseph, who shall show unto him the keys whereby he may ask and receive, and may be crowned with the same blessing, and glory, and honor, and priesthood, and gifts of the priesthood, that once were put upon him that was my servant Oliver Cowdery.

The appointment of Brigham Young to the Presidency was not in harmony with the above, hence illegal:

1. He was not called by revelation.

2. He was not recommended by the High Council or General Conference for ordination to the Presidency, or even by the faction of the church over which he presided.

3. Joseph Smith, Jr., who was the President of the church, and who had the power and authority to appoint his successor, did not appoint Brigham Young.

4. Brigham Young was not in the lineage of Joseph Smith, and had no claim as his successor.

Brigham Young said, "You can not fill the office of a prophet, seer, and revelator. God must do this. You are like children without a father, and sheep without a shepherd. You must not appoint any man at your head. If you should, the Twelve must ordain him. [Why did not they ordain Brigham?] You can not appoint a man at your head."—Brigham Young, president of the Twelve, Nauvoo, August 15, 1844.—*Times and Seasons*, vol. 5, pp. 618-620. "I again repeat, no man can stand at our head except God reveals it from the heavens."—Page 231.

That is just what the Reorganized Church has taught, which is in harmony with the law; but as we have already stated, Brigham was chosen at Winter Quarters, December, 1847, as president of the church

in open violation of the law and order of the church, as understood and declared by him August 15, 1844.

From the above we learn that Hyrum was appointed patriarch by his father by blessing and also by right, and he was appointed a prophet, seer, and revelator unto the church; that is, in the discharge of his duties as a patriarch to the church, not as President and law-giver. He could not fulfill his office as patriarch, successfully, without the gift of revelation; hence the wisdom in the appointment as a prophet and revelator. Again, he is promised the same honor and priesthood and gifts of the priesthood that once were put upon him that *was* my servant Oliver Cowdery.

In section 27, paragraphs 1 and 2, Oliver is given to understand that no one is to receive commandments in the church but Joseph Smith, Jr., and the Lord informs Oliver further that he must not command him who is at the head, so that while he (Oliver) was blessed with the spirit of revelation, and to teach the church, he is forbidden to write by way of commandment, but by wisdom; and Hyrum was to be honored as Oliver Cowdery. Had the sons of Patriarch Hyrum Smith remained faithful in the work, and the same blessing was conferred upon either of them that was given to their father, neither they nor their supporters could claim by blessing or by right the presidency of the church. Had they walked in the footsteps of their father, they would not have been guilty of transgressing the laws of God and the land, and the probabilities are that the honor and priesthood and gifts of the priesthood conferred upon their faithful father would to-day be theirs to enjoy, and they would act in concert with the posterity of Joseph Smith, Jr., whose right it is by lineage and blessing to the Presidency of the church. (See section 107, paragraph 18.)

I was pleased to learn by the statement of the reporter already referred to, published just thirteen days after the death of Joseph and Hyrum, in the *St. Louis Transcript*, that it was understood by those that professed to know, that the oldest son of the Prophet would be his successor. This was so understood to my personal knowledge in Wales, for I heard my parents and others speak of it. Time has demonstrated the truthfulness of the claim. Forty-five years have passed, and the oldest son has faithfully discharged his duty as the successor in office to his father, Joseph Smith, Jr. Long may he live.

WM. LEWIS.

P. S.—On page 854 of the *HERALD*, September 6, 1905, appeared what is, in my judgment, an unwarranted criticism. The writer says, "Here we have a young lady in Missouri weighing one hundred and twenty pounds at the age of eleven years, showing the productiveness of Missouri soil." This he immediately follows up with, "This is another evidence of the divine guidance' of Joseph Smith." The

statement concerning evidence, referred to, does not come in where the brother tries to make it appear, but follows the statement: "No mistake made in choosing that land as the central place for our gathering, notwithstanding it was so declared seventy-five years ago by a young man twenty-five years of age, unlearned, when that land was unknown so far as her *resources and coming value* were concerned." It is the fact that Missouri stands to-day as one of the leading States in the Union, and the central place, Jackson County, the garden spot, called forth the saying that Joseph was guided by divine hand, and that there was no mistake made in the selection.

WM. LEWIS.

SCRANTON, Pennsylvania, September 21, 1905.



THE SCHOOL OF THE PROPHETS.

DESIGNED OF GOD FOR THE INSTRUCTION AND PREPARATION OF ALL THE MINISTRY OF THE CHURCH.

The disciples asked Jesus concerning those not members of the church:

Why speakest thou unto them in parables? He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is a householder, which bringeth forth out of his treasure things new and old.—Matthew 13: 10, 11, 52.

And in the gospels are recorded some of the beautiful instructions of Jesus to the officers of the church; and also in the letters, especially in those of Paul to Timothy and Titus, are some excellent teachings to the ministry. And when our Master again began his great work of the last days, he gave them like instruction and also made such necessary preparation by counsel, as would qualify all the officers of the church for every duty devolving upon them, that they might be more perfectly united in their teaching, and thus be better qualified to instruct others in the doctrines, laws, principles, commandments, and rules of the church and kingdom of God, and of the redemption of Zion. And he spoke to us in 1894, saying, "Until my people shall hear and heed those who are set in the church to teach the revelations there will be misunderstanding and confusion among the members."—Doctrine and Covenants 122: 1. And the ministry should seek "that their wisdom may be the wisdom of the Lord and their strength the strength of the Spirit" (Doctrine and Covenants 119: 2), without in the least degree neglecting the aid of the Holy Spirit, but rather striving to follow more closely the counsel of the Master through the Holy Spirit: "Study to show thyself approved unto God, a workman that needeth not to be ashamed."—2 Timothy 2: 15. Then there will be no misunderstanding or confusion among the members, for all the workmen in all their varied duties will see eye to eye.

And as the work progresses toward the end, it is apparent that the ministry of the church should use the means which God has ordained whereby they would be more perfectly qualified to teach the doctrines, laws, and order of the church, according to the instructions which he has given to us for these last times. And concerning the successor of Joseph the Martyr it is said:

For verily I say unto you, that he that is ordained of me, shall come in at the gate and be ordained as I have told you before, to teach those revelations which you have received, and shall receive through him whom I have appointed.—Doctrine and Covenants 43: 2.

One of the strong evidences presented by the elders of the Reorganization in favor of the successorship in the presidency, is the fact that in all his teaching to the church and to the world he has never varied in the least degree from this instruction. And the following paragraph of that section shows that a more official teaching than the Reorganization has yet received may be expected when the ministry of the church are fully prepared or qualified to engage in such work of instruction:

And now, behold, I give unto you a commandment, that when ye are assembled together, ye shall instruct and edify each other, that ye may know how to act and direct my church how to act upon the points of my law and commandments, which I have given; and thus ye shall become instructed in the law of my church, and be sanctified by that which ye have received, and ye shall bind yourselves to act in all holiness before me, that inasmuch as ye do this, glory shall be added to the kingdom which ye have received.—Doctrine and Covenants 43: 3.

In this the church was commanded to instruct and edify each other, in an assembly or school, how to act upon the points of God's law and commandments, and how to direct the church to act upon all these also. But it appears that the church was not sufficiently diligent in reference to this matter, and two years afterwards the Lord spoke again, saying:

Therefore, verily I say unto you, my friends, Call your solemn assembly, as I have commanded you; and as all have not faith, seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning even by study, and also by faith. Organize yourselves; prepare every needful thing, and establish a house, even a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of God.—Doctrine and Covenants 85: 36.

Again the officers of the church are here commanded to teach one another words of wisdom out of the best books, and to learn by study and also by faith, and to organize themselves, and to establish a house of God, a house of learning; for the Lord has told us that the elders of his church "are not sent forth to be taught, but to teach the children of men the things which I have put into your hands by the power of my Spirit; and ye are to be taught from on high."—Doctrine and Covenants 43: 4.

We of course would know that of any other teacher, for the teachers in the schools of the world are not sent to teach until they have been taught; and why

should we not seek instruction in the school of the prophets which the Lord has authorized for the preparation of the ministry? Has not the Master said of the the elders, "Ye are not sent forth to be taught"? Not even by experience, which is an excellent teacher; but in this school is a far superior teacher, for those who attend there "are to be taught from on high." "And they shall teach according to the spirit of wisdom and understanding, and as they shall be directed by revelation, from time to time."—Doctrine and Covenants 122:2.

And again the Lord spake to the elders, saying:

It is my will . . . that there may be an house built unto me for the salvation of Zion; for a place of thanksgiving, for all saints, and for a place of instruction for all those who are called to the work of the ministry, in all their several callings, and offices; that they may be perfected in the understanding of their ministry; in theory; in principle and in doctrine, in all things pertaining to the kingdom of God on the earth, the keys of which kingdom have been conferred upon you.—Doctrine and Covenants 94:3.

In this we notice that a place of instruction must be built for all those who are called to the work of the ministry in all their several callings and offices, and in paragraph 5 we read, "If Zion do these things, she shall prosper and spread herself and become very glorious, very great, and very terrible; and the nations of the earth shall honor her." But if she does not do what God has commanded her, what then? Hear what the Master says: "But if she observe not to do whatsoever I have commanded her, I will visit her according to all her works, with sore affliction, with pestilence, with plague, with sword, with vengeance, with devouring fire."

All the ministry in all their several callings were to attend that place of instruction that they might be perfected in their ministry, for we read as follows:

And again, the order of the house prepared for the presidency of the school of the prophets, established for their instruction in all things that are expedient for them, even for all the officers of the church, or, in other words, those who are called to the ministry in the church, beginning at the high priests, even down to the deacons.—Doctrine and Covenants 85:39.

And a part of that building was to "be dedicated to me for the school of mine apostles." (Doctrine and Covenants 92:3.)

Thus all of the ministry were to have the privilege of attending that school of preparation, established for the instruction of all the officers of the church from the high priests to the deacons. Apostles are high priests, and the Presidency were to hold "the keys of the school of the prophets, which I have commanded to be organized, that thereby they may be perfected in their ministry for the salvation of Zion, and of the nations of Israel, and of the Gentiles." (Doctrine and Covenants 87:3.) And in this school they were instructed to "appoint among yourselves a teacher" (Doctrine and Covenants 85:37), and thus they were to teach one another.

By these quotations we learn that the Master

designed that the ministry should be in unison in their teachings, at least when they went out from that school as Jesus had beforetime prayed: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us."—John 17:21.

And again we read:

And I give unto you a commandment, that you shall teach one another the doctrine of the kingdom; . . . and a knowledge also of countries, and of kingdoms, that ye may be prepared in all things when I shall send you again, to magnify the calling whereunto I have called you.—Doctrine and Covenants 85:21.

And thus we have learned by these revelations that it is necessary that a house be prepared and a school established wherein all the officers of the church from high priests to deacons were to receive instruction which would qualify them to fulfill their duties in every position in the church; and those who had been sent once were to attend that school that they might be prepared to go out again to warn the world. And a minister after attending that school will be perfectly qualified to take care of the flock over which he may be called to preside; and the missionaries will be fully qualified to go out into the world to teach the wonderful story of Christ and his gospel, for all these will agree in their counsel and teaching, and those to be sent to a foreign land will be instructed in the laws, customs, and language of that people, and his own rights and privileges while there, as a citizen of his own nation. And these all teaching the same laws, doctrines, and principles, all misunderstanding and confusion among the people will cease, sinners be converted, and Zion be redeemed.

Is it too much to say that Zion will not be redeemed until this instruction is complied with? Read section 94 and meditate upon these things.

WHO ARE WORTHY TO ATTEND THAT SCHOOL?

That there are some peculiar qualifications required of those who desire to become students in that school is very evident, and very proper also; for those who pass through that school may be relied upon in perfect faith by the church, and sent forth to occupy in places of trust and grave responsibility. Therefore they must be men of experience, honorable, just, and true men, and worthy in all things, as the following quotations will show. The Lord in speaking concerning those who were accepted of him in the school in Zion, said:

All among them who know their hearts are honest, and are broken, and their spirits contrite, and are willing to observe their covenants by sacrifice; yea, every sacrifice which I, the Lord, shall command, they are all accepted of me.—Doctrine and Covenants 94:2.

"Therefore cease from all your light speeches, from all laughter, from all your lustful desires, from all your pride and light-mindedness, and from all your wicked doings. See that ye love one another; cease to be covetous; learn to impart to one another as the gospel requires; cease to be idle; cease to be

unclean; cease to find fault one with another; . . . and above all things, clothe yourselves with the bonds of charity, as with a mantle, which is the bond of perfectness and peace.—Doctrine and Covenants 85: 37, 38.

And this salutation is to be made by the president or teacher to all those who enter the school:

I salute you in the name of the Lord Jesus Christ, in token or remembrance of the everlasting covenant, in which covenant I receive you to fellowship, in a determination that is fixed, immovable, and unchangeable, to be your friend and brother, through the grace of God, in the bonds of love, to walk in all the commandments of God blameless, in thanksgiving, for ever and ever. Amen. And he that is found unworthy of this salutation shall not have place among you.—Doctrine and Covenants 85: 41, 42. And ye shall not receive any among you into this school, save he is clean from the blood of this generation.—Paragraph 45.

Probably for this writing these will be sufficient, but I wish to call attention to these that we may the better comprehend them. In these we find that the Lord requires that those who enter that school must have these qualifications. They must be honest-hearted men, whose spirits are contrite, and who are willing to observe their covenants by sacrifice.

If we will meditate a few minutes upon this statement, we might say that these requirements were sufficient, especially when the ministry observe "every sacrifice which I the Lord shall command." What more could mortal do to cause himself to be accepted of God? However, they were also commanded to cease from foolish speech or laughter, from all evil desire, pride, and all wicked doings; and to love one another, and impart to one another, thus putting away all self-conceit and covetousness; and to cease to be idle, for an indolent person can not be a diligent servant; and to be clean.

"Men of God, who bear the vessels of the Lord, be ye clean in your bodies and in your clothing."—Doctrine and Covenants 119: 3. How like the counsel of old! "Touch no unclean thing; . . . be ye clean, that bear the vessels of the Lord."—Isaiah 52:11.

"Cease to find fault one with another." When will we learn to abide this counsel? Brethren, think it over, meditate upon it, heed it, and let us clothe ourselves "with charity as with a mantle." All these things we must do before we can be accounted worthy to enter the school of the prophets.

"And ye shall not receive any among you into this school, save he is clean from the blood of this generation." This command includes *all things* necessary to constitute a person worthy to enter that school. And a person who is "clean from the blood of this generation," has proved himself a faithful, just, and active servant, and, from deacon to high priest, has obeyed all the laws of God which pertain to the salvation of men, and also to the redemption of Zion, having made a covenant by sacrifice, having even presented their "bodies a living sacrifice, holy, acceptable unto God." (Romans 12: 1.) And having dedicated and consecrated themselves and all they were to the Lord,

they, like David of old, could ask the Lord to "create in me a clean heart, O God; and renew a right spirit within me. Then will I teach transgressors thy ways; and sinners shall be converted unto thee." (Psalm 51: 10, 13.)

And the minister who has warned his neighbor, and is in accordance with the foregoing instruction, is most surely clean from the blood of that neighbor, and therefore is worthy to enter the school of the prophets to qualify himself for further work in his office in the church.

And the missionary who has faithfully warned those in the mission to which he had been sent, keeping himself in harmony with these laws of God in his work, is clean from the blood of those of that generation, and therefore is worthy to enter that school, to learn from all good books, not only doctrine, church government, and laws, but also the laws, customs, and languages of the nation or people to which he is to be sent. For the Lord tells us that he commanded the *first laborers* in this last kingdom to assemble, and organize themselves, and to "teach one another the doctrine of the kingdom; teach ye diligently and my grace shall attend you, that ye may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that is expedient for you to understand; . . . that ye may be prepared in all things when I shall send you again to magnify the calling whereunto I have called you." (Doctrine and Covenants 85: 21.)

They had been sent once, and having proved themselves faithful and true servants were then clean from the blood of that generation, as is also intimated in paragraph 20 of this section. For they were commanded to attend a school to prepare themselves to go again to magnify their calling, and in that school they were to be instructed in all things that were expedient for them to understand, and they could not enter that school unless they were clean from the blood of that generation. And it certainly is expedient that the pastors and the missionaries should be in harmony with those whose duty it is to teach, as well as with each other in all doctrines and laws of the kingdom of God, its ordinances, customs, principles, and in all things which pertain unto the redemption of Zion.

And all the ministry who have proved themselves faithful in all these things are free, and clean from the blood of this generation up to that time. Thus some experience is necessary to qualify a minister and make him worthy of entrance into that school, in which the minister who has proved himself worthy of the salutation of the teacher, and therefore has obeyed all the laws of salvation and of the redemption of Zion so far as he knows, may be prepared for greater usefulness in the kingdom of God.

And a minister who has passed through a course of

instruction in that school will certainly be properly prepared for his work, and then the ministry will be more united, and the church can safely send them forth, sustaining them by their confidence, and trust, and faith. Then the missionaries, district and branch officers, Sunday-school superintendents and teachers, of the higher classes at least, will be prepared to teach, correctly and in unison, the doctrines, commandments, and laws of God. Thus all will work together for man's salvation and Zion's redemption.

Then the missionaries will go forth to their missions fully qualified to enter upon their work, having been instructed in the laws, customs, and languages of the people to whom they are sent, as well as in all points of doctrine and laws.

And thus all the officers of the church, being united in the ministerial work of the church, as well as being instructed by the bishopric in the laws and orders of tithing, surplus, consecrations, stewardships, inheritances, and the redemption of Zion, will present a solid phalanx of the ministry in their great work of redemption, all believing alike, all teaching the same things, in fact all one, as Jesus and his Father are one, yet each maintaining his own personality and individuality.

When this is done it will be by the Father's aid through the school of the prophets, and never can be accomplished until such a school is established, whatever its name may be. May God hasten the day of its establishment.

JOSEPH. F. BURTON.

SAN JOSE, California, October 10, 1905.

Mothers' Home Column

EDITED BY FRANCES.

Be Strong.

Be strong!

We are not here to play, to dream, to drift,
We have hard work to do, and loads to lift.
Shun not the struggle; face it. 'Tis God's gift.

Be strong!

Say not the days are evil—Who's to blame?
And fold the hands and acquiesce—O shame!
Stand up, speak out, and bravely, in God's name.

Be strong!

It matters not how deep entrenched the wrong,
How hard the battle goes, the day, how long.
Faint not, fight on! To-morrow comes the song.

—Reverend Maltbie Davenport Babcock, D. D.

"There is a lad here, which hath five barley loaves and two small fishes."

Dear Mothers and Teachers: My appeal is to you, and I am persuaded it is not to be in vain.

When the words I have quoted above were spoken Jesus was surrounded by a great and hungry multitude. He was on one of the mountains which border upon the Sea of Galilee and far from any place where food could be bought. The Master knew this and he knew also the great need of the people. They had

not just assembled, coming from homes where they had been plentifully fed, but they had followed him from the other side of the Sea of Galilee. There they had seen many wonderful miracles wrought and had listened to his teachings,—teachings so different from any they had ever heard and which, while bearing the seal of royalty, of divine authority, yet appealed to the hearts and understanding of the simplest of that great multitude.

But now the day was far spent and the multitude were both hungry and weary. What could be done?

Then the Master turning to his disciples asked: "Whence shall we buy bread, that these may eat?" Philip answered him: "Two hundred pennyworth of bread is not sufficient for them, that every one may take a little."

Evidently Philip was not thinking of the difficulty in the way of obtaining bread, but of the means of paying for it. How could the penniless disciples of a penniless Master furnish the means to pay for bread to feed so great a multitude? And yet the multitude were there, weary and faint for want of food. What could be done? Who would come to the rescue?

Suddenly Andrew, the brother of Peter, made the discovery of a lad with a basket in which were five barley loaves and two small fishes. He tells this to the Master, but immediately after—as if ashamed of having mentioned it—he added: "*But what are they among so many?*"

Truly what was this little boy—this lad with five loaves of bread and two small fishes, to this great, weary, hungry multitude of five thousand?

You have all read the story—that wonderful feeding of those five thousand hungry human beings—not to each one a little but "as much as they would."

You have read, too, of that still more wonderful fact that when this great multitude had eaten of the loaves and fishes brought by the lad, until their hunger was perfectly satisfied, at the bidding of the Master they gathered up twelve baskets of the fragments which remained.

All this is familiar to you, but I come now to question if you have ever given thought to the human agents—the human actors in this wonderful drama?

Of the Master, the disciples, the multitude, and the lad I have no doubt. These you have thought of many times. But, have you ever thought: How came the lad there, and who baked those barley loaves? Who prepared the two small fishes which were put in the basket with the loaves?

Doubtless the Master could have fed that hungry multitude without the slightest intervention of human agency; but he did not. The lad was there with the loaves and fishes, but who baked those loaves and put them in the basket with the little fishes, and who sent the lad upon his way? Who, if not *his mother*?

On the 24th of December, 1905, will occur the one hundredth anniversary of the birth of Joseph Smith, the man to whom the angel message of a restored gospel was brought. Shall this anniversary pass unnoticed, unhonored as other days pass, or shall we honor it by bringing a double tribute to Jesus for the speeding of that gospel? Shall we indeed make this a year of Jubilee? And if a year of Jubilee, how could we celebrate it more appropriately than by helping to send abroad the "tidings of great joy," helping to speed the gospel which cost the precious life-blood of the Son of God; and which this man, too, sealed with his blood?

The Jewish lad, with whose five barley loaves and two small fishes the multitude of five thousand was fed, was without a doubt sent upon his way by the mother who had baked the bread and prepared the fishes. Let now the mothers, grandmothers, and aunt stand by the children and rejoice with them in the result of this effort. Let us honor God and his servant with

our cheerful giving, and make this a year to remember with gladness and thanksgiving.

Then, mothers, haste and send them,
Bonnie lads and lassies wee,
With their baskets, loaves, and fishes,
In this year of Jubilee.
Jesus calls—the world is waiting;
He can bless their little store
Till it feeds the hungry thousands,
And they cry for bread no more.

'Tis the bread of life they're needing,
For the world if full of woe,
Faith is crucified and bleeding—
Angels weep to have it so.
Then help to send the message,
Which alone from sin can free,
Mothers, help the children make this
A glad year of Jubilee.

Simple Hospitality.

One reason why we fail to take all the comfort and enjoyment we might from our friends and neighbors is that we are ambitious to make our social entertainments too elaborate. They soon become a burden and an expense to all but the very well-to-do. There is good sense in having a little something to eat when a few friends visit you in the evening. Nobody has satisfactorily explained why the act of eating together promotes good fellowship, but we all know that it does. To secure this result, however, it is not in the least necessary that what is eaten be rare or expensive. Crackers and cheese, provided they are good and daintily served, will do quite as well as *pate de foie gras* or broiled mushrooms. The main thing is that what is eaten be relishable. A chafing-dish is a great invention for neighborly sociability. The moment the little company be gathered about the dining-room table interest centers in the manipulations of the fair hostess. That is one of the moments when a woman looks most engaging. And when the plates are filled with the toothsome morsels, the spirit of neighborly friendliness and good cheer is at high tide. A little money will go a long way in pleasant entertaining, if we are sensible enough to make it very simple and let good feeling largely take the place of money in the ordering of our hospitality.—*Watchman*.

Sunday-School Department

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

How to Teach the Little Ones.

The subject which has been chosen is certainly a subject which every teacher of little ones should consider at length.

It seems to me that the primary school period is the most important of the child's school life. It is then that he gets his foundation for his future education; and, like a good building, a good education must have a good foundation.

THE DELPHIC PRECEPT,

"know thyself," is a wise one for the teacher to consider. She must also have a clear knowledge of the guiding principles of this great art—teaching.

There is great advantage in the intelligent study of good methods; but the highest success in teaching is only attained by the teacher making the methods, which she uses, *her own*. They must embody her ideals, and be adapted to her individual power. The teacher must, as far as possible, become

acquainted with the home life and with the parents of the children; be in close touch with them, know of their environment. And such knowledge will help her to solve many otherwise knotty problems in her discipline of those pupils. She must live with them, get into their common life, and let her maturer and stronger spirit be one of those influences that go to make it up. She must show an interest in their plans, treat always with respect what sometimes appear to her to be mere whims or foibles. Whether in Sunday-school or public school, teachers should not forget to discipline their pupils.

THE END AND AIM OF DISCIPLINE

is self-government, or the building of character, and such training as will enable the child, when he becomes older, to be a useful, lovable, inspiring, righteous member of society.

The first requisite for a good disciplinarian is self-government. A teacher must be mistress of herself under the most trying circumstances. The teacher should always be an example to the child. If she wishes him to be kind, courteous, and cheerful, she must teach him to be so by being so herself.

A story is told of a man who whipped his little boy for swearing, and swore at him while he whipped him. That man did more harm by his example than good by his precept. With children nothing inspires reverence, respect, admiration, and confidence so much as self-possession. It is amazing how quickly this attitude will communicate itself to the children, and it is ever the same with all other virtues. The old doctrine was that our children are prone to evil, but that is only half the truth. They are also prone to good, and by constant appeals we can develop the good that is in them.

VARIETY SHOULD BE INTRODUCED

often, as one thing becomes monotonous to the child. Simple, correct, and concise language, which, as Jonson says, "expresseth not enough, but leaves somewhat to be understood," is another important factor in the problem of successful teaching. The teacher should be energetic, and should prepare and teach each lesson as though it were the last. If while carefully preparing each lesson, she should constantly keep in mind the thought, "What will interest and at the same time be of greatest benefit to the child," I think good results would be assured. She should try to promote interest as much as possible, and I have found no better way, especially in a class of small Sunday-school children, than to tell Bible stories after hearing the lesson. Have these stories illustrated by pictures if possible. I think it is better to tell the story than to read it, as the children get the important facts more clearly in mind. Then at some later time have the children tell the story in their own words. She may not always have the material that she likes, but she must always try to like what she has. She must have true, genuine love for her pupils, and they for her. Without this the teacher fails of her highest aim.

In conclusion, permit me to say that if she carefully observes these principles, and many others, does the best that she can with the material that she has to do with, puts her trust in the great Almighty, for whose service she is fitting these little ones, and endeavors to impress upon their minds their indebtedness to him, she can conscientiously say that as far as she is concerned she has done her duty as teacher.

ELECTA M. GRAY.

For the Western Maine District Sunday-school convention.

There are ten things for which no one has ever yet been sorry. These are: for doing good to all; for speaking evil of none; for hearing before judging; for thinking before speaking; for holding an angry tongue; for being kind to the distressed; for asking pardon for all wrongs; for being patient toward everybody; for stopping the ears to a talebearer; for disbelieving most of the ill reports.—*Gospel Reflector*.

Letter Department

MT. VERNON, Washington, November 11, 1905.

Dear Herald: What would I do without you in my isolated condition? There is a little band of us here, seven all told, that meet every Sunday to read the Bible, study, and converse with one another to gain light and information. Formerly we would have a little season of prayer, and a testimony-meeting, but one of the brothers objected to the prayer-meeting because we had no president, teacher, or priest; says we have no right to conduct a meeting of that kind. We have no branch nearer than Seattle. I do not wish to do wrong, for I love this gospel. There is no other, to my mind, that can begin to compare with this gospel in its fullness. I do not feel like turning back, or going to any other church; for they can not satisfy the hungry soul.

Will the Saints kindly remember us in their prayers, that as we meet, we may be blessed with God's Holy Spirit to guide and direct us into all truth, that we may persevere in our little meetings and do some good, be it ever so little, for little things help make great ones.

Yours for truth,

MRS. ALICE SAVAGE.

IONE, California, November 12, 1905.

Editors Herald: Bro. Paul Efling is visiting me for a few days, and we saw black spots on the sun here yesterday, one being larger than the other. Luke 2:25 says, "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring." All this has been fulfilled in our day, and "men's hearts failing them for fear," as the next verse says. But very few who see these things realize that they are witnessing the fulfillment of prediction in the holy word.

All these things are for a sign of the near coming of Christ. Our country now is so full of smoke that we can not see anything more than half a mile distant. Acts 2:19 says there shall be vapors of smoke. But it says that those who call on the name of the Lord shall be saved. I put myself in his care, and desire to do his will and not my own. May he guide us by his unerring Spirit.

EDWIN T. DAWSON.

JACKSON, Michigan, November 20, 1905.

Editors Herald: We wrote you after the two-day effort at Knox, Indiana. The conference at Clear Lake, Indiana, October 13 to 15, was of high type and the light of the Spirit beamed in the hearts of the Saints. Strength and encouragement were given. Bro. Columbus Scott continued services at that point over the following Sunday, with interest. We met in a joint effort at South-Scott the following week, endeavoring to set forth the better life to moderate-sized audiences until time to set out for Decatur, Michigan, appointment, November 4, going via Coldwater, while Bro. Columbus preached once to an interested audience in Cottage service on Marshall Street. Our services were hindered by rains to some extent at Decatur, but we managed to meet at Lee's Schoolhouse six times, and held four services.

Moving on to Lawrence we were again made welcome at Bro. Braybrooks' and at our nephew's, M. C. Thompson's. Sr. Braybrooks and Wave deserve a compliment for the bountiful dinners, and the manner of catering. Bro. Columbus, of course, was at home in that vicinity.

At Hartford, the weather being beautiful, the meetings were fine. I counted five services held on Sunday. The meetings properly opened on Friday evening, Bro. Columbus and myself alternating the services until I left to come to this place. We hope to reach Galien and New Troy in due time.

We opened up here in this central city Sunday, November 19, in a hall on Main Street; only moderate attendance. This is a city of about twenty-eight thousand inhabitants. Bro. Meh-

lich and Frisbie, with their excellent ladies, reside here, and stand high in the estimation of those acquainted. We hope the Lord will bless them in their sacrifice for the truth. I am impressed that a work can be done in this city by dint of effort. We have appointments out for the week. "Posters" and "dodgers" announce.

Hopefully,

S. W. L. SCOTT.

SOLDIER, Iowa, November 17, 1905.

Editors Herald: This leaves me seven miles northwest of Moorhead, Iowa, at the Struble Schoolhouse, where I commenced meetings five weeks ago to-night. The farmers are all busy husking corn, but we have had good attendance and fine interest, and last Sunday we led seven into the water and baptized them into the church and kingdom of God; others are near the door. This makes fifty-eight this conference year, including twelve at the Moorhead reunion. This is a new opening and there are a large number of the Methodist Episcopal people here.

I have sold three copies of the Book of Mormon, three Doctrine and Covenants, three Instructors, one Saints' Hymnal, and one Three Bibles Compared. The seven that I baptized are all the heads of families, but one young lady. Our energetic Bro. R. A. Ballantyne has assisted me, and we have been blessed in our efforts for the truth. Our hearts have been made glad to see such noble souls accept this glorious gospel. So the good work is moving along, because it is God's work. Those that have accepted the truth here are in the spirit of the work. May we all live so as to enjoy that loving Spirit, and endure faithful to the end.

Your brother,

W. A. SMITH.

POND CREEK, Oklahoma, November 20, 1905.

Editors Herald: There are but three families of Saints here now, and another sister. I think we are all doing what we can for the advancement of the Lord's work. Elder J. F. Grimes was here last August, and we had preaching at the court-house and in the park, but did not have a very large attendance. The weather was very warm and the people were eating, drinking, and making merry. Did not seem to care for the things of God, although we advertised and made many special invitations. I heard one party say they heard a man say of Bro. Grimes, "There goes that old Mormon preacher"—after I had given out so much literature making known the difference between the Utah people and our people. Satan could not have devised a better plan to destroy the work of the Lord. Everything that caters to the lust of the flesh is of the Devil. God's people will only have to work the harder, live humble, and trust in God to guide the work. For when he is for us, and at the helm, all will come out safe in the end.

The Christian Scientists are having quite a gathering here at Pond Creek now. Many have heard the gospel and rejected it, and God has given them a strong delusion. I know what that is, for I have investigated it and find it in opposition to the truth. It is my opinion it is a form of spiritualism. Mrs. Eddy says there is no personal God, no personal Devil, no death, no sickness, only in the mind; that when man believed in materiality is when he fell; that God is good, good is God, Devil is evil; that Jesus Christ did not die for our sins, but to demonstrate the Christ truth, there was no death only in the mind, and he could take upon himself the body. The key to the Bible by Mrs. Eddy says she is to this age what Jesus Christ was to the age in which he lived, the "way shower." I have the great vibrating treatment from the reformed church by Dr. Sabien. He says all power was given man in the beginning. Now just claim your own. And he goes on to give directions how to do and what to say to get great power. Says if he would practice that for a certain length of time he would walk with God. He says the Eddy school is the black art, the black magic, witch-

craft. But he just has a little more to deceive, even beginning to baptize. Many preachers are taking it up. They deny the efficacy of the blood of Jesus Christ. So do spiritualists. I read one of their papers which said, "Now if you want to become a spiritualist you must disabuse your mind of the idea of the blood of Jesus Christ." There is the secret. I once went in prayer to God for light on that subject. I told the Lord I wanted to know what it was, and if it was right or of the Devil. I told him to answer in his own way, and I would give it to the Church. The next morning I awoke singing,

Come, saints of God, and sing with me.
For Jesus died on Calvary.
He died to set the prisoners free;
He died for you, he died for me.

I was singing it to the tune of "When earth in bondage long had lain." I thanked the Lord he had shown me that.

At another time I asked the Lord about the reformed Christian Scientists. I knew it was not of God, but wanted to know what it was. The next morning it seemed a large, black cat was on my chest trying to smother me. I awoke trying to choke it, and I heard the words, "black art, black magic, witchcraft," over and over. So I have been perfectly satisfied since then, and am prepared to warn others of the awful delusion. When any one talks with me about it, I show them the beauties of the gospel in contradistinction to Christian Science, so called.

Jesus Christ taught the grandest philosophy on earth, the science of life, life from the dead equal to angels, and life without death equal to the Son of God. Enoch, Elijah, and those who are worthy to be translated at his coming, made higher than the angels, are they not the "bride," the Lamb's wife, the one hundred and forty-four thousand spoken of in Revelation 14? There will be a people prepared by keeping the celestial law, like Enoch and others, before they can abide the Lord's glory. When the ten virgins were invited, five were wise and five were foolish. The church is sleeping. Awake, thou that sleepest; arise from the dead, and Christ shall give thee light. How sad that when five of the virgins went to buy oil, the door was shut, and they heard the words, Ye can not enter now. The abomination of desolation spoken of by Daniel the prophet (see Daniel 12) is now set up. The time is short. Prepare to meet thy God, O'Israel. He will say as he did to the Jews, How oft would I have gathered you as a hen gathereth her brood under her wing, and ye would not; therefore your house is left unto you desolate.

I was much impressed by the dream of Sr. Allie Thorburn in *Autumn Leaves*, where she saw our Savior and he said: Behold, I speak expressly to my servants: see that my law is kept, and those that will not repent and live according to my law shall be cut off from among my people: for how can my church prosper when ye will not do the things which I have commanded you? Yea, how can it prosper when ye will not impart of your substance to the poor and afflicted of my people? Behold now is the time, that my temple should be built, but my people are not prepared to build it.

There is a time appointed when God will judge the world by that man Jesus Christ, and it will come whether we are ready for it or not. The church was rejected once for disobedience, and Zion will not be redeemed save by the law of the celestial kingdom.

Yours in the faith once delivered to the Saints,
MRS. EFFIE J. McCULLOUGH.

MAPLETON, Kansas, November 15, 1905.

Editors Herald: I went to Shaw, Kansas, October 20, to hold some meetings. On my arrival I found one, Elder Crow of the Church of God, or Restitutionists, had sent us a challenge for discussion. The propositions we thought were unfair. I wrote to Bro. White for church proposition, which he sent. I then called upon Elder Crow, presented the propositions to him,

but like others he did not like to bring his church into the fight. I said, "All right, if you don't want to sign fair propositions, we will just drop it." But he had gone a little too far to drop it. He had said we would not meet him. So, after about an hour's parley he signed the proposition, giving me the privilege to get another man to do the debating. By direction of Bro. White, F. M. Slover came.

The debate began with a good crowd. It is not worth while to state much that was said on our proposition, only that Crow took the same old line—mud-slinging. But Bro. Slover cleaned the dirt away, and presented the truth in such a forcible way the people could not help but see it. When on Crow's church it was hard to keep him off our church. Bro. Slover told him he evidently was not satisfied with the five nights he had already had. Bro. Slover proved that his (Crow's) church was not in harmony with the New Testament Scriptures on more than forty points.

The debate closed with the best of feeling, notwithstanding Bro. Slover got Elder Crow in a tight place a time or two just at the close, showing the people he had told an untruth. The church was packed full. Many expressed themselves as being in our favor. It was a grand victory for the truth. One man who was bitter against us when it commenced, at the close said he was on our side. The Saints are all strengthened in the faith. Bro. Slover is an able defender of the truth, a wise laborer, a good and noble man.

I preach here in Chanute to-night and to-morrow night, then to Oak Grove to hold meeting over Sunday. I never felt better in the work than now. I had the pleasure of leading Bro. and Sr. James Cochran's little boy down into the waters of baptism last Sunday. Bro. and Sr. Cochran are living their religion and paying their tithing, and the Lord is blessing them. They are seeing the fruits of their labor. So the work is moving on.

Your brother in the one faith,

LEE QUICK.

LAMAR, Nebraska, November 22, 1905.

Editors Herald: Bro. S. D. Payne and I have been in the field most of the time, traveling by team and endeavoring to get the gospel before the people. I find this in some respects a hard field to labor in, as the population is somewhat scattered and meetings usually are poorly attended, especially in the busy season, making it impossible for us to do as much preaching as we might be able to do in other fields.

The Saints with whom I have become acquainted this year are, as a rule, such Saints as I like to find, being willing to assist us all they can in our efforts to present the gospel to their neighbors, and enjoying the respect and confidence of those outside the church. I find in Bro. Payne a pleasant colaborer, and a man who thoroughly understands the work in this part of the country. And judging by the favorable mention of his work, both by Saints and outsiders, he is certainly the right man in the right place here.

We began meetings near this place last night. Audience small but attentive. Expect to remain a few days, then work farther south.

While we have had some discouragements and unpleasant experiences, I have enjoyed the work quite as much as in previous years, and can record myself still in the faith, and anxious for the welfare of Zion.

E. F. ROBERTSON.

INDEPENDENCE, Missouri, November 22, 1905.

Editors Herald: It has been a long time since I have contributed anything to your columns. Although I have kept silent, my interest in the work has not grown less, and my desires are to see every department of the work prosper. For the past six months I have not been able to attend meetings, being hindered by sickness, and the HERALD and other church papers have been a source of strength and comfort to me, and

I have received instruction and spiritual food. Never before have I so fully realized what a mission of love and comfort their pages contained. Often when I would feel despondent, and would take up the HERALD, *Ensign*, or *Autumn Leaves*, I could find something to meet the demand that my very soul longed for, and I felt comforted in the thought, "How good it is to wait upon the Lord, that our strength might be renewed"; and how grateful we all should feel who have the blessed privilege of reading these papers.

It has been about thirty years since I embraced the gospel, and the abiding hope that was given me when I first entered the work has remained with me all these years. I wish I could express in words the gratefulness of my heart to my heavenly Father for the blessings that have been mine to enjoy. He has been mindful of me, and his watchcare has been over me through many severe afflictions, and I am yet spared to testify of his power to save all those who trust him in faith, believing.

Last Sabbath was the first time in several months that I had been strong enough to attend services, and it seemed like getting home to meet with so many dear faces once more. Bro. J. W. Wight was the speaker in the morning. It was indeed a spiritual feast to me, having been deprived of the privilege so long. I trust that I may meet oftener, as my strength is returning, and hope to be able to do good in the work in as many ways as I can.

I was pleased to see the statement in the HERALD from Sr. Sarah B. Hopkins. I have been acquainted with her from my girlhood until the present, and her testimony has always been the same in regard to the legal successor. I am glad to know the work is moving forward in Philadelphia, Pennsylvania. In years past I have often met with the Saints there when they were only a few in number. Many of those have passed to the other side, who were strong and faithful in this gospel. May the Lord bless and prosper all who are trying to advance the cause; and may wisdom and spiritual light be given those who preside and direct the affairs of the church, is my prayer. With faith in the cause, I am,

MRS. H. H. ROBINSON.

BUFFALO, New York, November 21, 1905.

Editors Herald: Will you kindly announce in the HERALD the death of our dear and only son, William S. Schofield? He died on the 8th of November, in his twenty-fourth year, at our home in Buffalo. You perhaps will remember that I wrote to the HERALD and said he was in Grand Junction, Colorado, for his health. He came home on the 20th of October. The trip West did him no good; and only by the hand of Providence did he reach home. He seemed to realize his condition, and understood the gospel, and asked for baptism. He was baptized by Elder Dickhout of Hamilton, Ontario, on the evening of November 4; confirmed same evening by Elder Dickhout and Alvin Knisley, also of Ontario, both coming very unexpectedly to our home. We feel to thank our heavenly Father for his goodness to us in sending his servants to us, as it seems surely his hand was in this in answer to our prayers, that our dear one might obey the gospel while here. He fully realized what he was doing, and felt that God acknowledged him in the act, and gave him the needed strength. Our hearts are saddened by his being taken from us, our only son, but his work must have been done here. And if through his death others may be led to investigate this gospel, then we will not suffer in vain. Many of the ministry that we knew when living in Columbus, Ohio, will learn of our loss through this means.

A few of us are striving to meet together here in Buffalo; but we would be pleased if an elder could come and labor here. Surely the field is large, and a home is always open to one, with us. I love this work more than ever, although my heart is very

sad now. But my desire is greater than ever to live so that I will meet him; and that through this affliction others of my family may obey this blessed gospel.

Yours in gospel bonds,
211 Bird Avenue. MRS. JAS. S. SCHOFIELD.

BALDKNOB, Arkansas, November 14, 1905.

Editors Herald: I will again let the readers of the HERALD know our experience in paying tithing, and must say, dear Saints, our Father has wonderfully blessed us since we first began by paying, as I said before, just five dollars four years ago this fall. Three years ago we paid ten. Two years ago we paid fifteen; and one year ago we paid forty. This year we send in fifty dollars which we can spare three or four times easier than we could the first five. So let me say, dear Saints, do not wait until you think you are able to pay your tithing; for if you do I am afraid it will never be paid. Should we not as well owe the merchants, or some one else, as to owe the Lord? Should we not divide with him? If we owed two merchants, and our means would not allow us to pay all we owe them both, would we pay one all we owed him, and let the other one go?

I know God wants us to be honest and pay our debts; but is he not able to prosper us if we really love his church and do all that is in our power for its advancement, that we may have enough to pay our debts and our tithing and still have plenty left to meet our necessities?

But if we should pay our tithing as a business investment, not because we really loved the work and wished to see it prosper, I could not expect the Lord to bless us as he has. He has not only blessed us temporally, but has blessed us spiritually and physically.

Since my last letter four more precious souls have been added to our branch, making eleven in all this year. We still have a very good little Sunday-school, and prayer-meeting every Wednesday night.

I ask an interest in the prayers of the Saints in behalf of the little Bald Knob Branch, that we may be faithful, and that the Lord may prosper us, so we can soon have a little church of some kind for worship, as we are rather crowded in our little residence when the weather is favorable.

Dear Saints, do not let us forget to pray for the scattered Saints, and those who are so careless and unconcerned and carried away with the things of this world. Oh, how it does make my heart ache to know of those who have seemingly been instruments in God's hands for much good, and whom I have looked upon many times and wished that I was blessed with such talent that I might be able to do more good, become so careless and carried away with worldly things. May the God of heaven bless all such and extend his loving mercy to them; and may we all remember that we shall be judged according to the light we have received.

Saints, pray for me that I may never become cold in this grand and glorious work. Though we are hated by the world, it is something no one should be ashamed of. It gives us comfort which the world can not give.

Yours in the battle for right,
MRS. BEULAH JOHNSON.

Mission President's Report.

(Published by resolution of British Isles conference.)

To the Annual Conference of the Church in Great Britain; Greeting: I respectfully present to you my report of labor during the past year, also the condition of the church and its interests in this mission. Since our last conference, August, 1904, my labors have been distributed among the branches, and at other points where wisdom and necessity seemed to demand, doing the best that I could to encourage and strengthen the Saints, especially seeking to arouse and sustain a deeper spir-

itual regard for the work which we have accepted as divine. There has also been the usual amount of evangelical work, attended with varying success. We must admit that in the work of proselyting the results are not very flattering and among the reasons may be suggested the following:

There is universally, and especially in our own land, a growing indifference, amounting almost to contempt, towards all religion. This indifference has been vaguely observed for years, but is now beginning to make itself felt with almost irresistible force. Atheism and agnosticism, which a few years ago was avowed covertly and propagated more or less surreptitiously, is now being proclaimed in public halls, squares, and parks, and has actually been carried into the very camp of the churches; and the churches are apparently unable to repel the advances. The cardinal weakness of religion has been discovered and is being advertised broadcast to the astonishment of the world. That weakness is the fact that professed religionists are not any better, and in many cases not so good, as those who do not have any religion at all. Many also of the dogmas which were held to be fundamental have been attacked; and, to the discomfiture of the religionists, have been proved to be largely erroneous and enshrined in superstition. This, combined with the great social problems, commercial and industrial stagnation, and hostility, with which the churches has hitherto been unable to cope with anything like success, have produced the fevered intoxication in pleasure and vice which is in universal evidence, and is to some extent the reactionary result of this throwing off the restraints which religion has more or less imposed. But there is a strain of despair in all of this apparent abandonment which seems to show that there is yet hope of winning back the masses to Christ, if there can be produced some real and substantial evidences that in him is to be found the true solution of the many problems which have so long confronted us. In a sentence I believe that the apathy and contempt of the masses toward religion exists because of the unreality and ineptitude of the churches, with the increasing selfishness of men. We have either lost confidence in our ideal, or the ideal no longer exists, and there is the consequent decline in honor, chastity, and spirituality.

These grave and calamitous difficulties are of themselves sufficiently appalling; but, unfortunately, they are not the worst. The most threatening of all the menaces is the widespread inertia and unproductiveness of our own people. We are bankrupt in results. The fault to be found with us is that "we are not any better than other people generally." In many instances we are not so good as some. We fail just where Christ said that his people should be strong! Love for God, who ought to be recognized as the embodiment of all that is good, and love for each other. "By this shall all the world know that ye are my disciples." This love for the good and pure is the only antidote for the invidious malady of selfishness which is the cankerworm of modern times. If we are to accept the statement of our Savior as true, "By their fruits ye shall know them," where do we stand?

In honestly analyzing the situation, in taking spiritual stock, we are all but insolvent. We have cultivated a passion for argumentation, and developed some expertness in doctrinal dialectics, and excel in controversy; but as a force for the generation of spirituality, and uplifting fallen humanity, we have been woefully wanting. I do not hesitate to allege that the principal one, if not the only cause, which has worked to the great injury of the cause of Christ is self and self-interest. We so seldom dissociate self from the work we do, that all seems to be abortive and futile, and now we are reaping some of the harvest. We do so much need converting to the doctrine, and especially the practice of consecration, the art of "counting all things loss in order that I may win Christ and be found in him." Until we can grasp the real meaning of the mission of Christ, that he came to establish a system of right-living, and to dem-

onstrate the superiority of his method over all others in actual life and conduct, our work will very largely be in vain. Let us become imbued with the thought that in this testimony,—the demonstration of a pure and lovable disposition,—we are only then rendering to God and the world what is the reasonable service of true Saints of God. Arguments against baptism may and can be presented which will not satisfy all, as all do not want to be baptized. People can oppose the argument on church organization, and the most if not all of the doctrinal features of our church. But, in the language of the Bishop of Ripon, "Love can not be silenced with an argument, nor can you slay holy aspiration with a sneer; nor can royal faith be withered with a sarcasm." I appeal to each of you here to-day earnestly, to your individual experience, is it not a fact that so far as the fruit of the Spirit of God is concerned, in love, peace, kindness, self-control, and toleration, we have experienced but very little of these,—the promised heritage of the children of light? Can it be that God or Christ is to blame? If I thought so I would immediately cease my service as a minister of the gospel and spend my time in a more lucrative way. No, I do not, I can not believe that the fault can be honestly put anywhere only upon ourselves. How many times the heart of some brother or sister is ruthlessly and almost deliberately wounded by some cruel suggestion and willful, conscious misrepresentation of facts, simply because of a selfish desire to be revenged, or it may be, because of jealousy!

I put it to you to-day in all kindness, Can we continue such conduct and still be accounted the children of God? Let us be more anxious to redeem the name of the church from the evil which has for so long enveloped it, by irreproachable conduct and the exhibition of a consistent character; for by doing so we shall prove that "our gospel" is in deed and in truth "the power of God unto salvation." I therefore reiterate the burden of my pastoral letter to you, Let each one of us, personally, become missionaries to our friends and neighbors, and in the spirit of earnest prayer and consecrated living seek to woo back again the old-time zeal mellowed with experience and sanctified by love which should always characterize the saints of God.

The remedy for our ills must be individual adjustment of the soul with all of its functions, longings, passions, and desires to the will of God, every word, every thought, every act so completely and spontaneously reflecting the will of our Father in heaven as to manifest actual identity.

This is the interpretation of the pledge or promise we made when, on the brink of the watery grave of baptism, we disavowed association with the world or the will of self any longer; but very solemnly vowed to follow and serve him through good and evil report. Israel's infidelity to their promise caused all their national calamities. Let us therefore beware lest we experience the same misfortunes in forgetting or ignoring God. Let the promise of him who never fails inspire us to a more diligent seeking after God and the things of the kingdom: "They that seek me early shall find me."

Our organizations are not what they ought to be by a good deal. It is a matter of great concern to realize, as those of us who are brought into contact with the branch and district work do realize, that, with very few exceptions, our branches are utterly depleted of earnest and faithful workers who are willing to make reasonable efforts to discharge their duties. This carelessness on the part of the local ministry is working a threefold injury. 1. There is the injury to themselves. 2. To the members of the branch or district of which they are members. 3. To the church as a whole.

One thing especially I wish to mention in connection with this. We have heard from many sources complaints, some of them very immoderate as well, developing in some cases into actual opposition and even persecution, because in several instances it has been thought necessary to have missionaries acting in local capacity. Let me say to all of you here and now, as

emphatically as I can, what I have said before, that it is distinctly contrary to my understanding of the law of the church, and to my personal desire, to have missionaries acting in local capacity. None are chafing under this urgent necessity more than your president. But what other can we do? Having the interests of the church at heart in its various aspects, it has become very necessary to have this work of "shepherding" attended to as efficiently as possible. Having been without any local men to properly do this work, we have had no alternative but to put in the missionary wherever such a course was possible; and I believe we should have had better results to show if we had not met with opposition both passive and active. Let it be distinctly understood, that as soon as ever we can with safety to the interests of the work withdraw the missionaries from local work it shall quickly be done. This is dependent upon the local ministry themselves. We are very anxious that you relieve us of this undesirable responsibility, as we want to have the missionaries concentrating their efforts upon the work of proselyting, which especially belongs to them.

In order to attain this efficiency we suggest to you two rules which seem to be fundamental:

1. Regarding ordinations, there must be more care exercised than there has been in the past, speaking generally. We must have more real inspiration and less desire to convey favors and benefits out of personal esteem. Viewing the situation from a practicable standpoint it appears to me that we have ample men holding licenses to attend to all that is entailed by a membership of not fourteen hundred. It is not more ministers that we need, but more faithful work on the part of those who have already accepted the responsibility of ordination.

We can not too strongly emphasize the urgent necessity of thoroughly impressing all who may be selected to act as ministers, that ordination means work which ought to be faithfully and sacredly performed. I had an experience during the present year which illustrates the system I speak of. A certain brother wrote to me naming two men, whom he said he proposed to recommend to the district conference for ordination. As he had no evidence upon the matter, he requested me to pray that God would show that it was his will. Knowing the conditions that obtained in that particular district, I asked, Is there any necessity for those being ordained to the office named? Was there any inspiration? All that was vouchsafed in reply was a further request to pray. These are the circumstances as well as I remember them. I did nothing of the kind, nor do I intend to importune God to indorse the capricious desire of any individual. If I understand the matter correctly, the entire method needs to be reversed. Let God point out the ones to be ordained, and we have the privilege of indorsing. I know in the case of one of the proposed ordinations that it would have removed a useful man out of an office in which he was doing good, and have placed him in a position where his work to say the least would have been not so useful. Let this kind of procedure be stopped. Utility and benefit to the work must be the leading purposes in ordination.

I wish again to draw your attention to the desirability of systematic reporting. We have had several very good attempts this past year, but all have not seen their way to even give the matter a trial. I renew my request, and ask that all the branch and district presidents cooperate in this. I have drawn up some blanks which I think will be helpful to all in assisting to reach this. I want this conference to consider this matter and give the authority of its sanction. I think the necessity is so obvious that I need not present any argument to prove it.

I suggest then that if these two simple precautions were taken, regarding ordinations and also a systematic method of doing our work, which will be to a large extent insured by systematic reporting, we shall very soon be out of the present difficulty. Two words cover the entire situation as I see it: **EARNESTNESS and METHOD.**

This year our missionary staff is increased some, but there will not be much increase in the financial responsibility. We have Elder Morgan in Wales, assisted by Bro. James Evans; Bro. W. H. Greenwood in the Sheffield District; Bro. T. Taylor in the Leeds District; Bro. LaRue goes to Scotland, and Bro. Kelley to Ireland, immediately after this conference. Bro. Pierce has been laboring all of this conference year in Plymouth, and will be continued for the present.

Bro. W. Newton, who has been laboring in London and the South of England in a very able manner, is leaving us in the course of a week or so. It is with genuine regret that we part with him after an association of nearly three years. We sincerely wish him God-speed in his journey across the sea, and in whatever field he may labor in the future.

As you know I was in attendance at the late General Conference, which entailed an absence from home of nearly five months, having left on the twenty-second day of February and having reached this land again on the 14th of July. I desire to extend my sincere thanks to all of the Saints whose kind attentions have conduced to make my labors pleasant. I earnestly hope that there will ever be maintained the same cordial relations, with an ever increasing tendency to real cooperation growing out of that brotherly love which alone will insure success.

I trust that each and all will endeavor to eliminate the spirit of unjust criticism and suspicion which can only engender strife and bitterness. I would like to say in conclusion, it will be a great relief to know that there is a desire on the part of the Saints to remember the financial responsibilities, which are just as necessary as any other law which is of divine origin.

Praying that our conference will be a blessing to all who are privileged to participate in the sessions, and that the coming year will be rich in results, I remain, as ever, in gospel love,

Your brother and servant,

JOHN W. RUSHTON.

LEEDS, July 28, 1905.

Independence Items.

As to news, interesting to all, November has been an eventful month, and to the Saints the signs of the times increase in significance.

We note that in Russia the last autoeracy of Christendom has disappeared from history; also, that during the recent persecutions of the Jews, thousands have been massacred, and on November 1, in many towns of Southern Russia, there was a reign of terror. Vice-president Fairbanks in a late address said, "It is incredible that, in the light of the twentieth century, when all the world is becoming more charitable, more just, more humane, when the desire everywhere is to promote peace among men, thousands of innocent men, women, and children should be butchered for no other reason than that the blood of the Jews courses through their veins."

As to our own land, the record of tornadoes, epidemics, disasters, and the sweeping wave of wickedness in our large cities is appalling. Surely

"The night is growing darker
While the scourge goes flaming past."

The trembling pen well-nigh fails to record so cruel and dark a deed, but our young sister, Winona C. Newton, the fifteen-year-old daughter of Bro. Thomas Newton, who lives in Kansas City, unwary and unheeding, fell a victim to the subtle wiles of the adversary, and was murdered on the 3d inst. and her mutilated body found on the following morning in an unfrequented place near her home.

The funeral-services were held in the city, being conducted by Elder A. V. Closson, and her remains were brought, accompanied by the stricken father, his six children, and many sympathizing friends, to Independence, and were interred in Mound

Grove Cemetery. Quite a number of the Saints walked there, while a few who were not provided with conveyance to the burial-ground returned home. Six of her young friends, dressed in white and bearing floral emblems, were her pall-bearers.

Near Sheffield, just east of this place, there was on the 1st a terrible train tragedy,—a high-speed railway horror, in which many were killed and injured.

Among our city items we note that the work of construction of the trolley-car tracks is progressing rapidly on South Main and North Liberty Streets.

There is a probability of the fire department headquarters being moved from the middle of the street, its present location (the old slave-market place) being objected to generally.

Property in the northwest suburbs, including Sugar Creek, is advancing rapidly in value.

The night before Allhallows, or All-Saints day, called Halloween, there was a pleasant social gathering of our folk at the cozy modern home of Bro. and Sr. G. E. Harrington to celebrate their twenty-fifth wedding anniversary.

Interesting events are also taking place in the sectarian world. During the first week of the month the city of Pittsburg—the former home of several of the brethren—was visited by a revival wave, and twenty-six churches there, and forty in adjacent sections with their forty revivalists, “went under the influence.” But in other parts, with the Unitarian brethren the wave was a cold one when they were excluded from the great convention of Christian churches and were thus ignored,—their writers, editors, poets, historians, hymn-writers, (among them the author of “Nearer my God, to thee,”) advocates of peace arbitration, anti-slavery, temperance, and humane treatment of animals,—all these are left out.

They of the Orthodoxy have even consigned to oblivion one of our own beautiful hymns,—“Lux benigna” which the music committee selected because of its expression of Christian faith and spirit-breathing chords.

Thus while the popular church is in its views and doings narrowing toward the verge of infidelity, there is a condition of things being brought about by men out in the highways of the world “that shows,” as Governor Folk said yesterday before the high school students of Kansas City, “moral regeneration and that the spirit of civic righteousness now abroad will not die out.” So, too, the church of Christ is drawing nearer to the true standard.

Bro. Hulmes in his discourse last Sunday evening felt keenly the burden of responsibility and spoke with earnestness concerning the duties of the priesthood and the necessity of faithful service on the part of all. Taking for his text 1 Corinthians 12:28, also Amos 3:7, and speaking on the subject of “Helps and governments” his closing thought was a most expressive and important one: “Any one who claims to rule contrary to the government of God is doing contrary to the commandments of God.”

On the same evening quite a number went to Kansas City to attend a meeting in charge of Bro. Joseph Luff, who had been requested to come over and help some of the brethren in an effort to show forth our claims, also those of the Utah church. About one hundred and fifty were present and excellent interest was manifested.

The morning hour at the Stone Church was occupied by Bro. J. W. Wight, who, having liberty of the Spirit, discoursed with plainness, and the Saints were comforted in the work.

On the previous Sunday afternoon, the 5th, was communion-service, conducted by Brn. Garrett, Hulmes, and Wight, the last-mentioned giving acceptable instruction concerning the partaking of the sacrament; and in the evening Bro. T. C. Kelley, from the words “Well done, good and faithful servant,” deduced many plain and precious truths for the edification of those present. The speaker said, “It is a privilege to work, and

to cease work is to lose faith in God.” He also read from section 3 of Doctrine and Covenants: “O ye that embark in the service of God, see that ye serve him with all your might, mind, and strength that ye may stand blameless before God at the last day: therefore if ye have desires to serve God, ye are called to the work . . . and faith, hope, charity, and love, with an eye single to the glory of God, qualify him for the work.”

The meetings, all of which have been held in the upper room on account of improvements progressing below, have generally been well attended of late and have evinced much spiritual light and fervor. The young and old have met together and cheer and inspiration have been given through the gifts of prayer and prophecy, urging all to press forward in the higher life.

At the business-meeting on the 6th matters pertaining to work on the church were attended to harmoniously, and seven were received by letter, three by certificates of baptism, and two were granted letters of removal. On Sunday, the 5th, two little ones were blessed.

Last Thursday a few of the Prayer Union sisters met at the pleasant home in Englewood (a beautiful village west of this place) of Sr. T. Mooney, who has suffered long and patiently in affliction, as have several others of our number, and for whom we ask the prayers of the Saints.

Bro. Kemp, who was present, gave words of comfort and administered to our sister, and on leaving all felt that the Spirit of a blessed assurance of our Father's love toward his children had been ours to enjoy. The following lines were spoken to the afflicted one:

“He loves thee too well to forsake thee,

Or give thee one trial too much:

All his people have been dearly purchased,

And Satan can never claim such.

“By and by thou shalt see him and praise him

In the city of unending day,

And the toils of the road will be nothing

When thou gettest to the end of the way.”

November 18, 1905.

ABBIE A. HORTON.

Miscellaneous Department

Conference Minutes.

British Isles.—Annual conference met in our North Manchester room at 6 p. m., August 5, 1905. J. W. Rushton occupied the chair, supported by C. H. Caton, Joseph Dewnsup, Sr., James Baty, and E. B. Morgan. Bishop Taylor's resignation as mission treasurer being presented, it was resolved that the matter of Bro. Taylor's resignation together with the auditing of the accounts be referred to the present auditing committee with instruction to report before noon on Monday. The report of Bro. J. W. Rushton as delegate to General Conference was next presented. One item of general importance in this report was the establishment of the first Sunday in September as “college day.” On this day collections are to be taken up by all the Saints on behalf of the college, the results of such collections to be used exclusively for the college expenses. The General Sunday-school Association and Zion's Religio were solicitous for a closer union with similar organizations in our own land. Missionary reports were received from Elders E. B. Morgan, James Evans baptized 8, W. H. Greenwood, William Newton baptized 2, F. G. Pierce. District presidents' reports: Manchester by Henry Greenwood—Some good being done; room for improvement; things were bad financially in the branches; Stockport, Warrington, and East Manchester were engaged in tract work; this work was hindered for want of money. Leeds by Thomas Taylor—Spiritual condition of district discouraging owing to faultfinding, attempts to sow discord, and nonfulfillment of duty on part of officers. Eastern Wales by Thomas Gould, who said work was not in good condition; some have been added by baptism during the year; some had not fulfilled their duty, but hoped for improvement. London by Elder R. Clift, who spoke of the condition of the London Branch as low; a few faithful members were trying to hold the fort; Enfield, a younger branch, was in a better condition. Birmingham by

William Ecclestone—in fairly good condition; each branch had been alive and active during the year; two had been baptized at Derby by Joseph Ecclestone, where we have now four members. Glasgow and Hamilton failed to report according to rule. Plymouth was reported by F. G. Pierce to have twenty-four members and greatly improved; this was owing to the untiring labors of William Newton, whose departure for America recently they much regretted. Heavittree by Bro. Henry Wilson where Elder Newton had labored much.

Report of British Isles bishopric: Received in tithes and offerings from the Saints in this country, £189 10s. 3½d.; from Bishop E. L. Kelley, £139 7s. 1d.; total, \$328 17s. 4½d.; expenses, £302 8s. 3d. From this it would appear as if the financial condition was rosy at that time. Such, however, was not the case. As a matter of fact Bro. Taylor had not enough to pay the family allowances for the month of November until a remittance was received from Bishop E. L. Kelley for £20, which came to hand December 31. But as it left Lamoni December 21 it was included in the receipts for last year, but the payments were carried over to 1905 account. Received for Grace-land College debt fund, £20. Since January 1 to June 30. we have received £78 4s. 6½d. in tithes and offerings in this country, and £40 from Bishop E. L. Kelley which, with balance in hand December 31, £26 19s. 1¾d., shows a total of £145 3s. 8d. We have paid out up to June 30, 1905, to missionaries' families, £149 5s., which shows a debt of £4 1s. 4d. due Bishop Taylor. To this must be added £13 11s. owing to Sr. Taylor of Leeds. Total indebtedness £17 12s. 4d. So far this year has not shown as good returns as previous years. Before closing our report we would call attention to special appeals to the Saints for money for objects of an experimental nature, and more or less of a fad. There is already an agreement between Bishop E. L. Kelley, the bishopric of the British Isles Mission, and the missionary in charge, that such appeals shall be made only upon joint consent of missionary in charge and bishop of British Isles, and that all such moneys shall pass through the bishop's books. This we think should be generally understood, because if anybody who chooses may make appeals for special objects we shall have no end to them. We often are asked for tracts and have to tell the old tale: We have neither tracts nor money to get any with. If there is room for special appeals we think the question of tracts should have first consideration as they would assist the local brethren as well as the missionary.

In the case of the district boundaries committee it was reported by Bro. George Baty that nothing had been done. The report was read, the committee, which consisted of branch and district presidents, continued, and the name of the mission president added.

A social service was held Sunday, 3 p. m., in charge of Elder James Baty, assisted by Brn. C. H. Caton and Joseph Dewsnup. Sr. Mary soul-stirring testimonies were borne, and the gift of tongues and interpretation was manifested to the confirmation of many in the following terms: "Hearken unto the word of the Lord, O ye people of my church; for, behold, it is not pleasing before me that any of my ministry should discourage my Saints in seeking for the power of my Spirit; but it is pleasing unto me that they should be encouraged to seek after the promises of God which are yea and amen to my children. For, verily, this is the day of my power; yea, even that my people should speak with tongues, and prophesy; and that the Saints should be healed, and that the lame should leap and rejoice in the power of God. Nevertheless, there are some of you, yea even of my priesthood, who would work against the gifts and blessings of my gospel, trusting rather in the wisdom and learning of man. Behold, the wisdom of man is good; but my servants shall stand in the power of my might, for it is written in my word, There is none that doeth good except him that worketh according to the gifts and callings of God unto men. Yea, even to be guided by my Spirit, and to establish my people in my promises, saith the Spirit. Hearken unto my voice, O ye my servants who have been appointed to the evangelical priesthood and patriarchal office in these isles. Behold, ye shall not refuse the requests of my people for blessings at your hands; for, verily, I will bless my people if they will place their confidence in you, my priesthood. For this is your calling, yea, like unto my patriarchs in the days of old, to bless the children of men inasmuch as ye are endowed with power to comfort and bless them by the power and authority which is in you. For by this means have I, the Lord, ordained that my people shall be comforted and blessed. Thus saith the Spirit."

On Monday the Saints met at 10.40 a. m. in our North Manchester room for business, Bro. Rushton again presiding. The report of Bro. Alfred Fysh, the Mission book agent, was read. His sales for the year amounted to £12 4s. 4d. It was stated that a discount of five per cent would be allowed for all orders over £1. It was resolved that the Eastern Wales report be

considered. The report was reread, after which it was discussed freely. A letter from Bro. James Evans was now read.

The Seventh Quorum of Elders reported progress and asked for a further session during conference; also the Sixth Quorum of Priests, which submitted the following names for ordination: J. W. Green to the office of president, James Schofield and E. J. Trapp, counselors. It was resolved that we receive the report of the Seventh Quorum of Elders and that we grant to them the time they require, if the conditions of the conference will permit. Resolved that the report of the Sixth Quorum of Priests be received and spread upon the minutes and that the necessary ordinations be provided for. The mission treasurer's report showed the receipts to be, £5 9s. 4d.; expenditures £3 18s. 9d. Bro. Thomas Taylor's report having been received his resignation as mission treasurer was presented. It was then resolved that we continue the services of our respective Brn. W. R. Armstrong and J. D. Howell as secretaries of the British Isles. Resolved that we sustain W. R. Armstrong as local historian. Resolved that Joseph Dewsnup, Jr., be appointed mission treasurer. Resolved that J. W. Taylor be reelected auditor of mission accounts. By resolution the conference agreed to subscribe five shillings to the funds of the Grosvenor Street Baptist P. S. A., in return for exchanging halls with us to suit our convenience on the afternoon of Sunday, the 6th inst., thus contributing to the success of our social service. Resolved that we sustain the general and local authorities of the church. Resolved that we record our hearty thanks and express our gratitude to the brethren and sisters who have subscribed to the comfort of those who have attended the conference. Resolved that we record our hearty thanks and express our gratitude to the organist, chorister, singers, and deacons, and all other workers connected with the conference. Resolved that our best thanks be awarded all those who assisted in the successful procession of Sunday afternoon. Resolved that inasmuch as the report of the president of the Eastern District of Wales reflects upon the conduct of our Bro. Morgan, that this conference do not receive that part of the report; and as it is irrelevant this conference has no jurisdiction over it. Resolved that the appeal from the Lydney Branch be referred back to the branch to be dealt with. Resolved that the mission treasurer be authorized to pay the expenses of the secretaries of the mission in future without an appeal to the conference for the same. Resolved that the report of the president of the mission be sent for publication to the HERALD. Resolved that when this conference adjourns it do so to meet at a place to be appointed by the missionary in charge. Resolved that the revelations of Sunday, the 6th inst., be spread upon the minutes. Reference was here made to the imminent departure of our beloved Bro. William Newton for his home in Kansas City after a lengthy sojourn as missionary in his native land. We learned with extreme regret that our aged brother was not likely to visit England again. Feeling reference was made by some with reference to his labor after which the following was presented to him:

"It is with feelings of genuine regret that we bid 'Good-bye' to our much esteemed Bro. William Newton who during a period of over two years has labored faithfully and assiduously in London and the South of England as church missionary and is now returning home. We assure him on behalf of this conference of the districts and branches comprising the British Isles Mission, of our continued appreciation of his self-sacrificing disposition and love for his native land and the work of God which has prompted him to leave home, loved ones, and 'count all things loss' in order to preach Christ and him, crucified three separate times and bearing the burden of expense, persecution, and hardship has steadfastly maintained the truth. We express our very high esteem and extend our love and sympathy towards him, praying that wherever it may please God to send him by the voice of the church, that peace and prosperity may accompany him. His diligence, unflagging zeal, wise counsel, and unostentatious generosity have benefited many and have been an inspiration to young and old. When the history of the Reorganization in Great Britain shall be written we feel that it is not too much to say among the names of missionary laborers the name of our brother will be honored and respected. God grant that his declining years may be rich in spiritual experience and continued in active service to the good of the children of God and the glory of his sacred name. We heartily and reverently wish him God-speed."

The business sessions then closed with the singing of "God be with you till we meet again," after which Elder James Baty offered the closing prayer.

During the concluding social meeting of the conference, Bro. J. W. Green of Manchester was ordained president of the Sixth Quorum of Priests; vice Bro. John Foden, now an elder of our Manchester District, by Elders William H. Kelley and William

LaRue; Bro. Trapp, of South Wales, was ordained second counselor to Bro. J. W. Green by Elders LaRue and Kelley. William R. Armstrong, secretary.

Kentucky and Tennessee.—Conference convened at Foundry Hill, October 14, 1905, at 11 a. m., Bro. T. C. Kelley presiding; J. J. Adair, secretary. Branches reporting: High Hill 44, Foundry Hill 59, Haley Creek 67, Sedalia 146. Ministry reporting: T. C. Kelley, C. L. Snow, S. Reed, L. M. McFadden, S. H. Fields; R. N. Warren, W. F. Haynes, E. P. Cook. By recommendation of the Foundry Hill Branch, E. P. Cook was ordained an elder. Adjourned to meet with the Foundry Hill Branch, Saturday, before the first Sunday in March, 1906. Please do not forget the resolution passed in our last conference, May 27, 1905: "Resolved that inasmuch as some holding the priesthood have failed to report for years, and feeling that such negligence of duty on the part of the ministry is detrimental to the work, therefore be it resolved that any one holding the priesthood in the Kentucky and Tennessee District be required to report in person or writing to the district conference and any one failing to report for three succeeding conferences, be it further resolved that district president be authorized, after due investigation, to demand his license if in his judgment deemed wise."

Convention Minutes.

Northwestern Kansas.—The Sunday-school convention of the Northwestern Kansas District met near Scandia, Kansas, November 10, 1905, at 8 p. m. Called to order by S. J. Madden. Remarks by Brn. J. F. Gunsolley and S. A. Madden. Report read and accepted from Mount Hope Sunday-school that was sent back for correction at last convention. Report from Zion's Hope Sunday-school, and the superintendent of Zion's Hope Sunday-school. A very interesting program was listened to. Adjourned to meet with next conference at the call of the president. Myrtle Coop, secretary, Downs, Kansas.

Convention Notices.

The Far West District Sunday-school convention will convene in special session at St. Joseph, Missouri, on Saturday, February 10, 1906, at 8.30 a. m. Officers will be elected, also delegates to the General Convention. Let a good representation be had. Madge Head, secretary, Stewartsville, Missouri.

Bishop's Agents' Notices.

To the Saints of the Northwestern Kansas District: I have changed my address from Gaylord, Kansas, to Lund, Kansas. Address all letters and communications to F. S. Ward, Lund, Kansas; and all post-office money-orders must be made payable at Oberlin, Kansas, as Lund is not a money-order office. Remember, it is nearing the close of the year. Try to have all your tithing in by December 31, so I can make a report of it to the Bishop in my annual report. F. S. WARD.
November 17, 1905.

Christmas Holiday Excursion Rates

via the Nickel Plate Road between Chicago and Buffalo. Dates of sale December 23, 24, 25, 30, and 31, 1905, and January 1, 1906, at a fare and a third for the round trip, with return limit of January 3, 1906. Through train service to New York City, Boston, and other Eastern points. No excess fare. Individual Club Meals served in Nickel Plate dining-cars. Three through trains daily from La Salle and Van Buren Street Station, the only depot in Chicago on the Elevated Loop. 39-48-4t

Married.

JOHNSTON-RICHARDSON.—At the residence of President Joseph Smith, Lamoni, Iowa, at 10 a. m., Sunday, November 19, 1905, Bro. Robert Johnston and Sr. Keziah E. Richardson, of Lamoni, were joined in marriage, President Joseph Smith officiating.

Died.

BAXTER.—Sr. Dora Baxter of Juniata Branch, wife of Bro. Orin Baxter, bade farewell to friends and loved ones, June 8, 1904. Baptized October 15, 1899, at Fremont, Michigan, by Elder J. J. Bailey. Confirmed by Elders William Davis, J. J. Bailey, and J. A. Carpenter. She is greatly missed in our branch, as she was one of God's noble women. Funeral by Elder David Smith.

Notices.

The Middletown Branch of the Ohio District, Middletown, Ohio, will hold formal opening services of their new church building December 3, 1905. Elders U. W. Greene and F. J.

Ebeling will conduct the services on this occasion. The Saints of Middletown extend to the Saints of the Ohio District a cordial invitation to be present and assist in making this a notable event in the history of the Middletown Branch, as well as of the Ohio District. Thos. R. Wren, president of branch.

Working Plans for Timber Sold From Forest Reserves.

The increased demand for the purchase of timber from the forest reserves has called for detailed working plans for the more important timbered areas with them. In order to avoid delay without jeopardizing the future welfare of the forest, and that these working plans may be well considered, they are being made as rapidly as possible for those forest areas from which the sale of timber is probable in the near future. In many cases they are made before the actual application for purchase is received.

Those who purchase timber from the Government are required to observe Forest Service regulations in logging, which guard against waste and provide for the reproduction of the forest. Considerable variety exists in the character and requirements of the forest in any one reserve, so that each working plan must be based on a close study of local conditions.

When setting about the preparation of one of these plans the first question is, What areas in the reserve are adapted to the same scheme of management? After these areas have been selected they are thoroughly studied from every aspect.

The location of the timber is noted, and a rough estimate is made of its amount. Then the character and condition of the stand are carefully determined. Its age, overripeness, injury from fire or insects, the possibility of improving it by logging, and the kind and amount of young growth are principal points, all of which must be taken into consideration in settling whether it is advisable or inadvisable to cut.

The question of markets, and the logging facilities, are also taken into account, as well as the present local demand for timber, the probable future demand, and the kind of timber required. In connection with these problems attention must be given to the nature of the country, the accessibility of the timber, and the existing roads and drivable streams, because the actual value of the timber is in large measure dependent upon the ease and economy of its removal.

Reproduction, by which alone the forest can maintain itself, is essential where logging is to be done. For this reason the reproductive capacity of the forest is noted with careful detail, and the effect which fire and grazing may have upon it becomes a question of the first importance.

The data, therefore, which the working plan study has gathered form the basis of the terms of the contract in agreement with which the purchaser of Government timber removes the timber which he has purchased. These terms include the diameter limit below which the timber may not be cut, the number of seed trees of various species which must be left to reseed the ground, the maximum height at which the stumps may be cut, and the diameter to which the tops must be utilized, and other stipulations insuring clear, conservative logging. Especially, also, they provide for the disposition of the slash, so that the forest floor may safely be cleaned of inflammable material, on which uncontrollable forest fires might feed.

The restrictions imposed by the Forest Service upon timber purchasers are meeting with the intelligent approval of all who are performing logging operations under them. It is more and more clearly understood that they are necessary for the permanent good of the forest, that they are of a purely practical stamp, and that their observance means the continued productivity of the forest and, therefore, the husbanding of the timber supply and all that depends upon it.

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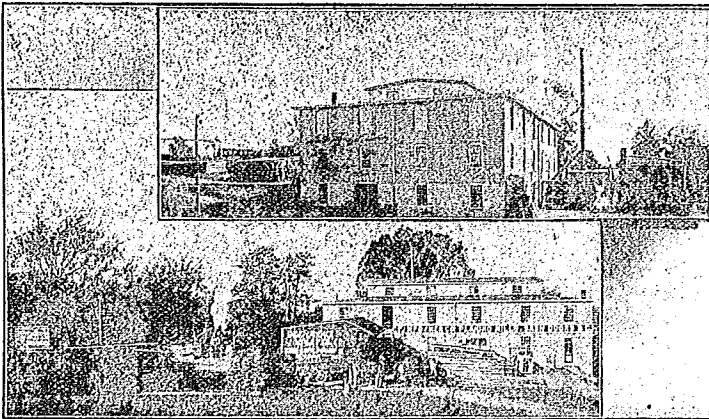
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The Saints' Herald

15206

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

Volume 52

Lamoni, Iowa, December 6, 1905

Number 49

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 LEON A. GOULD - - - - - ASSISTANT EDITOR
 FRED'K M. SMITH - - - - - CORRESPONDING EDITOR

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Editorial

ARE WE WORKING FOR THE REDEMPTION OF ZION?

This may seem an irrelevant question to ask of Latter Day Saints whose hopes and aspirations have been centered, presumably, upon the redemption of Zion, and the establishment of the city of God for, lo, these many years. But the man who can take a comprehensive survey of conditions as they exist in many of the branches of the church to-day, including some within the confines of the stakes, must be very singularly constituted, if he is not compelled to consider this question in one form or another, and if it does not become very apparent to him that if we are laboring for the upbuilding of Zion we are going about it in a very queer way.

Doubtless the most of us *think* we are working with might and main for the glory of Zion and the good of the kingdom of Christ. Still, we have history handed down to us portraying the fate of those who *thought* they were laboring for the welfare of Zion, but for some reason the result was disaster to the church, and the inevitable shipwreck of the faith of many. Yet, they were warned in time. The Lord tried repeatedly to show them their danger, and tried to bring to them a realization of what would befall unless there was a forsaking of evil, and a stronger attachment formed with that which is right. These admonitions of inspiration have been quoted from time to time in our pages, and it is not necessary to reproduce them here. But Joseph the Seer, in a letter to W. W. Phelps in 1833, indicated his alarm at the dangers that threatened, and besought them to purify themselves:

If Zion will not purify herself so as to be approved of in all things in his sight, he will seek another people: for his work will go on until Israel is gathered, and they who will not hear his voice, must expect to feel his wrath. Let me say unto you, Seek to purify yourselves, and also all the inhabitants of Zion, lest the Lord's anger be kindled to fierceness. Repent, repent is the voice of God to Zion; and yet, strange as it may appear, it is true, mankind will persist in self-justification until all their iniquity is exposed, and their character past being redeemed, and that which is treasured up in their hearts be exposed to the gaze of mankind. I say to you, (and what I say to you, I say to all,) Hear the warning voice of God, lest Zion fall, and the Lord swear in his wrath, "The inhabitants of Zion shall not enter into my rest." . . . Remember God sees the secret springs of human action, and knows the heart of all living.

Brother, suffer us to speak plainly, for God has respect to the feelings of his saints, and he will not suffer them to be tantalized with impunity. Tell Brother G—t that low insinu-

ON THE last page but one of this issue will be found an attractive announcement of *Autumn Leaves* for 1906. It is the intention to make this magazine for young people stronger and better the coming year than ever. You who are looking about for some suitable Christmas gift for a young friend, what could you select that would be more appreciated than a year's subscription for the *Leaves*? It would be something that would last, not only a few hours or days, but would bring renewed enjoyment and gratitude each month for a whole year.

ations, God hates; but he rejoices in an honest heart, and knows better who is guilty than he does. We send him this warning voice, and let him fear greatly for himself, lest a worse thing overtake him; all we can say by way of conclusion, is, if the fountain of our tears are not dried up, we will weep for Zion. This from your brother who trembles for Zion, and for the wrath of heaven, which awaits her if she repent not.

P. S.—I am not in the habit of crying peace, when there is no peace, and knowing the threatened judgments of God; I say, woe unto them who are at ease in Zion; fearfulness will speedily lay hold of the hypocrite. . . . —Church History, vol. 1, pp. 267-271.

This was written to Zion in the Seer's day, but it is equally good for us to take to heart now. We will see some of its fulfillments in our day.

The church, in localities, at least (and some where it should not be expected), seems to us, from observation and report, to have declined in excellence to what might be termed "a baseball and football plane," or in other words, to a pleasure-seeking level. There is too much of a disposition to look with favor upon, and run after anything that promises a couple of hours' amusement. The cry is made that "we must furnish amusement for our young people, or they will go elsewhere for it." And there is where a mistake is made; for the theory, pleasing though it may be, does not work out as those who advance it intend, and believe that it will. They believe that by taking hold of these things and supervising the pleasures and amusements furnished their young people, they may inculcate in them a distaste for the allurements offered by the world, consequently develop a more God-fearing generation of youths. They also believe they can furnish a higher grade of entertainment than, on an average, the world affords. (This frequently works out the wrong way like the other theory.) But for some mysterious reason, instead of producing the results anticipated, they simply whet the appetite for the pleasures and allurements that may be found for the seeking; and instead of sober-minded, reverent young people, we have communities of irreverent "lovers of pleasure more than lovers of God." Parents, toward which class are your children tending? It will not take a very penetrating judgment to discover. Are their minds absorbed in parties, oyster and ice-cream suppers, watermelon socials, football and baseball games from one year's end to another, or are they absorbed in the things of God? Look and see.

The trouble is not so much the lack of pleasures and amusements. The chief trouble is that there are too many of them. Something is on docket continually to occupy the attention of the young, and keep them from enjoying scarcely a sober moment's contemplation and reflection upon the great and marvelous things of God, undisturbed by the thought of some social event just past or just to come. It must be a mistake to fix the thought in the young mind that it came into this world for the express purpose

of being amused and entertained; and yet that is the tendency of the world to-day. We ought not to expect that a constant swirl of pleasure and excitement, between the ages of accountability and maturity, will fit and qualify the individual for the important and grave duties of a child of Christ—with no lucid interval allowed for the rational consideration of the things of God. But, "you can't put old heads on young shoulders," we are told. Whether that be true or not, we might at least make the attempt to avoid having, what is more absurd, rattleheads on old shoulders, by encouraging the cultivation of sober, sensible heads upon young shoulders.

Unless we want to rear a community (or several of them) of unremitting pleasure-seekers, it is time to crop off some of our worldliness, and turn our attention to more serious things. It is safe to say that nine tenths of the amusement and pleasure furnished by us for the entertainment of our young folks is of such a character that they would be better off at home, engaged in cultivating the quiet, restful influences of companionship that make home pleasant. It would be to our advantage to dispense with this much at least. There is a tendency, in the mad rush and scramble for pleasure and amusement, to make home but a restaurant where meals may be had, and where rest may be sought, in the few hours that are left of the time set apart for rest after the fill of pleasure and excitement.

It is possible, in the world, to rear a family of young people in such a way that they develop a positive distaste for the fleeting pastimes of the world, and they actually feel uncomfortable and out of place if they find themselves in a place of that kind. But if, to keep our children from partaking of the spirit of the world, we are going to bring the world into the church and make it part of our religion (we can not make it part of the religion of Christ) parents may as well give up and go with the tide, or move away from the branches; for these things hinder rather than help the parent in the control of their children, who, being out from under parental control so much, are soon inclined to throw off and defy all restraint, and come and go when they please. Evil is sure to follow.

How many oyster suppers, ice-cream and watermelon socials, entertainments, shows, and receptions, baseball and football games will it take each week to bring about the final redemption of Zion, think you? And how much nearer the culmination of this grand hope will we be after the bulk of the rising generation (upon whom the burden of carrying on the work, we so often hear stated, will rest) have spent twenty years in running after the worldly amusements we are so willing to introduce, and encourage them in desiring? "Whatsoever a man soweth, that shall he also reap." Sow to the winds of pleasure

and amusement, and reap the whirlwinds of indifference, doubt, and ineptitude.

We glance back over the history of the last few hundred years, and note the rapid advancement made by the movements of the reformers. So long as they battled with the allurements of the world and held out to mankind the avenues of something better, they increased in strength and power, and there is no question but that men and women were induced to lead purer and better lives. But now the power of those institutions is all but dead. First, they rejected the greater light when it came in the form of the message from heaven. Then to revive their waning power and retain their hold upon the minds of men, they began to institute parties, social functions, various suppers, church festivals, bazaars, and the like, until they have degenerated into mere benevolent institutions, the chief if not the sole aim of which consists in coercing the quarters and dimes from those whom they can entice to their places of resort. And thereby they have lost all power to attract men who possess a measure of true religious simplicity. We ought to avoid their error instead of imitating it. Shall we retrograde as they have done? The avenues are open.

But not all the harm consists in indulging in these things. The mischief is augmented by permitting them to occupy in the house of prayer. Can we expect our young people to cultivate and develop a holy reverence for the house of God when the majority of events within its portals are of a like nature with those which the world go to see in their opera-houses and halls? Can we expect that their love for God will increase when the greater portion of the time they spend within the walls of his house they are furnished with the sort of entertainment that in its very nature is calculated to cause a disregard of the commandments of the Lord in regard to the deportment of his children? To some of the ministry he said: "Cast away your idle thoughts and your excess of laughter far from you."—Doctrine and Covenants 85:19. "Therefore cease from all your light speeches, from all laughter, from all your lustful desires, from all your pride and light-mindedness."—Doctrine and Covenants 85:37. And after giving the most vital commandments to the church he says: "Inasmuch as ye do these things, with thanksgiving, with cheerful hearts, and countenances; not with much laughter, for this is sin, but with a glad heart and a cheerful countenance; verily I say, that inasmuch as ye do this the fullness of the earth is yours."—Doctrine and Covenants 59:4.

Query: Are the elders justified in advocating and furnishing amusement of a character to cause a flagrant disregard of that which they and the church have been commanded to observe, and especially in providing for it in the house of prayer? It is but

the primary lesson in the excesses to which the world has gone; and with a little more case-hardening we will be able to throw off the yoke of Christ and imbibe some of the advanced lessons of Utahism, discovering the ease with which our young folks may be saved from partaking of the spirit of the world, if we will only incorporate the world in our religion, introduce socials and balls into our churches, keeping them under our control, and opening with prayer and thanksgiving. The Brighamites are several milestones ahead of us, yet, but we will catch up in time, if we are persistent.

Then again, to how many of our own churches might not we apply with reason the rebuke of the Master: "It is written, My house shall be called the house of prayer; but ye have made it" — "a house of merchandise"? The men who brought oxen, sheep, and doves to the temple were imbued with the idea of benefiting their fellow men—thus putting in practice their *religion*, i. e., doing good. Those things were needed for the sacrifices. To sell them in the temple would make it very convenient for those who came to offer sacrifice. And in this work of practicing their religion—and incidentally raking in a few quarters for themselves—they were engaged when the Son of God came upon the scene, —and he went right in with them and helped them out, did he? Not exactly, though he did go in and help them out of the temple. On the other hand, go to one of our churches with the "money-changer's" table in the hall, where the tickets are sold for the benefit of those who come to engage in that particular feature of their religion (?), by those who are imbued with the idea of benefiting the people,—and incidentally raking in a few quarters, dimes, and nickels that likely enough rightly belong to the Bishop, and where will you draw the line of distinction? On which one will you put your finger and say, This is better than that? Do we think we will succeed in establishing the city of God by continually hatching up and inventing new schemes to wheedle money from the people, many of whom are really too poor to pay tithing? We may be a bit over-sensitive and unduly fearful in regard to these things. But if the redemption of Zion can be brought about and accomplished successfully by eating oysters and ice-cream, and using valuable time in participating in worldly sports, we are quite willing it should be done that way. It will be so much more convenient and pleasant than working for it, certainly. However, from our limited study of the life of Christ, and the laws of the church, we have not seen anything to warrant us in the conclusion that these are essential gospel requirements.

We call to mind a vision related a few months ago by a sister in Australia, who saw a woman, representing to her the church; and she was given to understand that the woman's (church's) robes were

not as white and pure as they were two years ago. Has not the disposition to seek pleasure (and profit) increased in the last two years? At the same rate, how long will it take for the church to regain the brightness of her robes?

There appeared in the *Ensign* some time ago an account of a vision as related by Bro. Alfred White, in which he saw something of the manner of the redemption of Zion, and only those who were able to abide the judgment could remain within the sanctified circle. He anxiously inquired who could abide the judgment, and wanted the personage with whom he conversed to point out some one known to him that he might understand just the kind of character that would be permitted to remain. This was refused; but he was told: "All those whose hearts had been just and true, all those in whose hearts there is no guile or deceit, can abide the judgment." He also told him the following characters could not abide the judgment: "All those who forgive with their lips, but not with their hearts; all those who have not spoken the true sentiments of their hearts."

This leads to another question: If we spend our time during the week in attending various social functions and suppers, and worldly sports and pleasures, are we expressing the true sentiments of our hearts when we come to church on the Lord's day and with a loud voice declare our zeal and love for the great work of the Lord, and the upbuilding of Zion?

"Well," says one, "do you think any argument against worldly pleasures, and merchandising and entertainments in the house of the Lord, will have any weight in turning the tide?"

No, the chances are against us. Abler men have tried and failed. Even the Son of God, who so forcibly manifested his disapproval of the desecration of the Lord's house, was rewarded with scorn and hatred, but the money-changers continued to do a thriving business. The churches of men have paid no heed to the warning voices raised from time to time, but are now contemplating lunchrooms, pool-rooms, and barrooms in conjunction with their churches to attract men to their services. The early church in this age paid little heed to the admonitions of inspiration, but, as the Seer said they would, continued on in their self-justification till all their iniquity was exposed, and their characters past being redeemed. So we can not hope that our feeble efforts will accomplish much, now. But whirl, whirl along, fill our measure of worldliness to the brim, then the Lord can again "seek another people" to accomplish his purposes, and bring about the gathering of Israel, and to us will be granted the exquisite delight(?) in the day when man shall give an account for every idle word, of beholding our offspring lined up with the "money changers" of the temple, and the pleasure-seekers of the world. L. A. G.

EDITORIAL ITEMS.

Bro. Evan B. Morgan, missionary to Wales, will have an article on Robert Raikes and his first Sunday-school in the first issue of the *Sunday-School Exponent*, January number. Bro. Morgan visited Gloucester, England, with a view of learning more of the early work of Mr. Raikes from personal inquiry and observation. The results of this investigation he now places before the readers of the *Exponent*. The article will be illustrated with cuts of Mr. Raikes, his home, the first (boys') school, and the first girls' school. If you have not sent in your subscription, better do so at once if you wish the first number. Single subscriptions seventy-five cents a year. Any one sending in five subscriptions will be given one subscription free. Address Herald Publishing House, Lamoni, Iowa.

Most of us are inclined to regard the contemplative Hindoo as a dreamer, a quasi idler who will never accomplish much in the world. We feel that our volcanic energy lifts us away above the contemplative spirit and puts us on a higher plane. We are proud of our ceaseless activity. But there are a few who think we might swap a little of our nervous activity for a measure of the oriental's contemplative spirit with advantage to both. "Material America needs no stimulus," says Hamilton W. Mabie; "its triumph is already at hand. It is spiritual America that needs constant revelation and definition; and it is to be the high service of the literature of the future, as it has been the service of the literature of the past, to hold the ideal of this nobler America clear and beautiful above the dust and tumult of a vast and powerful working community." The man who takes time to raise himself above the "dust and tumult" by reading and communion with his Maker is wiser than his more strenuous brother who looks upon relaxation and spiritual refreshment of this kind as mere idleness.—*Success*.

Selected Poetry

"From God—to God."

A little grave within a churchyard set,
And over it the soft and grassy sod,
And carved upon the marble's gleaming white
These words—"From God to God."

Some mother's darling softly slumbers here,
With folded dimpled hands and golden head;
Yet her crushed heart could breathe the words of hope
Over her precious head.

Sweet words and true, oh, cherished little ones!
And though our eyes with blinding tears grow dim,
From God you are, and when he calls his own
We give you back to him.

—Katharine Jewell, in *Munsey's*.

Original Articles

GEORGE Q. CANNON VERSUS JOSEPH F. SMITH.

These high dignitaries of the Utah church agree that Joseph Smith the Seer received revelation commanding the observance of plural marriage, but as neither of them claims to know anything about it from personal knowledge they are dependent upon information from other sources.

Their statements, however, show that the information received is not reliable because contradictory.

Joseph F. Smith says: "The great and glorious principle of plural marriage was first revealed to Joseph Smith in 1831, but being forbidden to make it public, or to teach it as doctrine of the gospel, at that time, he confided the facts to only a few of his intimate associates."—Jensen's Historical Record, p. 219; *Deseret News*, May 20, 1886.

George Q. Cannon said: "A great trial came to the Prophet in the latter part of his life and a very severe test was made of his willingness to obey the word of God unto him. The Lord revealed that he wished his faithful servants to take more than one wife, as did the patriarchs and righteous men of old. This was so new and strange a practice that the Prophet hesitated and did not at once obey. He put it off from time to time until at length an angel of God appeared before him with a drawn sword, and said that unless he obeyed the command to teach this doctrine and establish it his priesthood would be taken from him and he would be destroyed."—The Latter-Day Prophet, pp. 186, 187.

If this was new and strange to the Prophet in the latter part of his life as asserted by Mr. Cannon, then it was not revealed to him in 1831 as asserted by Mr. Smith.

Again, Mr. Cannon says: "The revelation therefore remained the *unwritten* law of God, established in the hearts and obeyed in the lives of some of his faithful servants, until the twelfth day of July, 1843, when it was recorded, that it might remain a comfort and guide to the people after Joseph and Hyrum should pass away."—Life of Joseph Smith, p. 412.

Mr. Smith says: "Further, the fact is established that Joseph Smith received the revelation on celestial or plural marriage, and the eternity of the marriage covenant, prior to July 12, 1843, the time when a portion of said revelation was written."—Historical Record, p. 223.

If only a portion of the revelation was written on July 12, 1843, as asserted by Mr. Smith, then the revelation as such was not recorded on that date as asserted by Mr. Cannon.

If Mr. Smith was right, what portion of that document was written on July 12, 1843?

Has the church in Utah a copy of that which was written on that date? If not, where is it? If they have it will they produce it?

Joseph F. Smith was born November 13, 1838, and therefore was but five and a half years of age at the death of his father in 1844.

H. C. S.

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WHO IS SERVING GOD?

Under the above heading we wish to call special attention to the fact that it is "not every one that saith Lord, Lord, but he that doeth the will of the Father" that shall be saved and blessed of him; and it is for that reason that we call attention to the words of our Savior: "If any man serve me, let him follow me; and where I am, there shall also my servant be: If any man serve me, him will my Father honor."—John 12:26.

It occurs to the mind of the writer that it would be a comfort to every Saint and follower of Christ to know that he was honored of God, or in other words to be loved of God, yet we should remember that we can not meet the approval of our heavenly Father only as we serve him and do his will in all things. So again we refer to the words of Christ as he spoke them to the people in his day: "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him."—John 14:21. Then our having the commandments of God will profit us nothing, except we keep them; and to keep them evidently means to do according to their requirements.

We have often heard people say, "Oh, if I could only aid others to know and obey the gospel—but I'm unable to preach because I haven't the ability. Yet, I do long to have others rejoice in the good news that has reached me." It is possible for you, dear brother or sister, whoever or wherever you may be, to aid in the spread of the gospel, the glad tidings of great joy, just as much as the missionary who sacrifices his life, his home, and loved ones, to bear the glad tidings abroad, if you will help the missionary in making sacrifice, i. e.: if you will do what the Lord requires of you as his servant. We are told in the law of God that we should all be laborers together for good. The preacher can not do it all. It requires the united cooperation of all.

"But," says one, "I can't preach, so there is nothing for me to do." Let us see what the Lord says to his people:

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

It is not only necessary for the missionaries to consecrate their lives to the service of the Master and the cause of truth, but others as well are required to

impart of their substance, that the Lord has blessed them with, for the good of mankind.

Again hear what the Lord says:

Hearken and hear, O ye my people, saith the Lord and your God, ye whom I delight to bless with the greatest blessings; ye that hear me: and ye that hear me not will I curse, that have professed my name, with the heaviest of all cursings.—Doctrine and Covenants 41:1.

According to this language it is only those who hear what the Lord has commanded that will be blessed; and to hear means to obey and do that which the law enjoins.

Now hear the law that God has given to his people, and see if we are in harmony therewith. If so we can claim the blessings that the Lord has promised to those that hear him:

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

Are we as Saints of God complying with that law? There is great advantage in doing what the Lord requires, as we will see by again referring to his perfect law: "Behold, now it is called to-day (until the coming of the Son of Man), and verily it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned (at his coming)."—Doctrine and Covenants 64:5.

Shall we obey the law and escape the punishment, or fail to observe it and suffer loss thereby? Let us decide now. It will be just as we choose, for the Lord says: "I, the Lord, am bound when ye do what I say, but when ye do not what I say, ye have no promise."—Doctrine and Covenants 81:3.

May God help us to do his will.

J. E. VANDERWOOD.

SANDY, Utah, November 20, 1905.



WHITHER ARE WE DRIFTING?

It is quite evident to any but a superficial observer that the world is drifting toward a great crisis, but the great masses of the world fail to understand the meaning of the passing events, which are rapidly making history. War, revolution, and bloodshed, confusion and chaos, are scarcely even worthy of comment by the giddy crowd in their mad rush for pleasure. But to a Latter Day Saint the passing events are an open book and they are fraught with a deep significance as they see the world fast ripening in wickedness, see prophecy being rapidly fulfilled, and know that the curtain will soon be rung down on the closing scenes of the last dispensation of time.

Crime is on the increase. The laws of God and of the land are set at defiance. The apostle Paul gives

us a true pen-picture of our day in 2 Timothy 3: "In the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection."

If Paul had been looking on modern society as it is to-day, the picture could not be truer to life. There is an utter disregard for human life in the blind scramble for wealth. The divorce court with its train of evils is a blot on our civilization, not to speak of the murders, robberies, and long daily list of horrors that sicken the soul. Respect for the aged, and reverence for God's house are on the wane; but Sunday football and Sunday excursions are patronized by tens of thousands. Vice is arrayed in every alluring form. Our children are being educated by the great flaring pictures in the Sunday newspapers, which are neither amusing nor edifying, but a great moral plague, and they with the cigarette are making a race of moral pigmies and degenerates that will one day fill our jails and hospitals with criminals and idiots. Gambling is also on the increase among women in society circles; and the world and the churches go hand in hand. Theaters, operas, dancing, progressive euchre, and bridge parties, and "forms of godliness" combined, make infidels of honest souls weary of that shallow pretense called "religion."

One of the signs of our modern times is excessive eating and drinking. Jesus said one of the signs of his coming would be "eating and drinking." These are perfectly necessary and legitimate in their own way, but there is a limit. "What is there going to be to eat?" is the question of the hour with a class whose time hangs heavily on their hands, although science has exhausted her resources in catering to appetites already stalled. A prominent city daily lately severely criticised a society dinner among people supposed to be cultured (save the mark) for a lack of all sense of decency in a scramble and grab to get the choicest bits. Part of the guests got no refreshment because they were too disgusted to grab. Commenting on the affair the writer said, "Pokers 'woof, woofing' in their troughs are only one step removed from their human brothers." And this is our boasted twentieth century civilization when modern pulpits and modern philosophers are telling us the world is growing better; and this in a city where only a few blocks away thousands are nightly seeking an emotional religion called a "revival," while in wicked New York evil has grown to such an extent that church people have thought it necessary to have special prayers for the salvation of the city.

Another curse of our day is the extravagant display in dress and fashion, growing more tyrannical in its demands each year, and bringing ruin and disgrace to countless thousands who daily sacrifice health, honor, and virtue in their worship at its altar. This is a dark picture, but we have God's

own word that it will be darker yet, for he has said, "Evil men and seducers shall wax worse and worse."

But in the midst of this darkness the gospel shines out like a bright star at midnight, the wonderful, beautiful gospel that the angel brought to earth,—and woe, woe is pronounced on those who willfully trample on the gospel of the Son of God; for soon he will come "in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." (2 Thessalonians 1:8.) Not the gospel of the creeds and churches which thousands flock to obey, who love popularity; but the gospel of Christ which to-day is as unpopular as when he was on earth.

This is "the day of his preparation." (Nahum 2:4.) "His marvelous work and a wonder" (Isaiah 29) has come forth: God is moving on the children of men by his Spirit. In the great panorama of wonderful events, he is preparing the way for the gospel. And when this gospel of the kingdom shall be preached in all the world for a witness, then shall the end come. (See Matthew 24:14.) Thrice happy are those who have come out of the world for the gospel. Christ will soon be here, "but who may abide the day of his coming?"

MRS. A. MCKENZIE.

ST. CLAIR, Michigan.



PATRIARCHS.

There seems to be in some quarters a disbelief in the necessity of patriarchs in the church. For my part, I have never doubted that there should be. There was a time when the term *evangelical ministers* puzzled me somewhat; but that is long past, and things in that direction now are clear to me. I trust the few thoughts I offer upon the subject may be helpful to some of the brethren and sisters who regard patriarchs as an innovation.

In order to prove that patriarchs or evangelists are an innovation in the church, it must first be proved that they were not in the church in ancient times. This it is impossible to do, for they were in the church. In the New Testament we find it plainly stated that the gospel and the church both existed on earth before the Jewish law was given, as well as after the Jewish law was fulfilled. In the Acts of the Apostles, 7:38, we find that there was a church in "the wilderness," and that Moses was in the church; also in Hebrews 4:2 it is distinctly stated that the Israelites had the gospel preached to them; and in 1 Corinthians 10:1-4 the same thing is affirmed.

Only two systems of worship have been given of God. The first was the gospel of Christ, which was on earth at different periods from the days of Adam till the apostasy of the children of Israel under

Moses' leadership. Then they went into idolatry, worshiped the "calf of gold," giving evidence in this of their breaking of the "gospel covenant," when God took the gospel, Moses, and the high priesthood out of their midst; but he restored the gospel and the high priesthood at the coming of Christ, at which time he set up the church again. The other system of worship was the parenthetical one called the Mosaic covenant—the Jewish law—which existed between the apostasy of the children of Israel in the wilderness and the death of Christ. During Christ's lifetime he laid the foundation, and established the church, bringing back the ancient order of things.

Because they had the gospel and the church before the Jewish law was given, we find mention in the Old Testament of three ministers, "Moses, Aaron, and Hur," the leaders of the people, evidently "the presidency," then "the twelve," "seventy," "high priests," "patriarchs," "elders," the sons of Aaron (receiving the tithes, i. e., they constituted "the bishopric") the "priests," "teachers," and "pastors" or "deacons." (See Exodus 17:11, 12; John 4:4, 5; Numbers 11:16, 17; Leviticus 21:10; Deuteronomy 32:7; Numbers 18:8; Exodus 29:9; Psalm 119:99; 2 Chronicles 35:15. For patriarchs see Hebrews 7:4; Acts 7:8, latter part of verse). Here are given texts proving the existence of the forenamed officers of the church in ancient times.

In the New Testament we find presidency, twelve, seventies, high priests, evangelists, elders bishops, priests, teachers, and deacons. (See Matthew 16:18; 26:36-38; Galatians 2:9; Matthew 16:19; Matthew 10:1-4; Luke 10:1, 2; Hebrews 3:1; 8:3; 5:5; Ephesians 4:11; Acts 21:8; 2 Timothy 4:5; Acts 14:23; Titus 1:5; Philippians 1:1; 1 Timothy 3:1-4; Luke 1:5; John 1:6; in connection with Exodus 40:13-15; Numbers 18:6-8; Acts 6:7; Acts 13:1; 1 Corinthians 12:28; Philippians 1:1; 1 Timothy 3:8, 10, 13.) Here are the officers of the church as found in ancient and New Testament times. The names of the officers are identical with two exceptions. First, in the Old Testament, the word *pastors* is employed in place of *deacons*. The word *deacon* comes from *deacones*, and means a minister of tables, i. e., one that serves in temporal things; and as the pastors of Old Testament mention attended to temporal things, it shows their identity with the New Testament deacons.

The other exception in the two lists of officers is this: In the Old Testament "evangelists" are not mentioned as being part of the organization, while the word *patriarch* applied by New Testament writers (as cited) refer to Old Testament times, and indicate certain individuals, recognized of God as being authorized to represent him in the church in those times. In the list of officers mentioned as belonging to the New Testament church, the word *patriarch* is not used, while the word *evangelist* is

used frequently. How is this? Is there identity in the office of patriarch and evangelist? If so, the matter is explained, and that accounts for one word being employed in the Old Testament and another word being used in the New Testament to denote the same office.

In the revelation God gave to the church April 15, 1901, Doctrine and Covenants 125:3, we find the following: "The patriarch is an evangelical minister." The word *evangelical* is a derived word and means "according to the gospel; consonant to the doctrine and precepts of the gospel, published by Christ and his apostles, as evangelical righteousness, obedience, or piety." This is not very definite; for any minister called of God, whether apostle, prophet, seventy, elder, or of whatever office, is according to the gospel, hence Webster's definition does not help us any. So let us go back further to the word from which it is derived. The word *evangel* means "good tidings." It comes from the Greek *uangel*. We have a word in the New Testament, *evangelist*, the Greek of which is *uangelistus*, and means "an announcer of good tidings." Taking it for granted that the words *evangelist* in the Bible and the word *evangelical* of Doctrine and Covenants refer to the same general idea, we gather that the term "an announcer of glad tidings" may be descriptive of their work, or a part of their work at least.

As we have already ascertained that *patriarch* and *evangelist* are the same, let us see if the work of the patriarch is in harmony with what we know concerning the work of an evangelist.

Look at what God said to Abraham: "And I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed."—Genesis 12: 2, 3. Abraham was a patriarch, and in him the families of the earth were to be blessed. Jacob, who was also in the patriarchal line, was blessed by his father Isaac thus: "Let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: cursed be every one that curseth thee, and blessed be he that blesseth thee."—Genesis 27: 29.

In Genesis 48 and 49 we also find Jacob (*Israel*) blessing his grandsons, Ephraim and Manasseh. Now the power "to bless and to curse" was evidently conferred upon these patriarchs. God said to Abraham: "In thee shall all families be blessed"; but Isaac, that righteous man of old, made it appear that not only should "the families of the earth be blessed" "in thee," but "by thee," for he exercised the right, and pronounced both the blessing and the cursing (see Genesis 27: 29), and that before either the friends or enemies of Jacob had merited either the blessing or the cursing which Isaac said should come to them as a reward for their works. Old Isaac rec-

ognized the truth that "whatsoever a man soweth that he should also reap." And he acted as though he believed that God had given to him the right to "bless and to curse," as the Spirit of God should inspire him to do.

So it seems that Abraham, Isaac, and Jacob are committed to the position that the patriarch holds the right "to bless and to curse," in harmony, of course, with the merits of the individual who was to be blessed or cursed. Also think of Balaam who said, "How shall I curse, whom God hath not cursed? or how shall I defy, whom the Lord hath not defied?"—Numbers 23: 8. Also, "Told not I thee, saying, All that the Lord speaketh, that must I do?"—Genesis 23: 26.

If it be argued by some that Balaam fell, hence is no example to quote, I suggest that neither Balaam nor any other man ever fell because of carrying out the commands of God. It was because of wickedness subsequently, hence it is no argument against the power possessed by Balaam while he maintained his integrity in the sight of God. From the foregoing we find that the power "to bless and to curse" in olden time was recognized as belonging to the patriarchs. This is precisely what is taught in Doctrine and Covenants 107: 29 in reference to Hyrum Smith; and yet some people kick at that section as though it contained the most abominable heresy that was ever advanced. He who denies this section (107: 29) and then accepts the Bible statements relative to Abraham, Isaac, and Jacob, certainly causes logic to blush! If one is truth the other must be, for they teach the same things.

Now when Jacob foretold the blessing or future of Ephraim and Manasseh, did he not foretell good things? (See Genesis 48 and 49.) Did he not "announce good tidings"? He certainly did. Hence we are right in concluding the evangelist and the patriarch are one and the same office, for we have proven that part of the work of the patriarch is "to bless," "to announce good tidings," and that the meaning of the word *evangelist* is "an announcer of good tidings." The offices then are the same, and critical inquiry only substantiates what God in his kindness tells us, Doctrine and Covenants 125: 3: "The patriarch is an evangelical minister."

A word as to the ordination of the patriarchs or evangelists: Timothy was a minister of the gospel called by prophecy, ordained under the hands of the presbytery (body of elders). (See 1 Timothy 4: 14.) This was when Paul wrote the first epistle; but a year afterwards Paul refers to him as an evangelist. (See 2 Timothy 4: 5; 2 Timothy 1: 6), reminds him of "the gift of God, which is in thee by the putting on of my hands." Oh, indeed, what is that gift? The Holy Ghost? No. Why? Well, this gift is something he can stir up. Who ever heard of stirring up the Holy Ghost? If we know anything about it, it

is that the Holy Ghost stirs us up and leads us, not us leading the Holy Ghost. Then it really looks as though the apostles were to ordain the evangelists, and that Paul so ordained Timothy. Hence we understand his admonishing Timothy to stir up the gift of God in him, or in other words magnify his office and calling, "doing the work of an evangelist," making "full proof of his ministry." We then see again harmony with the revelation, Doctrine and Covenants 104:16, which says, "It is the duty of the Twelve, in all large branches of the church, to ordain evangelical ministers, as they shall be designated unto them by revelation." This office then is the gift of God. That there has been an exception to this rule we admit. It was when members of the Twelve were released from the great burdens in that quorum, when because of old age or sickness they had become so weakened that the burden of the office of apostle was too heavy for them. In that case the Lord relieved them from the responsibilities of the apostolic office, yet showed his confidence in them, and manifested his love to them in making them ministers who hold "the sealing blessing in the church." In their case the Twelve could not ordain them, as they were already apostles; and the only ones higher, to say unto them what God desired them to do, was the presidency. When the Lord speaks, he speaks through the head. The head of the apostles is the presidency, hence they are the only ones through whom God would speak when he contemplates a change in the ministerial career of those whom he had beforetime called to be apostles. Hence everything was done in order, in harmony with the law of God. There is no conflict, and God has acted like himself in these latter days, as he did anciently, showing that he is the God of the patriarchs, Abraham, Isaac, and Jacob.

In conclusion let me say that I do not pretend I have said all that can be said upon this great subject; but trust what I have said may be helpful.

Yours in the one hope,

T. J. SHELDON.

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THE SOCIAL ASPECT OF OUR CHURCH.

One of the most prominent features of the doctrines and philosophy of the church established in 1830 was the teaching of the ministry that this gospel proposed social, industrial, and commercial reform as a direct result following the acceptance of the gospel they presented.

Beyond doubt, it was this vision of social equality which attracted so large a number of converts, especially in foreign lands; particularly among the laboring and artisan classes of Great Britain and other European countries. To understand, as we may from experience and observation, the grievances and

injustices which are endured by the bulk of the working masses in lands which uphold an artificial classification based upon wealth (either money, or in estate, or both), and blood, including title, it is no longer a phenomenon to cause astonishment, that in a few short years the new church should have gathered thousands of the very best of these classes to recruit its strength. There is now, as there always has been, a deep and powerful yearning in the heart of the toilers for an equality of distribution of Nature's beneficent gifts of which, generous parent that she is, she has provided ample and to spare. This manifest and unnatural injustice has been borne with patience and but passive resentment for almost unnumbered years, occasionally bursting out in a wild and irresistible storm of passion in the frenzied attempt to adjust the wrongs of so cruel and unjust a system. These attempts have never been satisfactory; and to-day we are still made to feel that the worker belongs to an inferior species if not genera, and is enduring a condition of slavery that is even more galling than the chafing shackles of iron or the brass of serfdom or negro-bondage that filled civilization with compassion, and nerved noble-hearted heroes with strength and fortitude; and finally success crowned their efforts in the emancipation of their unfortunate brethren. The spirit of prophecy in the poets has voiced the wrongs of the people, and they have realized that

"Rank is but the guinea stamp,
The man's the gowd for a' that."

And,

"A Prince can mak a belted knight
A marquis, duke, and a' that
But an honest man's aboon his micht,
Guid faith he mauna fau' that.
For a' that and a' that
Their dignities and a' that
The pith o' sense and pride o' work
Are higher rank than a' that."

Truly any classification that is based upon any other foundation than moral worth and integrity of character is an insult and injustice that can not be compensated for by acts of charity.

It was because the Jewish church remained indifferent to the wrongs that the people were suffering and groaning under, that the prophets of God poured out their vials of wrath upon her; and she was bereft of power and divine recognition. It is because the churches of our time have, in the spirit of abject sycophancy, obsequiously either remained indifferent to, or have catered to the lordling and aristocrat even though bankrupt in morals, and destitute of honor, that the people are discrediting them and ridiculing their authority. The churches have proved treacherous to the rights of the people; and violating the principles of honor and justice they no longer "walk humbly with God."

These pampered favorites of Fortune have made a common and concrete spectacle of the poet's vision:

"See yon poor o'erladen, weary wight,
So abject, mean, and vile,
Who begs a brother of the earth
To give him leave to toil."

It is because the churches have answered the prayer of the masses for "leave to toil, to work," to labor (the God-given heritage of all men) and equal rights and opportunities to share in the bounty of Providence, with "charity" and "soup-kitchens" (their prayer for independence has been met with the endeavor to pauperize and enslave) that they are looking upon religion as the natural enemy of man.

It is a mournful and tragic fact that while the "common herd" are singing in the spirit of feverish hysteria, "Britons never, never, never shall be slaves," they are in a condition of moral slavery that has never been equaled in all the history of the past.

We join with reverence in the sentiment of the prayer,

"Then let us pray that come it may,
As come it will for a' that.
That sense and worth o'er a' the earth
Shall bear the gree and a' that.
For a' that and a' that!
Its coming yet for a' that,
When man to man the world o'er
Shall brithers be and a' that."

"Men" do not want soup-kitchens nor Dorcas Societies to provide them with sustenance. They only ask for the opportunity to live and have the legitimate share of their own produce. This has been, and still is denied to them. Hence, when there came a missionary of the new church that promised an alleviation and an adjustment of such outrageous injustices, they thought surely their deliverance had come. Were they mistaken?

Any religion or church that undertakes to ignore the pressing and urgent problems in the social and economic environment is doomed to failure and rejection sooner or later. One of the leading atheists of this country has crystallized into language the sentiment that is silently but with deadly intent growing stronger and stronger: "We will leave the Eternity and its heaven to the preachers and ministers; we propose to cultivate the splendid provinces of Time." What a wealth of cynical contempt is contained in this impeachment of the church!

Emil Zola, the brilliant French writer, strikes the weakness of modern religion; and in common with thousands who regard the church as the most invidious and implacable of the enemies to human rights and justice says,

"In the day when the idea of 'charity' should crumble, Christianity would crumble also, for it was based upon divine charity correcting the injustice of

fate, and offering future rewards to those who might suffer in this life."

Zola's conception of Christianity is evidently based upon the churches' interpretation of what Christ taught. However, he voices the prevailing sentiment that the world will not tolerate a "charity" that is offered as a substitute in lieu of equality and justice.

I incline to Ruskin who says that "no man can love his brother who does not do justice to him. If you will not do him justice, you grow to hate him. Justice is the Temple of which Love is the pinnacle."

It appears that these burning questions, so pregnant with momentous issues, should not be ignored by our church any longer. This doctrine of the redemption of Zion must have a more real and practicable place in our tabulation of belief and practice. The establishment of Zion involves the emancipation of, and the providing of equal opportunity to all without favor or fear. These conditions not being possible in the world, our membership is turning with affectionate longing to the church in which their hope is stayed. We must give an economical translation of the doctrine of "universal brotherhood." We can not continue to satisfy the multitudes of hard-working people with promises and dreams of future redress, who are presently groaning under conditions that are unspeakably miserable and even tragic.

To many, who are enjoying the comparatively easy pastoral or semipastoral life on the vast American prairie or in some of the many small towns and villages, where the tumult of the unceasing strain of the frantic struggle for existence is in progress, away from the grinding, crashing, screeching wheels of modern commercial life, or where only the faint hum of the deadly warfare is heard as in a dream, far away from the sight of its long procession of victims maimed, blind, deaf, palsied, cancerous, phthisical, dying humanity, from the muling, puling, whining babe at the breasts in the agony of scrofula, up to the decrepit old man and wife, who with swollen joints, toothless gums, bleared eyes, bereft of manliness or womanly grace, as the procession (a hideous nightmare) passes onward in its eternal misery: how can you grasp the awfulness of this boiling, seething volcano of humanity, struggling for bare existence?

When we stand in view of these carbuncles of moral corruption, that we call *cities*, like London, Glasgow, Paris, New York, Chicago, etc., realizing the helplessness of the world to help itself, is it not a question of grave and urgent moment to ask: What must be done? What can we do? To offer platitudes, and dreams, and visions of a coming Utopia, a nebulous Zion, while the world is going to the Devil and living in a present hell, is arrant puerility, if not imbecility. It is time we took our coats off, rolled up our sleeves, and got down to business.

While we are dreaming and talking, others are

doing something, and we stand gaping in open-mouthed wonderment, and speculate as to the cause of the almost phenomenal success of the Salvation Army, and Dowieism, and even Utah Mormonism. The secret of the success is not a mystery, nor is it hid very far below the surface; they are cultivating the "splendid provinces of time" and endeavoring to abolish hell, and usher in paradise, by the removal of these social evils. I do not say that they are accomplishing this, but I do say that this is their message and mission to the world. It is of no use to give a tract on baptism or church organization to a hungry man with the maddening knowledge of starving children and weary wife breaking under the unbearable load. Yet practically this is what we are doing. To the vast majority of our fellows, heaven is a very long way off and it is a weary road to travel, and at the most but a promise of future compensation. To have a home of their very own, with something like a reasonable competency assured by their own effect, is much more inspiring than creeds or treatises and the rights and wrongs involved in ecclesiastical controversy.

The masses will condone the extravagant and histrionic gyrations of Dowie, and even acquiesce in his strange teachings because of the material benefits resulting from his daring attempt to alleviate the present suffering caused by the universal injustice of our class discrimination. General Booth has passed through a baptism of fiery ridicule and rancorous opposition for many years; but despite all this, braving contempt and persecution, he has forced the praise and admiration of the nations of the earth. Kings and emperors vie with each other to do him honor, not because of his religious creed, but because of the social and industrial possibilities that he has created. As a religion in the accepted sense, doubtless his scheme leaves much to be desired; but with grand indifference to theological theses and sacerdotal elaboration, he probed down to the lowest depths the maelstrom of vice and iniquity, and, with its own hands his society has dragged out of the swirling, murky torrents of degradation and sin, the besotted and bedraggled victims and has given to them an opportunity of moral and social redemption. Is it possible to withhold our admiration from the noble-hearted men and women who, regardless of cast and position, associate with the rank and file of the "Devil's Own" army as did our blessed Master, of whom it was said, "This man receiveth SINNERS," and actually DO something NOW? It is not a compliment to intelligence to stand aloof, and, in the spirit of supercilious contempt, begin to criticise their creeds and ritual; besides, they, in grand indifference to the carpings and quibblings of the doctrinaires, continue DOING SOMETHING.

We may argue and quarrel for a generation over doctrines and the like, but it is work and results that

tell with God and with intelligent men. Is it not in some degree the same with Mormonism? Of course, as far as "law" is concerned, they simply can not, nor will they attempt to meet the Reorganized Church; but they are making converts in spite of their lying and criminality, and with all their concomitant evils. Why is it? you ask. Their preaching and promises of present and practical redemption from commercial and social slavery. That they do not act as they ought to act, we may grant; but still they have at least a good imitation of the promised Zion with its material blessings.

When, when shall we learn that it is not what a man professes to "believe," but what he "does"?

Think of the Herculean efforts of the heroic George Muller and his sainted wife; who, year after year, sustained the world-renowned orphanage at Bristol, not by begging, nor by preaching, but by "prayer." Think of the truly great Doctor Barnado, who literally saved from moral, physical, and spiritual damnation thousands of the "flotsam" and "jetsam" of humanity's wrecks, cast up by the flowing tide of time. These men and their like are heroes and "apostles of work," who are doing "exploits" and working "miracles." Do not tell me that because they are not baptized that they are not accepted. Surely the ever-loving All-Father must be filled with ecstasy and delight to behold the endeavors to "destroy the works of the Devil," which is the mission of the Christ himself. Yet with a complacency that is simply awful in its sphinx-like imperturbability, we regard the shaking of the dry bones and these moral resurrections as of insignificant worth compared with the nicety of doctrine and scrupulous reverence for ecclesiastical construction. Let us learn now ere it is eternally too late: The most poignant curse of God is on the ones who are guilty of "neglect."

Carlyle's stirring cry that seems to be full of anguish, is worthy of a consideration at this point:

"Be no longer a chaos; be a world, a world-kin. Produce, produce; if it be ever so infinitesimally small, in God's name produce it."

We have the hope of Zion; this hope has been the secret dynamic of the thousands who joined the church. This hope of redemption nerved the arm and sustained the confidence of the brave hearts who pioneered the restored evangel through the stormy days of its infancy. Being assured of the never-failing promise of Jehovah, they gladly "counted all things loss in order that they may win Christ."

To-day hearts are failing; ominous rumbles of discontent rasp out at intervals, turning harmony into discord; and our conferences, whose primary object is to deepen spiritual life and develop the purposes of God, and to translate into life and conduct the word he has given, are utilized to vent grievances and adjust what we consider to be personal wrongs. We

can not afford to continue this kind of work. Everything points to the coming crisis (or, more likely series of crises) which are upon us. We must make some intelligent provision for the coming difficulties. Oh, let us be wise! Let us very carefully and prayerfully diagnose the symptoms, and then apply the remedy.

When we get right down to the root-principle of things; and having shorn ourselves of all miserable excuses, and in the spirit of justice analyzed ourselves as we must do, as all of the people have had to do or else suffer loss, what is the trouble with us?

SELF-INTEREST! Here is the primary cause of all our difficulties, and bitter and undesirable experiences. Individualism as opposed to communism. Love of self, as opposed to love of others. The struggle for the welfare of self as opposed to the struggle for the welfare of others. We have not yet learned the essential quality of religion, that spiritual life can only begin with death of self. Until we are willing to help ourselves to this voluntary self-immolation, God Almighty can not begin to help us. The vague notion that so many seem to have, that the redemption of Zion is waiting for the Lord, is a nightmare and cruel delusion. God is waiting for us "to redeem Time and Location from the evil of the day." Primarily and fundamentally, this revolution must take place in the individual. Until we get the "salvation of our God" within, it is a scientific impossibility to "work it out." Consequently "the improvement of the soul must begin with improvement in the soul" is axiomatic in this age of empirical and scientific knowledge.

However, we will confine ourselves to the material aspect of the question alone, and let us endeavor to find out what we can do to help ourselves in this great work of redemption. We mean the great economic aspect, out of which grow the social, industrial, and commercial influences, which are equally as necessary—nay, they must have the prior consideration to everything else unless we wish to invite disaster. It is apparent that these very basic principles of economy have not had any earnest consideration; and it would appear as though we were endeavoring to muddle through in this "slipshod" fashion that has, unfortunately, characterized too much of our work.

Let me put the paramount principle in the form of a question: How is it possible to establish Zion without work? Do we propose to make Zion a kind of suburban residential quarter of the world for the retired portion of the membership? Is this wanton caricature of God's purpose the kind of ideal that we have? If I mistake not, and do not misinterpret the experiences of the past, this is simply the recrudescence of the idea that many have of the coming Zion.

I postulate that it is an impossibility to have Zion

unless you have provision for work and production for the people who may gather there. As things are at the present, either the Saints can not gather, only at the imminent risk of bringing very great and speedy calamity upon the church, simply because there is not provision for the workers, or those who do gather there must either be retired people who are in positions of comparative ease and do not need to work to sustain themselves, a residential population of social parasites and a limited number of poor people who are having to be sustained out of the coffers of the church. Truly, a condition of matters that is infinitely worse than the first! There is no social condition known to history or experience more undesirable than the condition of parasitism or pauperism. I confess to a much higher conception of Zion than its being a huge collection of paupers. As it is at the present, we have a mixed community, existing under the very conditions which obtain in the world, conducive to anything but the chief characteristics which should mark church association. Zion, therefore, is impossible but upon general equality and justice, without which there can be no "harmony," i. e., peace.

The question is, What are we going to do? It is no use postponing and delaying the consideration of these economic problems in the superstitious hope that God, in some miraculous manner, is going to bring about an adjustment of these difficulties. The "endowment" will not be primarily causative, but it must be resultant. It will be the "seal," the "pledge," the sign of "authoritative approval." There must be a correspondence, based upon an affinity between the units making up the community, and God, before there can be realized "the glory of the Lord," in Zion. We repeat, God is waiting for us.

Let us consider the conditions under which we are living to-day, whether in Independence or out of it.

1. It is true that all are consumers, and the demands for food, clothing, shelter, furniture, etc., must be supplied from some where and by some one.

2. The very large majority of our membership are producers.

3. The benefit and profits of their produce, to a very large degree, are daily passing into the grasp of private traders or monopolies; whether these traders and companies are members of the church or not makes not a mite of difference; the profits of our workers are passing into the hands of exploiters and speculators for selfish ends and with scarcely any just advantage to the producer.

Now these three foundation facts are experimentally true and known to all who are in the church.

In order to equalize matters and provide for the exigencies that are sure to occur, and that the weekly income will not cover, our people are forced

to join coöperative societies, benevolent and insurance societies, etc. So that out of our membership there is a steady stream of money ever flowing into the treasuries of the world, every penny of which ought to be retained in the church. But, with the solitary exception of what finds its way into the church treasury in the form of tithing and free-will offering,—a very thin stream at that,—all of the produce of this church is going from out of our control, into the vast ocean of worldly speculation, and actually preventing the realization of the very purpose for which the church exists, namely, the "salvation of the people."

What is left to the faithful toiler and worker after giving up the best years of his life to the service of the mammon of selfishness? A worn-out body, a broken spirit, a useless bit of human "scrap"; which must either be provided for by the workhouse, or by the church, or out of the charity of sympathizing friends; or he straightway commits suicide rather than be dependent upon the cold and perfunctory benevolence of the people. This is not an extravagant exaggeration nor poetic hyperbole, but a stern and common experience in America as in Great Britain. We have for years, in this country, had under advisement, on various political programs, the scheme of old-age pensions and the like; but these kind of measures do not meet the difficulty, as already shown.

Another very important aspect of this question is the fact that if our church is going to depend upon the ever fluctuating and, at the best, precarious stream of tithing and voluntary gift, without having any true commercial source of revenue, then we are never going to be out of debt, and this miserable "hand to mouth" style of living is simply the way to the bankruptcy court. The only thing about it that is stable is, as the American wit says of going to the Devil, "The road is easy and you are bound to get there."

What prospect is there of being able to "open up the new fields ever widening before us"? It is one of the axioms of commerce that we can not possibly maintain credit, continue sound business, and accomplish good results so long as we have to meet a continuous and ever-increasing drain with a fluctuating and intermittent income. We shall have to readjust our financial system sooner or later, either because of the persuadings of sense and reason, or by the force of disaster. We have the power of choosing now—but, who shall tell of the morrow? Let us be wise in time, and not delay any longer. We must begin to regulate both outgo and income, and not let these circumstances regulate us, as we have been doing.

It is not even sufficient to maintain a balance; this is always a bad condition of affairs. But we must not be satisfied until we have a reasonable and ever

increasing surplus. To-day we are practically attempting the impossible task of "living on losses." Our dependence upon tithing and free-will offering is an ever present menace to our progress, because at the very best it is a dependence upon the caprice of the human will.

There is not the slightest intention of undervaluing either the law of tithing or free-will offering. These have their legitimate place and also their legitimate avenues for expenditure. It is not intended as a criticism of the financial authorities of the church, but rather a call to investigate our position as a body with a view to discover as far as possible some securer and more profitable method of building up the influence of the church, and bringing into practicable reach the hopes and aspirations of our belief.

It will be readily understood by the student of the modern revelations that we have received for our guidance in these latter days, that these isolated sources of revenue are not intended to meet all the demands, because divine wisdom has provided other ways and means of meeting and supplying the necessary and increasing demands upon the exchequer. Therefore, what we urge is a practicable application of the whole law that God has given which will bring about a religious revolution involving commerce, industry, and sociology.

Of course there is consecration; this will provide a considerable income. Yes, but what we want to explicate is the glaring fact, that no matter how much may be "given" either in tithing, free-will offering, or in consecration, unless that money, or the means so donated, be put out or conserved in such a way as to insure its utilization within the church and by the church we may as well try to fill up the bottomless pit. We are simply consumers, and not producers, and as a matter of fact living upon the charity of the membership who are in a position to advance the means. In a word we are parasites. This unsound system of getting and absorbing, without "using" is the great menace to our success, and is condemned by experience, by Nature, and by inspiration. Study the New and Old Testament writings for abundant proof that the displeasure of God always follows the ones who will not increase their heritage. Were we as rich as Cræsus, as a modern Carnagie, or a Rockefeller, and continuing our present system, it would only be a question of time before we should be as poverty-stricken as we are to-day.

We will now notice just briefly and suggestively the law that seems to reflect the duty of the church.

Section 28, Doctrine and Covenants: "Ye are called to bring to pass the gathering of mine elect, . . . wherefore the decree hath gone forth from the Father that they shall be gathered in unto one place upon the face of this land, to prepare their hearts.

and be prepared in all things, against the day when tribulation and desolation are sent forth upon the wicked."

As long ago as 1830 the gathering of the Saints was provided for in the economy of the Father; and he gave a command that there should then begin the preparation of the necessary qualities of character among the people and "all things," so that protection against tribulation and desolation would be afforded, not by "miracle and fire," but by good conduct and moral purity of the people; and, as is obvious, independence of the world, for that would be filled with disaster and ruin.

The following also provides for the sensible and eminently practicable manner of securing the best results to the people of God, based upon individual character and social and commercial opportunities, by which would be removed some of the great evils which exist in the world. There are several references to the gathering in the revelations preceding the one quoted, but in this one we have what might be judged to be the first explicit instruction upon the matter. From that time onward nearly every revelation of God to the church bears more or less directly upon this important matter of gathering, giving valuable instruction conducive to the success of this aspect of the work, among which we notice the following:

There is provision for the appointment of a committee who shall take up the work of providing for the poor; this is detailed in almost categorical form in section 42.

In section 36, paragraph 22, we have an object-lesson almost after the simple pattern of a kindergarten in the history of the city of Zion in the time of Enoch. Observe very particularly the description of this city which is a pattern to us in these days.

To begin with, Zion was because the people were living in a condition of harmony, coöperation, righteousness, and equality. These qualities were in existence first, and then Zion was the result. They were accepted of God as Zion when they were living in this manner and spirit.

Doctrine and Covenants 36:2: "And the Lord called his people Zion, because they were of one heart and one mind, and dwelt in righteousness, and there was no poor among them."

Let us note very carefully the following: "That ye might escape . . . and be gathered unto me a righteous people without spot and blameless. . . . And I now give unto the church in these parts, a commandment, that certain men among them shall be appointed . . . by the voice of the church; and they shall look to the poor and the needy; and administer to their relief, that they shall not suffer; and send them forth to the place which I have commanded them; and this shall be their work, to govern the

affairs of the property of this church."—Doctrine and Covenants 38:7, 8.

See now section 42, paragraph 3: From the Ohio they were commanded to move westward and build up churches in every region, until it should be revealed "when the city of the New Jerusalem shall be prepared, that ye may be gathered in one." The law for the development of the necessary character of the individual was carefully tabulated, followed by the law of consecration. First the consecration of the person, then the consecration of the person's possessions.

The purposes to which these means were to be put are very clearly set forth, and can be catalogued as follows:

1. All were to have their needs supplied.
2. "The residue" shall be placed in the storehouse of the Lord, to be used for—
3. The proper provision of the poor and needy. How? By simply making periodical grants to them similarly to a board of guardians? Is this the ideal that we have of providing for the poor and the needy? Is this the kind of "equality" which we read obtained in Enoch's city, where there was no poor? This would insure a continuous poverty. Therefore we answer most emphatically, No. The method of administering shall be so carefully arranged that a special committee shall be formed composed of the High Council of the church and the Bishop and his council, and this committee shall—
4. Purchase lands.
5. Build houses of worship.
6. Build up the city of Zion.

What reasonable interpretation can be given to this other than: The money given in consecration, etc., shall be used in preparing ways and means for the abolition of poverty and distress in the equality of opportunity of work and producing in common; to the good of the common cause. Of course the equality shall be based upon the ability and power of the individual. Otherwise there would be inequality. It must be understood that equality or socialism does not postulate the equal division of monetary wealth or possessions according to the elementary rule of division. This would not meet the case at all, but as in the case of gratuitous doles would be a barrier to the establishment of harmony, coöperation, right-living and equality; and it can not be too frequently repeated that these are the essential qualities that produce Zion.

This crude and ignorant idea of socialism has long been discarded as impracticable and childish. It must be in this as in all of God's work, "Every man in his own order." And that order will be determined not by caprice or favor, but by the possibilities inherent in the individual. Every man shall have the very fullest and best opportunity to put his complement of talents out to the very best means of

utility, in such a manner as will insure the very best possible results both to himself and the community. By this means no man will have more than he really needs and no man will have less; for all that may come as an increase over and above the necessity of the individual will be invested in the common interests of the whole; for the interest of the whole becomes then, primarily, the personal interest of every individual.

This will remove the spirit of dishonesty and roguery from commercialism, not by legislation and the enactment of prohibitive laws (which are always unsatisfactory, as the evil is not removed but simply by force-power is held in restraint and only awaits the opportunity and the evil would be in evidence again), but there would be genuine transformation in that the change would take place, where all genuine reform must take place, viz.: in the individual. There would be no dishonesty because there would be no desire for dishonesty. There would be universal brotherhood because it would be recognized that only by this "caring for the good of others," could "my" good be conserved. There would be a universal discovery of the law that is now, as it always has been, in existence, "that with what measure I mete, it shall be measured to me again." So the law of moral compensation would insist that if I would have the best for myself I must (this word is advisedly imperative) see to it, nay, must make it my fundamental work and continual study, that "the other person" is well cared for. This is not Utopian, but a splendid and scientific possibility.

The establishment of Zion is only the prophetic and poetic description of the conditions that will obtain when the law of love has been carried into the world of commerce and industry and of our social relations. Now let us consider this feature of this code outlined in our modern revelations.

The church, (as a body, as the body of Christ,) was intended to become the land agent, not to allow individual speculators, for the sake of individual gain, to exploit the people to the injury of the whole. The land question has always been a very prolific source of trouble and warfare. It must be obvious to all that for any man or syndicate to put a "corner" or attempt a monopoly on what is the possession of every individual in the world, is going to inflict an injustice upon not only another man, but, because the land is not being made to produce its very best, the whole community is consequently the poorer. The surest method of getting the very best out of the land will be for the land to be the actual possession of every individual, and the only way to realize this will be for the land to become the property of the community. And then all having equal possession will have equal interest, and consequently can not help putting into it the very best of which they may be capable. Therefore, it is the duty of

the church to put a quick stop to this practice of allowing individual "estate agents" to acquire the land; and become herself the owner in a collective sense.

Then the church has the duty very clearly outlined, that she must become "the building agency," in the erecting of churches, houses, shops, and all the necessary buildings required for the city's welfare.

Of the vast resources involved in this, it is impossible to speak with anything like exhaustion. However, there are some very great advantages that are conspicuously on the surface worth a consideration.

There are comparatively very few of our people who are able to erect a house of their own; and they are obliged, if they do build, to resort to the installment plan. That is, they (for instance in this country) join a society that undertakes to advance money to a given sum which is regulated by the amount that they are able to pay at so much per week or month, and they select their own style of house and location wherever obtainable. The society builds the house and pays all the necessary expenses; and then the whole is subjected to interest, and the tenant pays his debt in the form of rent, which does not come to as much as he would have to pay if he were to hire the house from the owner; and all the time he is paying rent the house is becoming his own property. Now the advantages to the church financially are glaringly apparent. If we were to undertake to finance the Saints who will gather to Zion and her environs, on similar terms, we should have an ever increasing flow of money into the treasury, and the best feature of the matter is that every penny that left the church would not come back alone, but would return with a hundredfold, or sixtyfold, or thirtyfold in proportion. Besides, there would be the "industry" and all its concomitant necessary industries which would provide in some degree the very thing that we are so much needing to make Zion the city of refuge for the downtrodden sons of toil: work.

This thing is being done in the "regions round about and in Zion itself" to-day; but instead of the church doing it, private speculators are doing it, and the money that could be circulated by the church and for the church is going into the hands of the trader who leaves us nothing but the bill to pay, with a very exorbitant interest which is dissatisfying to the person who has so to purchase; and dissatisfying to the church; for they can not pay tithing and free-will offering honestly, when they owe a very heavy debt which must be paid to the minute if they would retain possession of their home. When we consider the amount of fraudulency which is being perpetrated upon hundreds and thousands of poor people, and the injuries which they suffer because of dishonest speculation, is it not only a privilege that

we can have, but a duty that we actually owe to all the members? Is it not also a demonstration of the principle already enunciated, that in doing good to others we do good to ourselves? In this we can see that we should require timber; stone, natural or artificial; brick and mortar; tiles; and a host of necessary commodities that in a very little time could be produced by the church itself.

The houses thus erected would be the property of the church until the balance with the interest was cleared off. The church could afford to enter into this work cheaper and more advantageously to the purchaser and herself than can be done under the system of private trading.

Then we have provision made for the Lord's storehouse, the Almighty's departmental store. This covers the whole of the vast field of coöperation. Every demand of the whole shall be supplied by the whole for the common benefit of the whole. Can you have a more complete and real interpretation of, and translation into living realism of the "having all things in common," which at present is, at the best, a hazy dream, the benefits of which are away off in this misty future?

The church needs and demands bread. This necessitates the cultivation of land, the employment of labor, the production of machinery, the erection of foundries, the production of coal and iron, the employment of miners, artificers in iron, steel, wood, and a host of industries which will provide for an army of skilled and unskilled labor. There would be necessary means required to turn the produce of Nature into marketable commodities, which again demands the toiler. The food question is the most important and is the most urgent; and therefore presents to us the greater facilities. That there is a great need of reform in the way we are living, is only too tragically in evidence. We are suffering in health, pocket, and morals because we are being literally poisoned by the artificial method we have adopted in these days of daring speculation to gain wealth. The length of our days has been very startlingly shortened, and the efficiency of the race has been cruelly curtailed, so that now it is common to find that firms of employers are refusing to take on men who have passed their thirty-fifth or their fortieth year. Why? Because the vast bulk of men are practically incapable, after that age, of doing what is considered a good day's work. If it were the present purpose of this article, it could be demonstrated, chemically and physically, that the present physical degeneracy of the race is directly due to the injurious admixtures which we swallow under the sublime delusion that we are taking food and nourishment. It is very urgent that we, as a church, should begin the business of providing at least our own people with proper food. And then I do not know that it would be extravagant to either give all

of our ministers a course on physiology and anatomy, so that our people can be taught not only "what" but "how" they should eat, or else give them special teachers who shall give physical tuition.

Next in importance is the providing of clothes. This is a very expensive item at the present; but unfortunately we all need clothes and can not so well dispense with the tailor and dressmaker whose bills very often are a nightmare to the overburdened father, especially if the majority of the family are ladies or girls. We should again need the mechanic, and these other artificers, and we should be able to produce our own cloth, woolens, cottons, silks, etc., which would be produced at a cheaper rate, and of better quality, than we can buy the same goods from the markets of the world. Besides we should have the employment of our own labor, which, when all is said, is one of the most imperative demands of the present. We need boots and shoes, harness, traveling-bags, and valises, and a host of leather goods which at the present, of course, have to be supplied by the world. Is it necessary to lengthen the list of possibilities? In short, everything in demand by the church should and could be supplied by the church. No marvel that the revelation describes the aggregation of possibilities as "a great blessing."

This section 42 is remarkably significant in many ways. With wonderful comprehensiveness it covers intelligently the whole range of human life in all its varied and complex ramifications. The moral, physical, and spiritual concerns are amply provided for, including hygiene, sanitation, commerce, industry, coöperation, and equality, in a marvelously simple, yet adequate manner. It is astounding that we are so slow to assimilate the power within our reach.

The purpose of the whole arrangement is given to us as well; and surely we can at least see the reason, as all of us are enduring the tortures and paying heavy penalties as a consequence of this fact: "Because of the consequences of that which is coming on the earth, and of *secret combinations*."

We have only to placé ourselves in touch with current events in all parts of the civilized world, through the medium of either our personal experience or the daily newspaper, and the stupendous truth of this *multum in parvo* sentence is punctuated and accentuated in many tragedies and calamities nationally, politically, and domestically, because of these secret combinations, whose sole and nefarious object is to secure as much as they can for themselves, no matter who shall pay the price. Surely it was more than human sagacity, — it must have been prophetic instinct that enabled Joseph Smith to anticipate the terrors and vast impositions of the modern trusts, monopolies, companies, syndicates, federations, unions, etc., which are rapidly undermining the foundations of our society, and making justice and peace but mockeries, or at the best but words to

juggle with. The safety of the church is to be found EXCLUSIVELY in a faithful and implicit obedience to the law of God in temporal as well as spiritual concerns.

Then we have to consider another very important matter that has caused much controversy, and is still the cause of much anxiety to very many. I refer to the question of insurance societies and benevolent associations. It is not intended to argue the rights and wrongs of these much disputed questions. We will simply concern ourselves with what we have already described as the "root-principles." In the first place these associations came into being because they were demanded, or something equivalent to them. It was seen that it was very necessary that some proper provision be made for the emergencies and exigencies that are always probable in this uncertain life. Experience taught us that when the ordinary workman fell sick or had an accident which temporarily laid him off from work, both he and his family were at once plunged into very acute distress, and that the only hope was in the workhouse; and to become a dependent upon public charity involved the losing of personality, and disfranchisement, to say nothing of the many mean little annoyances also meant, besides being altogether unsatisfactory. He learned that it was necessary that he should look after his own interest. So these various orders, and societies, and insurances came into being to counteract the existent evils of the unjust division of labor and the unjust monopoly of the wealth thereby produced. It has always appeared to me that the extravagant talk and articles condemnatory of these orders and societies were very harsh, and also out of reason. It is the first law of nature to preserve self; and the second clause of that law is to preserve those who depend upon us; and for whose existence we are responsible. The apostle Paul says that if a man will not make provision for his household, he is worse than an infidel. He could have been stronger; for no beast of the field will neglect its own interest nor the interest of its offspring. It is unjust to inveigh against the thrifty members who take this means of providing for the "rainy days" of adversity and want that are almost inevitable in these days of cruel competition, at least until the church has offered to them an adequate substitute.

We readily grant that the methods may not be all that they should be; evidently they are not, according to the disgraceful revelations of barefaced robbery that is being carried on in at least some of these associations. But it does not follow that the principle is wrong because the expression of it is faulty.

In spite of all that can be said, our people will continue to pay a large sum every year to these different organizations, and is it not at least worthy of our consideration to suggest that we could succeed in

turning this very large flow of revenue from its present course and have it come into the church?

I am prepared to concede that if the law of the church were in force in practice regarding tithing, and so forth, we could easily make provision for these common emergencies. But under present conditions we are not able to provide for the normal demands, therefore much less for the abnormal demands in ordinary sickness and death. The question has been put to me: "Suppose I give up paying to my sick-club and my insurance society and pay that money in the tithing and offering as directed in and by the church, will the church undertake to supply me and mine with the same benefits that I obtain at present from the societies of which I am a member?" All that can be said is, "Well, the church will do its best to see that you do not want for anything."

Now I should like to ask, what is there to prevent the church, under proper legal authority, from instituting a society for the sickness and death provision, that is really so very urgent a necessity? As to the success of such institutions, there can not be the slightest doubt; and inasmuch as our people will pay money for this purpose, why in the name of reason can not that money be paid into the church? This money could be properly invested in church property and ventures, and the ever accumulating interest would provide us means for the advancement of church-work, at the very least as large an amount of returns as are supplied to the institutions of the world of this nature. It seems to me it would be much more preferable to have the money invested in a righteous cause than in questionable if not actually dishonest ventures.

Now these ideas are not presented as a workable basis, in this crude and undeveloped manner. They are, however, offered as suggestive bases for the development of a proper working scheme. We can begin at least where God asked the church to begin in the appointing of a responsible committee as provided for, which can take these matters under advisement authoritatively.

One thing is sure, we should have to begin in a small way, but that need not discourage us. It would be simply impossible to reach the idealistic condition all in a week or even a year; but we certainly could make a very reasonable endeavor in the places where we have such good opportunities as in Independence and Lamoni.

The purchasing of land could be proceeded with, and the erection of houses according to the ability of the bishop to meet the demand; and then when once the investment was made it would gradually bring a continually increasing amount. We could open up a local market and general store in these two places and provide a means of disposal for the producers of the church neighborhood, and also for the purchas-

ing community, and establish a reputation for value and integrity.

Begin a store in these places for the supply of all things that were in demand. So that there would be no unfairness to the existent traders, let there be a commercial valuation of their present status, and then let the church offer to them the amount that is fair and just; so that in the event of the establishment of this store the private traders had at least the option of selling out. If "honest value at reasonable prices" was the motto of the church, as it would be, then what can possibly hinder the church from succeeding?

Now, in conclusion, there doubtless will be much that can be criticised in this. It will be disappointing if it is not; so, but, if we can succeed in arousing thought upon this very, very grave problem, it will not be valueless as affecting the good of all; nor will the article have been written in vain.

JOHN W. RUSHTON.

MANCHESTER, November 9, 1905.

Mothers' Home Column

EDITED BY FRANCES.

As Jacob Served for Rachel.

'Twas the love that lightened service!
The old, old story, sweet,
That yearning lips and waiting hearts
In melody repeat.

As Jacob served for Rachel
Beneath the Syrian sky,
Like golden sands that swiftly drop,
The toiling years went by.

Chill fell the dews upon him,
Fierce smote the sultry sun!
But what were cold or heat to him,
Till that dear wife was won!
The angels whispered in his ear,
"Be patient, and be strong";
And the thought of her he waited for
Was ever like a song.

Sweet Rachel, with the secret
To hold a brave man leal;
To keep him through the changeful years,
Thine own in woe and weal;
So that in age and exile,
The death-damp on his face,
Thy name in the dark valley lent
Its own peculiar grace.

And "There I buried Rachel,"
He said of that lone spot
In Ephrath, near to Bethlehem,
Where the wife he loved was not.
For God had taken from him
The brightness and the zest;
And the heaven above thenceforward kept
In fee his very best.

Of the love that lightens service,
Dear God, how much we see,
When the father toils the livelong day
For the children at his knee;

When all night long the mother wakes,
Nor deems the vigil hard,
The rose of health on the sick one's cheek
Her happy heart's reward.

Of the love that lightens service
The fisherman can tell
When he wrests the bread his dear ones eat
Where the bitter surges swell.
And the farmer in the furrow,
The merchant in the mart,
Count little worth their weary toil
For the treasures of their heart.

And, reverently we say it,
Dear Lord, on bended knee,
For the love that lightened service most
The pattern is with thee.
Oh! the love, the love of heaven,
That bowed our load to bear;
The love that stooped unto the cross,
And saved the sinner there.

What shall we give? How offer
Our small returns, to tell
That we have seen the Savior,
And are fain to serve him well?
Take, Lord, our broken spirits,
And have them for thine own;
And as the bridegroom with the bride,
Reign thou, with us, alone.

As Jacob served for Rachel
Beneath the Syrian sky,
And the golden sands of toiling years
Went swiftly slipping by,
The thought of her was music
To cheer his weary feet;
'Twas love that lightened service,
The old, old story sweet.
—Margaret E. Sangster, in *Christian Intelligencer*.

The Work That is Never Done.

"If things would only stay done; if I could look back over the day and see one thing accomplished which will not have to be done over again to-morrow, I should not get so tired of it or feel so discouraged!"

How many millions of wives and mothers have made some such comment as this on the monotony of household tasks! It is not alone the deadly sameness, the constant repetition of little duties! It is even more the feeling of futility, the apparent failure to accomplish any enduring results. The bread which was baked this morning will be gone to-morrow; the dishes are washed and put away, only to be used and washed again; the linen fresh from the ironing-table will be back in the laundry by the end of the week; the rooms swept clean the other day already need sweeping; the children call for endless sympathy and attention.

A man's work may be ever so hard; it is less often clouded by this sense of unproductiveness. It usually brings a definite reward in the feeling of something accomplished, some tangible result achieved. The architect points to the finished building and says: "I designed it." The carpenter and the mason, who see the structure growing under their hands, know that it will stand for years, an unimpeachable witness to their industry and faithfulness.

But the things which are tangible are not always those which are most real or most useful. There are other noble works besides fine buildings. The young man who goes out into the world healthy and clean-minded, strong in principles which he acquired at home, and firm in the belief that there is no other

woman in the world quite so good as his mother—he is a nobler work even than a Parthenon or a Taj Mahal. And the daughter who has grown to womanhood with a pure heart, and hands trained to perpetuate in a new home the deeds of usefulness and comfort learned in the old—is she less to the world than brick and marble?

“Do you think that nothing is happening because you do not see yourself grow, or hear the whirl of the machinery?” says Henry Drummond. “All great things grow noiselessly; you can see a mushroom grow, but never a child.”—Selected.

Easy to Live With.

“You will never have any trouble with Marian,” said a mother to the young man who had recently become engaged to her daughter, “for she is so easy to live with. Other girls may be more brilliant, more talented, or more capable, but I don't believe you could ever find any one so easy to live with, and after you've been married a few years you'll realize what that means.”

Her words set me to thinking, and I wondered how many of us really are easy to live with. That means that we are always ready to see the bright side of things, to make the best of disappointments, to give up our individual preferences or wishes for the sake of others, to sympathize with those who are in sorrow or suffering, to lend a hand wherever extra help is needed.

It means that we are not oversensitive, we do not take offense at trifles, we are not always standing up for our rights, we do not envy the success and good fortune of our friends.

It means that we are ready to talk with grandma who is deaf and who gets low-spirited staying so much alone, to play games with Ralph when he has a cold and can not go skating with the others, to read aloud to mother when she is sewing, and to have a pleasant account of the day for father when he comes in from business.

It means that we have no annoying personal habits like snuffing, biting the nails, drumming with the fingers, keeping people waiting, or ridiculing the weaknesses of others.

It means that we are always busy oiling the wheels of the household machinery so that there may be no trouble from friction, no vexatious delays and stoppages.

In short, it means so much that the more I think of it the surer I am that I could die happy if I felt that I deserved to have placed on my tombstone the words, “She was easy to live with.”—*Forward.*

Suggestions for the Homemaker.

At the summer conference of the League of American Mothers, recently held in Chicago, some original and striking ideas in the training of children were advanced.

Mrs. James L. Hughes of Toronto, Canada, said: “The child's ideal of Sunday should be to make every one happy.” She recommended also: “If a boy is angry, obstinate, and uncontrollable, give him a bath, wash his face, or do something that will rest him. There is probably something wrong.”

Mrs. Ellen Lee Wyman, of Evanston, said, in a paper on “Neighborhood”:

“Never borrow if you can possibly help it; lend as often as you can without being imposed on.

“Keep your children at home unless, by permission, they visit.

“Become acquainted with your children's playmates, their mothers, and your children's teachers.

“Gossip is passing—speed its passage.

“Draw the line on anything that distracts or absorbs time that belongs to your husband, your children, or your neighbors.”

Mrs. Wyman gave some hints for the individual woman, from which these are culled:

“Keep yourself well dressed and be neatly dressed in the

morning, that your husband may carry a sweet impression of you all day.

“A person lives up to his clothes as truly as his reputation.

“The greatest of self-imposed abuses of women is everlasting sewing. One third of the sewing you do is unnecessary. Draw the line on drawn work, embroideries, cushions, doilies, pillow-shams and all other shams, table covers, and draperies.

“There are too many clubs. This age must not witness woman's exodus from the home.”—Selected.

Sunday-School Department

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

THE editor of the department is compelled to resort to considerable selecting of matter for the department for a week or two from the fact that now he is doing double editorial duty, the copy for the first issue of the *Exponent* being now under preparation. But we feel sure that our readers will bear with us and go with us to our new home in the now near future.

“The Sunday-School Exponent.”

About the middle of December you will receive the first issue of the *Sunday-School Exponent*. It will be the official organ of the General Sunday-school Association and will present the Sunday-school work in an interesting and instructive a way as we and our assistants are able to place it before you. But we want to ask that you lend us your support. You know that no person or committee of persons can make any undertaking successful alone. We need and must have your support. All ventures of like nature must be supported or they fail. You are able to support it

IN TWO WAYS.

One way: Let us hear from you and your work either of district or school or home class. We want the items of news. They will interest and stimulate others to action. We want to hear of your prospects and what you are attempting to do. All that might be of interest to others. We will gather out such parts as we may be able to use for the benefit of the public. Some items are not of a nature to be proper to publish. But these are very valuable to the general superintendent in his work with the affairs of the association. It helps him to size up the work as a whole. Send us your items of news and we will be the judge, and we will appreciate the kindness, too.

The other way: You are aware that the venture entails expense, much of it. And that this may be financial success, that it may exist at all, it will be necessary to get a good subscription list worked up at once. Please do not think that *your* subscription will not amount to much. It does. It is of the “ones” that the whole is made up. We need the publication and have needed it for some time. It has been impossible to spare space in the HERALD to do the work justice. The management of the HERALD have always treated us with the utmost kindness and consideration and granted all reasonable requests, and it has done the work of the Sunday-school good that it is impossible for us to estimate. God knows, and we are grateful to them for their kindness and help. But the growing demands of the work require that we have an organ adequate to the needs of the association, and as per order of General Convention the undertaking is made. We are sanguine of the success of the paper in more ways than one. But at the same time we are aware that considerable effort must be put forth to make it a financial success. Will you not help us? Send your subscription. Get you neighbor to subscribe. Every teacher and officer in the school should have access to it, for it

is especially for them. If you have not received a copy of the prospectus, send postal card to D. J. Krahl, Lamoni, Iowa, and he will gladly mail you one. We should keep the matter moving from now till —.

Why Should Religio Officers Attend the General Convention?

When one has been chosen as an officer in the Religio, whether president or librarian, he should realize to the fullest extent the responsibility resting upon him and should seek every means to better qualify himself to fill such an office. An important means is found in attending the General Convention. We here meet to transact business which affects every local organized, whether here or across the mighty deep, and who should be more interested than the officer? True, we may remain at home and read of what has been done, but should all do this, what would there be to read of, or what could be accomplished? Those who must remain at home may receive a degree of the Spirit, as one ever can by fervently asking God's help and blessing and using all the means that are before them for advancement.

We should not attend a convention thinking only of having a good time, but go asking guidance from Him who is ever ready to bless his people, giving attention to all that is done and said, that when we return we can make application of the things we have learned.

Meeting the general officers, and active workers all over the land, is a source of strength and encouragement, and gives one enthusiasm that he does not gain by staying at home. To hear the reports of the general officers, such as were given this year, makes us to *know* that God's hand is still over us and that he is still blessing us as an association. Our general secretary, Sr. Hitchcock, said that never could she so conveniently find the time for the needed correspondence, etc., connected with her office as now, but gives the glory to God for the blessing. Some expressed themselves as having been discouraged and told how they overcame that discouragement; others told how they never become discouraged. All this is a source of strength to me; not that I enjoy hearing of discouragements, but it makes me feel to say, Father, thy will be done; help me abide that will, help me to overcome.

How much more could our general officers report at the close of this year, if every Religio officer could have been present at our convention last spring. What is true of the general is also true of the district convention. I would that every local in our district could be represented by one officer of each being present at Sioux City.

In Doctrine and Covenants, section 17, paragraph 13, we read as follows: "The several elders composing this church of Christ are to meet in conference once in three months or from time to time, as said conferences shall direct or appoint; and said conferences are to do whatever church business is necessary to be done at the time."

The elder usually (not all, however) has charge of a branch, and the Lord saw the need of their meeting together in a conference.

Are not the presidents of locals in charge of an important part of God's work? hence need all the help and instruction they can obtain. What is true of presidents is true of all the officers, for I can not think the work of the president more important than that of secretary, treasurer, or librarian, for as chairman of their respective committees there is great responsibility resting upon them.

That we may ever be willing to improve every opportunity granted us, and continually go "Onward and Upward," is my prayer.

ANNIE STUART.

For the Little Sioux, Iowa, District convention.

Convention Calendar.

- Eastern Colorado, Denver, March 5 and 6, 1906.
 Fremont, (Sunday-school and Religio,) Tabor, Iowa, February 1 and 2, 1906, 7.30 p. m.
 Far West, (Sunday-school and Religio,) St. Joseph, Missouri, February 10, 1906, 8.30 a. m.
 Nauvoo, Burlington, Iowa, February, 1906.
 Northern Wisconsin, Porcupine, Monday following district conference.
 Southern Michigan and Northern Indiana, Coldwater, Friday preceding district conference.
 Alabama, Lone Star, Friday, 3 p. m., preceding district conference in March, 1906.
 Kirtland, Cleveland, Ohio, March 2, 1906, 10 a. m.

Letter Department

GOREVILLE, Illinois, November 25, 1905.

Editors Herald: As I scarcely ever see anything written from the Southeastern Illinois District by our missionaries or workers, will say that our work here as a district is progressing nicely. Our gospel tent was used after our reunion at Brush Creek. At least two fine openings were made at Johnsonville and Rinard in Wayne County, by request of Bro. John Henson. The last place was near Orchardville, where a Christian minister by the name of Phillips had conducted a revival-service. During this service he attacked our position and scandalized our people who resided in the neighborhood. A debate was talked of—Bro. I. N. White being counseled with. But for all of Mr. Phillips admitting that the propositions presented to them were fair, and that they would furnish a man to meet a representative of our church in discussing these questions, we have not seen or heard of their man yet, except during the tent-service. Daniel B. Turney, a polemic minister of the Methodist Protestant Church, and vice-president of the Anti-Mormon League, came to our tent-service one night, and after the sermon, when the privilege was given to ask questions, Reverend Turney attacked our position by first asking a question and then because we disagreed, called me before a large congregation a liar. We learned, however, that R. B. Neal had been written to by Mr. Phillips to come or furnish a man to debate us. Hence Doctor Turney was notified to come and help the Christian people out of the *difficulty* they had got themselves into. Of course we would not accept Doctor Turney as a representative man of the Christian Church, sound in that faith, etc., and Mr. Phillips said they could not recommend him as such. Yet at the same time we are branded by them as cowards because of not discussing with Doctor Turney under those circumstances. At the same time propositions were formulated including the church question of the Methodist Protestant Church, but in that neighborhood they are not signed up by Mr. Turney.

During the summer months Doctor Turney delivered a series of lectures in Goreville near Tunnelhill against what he was pleased to call Mormonism, of course classing the Utah church and us together; the final result of that is Bro. T. C. Kelley and Doctor Daniel B. Turney are now engaged in a nine nights' discussion in Goreville; three propositions: 1. The Protestant Methodist Church is a *part* of the one body or church of Christ, and harmonizes with and correctly presents the teachings of the Bible; 2, Joseph Smith, Jr., was a true prophet of God; 3, The Reorganized Church of Jesus Christ of Latter Day Saints is the church of Christ, harmonizing with the teaching of the Bible.

The usual calling of bad names is indulged in by Mr. Turney, and using testimony alone of our enemies, even going so far as to connect Sidney Rigdon and Joseph Smith together in palming the Spalding Romance, etc. But Bro. Kelley is onto all

this, and is gaining ground fast in obtaining the sympathy of the large congregation by his manly deportment and clear-cut argument. Will report results later on.

Yours in the conflict,

F. L. SAWLEY.

PACKARD, Iowa, November 25, 1905.

Editors Herald: The work in Eastern Iowa is still on the upward move and although there are some who are not doing their duty and are not advancing as they ought, yet we can see that there has been some improvement.

A short time ago the writer had the privilege of leading three more precious souls into the waters of regeneration at Chattanooga, Jackson County, all adults and of the best people in the community. This makes ten in all at that place this summer who have been baptized by Bro. J. B. Wildermuth and myself, eight of them direct results of our tent work at that place and vicinity and all are good, earnest workers and a credit to the cause. We have made arrangements with Bro. Heide of Fulton to look after their spiritual welfare at present, but hope to see them organized into a branch at some future time.

At Clinton we found the little band of Saints struggling to keep the ship afloat and making noble efforts to buy and make ready for use a small church-building. They bought a lot and the building was thrown in, to judge from the extremely low price they paid, and it is in the heart of the city. They will appreciate any help they may receive. Those who wish to assist may send their gifts to Bro. D. L. Palsgrove, 110 Second Avenue, Clinton, Iowa.

Praying for the welfare of Zion, I am,

Your brother,

FRED B. FARR.

Miscellaneous Department

Conference Minutes.

Western Maine.—Conference convened at Mountainville, November 11, 1905, F. M. Sheehy presiding, assisted by C. H. Lake; Mary L. Carter, secretary. Ministry reporting: C. H. Lake, J. J. Billings, J. N. Ames, H. R. Eaton. Branch reports: Stonington 99, Little Deer Isle 59. Bishop's agent's report: Receipts, \$192.35; expenditures, \$149. A request from Little Deer Isle that William Haskell be ordained to the office of teacher was granted; also one from Stonington asking that Irving Carter be ordained deacon; and provision was made for their ordinations. The district officers were sustained, and J. J. Billings added to their number as vice-president. F. M. Sheehy and H. J. Davison were chosen delegates to General Conference. By action of the conference the Brooksville Branch was disorganized. Adjourned to meet at Stonington in May, 1906.

Conference Notices.

The conference of the Spokane District will convene with the Spokane Branch at the new chapel on the first Saturday and Sunday in January, 1906, at 10 a. m. All branches should be represented, and have their reports in good order and corrected up to date. The Spokane Branch will care for all visitors. T. W. Chatburn, president.

The Presidency.

RELEASE OF MISSIONARY.

By his request and by concurrence of the missionary in charge Bro. W. E. LaRue has been released from his appointment to the British Isles Mission.

JOSEPH SMITH, for Presidency.

LAMONI, Iowa, November 28, 1905.

Church Secretary.

CLERGY CREDENTIALS FOR 1906.

Corrected lists of all general officers of the church, including all under general missionary appointment, have been forwarded

to the several passenger associations, to facilitate prompt issue of clergy credentials for the coming year. Said lists include those appointed since the General Conference and eliminate those released.

As heretofore, all local appointees are referred to their respective general missionaries in charge for indorsement. Application blanks may be obtained from joint agents of the various bureaus or associations. A close examination of rules and regulations governing issuance of credentials will prove helpful to all interested, especially to those who for the first time make application.

R. S. SALYARDS, Church Secretary.

LAMONI, Iowa, November 29, 1905.

Appointment of Missionary.

Notice is hereby given that Bro. George Winegar's family and financial difficulties having been favorably arranged, he has been reappointed by Apostle G. T. Griffiths, approved by Bishop E. L. Kelley—therefore he is hereby placed in his field as appointed by the General Conference, and is recommended to all concerned.

T. W. CHATBURN,

Missionary in charge of Spokane District.
SPOKANE, Washington, November 23, 1905.

Change of Field.

I hereby give notice that in view of Bro. N. V. Sheldon's going to labor in Central Washington and Spokane District the remainder of the conference year, that I herewith appoint Bro. Henry Sparling subminister in charge of Eastern and Central Oregon, except Portland and vicinity. This territory is placed in charge of Bro. Will S. Pender, who has been assigned to labor in Portland and vicinity the remainder of the conference year.

We sincerely hope the Saints will support these men by their faith, prayers, and means.

Yours in gospel bonds,

G. T. GRIFFITHS.

237 Vine Street, MONTAVILLA, Oregon, Nov. 28, 1905.

Expelled.

This is to give notice that Elder James H. Parr was expelled from the church after due labor and trial, instituted by J. M. Terry.

CHARLES A. PARKIN,

President San Francisco Branch.

SAN FRANCISCO, California, November 25, 1905.

Died.

GILLESPIE.—At Washington, Pennsylvania, November 4, 1905, Sr. Mary Ann Gillespie; born in Ireland, February 2, 1841, came to America in 1872, and baptized by William Lawrance, April 6, 1873. Sons present at funeral, James, John B., Robert C., William, and Thomas, and daughters Barbara Beeherman and husband, Mary A. Caldwell and husband, Sarah Hazlett and husband, and E. Nellie, and six grandchildren; absent: Agnes Edwards and Georgianna Gillespie. Funeral was from the home the 6th; singing was by Srs. Alice Omohundro and Emma Farley. Sermon from Isaiah 26:19, by Elder R. M. Elvin.

ELLIS.—Elder Richard Ellis was born in Dolgelly, Merionethshire, North Wales, on Good Friday, April 13, 1832, and was 73 years and nearly 6 months of age at the time of his death. The last fifty-two years he spent in Australia. He was baptized February 8, 1874, and confirmed the same day by Elder Rodger. He was president of the Balmain, Sydney, Branch twelve years. At the age of twenty-one he married Ann Jones, who preceded him to the other shore in February last. Two children survive: a son who lives in Sydney, and a daughter living in Los Angeles, California.

PERKINS.—At Smock, Pennsylvania, October 30, 1905, Bro. William Perkins. He was born March 1, 1834, at Richmond, West Virginia, and was baptized July 31, 1904, by Elder Joseph Maxon, who also preached the funeral-sermon to a large attendance.

ROWLEY.—Elizabeth Woodall was born in Worcestershire, England, August 15, 1831. She was married in 1852 to Cornelius Rowley and came with him to America, in 1864. The Civil War was going on and they returned two years later and settled in What Cheer, Iowa, where they have lived thirty-five years. She died at the old home southeast of this city, October 16, 1905, aged 74 years, 3 months, and 1 day. Four children survive to comfort her aged husband in his bereavement. They are

John and Neil Rowley of Hocking, Iowa, Sam Rowley, of Skidmore, Kansas, and Mrs. Martha Kelley, wife of Frank Kelley, of Rock Island, Illinois. One sister, Mrs. Hannah Amblert, is all that survives of her family. She came here from England and assisted in caring for Mrs. Rowley during her long illness. Mr. and Mrs. Rowley were pioneers here, coming when this country was yet new. They founded a home where they have lived in peace and contentment, honored by all who knew them and living apart from the strife and turmoil of business life. She was a consistent member of the Reorganized Church of Latter Day Saints, but as the organization is not strong here, she expressed a wish to be buried from the Methodist Episcopal church, of this city. This wish was carried out, and in the absence of Reverend C. W. Wilson, Reverend W. H. Kelley, of the Presbyterian Church, conducted the services; text: "The day of death is better than the day of one's birth."—Ecclesiastes 7:1. The Independent Order of Odd Fellows, of which Mr. Rowley is a member, expressed their sympathy by turning out to the funeral as a lodge. Her mortal remains were placed in the most beautiful coffin which could be procured, and she was laid to rest in Highland Cemetery, just a little way from the home which sheltered her for the past thirty-five years. The family and sister of Mrs. Rowley are deeply grateful for the many kindnesses shown them by friends during the sickness and in their bereavement.

SCARCLIFF.—In Mobile, Alabama, November 3, 1905, of dropsy, Frank David Scarcliff, son of Frank P. and Mary E. Scarcliff. Born June 12, 1889; baptized July 18, 1902. Shortly before his death, and after he had lost the power of speech, he evidently had a joyous vision. His eyes opened wide, and for a moment or two he looked intently upon something above him; his arms were stretched out towards it, and a glad, happy smile appeared upon his face. He died without a struggle, like one going to sleep. Father and mother, five brothers, and two sisters survive him.

REW.—Near Lamoni, Iowa, November 23, 1905, Helene, aged 7 months, daughter of Arthur and Julia Rew, and granddaughter of Sr. Sylvester Rew. The child was ill from birth, and, though mourned, it was a happy release for her. Funeral service at the home by Bro. H. A. Stebbins.

Christmas Holiday Excursion Rates

via the Nickel Plate Road between Chicago and Buffalo. Dates of sale December 23, 24, 25, 30, and 31, 1905, and January 1, 1906, at a fare and a third for the round trip, with return limit of January 3, 1906. Through train service to New York City, Boston, and other Eastern points. No excess fare. Individual

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The Exposition this year will be in the new pavilion built especially for the purpose. Having thus provided for comfortably accommodating much larger crowds, the management now promises also a much greater show than ever before. Other particulars are yours for the asking. L. F. Siltz, agent.

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AUTUMN LEAVES FOR 1906

Autumn Leaves for 1906 bids fair to be better than ever before. Interesting articles, poems, stories, and illustrations will fill each number; and these will not only be excellent from a technical but also from a spiritual standpoint. One prominent church-worker writes: "I wish to congratulate you on the work being done by Autumn Leaves. It is crisp, bright, and up to date; and, best of all, the purely literary is made subservient to the spiritual."

INSPIRED DREAMS AND VISIONS OF MODERN TIMES

This series has been more popular than anything that has appeared in Autumn Leaves for a long time. God's dealings with individuals in our day through dreams and visions is clearly set forth. These accounts come from men and women all over the church and will be continued for some time.

TRAVEL

Various illustrated accounts of travel will appear, among them Elder W. E. LaRue's account, "Little journeys in foreign fields." "Bob Cat Lodge," in the January number, tells of the experiences of four young Latter Day Saints camping in the Black Hills; and how in the midst of gayety they found time to minister to the dying and preach to the living. It is illustrated with original drawings by one of the party. Subscribe in time for this number.

HOW TO REACH THE PEOPLE

The important subject of how to reach the people with our message will receive further consideration during the year. Methods and means and actual experiences will be discussed by those who have had experience. Those who have read, "How we reached the people of Toronto," and "Lifting an ensign in Nauvoo," will wish to hear more. An account of the second campaign in Toronto will appear soon.

SCENES FROM CHURCH HISTORY

Interesting scenes from church history will be given during the year. A history of the "Order of Enoch" is in preparation by Elder H. A. Stebbins, one of the secretaries of that little understood order that participated in the settling of the church in Lamoni. The directors and stockholders of the order are all dead and it will be of interest to have an account of the undertaking from an actual participant, ere it is too late.

BIOGRAPHIES AND AUTOBIOG- RAPHIES

These will be given the same prominence as in the past. More than one life has been changed through reading some good autobiography in Autumn Leaves. The first of the series for 1906 is that of Elder F. J. Ebeling, who begins his history in the January number with the words, "To me my conversion was as remarkable as the apostle Paul's. He had a vision; so had I. He heard a voice; so did I. He was stricken with affliction; so was I. He immediately began to repair the damage he had done; so did I. He died rejoicing, he had kept the faith; and oh, may God help me to do the same!"

FOREIGN MISSIONARY WORK

Elder G. J. Waller is preparing an account of missionary work among the Chinese and Japanese, and we hope to obtain a series of articles giving an account of work done among the Indians since the organization of the church. Other fields of foreign work will be canvassed.

"THE RELIGIO'S ARENA"

in Autumn Leaves is the official organ of the Religio, and every Religian owes it to the work that he subscribe for Autumn Leaves and secure other subscribers. The news of the societies, the home class work, the library work, articles from Religians; all these appear in "The Religio's Arena." Religians! Get busy for Autumn Leaves. Autumn Leaves is busy for you.

STORIES

Some excellent stories are in view for the year. Several numbers of the story, "Fred Martin," still remain and the closing chapters will hold the great interest already aroused. The Editor is writing a Book of Mormon story in three parts, entitled, "The four brothers," and other stories of that nature will entertain the Book of Mormon student.

The Subscription Price is Within the Reach of the Poorest

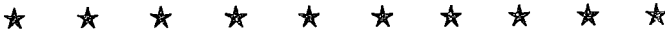
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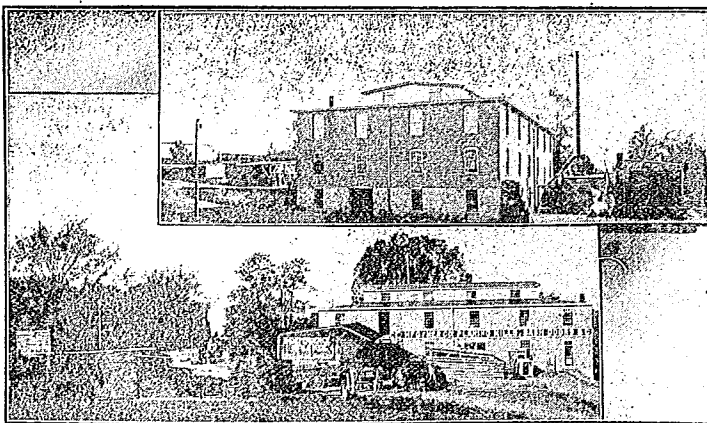
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The Saints' Herald

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8:31, 32
 "There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2:24, 25

Volume 52

Lamoni, Iowa, December 13, 1905

Number 50

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

JOSEPH SMITH - - - - - EDITOR
 LEON A. GOULD - - - - - ASSISTANT EDITOR
 FRED'K M. SMITH - - - - - CORRESPONDING EDITOR

Entered as Second-class Mail Matter at Lamoni Post-office.

Editorial

EDITOR AT HOME.

O'Hayes

Taking up the thread of the narrative where dropped in our last communication, we need to begin October 7.

Through the kindness of friends a new hall known as the Unity or Unitarian Hall had been hired for a week's services, beginning on Saturday evening, November 7. This hall has been built but a short time, and though its locality has been advertised, it was not sufficiently known for persons to locate it readily, so that the meeting on Saturday night was a failure. The hall is located at No. 40 South Second East Street, across the street and but a few rods north of the old Liberal Institute built by Messrs. Godbe, Harrison, and company at the time of the break-away from the Mormon church, known as the Godbeite movement. The leaders in that movement have all passed away with the exception of Henry Lawrence, whom we met for a moment on the street and who now is a Socialist and a successful man of business.

On Sunday night, October 8, we had the hall crowded full, with standing room only, quite a number occupying in this manner. Among those present on this occasion we noted Francis M. Lyman, president of the Twelve, of the Utah church, and Abram S. Hatch, at one time president of the Weber Stake. We were informed subsequently that there were quite a large number of presidents of stakes in the congregation. We spoke on the position occupied by the Reorganized Church from an affirmative standpoint, covering the question of law and organization and the command of God to observe the law of the land. We trust we may have made the subject-matter plain. At all events we tried to do so. We continued holding meetings in Unity Hall until Friday evening, when we were under the necessity of closing, the hall being engaged for Saturday night for a dance.

During this week we were visited by certain parties, among them on Thursday, Elder Angus M. Cannon, the husband of five wives, with whom he, like the President, Joseph F. Smith, is living in open defiance of law. In the course of conversation we gleaned from him that what would be called the records of the church, referring to the lists of membership, had been lost. The next day, Friday,

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BRO. JOSEPH SQUIRES, Brooklyn, New York, lately ordained to the patriarchate, writes, December 4, very encouragingly with reference to the work he has been doing among the Saints and of their hearty appreciation of his efforts. He was at Broad River, New Jersey, where he expected to remain until the 23d; expected then to visit Baldwin, Maryland, and Philadelphia, and attend conference at the latter place.

NORWAY will have a king. Prince Charles of Denmark was elected king of Norway by a large popular majority on November 12, and it is expected the coronation will be celebrated on New Year's Day, 1906. In 1896 he married Princess Maud Alexandra, youngest daughter of King Edward of England. The new king will reign as Haakon VII.

we had a visit from a son of Heber John Richards, son of Doctor Willard Richards, who gave us a good deal of information touching things which we wished to know, and entertained us finely by his conversational powers; and he also stated that the records were lost. He, unlike some others, those in authority in the Mormon church, is a monogamist, the husband of one wife.

On Saturday, the 14th, we had a visit from Mosiah Hancock, the son of Levi Hancock, whom we used to know at Nauvoo. He had walked all the way into the city from his home in Arizona, and in all probability would have to walk back. He had undoubtedly been a faithful son of the church in his way, but by improper management and possibly added misfortune had remained poor. When asked the question by Bro. Fred M., where his home now was, he said with a sigh, "I have no home! I had three homes and three wives at the time the Manifesto was issued; now I have neither wife nor home." Then said I to him, "You kept the Manifesto?" To this he replied, "Yes," and with a leer, "I had to; they all left me and would not live with me any more."

I mention these three cases for the reason that they were boys in Nauvoo about our own age, Richards and Hancock a year or two younger, and were representative men of the classes in which they would be named. Elder Cannon was for many years president of the Utah Stake, in which was included Salt Lake City, but had of late been superseded by a younger man and the dividing of the stake into smaller portions. He was a well-preserved man, so far as the flesh goes, and seemed to be still active. Elder Richards, who was also a physician, is a unique character, has evidently sufficient means to live where he pleases, is a great traveler, and one of the kind that sees the humorous in life as he goes along, and is strongly inclined to "shoot folly as it flies." We gained much information through conversation with the Doctor. He had for years had access to the company of leading men and was well informed in regard to the general affairs of the church in the Valley, and we were really pleased to make his acquaintance.

On Sunday, October 15, Bro. W. H. Kelley occupied in the chapel and we filled in at night. Bro. Frederick M. was called to Malad, Idaho, on Thursday, October 19, to take part in funeral-service at that point. We took advantage of his absence to visit one or two parties, among them a colored man by the name of Isaac Manning and his sister, whom we found lived not very far from where we were staying in the city. We knew him when we lived at Nauvoo before the departure of the Saints. He earned distinction by being the one who bore and beat the bass drum in the Nauvoo Legion. The last time we had met him before this was at London, Ontario, where he was living with a white woman

for a wife. His brother Peter, also living with a white wife, was at London at the same time. We learned that the wife whom we saw with him at London had left him some thirteen years ago, and he had slowly drifted west until he came to Utah and united with the church there. We found him rather a hale man, at work in his yard cutting wood, spry and active at ninety years of age. His memory was quite clear in regard to persons and things and events transpiring at Nauvoo at the time of the death of the Martyr.

On October 20 we went to Ogden for a visit with the Saints and if found practicable to hold a meeting. We occupied in the chapel on Sunday evening. The little branch here under Bro. Carl W. Hedelius are doing the best they can to hold themselves together and have a nice little chapel, the one which was built by the assistance of Bro. David W. Wight before his death, while on his mission in the Valley.

Bro. Fred M. returned to Ogden from Malad and with others secured the use of the court-house, where we occupied on the evenings of the 25th, 26th, and 27th, with a fair audience for the first night; the other two the house was well filled. We received, among other visitors at Ogden, Bro. W. H. McGary, from Long Beach, California, who was visiting his mother and sister, the family being together for the first time for several years. Elder Charles A. Smurthwaite and wife also called one evening, and on Saturday evening we had a visit from Elder Joseph Parry, one of the early Welsh elders, who is a standard speaker among the people on funeral occasions; and also from Elder John Farr, son of Loren Farr, of polygamic notoriety, and his wife. The younger man is not a polygamist. We had a very pleasant visit and chat with them.

On Sunday by arrangements with Sr. Coy we visited Plain City, some twelve miles west and north of Ogden, where we preached in a schoolhouse to one of the pleasantest and most attentive congregations we had on our trip into the West. Sr. Coy is a business woman, full of energy and snap; has been in business at Plain City many years and is well acquainted in the neighborhood. She visited Bishop Brimhall and asked for the meeting-house and received a written reply, that the house having been built by private subscription for the use of the people he could not see the way for us to occupy, but she secured the schoolhouse. We here met a number of very pleasant men whose names we do not now call to mind—Brn. John and Robert Coy, Bro. Hudson, Bro. Littlewood and wife, all trying to do the best they could under the peculiar conditions surrounding our people in that country.

Bro. Fred M. occupied this Sunday evening in the chapel at Ogden, when, upon his invitation, Elder John Farr opened the meeting by prayer, Elders

Farr and Smurthwaite with their wives being part of his congregation.

It was a cold ride from Plain City to Ogden on Monday, but the distance meant nothing or but little, as Sr. Coy is a very entertaining talker and knows almost everybody along the line between her place of business and Ogden, and is well informed on all general topics. She was the only one of her father's family who was not sealed to him under the patriarchal order, she refusing because of a different understanding of the gospel and its requirements. It had stormed during the night and the morning was misty and cold and the snow was falling on the mountain tops and sides to the east of the valley as we reached Ogden. We returned to Salt Lake City on Tuesday, October 31. On Sunday, November 5, we occupied in the morning, also in the evening, and in the afternoon at four o'clock performed the marriage ceremony for Bro. W. H. McGary and Sr. Barrows, relict of Bro. Ethan Barrows. Tuesday, November 7, was election day. The city was in the throes of evolution and for the first time in many years what might be called the Gentile element succeeded in getting into power in municipal affairs. We had stayed over for the purpose of being present in the city on that occasion. The day before was our seventy-third birthday and in the afternoon Patriarch John Smith and his wife Helen paid us a visit, and in the evening Apostle John Henry Smith and his son George A. and Cousin Samuel H. Smith paid us a visit and spent a pleasant evening. The birthday party, however, was held on Tuesday night, when the Saints of the branch gathered in a reception at the house of Bro. F. M., where we had a very excellent evening with some sixty or seventy present. The result was something substantial for expenses.

We started for home on Wednesday, November 8, stopping at Pleasant Grove and speaking in the chapel that night, staying over night with Bro. J. E. Vanderwood and Grandmother Richings, going on the next day, November 9, to Provo. Bro. Swen Swenson had made every effort to secure the Tabernacle for services for the 8th, but had signally failed; but by the kindness of the sheriff he had secured the privilege of the court-house, where we spoke to a house crowded full, with more than as many as would fill the house turned away, unable to find room. At the close of the meeting several expressed surprise and indignation that we had not been granted use of the Tabernacle, as many would like to have heard who did not have the opportunity. At both Pleasant Grove and Provo we had excellent attention. We reached home on Sunday, November 12, at noon.

There are many persons who think Sunday is a sponge with which to wipe out the sins of the week.
—H. W. Beecher.

CHRISTIANITY IN ITS PRIMARY AND SIMPLEST FORM.

In a masterly series of articles on "The spirit of the Orient," by George William Knox, D. D., LL. D., Professor of History and Philosophy of Religion, Union Theological Seminary; formerly professor Imperial University, Tokyo, and vice-president Asiatic Society; author of *Japanese Life in Town and Country*, which articles were published in September, October, and November *Chautauquan*, there is presented an excellent interpretation of the history, religion, and social conditions of the peoples of India, China, and Japan; and which, by the way, any one interested in human welfare in general, especially in the question of comparison of Christianity with the oriental religions, would do well to study. We note that the articles referred to are published by the *Chautauquan* in pamphlet form.

What we desire to call attention to is this: That as researches into the conditions of the race reveal the necessity for and the timeliness of the restoration of the gospel, this series of articles, after summing up the conditions of these oriental peoples, closes with this remarkable and significant statement:

Religion we have left to the last. It is the greatest problem of all, and the most pressing. We are far from advocating the introduction of a new sectarianism, but the most sympathetic review of conditions in India must reveal the need for a new gospel. Very much which goes under the head of our own religion is indeed unnecessary. Its introduction would only bring fresh confusion. The Hindus will not accept Christianity as bound up with our civilization, for that we have seen is not suited to their needs and is repugnant to their taste. Nor will they accept our philosophical doctrines. In metaphysics they are past-masters, and they are not prepared to sit at the feet of Western scholars. But fortunately, in our day, Christianity is returning to its first simplicity, and in the teaching of Christ there is neither East nor West, but the gospel for a common humanity.

Indian religion is a complex mass of cult and philosophy. Christianity should be taught in its simplest form, as the Fatherhood of God and the brotherhood of man. As the first it will free the people from their bondage to fear, from their superstitions, from their reliance upon priests and ceremonies, and will give each man his value as in vital relationship to God. The second will break down caste and exclusiveness, and teach men not to call each other common or unclean, but to recognize their common and mutual relationship and duties. Caste isolates, race from race, class from class, guild from guild, family from family. Philosophical religion completes the isolation by separating the individual and making him seek salvation for himself in meditation or by asceticism. Christianity breaks all this down, making service of others, even the outcasts, the highest worship, and bringing all men together as brothers. It is this inner regeneration which India chiefly needs. With it accomplished, all that is best will follow, and we shall go there then, not from idle curiosity, but to learn the lessons it can teach us, of simplicity, and spirituality, and the freedom of the soul from the trammels of the outer world.

What the writer refers to as Christianity returning to its first simplicity, doubtless is meant the turning from the creeds to the spirit of service expressed in the brotherhood of man, taught now extensively by many of the ministers of the day. Accepting the

departure from the creeds as a sign of progress, resulting largely from the light that has come into the world with the introduction of the angel's message, we commend that message to fellow man everywhere, in America as well as in India and throughout the Orient, as Christianity in its first and original simplicity, in its simplest and pure form, the "gospel for a common humanity"—"the power of God unto salvation to every one that believeth," "for obedience to the faith among all nations."

We are glad to have read the excellent articles of Doctor Knox; and pleased to note the efforts of consecrated men and women whose labors in the Orient and elsewhere are lifting up the peoples now crushed under the cruel caste systems and other systems by which the peoples are held in abject subjection, religiously, socially, and economically. The way is being prepared for the full light of the gospel in every land, in "all the world, for a witness unto all nations." May the light continue to break forth unto all who sit in darkness and in the shadow of death.

QUESTIONS AND ANSWERS.

1. Would the baptism of a candidate be legal if the administrator failed to use the formula given in the Doctrine and Covenants?

We can only answer this question as we would in reference to the formula of the Lord's prayer: Would not a prayer be legal though the exact form given in the Lord's prayer was not strictly followed? Or would not the blessing of the bread or wine be sufficient and be acknowledged of God providing the officer asking blessing upon the elements failed to remember and use the formula given in the Book of Covenants or Book of Mormon? It is our opinion that while it is much better to conform to the formula and use it as it is given in the Doctrine and Covenants and Book of Mormon, though they differ this much: "Having been commissioned" and "Having authority," etc., the act of baptism having direct reference to the individual who is being administered unto, that act would be legal and undoubtedly recognized by the Master upon the ground that the spirit of the law had been complied with, though there had been a failure in the exact following of the letter; always provided the act had been performed in good faith on the part of the administrator and the candidate.

2. If the name of the candidate should be omitted by the elder when baptizing, he calling the candidate brother or sister, instead of giving the name, would it make any difference in the legality of the baptism?

We should answer this question in the negative, for the same reason that we would in following the formula of confirmation where the elder should say either brother or sister in laying on hands. Of course the act of baptism should be recorded and the record

should give the names of the parties being baptized and the one officiating correctly, so far as known. This must be understood as not authorizing a disregard of or deviation from the law, and can have reference only to inadvertence or lapse of memory upon the part of the administrator, the acts referred to—baptism and confirmation—otherwise being performed in good faith.

EDITORIAL ITEMS.

In regard to the work in his field, Bro. J. W. Rush-ton writes thus: "I am glad to say that there is every sign of an improvement in the outlook for the work here. Quite a nice number of baptisms have been reported to me incidentally by the local authorities, in Scotland, Manchester, Stockport, Warrington, Birmingham; and I hear that there are some in Abertillery, in Monmouthshire, who have given in their names. But one thing that is even more encouraging is the appreciation of the spiritual import of the work among the membership, and the evidence of a desire to develop in the work of grace. I have just closed a month's work in the Manchester District with very gratifying results. I have been in London now for nearly two weeks, where I am engaged in visiting among the Saints and in preaching to this end. I was in Enfield also and had a very good time there. I have arranged to go to Leicester and Birmingham and Stafford before returning home, which I expect to do about the 20th of December."

The *Literary Digest* for December 2 discusses the "crumbling of party lines," and quotes from various writers concerning the spread of the "independent idea," after asking this question: "Did the political upheavels throughout the United States at the recent elections signify something else besides the present popular hatred of bossism and graft?" One writer stated that "parties tend to crystallize and devote themselves to mint, anise, and cumin, to the neglect of the weightier matters of the law, just as churches do." From the *Cleveland Plain Dealer* was quoted: "The events of the last few years have shown that the independent idea has spread to the country and taken strong root there. The fact has proved disconcerting to the political statisticians, who can no longer depend upon canvasses, having the straight party vote of previous years as a basis of calculation. The independent voter is apt to keep his voting intentions to himself, and it is only when the returns are read that the volume and tendency of the silent independent vote become known."

The Utah church under the presidency of Joseph F. Smith are expecting to hold a sort of dedication service at the installation of a monument on Dairy Hill, in the neighborhood of South Roylton and

Sharon, Vermont, erected to the memory of Joseph Smith. The erection of the monument has been in charge of Junius F. Wells, of Salt Lake City, Utah. It is expected that Bro. F. M. Sheehy will be present to witness the dedication of the monument.

The College Board has secured the services of Mr. John A. Larsen of Cedar Falls, Iowa, as instructor in natural science and history and assistant in preparatory department for the winter months. He comes highly recommended, and has acted as assistant instructor in the gymnasium at our State normal.

At a recent social event or reception in one of our churches, a mother and her little two-year-old daughter were present. The child partook of the spirit of the occasion, and was admonished by the mother: "Be quiet, dear, you are in church." The child looked at her mother in surprise, and replied in her baby tongue: "No, mamma, this isn't church." Simply because they were in the church-building did not deceive her. She was able to see what many older heads fail to perceive. Would that more of us had the wisdom of the little two-year-old. "Out of the mouth of babes and sucklings hast thou ordained strength." "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." "For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter the kingdom of heaven."

The insurance investigations have brought to light much of the trickery and knavery resorted to, by which the people have been plundered. And the fate of the rich man so graphically described by Job is being realized by many of the officials of insurance companies, and by the trust magnates as well who have hoarded up their ill-gotten gains: "The rich man shall lie down, but he shall not be gathered; he openeth his eyes, and he is not. Terrors take hold of him as waters, a tempest stealeth him away in the night. The east [Boston?] wind carrieth him away, and he departeth: and as a storm hurleth him out of his place." The manner in which insurance presidents, senators, and others connected with the insurance scandal, are being compelled to resign, and are hurled from their places is suggestive. "For God shall cast upon him, and not spare: he would fain flee out of his hand." The following is especially pertinent: "Men shall clap their hands at him, and shall hiss him out of his place." Men can only lawfully amass wealth by producing it, or by rendering an equivalent in service or otherwise for that which they receive from producers, so that no one is reduced by reason of their increase. Any enterprise by which one man is built up at the expense of others is unlawful, morally.

Original Articles

EARLY RELIGIOUS EXPERIENCES.

I was taught in my boyhood days to believe the Bible to be the word of God, and I did believe it. My father was a minister in the Christian Order, or New Light Church. They rejected all creeds, and claimed to stand on the word of God. That seemed right, and I was baptized by immersion when fifteen years of age. The New Testament was the book of books to me. I always believed God could and would manifest himself to all who would get themselves in a condition to receive this manifestation, by vision or by dream; and for many years I was seeking the Lord for something, that I could not doubt my acceptance with him. At midday in the month of April, early part of month, in 1870, if memory is not at fault, as I have no record to refer to, I was very earnestly trying to find the Lord, or get evidence of my acceptance with him; and while on bended knees in the forest the heavens were opened, the darkness disappeared, and in that beautiful light two persons appeared in beautiful robes. The older one was seated, and the younger standing at his right hand, looking at the Father. The Father was looking at me. I arose at once and stated that I saw the heavens opened, and Jesus standing on the right hand of God; and they vanished from sight. I was filled with the spirit of perfect peace and praised the Lord from the depth of my soul. And the Spirit that I received at that time continued to be my teacher.

I wanted to have this blessed, peaceful influence continue with me all the time. This teacher would quote the Scriptures, and taught me that I must do the things that God had commanded, and not expect to get to heaven by the good things received, but by doing God's will. After quite a fight to retain this happy state of mind, I was convinced that obedience was the only safe plan. Many in the church seemed to think that if they could make lots of noise, and do some shouting, that was all God required. I finally began to teach them that the way to heaven led along the path of obedience. It caused quite a stir in the church, and some stated that they enjoyed their religion, but Beatty was a "do religionist." In reply I took the stand that if doing what God commanded failed to secure a place in heaven for me, I did not expect to get there.

I will relate one dream and vision I had not long before hearing this gospel of the kingdom. At the time referred to I was clearing my land for the plow. I left the house with my ax on my shoulder, going to my work. I had got about one hundred yards from the house when all at once a bright light brought me to a sudden stop. It was directly in front of me and I was puzzled to know what to do. I was going west, and I looked north and then south, and could not see the end of it. I looked up and I

could not see the top, and it rested on the ground. I could see no way to get around it and reach the place I had in view. I knew I had a right to go that way and I wanted to go. I thought if it was of God it would not be wise to go back to get away from it. I examined myself as best I could, and then decided to walk right into it, as it was on my road. So I stepped right into the seeming wall of light, and as soon as I stepped into the light I seemed to be pressed to the ground, and laid on my back. I arose at once, and thought, That is equal to Moses' light in the bush.

I could not interpret the dream until L. R. Devore brought the latter-day message to me in December, 1879. All Latter Day Saints can interpret it now. It is not wise to teach that the Spirit of the Lord is not given to others beside the Saints, and before hearing the gospel as well as after, yet in a limited way. I referred to some of my experiences, in trying to prove to Bro. Devore my acceptance with God. He did not say it was all of the wrong spirit, and that God had never manifested himself to me; but he taught me that it was in harmony with the word of God. If he had not respected me in the blessings that I had received of the Lord, I am not prepared to say that I would have obeyed the gospel just then, if ever.

Some in Babylon are doing the best they can to worship the Lord. In Revelation 18:4 the Lord's people are commanded to come out of Babylon. The Lord heard Rigdon's prayers, and then sent him forth to do a greater work. (See Doctrine and Covenants 34:2.)

Section 16, paragraph 4: "Contend against no church, save it be the church of the Devil." "Old covenants have I caused to be done away in this thing, and this is a new and an everlasting covenant."—Doctrine and Covenants 20.

It is wise to be charitable to all. Yet I confess that at all times I have not been wise in my work along that line. May we so live as the servants of the Lord that we may be instrumental in his hands to reach the good in all churches, and in the world, is the desire of one of the weak servants of the Lord.

T. J. BEATTY.

LIMERICK, Ohio, December 1, 1905.

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ZION—WHY GATHER?

"Zion and the gathering" has always been an important theme among our people, and it will continue so until the promises made in the remote past and in the present have been realized. Why gather, who shall gather, and what are the benefits to be derived from so doing? is often asked. In this paper we shall try to answer these queries.

WHY GATHER?

Because God wants us to, ought to be a sufficient answer, whether finite mind can comprehend the

wisdom of it or not. Lehi and his family could not grasp the purposes of the infinite mind, yet they obeyed. And all students of the Book of Mormon can comprehend, in some measure, the good that came from it. Those who are willing to accept the angel's message have the fullness of the gospel, not polluted by wicked and evil-designing men. Moses in blessing the children of Israel said concerning Joseph: "His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth."—Deuteronomy 33:17.

Zechariah speaks of good concerning Zion as follows: "My cities through prosperity shall yet be spread abroad; and the Lord shall yet comfort Zion, and shall yet choose Jerusalem."—Zechariah 1:17. "A new Jerusalem should be built up upon this land, unto the remnant of the seed of Joseph."—Ether 6:1. (Also see Nephi 10:1.)

The following passages of scripture will in a more direct way call to the reader's mind why the gathering was made a part of God's divine plan:

I say unto you that Zion shall flourish, and the glory of the Lord shall be upon her.—Doctrine and Covenants 64:8. And it shall come to pass, among the wicked, that every man that will not take his sword against his neighbor, must needs flee unto Zion for safety. And there shall be gathered unto it out of every nation under heaven, and it shall be the only people that shall not be at war one with another.—Doctrine and Covenants 45:13.

The internal troubles that are occurring constantly in our country, between the conflicting elements of society, ought to be a gentle reminder of what the future will bring when the strife becomes more bitter, and the spirit of revenge becomes more intense.

But behold, in the last days, or in the days of the Gentiles, yea, behold all the nations of the Gentiles; and also the Jews, both those who shall come upon this land, and those who shall be upon other lands; yea, even upon all the lands of the earth: behold, they will be drunken with iniquity, and all manner of abominations.—2 Nephi 11:16.

Is it not desirable that we should be in a place where we can escape the evils that will result from such a condition of society?

WHO SHALL LIVE IN ZION?

"Therefore verily thus saith the Lord, Let Zion rejoice, for this is Zion, THE PURE IN HEART."—Doctrine and Covenants 94:5.

In Doctrine and Covenants 68:4 we are given to understand that there is no place in Zion for the loafer. All must labor, and not expect to live upon the earnings of the industrious.

David in the fifteenth Psalm describes very minutely the kind of people that will be there. Read it.

WHAT BENEFITS SHALL BE DERIVED?

The poor of the church are of at least three classes, as follows:

1. The unfortunate ones who are made so by no

act of their own; widows, orphans, cripples, victims of storms and other calamities can be properly classed under that head.

2. Those who lack business capacity and good judgment in the management of their temporal affairs. They are always working and making an effort to better their condition, but failure marks every struggle, and finally they give up in despair.

3. The lazy, shiftless, dirty, careless, indifferent and all-around good-for-nothing.

The first class deserve our most sincere sympathy and pity; and we have them scattered all over our country who are deprived of many of the comforts and necessities of life. The children (many) are being deprived of even a common-school education, and the benefits that come from church and Sunday-school privileges.

Of the second class the church and the world have a surplus. They are not so from choice. They are victims of hereditary sin, and the baneful influence of a bad environment.

Both of the above classes, in the midst of a good environment and under the watchful care of good and efficient officers who, with the light of God's Spirit, would seek their welfare, would soon be helping to lift up others who, like themselves, had been the victims of circumstances.

The isolated ones, who do not see an elder in several years, can not receive the ministrations of the priest, teacher, and deacon; and unless their service was needful God would never have placed them in the church. And then those who do not receive of their ministrations must be losers thereby; and what is individual loss must be loss to the entire church.

The third class is a burden to the church and the world, and the only use they can be to either is to be an object-lesson, a danger-signal to others who may be tempted to do likewise.

CHILDREN.

The greatest sufferers among the isolated ones are the children; and while the same conditions may in some measure exist in branches, yet the opportunities for their elimination are much better where the church exists with a completeness of all the officers. They are of two classes: the motherless or fatherless ones, who deserve our noblest and best efforts for their good,—more so than the cold and indifferent world who more often spurn than appreciate our efforts for their good. The others are those who have careless and indifferent parents, who neglect their spiritual welfare, and also their education, which is so necessary to fit them for life's responsible duties. The number that is being constantly lost to the church because of these conditions is appalling.

ENVIRONMENT.

Hereditary conditions have much to do in determining our life-work, but not near so much as

environment, which will mold our life despite our efforts to do otherwise. And while we can point to a few who have overcome their environment, the majority of mankind yields to its influences, and this is especially true of children. Zion, inhabited by the "pure in heart," or those that are making a commendable effort to reach that condition, would certainly be a good environment.

CONCLUSION.

The question is often asked, How is this work to be done? It ought to be evident to all that God has commanded it. As late as 1873 he has given us instruction in regard to it (see Doctrine and Covenants 117: 11); also by council in 1894, (see Doctrine and Covenants 123: 12).

The most important part, as preliminary work to the gathering in small or large numbers, is that all be taught in plainness just what the responsibilities and duties are. That is the example set us by Christ,—to *teach* the people. We can see the good effects of it in the past twenty years in regard to tithing, and that of the Religio and Sunday-school work. It has come as a result of constantly teaching what was our plain duty. There are many in the church who are indifferent to all duties; but there are also many who will do their duty as soon as it is taught to them. Such ones can safely be gathered to Zion, and will be a tower of strength in her redemption. The cost of land, or anything else, will not be an impediment in the way, when we do as God would have us do. Is it not possible that many of our people are making a mistake in going in the opposite direction to what God has given command? Many of the Saints better think carefully and wisely, and not disregard the advice of a loving Father.

EDWARD RANNIE.

OMAHA, Nebraska.



JACOB'S TROUBLE.

The late troubles inflicted on the Jews in Russia would indicate that "the time of Jacob's trouble" has not yet fully ended. But, as in troubles of different character, a crisis betokens the termination, either in defeat or victory, death or life,—a rise or a fall.

A crisis in the history of the Jewish people is now on in Russia. It is of such a nature as to affect the civilization of the Christian nations. It appeals, therefore, to those nations in a most serious manner. It appeals to their patriotism, their loyalty, to national justice and to their most intense and tender sympathy.

Is there no remedy for the condition of sad suffering at present inflicted on the Hebrews in Russia? A way was found to deliver Cuba from the horrors of destruction a few years ago. Shall no way be devised to close out the unjust suffering so repeatedly visited on this once favored people of God?

But a "time of trouble" has awaited them, as the ancient prophets predicted. (Jeremiah 30:7; Deuteronomy 29:24, 25.) This trouble was to be of "long continuance." But, how long? How long would they refuse God's covenant? How long were they to be "rooted out of their land"? How long were they to be "driven out unto the utmost parts of heaven" (Deuteronomy 30:4), and not be restored to their land of rest? Why continue to mourn and lament as at this time in Russia, Germany, England, and America? (See Deuteronomy 28:65, 66, 67.)

The answers to our queries are thus portrayed:

For thus saith the Lord, Thy bruise is incurable, and thy wound is grievous. There is none to plead thy cause, that thou mayest be bound up; thou hast no healing medicines. All thy lovers have forgotten thee; they seek thee not; for I have wounded thee with the wound of an enemy, with the chastisement of a cruel one, for the multitude of thine iniquity; because thy sins were increased. Why criest thou for thine affliction? thy sorrow is incurable for the multitude of thine iniquity: because thy sins were increased, I have done these things unto thee.—Jeremiah 30:12-15.

Jacob sinned against God; he, with warnings resounding in his ears, increased his sins. A penalty must be imposed on him, his wound is incurable. Why, therefore, need he now cry out? He is forgotten of his lovers. A leader, a commander, and witness was sent to him. (See Isaiah 55:4.) Through this commander and leader, Jehovah offered to them the terms of the everlasting covenant (see verse 3), but they would not receive it, "even the sure mercies of David," and gave their voice against their Messiah, when he was "cut off, but not for himself," (Daniel 9:26,) and the people of the prince, the heir apparent to the Roman throne, Vespasian, destroyed the city (Jerusalem) and the sanctuary (the holy temple), (see Matthew 24:1, 2), 65 to 72 A. D.

The Messiah grew up in the midst of Jacob "as a tender plant" before God; but "he was despised and rejected" of them. He bore their griefs, and carried their sorrows; but they "esteemed him stricken and smitten of God." Though wounded for their "transgressions," and bruised for their "iniquities," though by them brought to judgment before Pilate, taken from prison and judgment by them and the Gentiles, and that, too, without just cause, and although he offered to them a covenant of mercy, of conditional pardon for sin, through the mercy of God (pardon for sin and mercy not being found for the transgressor, in the covenant made at Sinai), yet may Jacob say now, after all their opportunities offered: "All we like sheep have gone astray; we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all."—Isaiah 53:6. But refusing to accept the covenant of grace, of conditional pardon, refusing to repent of their sin of rejecting the offer of eternal life through their slain or "cut off" Redeemer, and openly, flagrantly violating in willing blindness, groping "at

noonday" in darkness,—they must take the penalty of the cold law of justice unmingled with mercy,—as at this day.

And many of them bend their back to the Gentile, under a heavy burden—a wearisome burden; clothed in sackcloth and ashes, captives among the nations.

"And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind: And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life."—Deuteronomy 28:65, 66. Is not this great prophecy of Moses being most literally fulfilled in Russia?

But God "will correct" Israel; they shall not go "unpunished" (Jeremiah 30:11). And the correction must continue until Israel yields to the divine will, and they become willing to accept the Messiah, and cease to look for a Messiah to come, who has already appeared, and was "cut off" as saith their record "but not for himself." He was offered, but not for his own sins (he was without sin), but for the sins of the people. "By his stripes we are healed," or through the "at-one-ment" he made, by the shedding of his own blood, he hath secured God's pardon of sins to penitent sinners in his covenant, and obedience to its terms, by them.

When they failed to "see the things that belonged to their peace," when offered "the sure mercies of David" by their Messiah near nineteen hundred years ago, they were warned that desolation awaited their cities, their temple, their governmental house, and their land (see Matthew 24:1-3, 15-22; Luke 21:20-22), as an evidence of their willfulness, and rejection of the mercy then proffered.

Also, they were foretold by their Messiah that they would be carried "captive into all nations," "until the times of the Gentiles be fulfilled." They then believed not their Messiah. And though this was foretold them by him in that capacity, and in the name of Jehovah has been fulfilled to the letter, most literally, as witness their history unto this time, yet they have believed not, thus fulfilling their prophet: "Who hath believed our report?"—Isaiah 53:1. With men of other lips and another tongue will he speak unto this people, and yet for all this they will not hear. (See Isaiah 28:11.) This Messiah has ever been to them "a stone of stumbling and a rock of offense," and their determination to reject him inevitably and necessarily declares him to be the stone who was set at naught of the builders of the temple Israel. (See Psalm 118:22.) But he has nevertheless "become the head of the corner."

Now God never allows a false prophet to foretell the truth. Nebuchadnezzar nor his astrologers could tell the king's dream relating to the then future; but God revealed to Daniel, his prophet, the dream and

its interpretation. Any one foretelling the truth in the name of the Lord, is what he represents himself to be. There is no exception to this rule. A false prophet might repeat what had already been revealed by a true prophet, but this is the most a false prophet can do. The moment a man prophesies the truth, he becomes—is—a true prophet. Accepting this truism, we remark, No one but Jesus of Nazareth ever predicted that "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Rome, Egypt, Arabia, European Crusaders, and Turkey, have trodden their land under their feet to this day. Israel is a captive among the Gentile nations till now. (See Luke 21:22-24.) Jesus made this prediction as the Christ. It has been fulfilled. And the present day of sadness and mourning of Israel proclaims to the nations its fulfillment. Israel still mourns. They would go again to the land of their fathers, but "the fullness of the Gentiles" is not yet come in. They must pass through the time of their trouble.

The "measure of blindness" that overtook them when they rejected the light offered by their Messiah, which, indeed was their eternal life by the new covenant, (see Jeremiah 31:31-34,) yet remains with them. They have been in "outer darkness," where has been, and yet is, "weeping and wailing and gnashing of teeth," as the Messiah foretold. (See Luke 16:24, 25; Romans 11:25-27.) And here the impassable gulf of the justice of God and his word embraces, and will embrace them till the "times of the Gentiles be fulfilled," that is, the times during which Israel remains in captivity to them, and their land continues to be trodden down by Gentiles.

But the Messiah, in his language above referred to, together with Paul, impliedly, and in quite plain terms, indicates a termination to this captivity, "until the times of the Gentiles be fulfilled," "Blindness in part has happened to Israel till the fullness of the Gentiles be come in."

"It is the time of Jacob's trouble," but as saith the prophet,—"He shall be saved out of it"; but in order to be saved out of this time of trouble, they must submit to the plan God has by which to deliver, save, and redeem them.

Jehovah has a definite purpose in their captivity and punishment. His law of justice which they have violated must be vindicated, and they must be "reformed." (Leviticus 26:23.) The ends of justice must be humbled until he is able to see, and becomes willing to receive the "new covenant" (Jeremiah 31:31-34), by which their sins may be pardoned. Under the covenant made at Sinai, every soul that sinned, died:

Behold, I send an angel before thee, to keep thee in the way, . . . provoke him not; for he will not pardon your transgressions; for my name is in him. But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto

thine enemies; and an adversary unto thine adversaries—Exodus 23:20-22. Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth it shall die.—Ezekiel 18:4. His blood shall be upon him.—Verse 13.

But did Israel "indeed obey" his voice? If they did, why is not Jehovah now an enemy to their enemies, and an adversary to their adversaries? Messiah died for all men, Israel included. But for his death, burial, and resurrection, death for all would have been an eternal sleep of the body of man in death, and an everlasting abode of their spirits in the prison, hell, or pit. (See Ezekiel 32:21-24.) But Christ was brought from the dead and from hell "through the blood of the everlasting covenant." (Hebrews 13:20.) And by the blood of that covenant the prisoners of hope are to be delivered from that "prison wherein is no water," by the King of Israel that offered to them this covenant when he came to them, "just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass."—Zechariah 9:9. "As for thee also, by the blood of thy covenant I have sent forth the prisoners out of the pit wherein is no water. Turn you to the stronghold, ye prisoners of hope: even to-day do I declare that I will render double unto thee."—Verses 11, 12. (See also Matthew 12:38-40; 1 Peter 3:18-20; 4:5, 6; Isaiah 42:5-8.) But Israel replies to our citation to Isaiah: "It is he that created the earth and stretched out the heavens that brings these prisoners out of the prison." Very well. Who is he? Let the same prophet answer: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace."—Isaiah 9:6. How could this "child" born to Israel be "The everlasting Father," this heir to David's throne, unless he be the one through whom the Father created the heavens and earth, as indicated in Genesis 1:26, where the expression, "let us make" is used, indicating that a plurality of creators of all things were associated? Christ was—rather is—the Son of God, not as man is born of man,—else God himself is a father only as a man is the father of mortal man! But, "all the sons of God shouted for joy" when the foundations of the earth were laid, and before mortal man was created. (Job 38:7.) This Son born to Israel, this heir to David's throne, once having, under the direction of the Father, created the heavens and the earth, is once, and for ages unending, their "everlasting Father"; and man's unbelief will affect this fact no more than it does the fact of the heavens and earth created. Unless God be Father to sons greater than mortal man, then mortal man being father to mortal man, would be God's equal in that respect. But this being an absurd position, it follows that though Messiah

be humbled and born of a virgin (see Isaiah 7:14), and though he humble himself to die on the cross, lay down his life and take it again, yet by God's appointment is he the everlasting Father of heaven and earth, the redeemer of the spirits in prison, the heir to David's throne, and is to "reign over the house of Jacob for ever, and of the increase of his government there shall be no end." Israel ought to be able to see this; but, alas! they "grope as the blind for the wall." May they not begin to see, as "the times of the Gentiles" are now closing? May not their eyes be anointed to behold to their great joy the nearing of their deliverance, as the "fullness of the Gentiles" now comes in? (Romans 11:25-27.)

After the Messiah told them so plainly that they would go into "captivity," and that their land would be trodden down of the Gentiles "until the times of the Gentiles be fulfilled," and their history and that of their land for the last eighteen hundred and thirty-five years so undeniably attest its sad fulfillment, they ought to see that their rejection of Messiah is incontrovertibly connected with that sorrowful history. They have been deceived so often with false Christs since 72 A. D. that many of them try to resolve the Messianic reality into a mere idea or condition. But how they can manage to dispose of false Christs,—twenty-four of them,—without the true one previously existing, is a question that philosophy nor fact is able to answer. As well could the shadow exist without the substance, or an idea exist independently of mind or faculty. A reign of glory, of rest to man, an age of sinless purity, of ineffable joy to man, where knowledge shall increase, under the reign of Messiah, did not suggest itself to Isaiah and David independently of divine inspiration. Such a Messianic idea could never have existed in the minds of the prophets without the existence and revelation of the real Messiah. It is here, as other divine truths are here. The captivity of Israel among all nations was foretold by Moses and Messiah, and Isaiah, (see Deuteronomy 28:24, 25; Isaiah 11:12; 66:20; Luke 21:23, 24,) and their deliverance and restoration in the last days, when Gentile times and fullness end, thereby implying their continued and separate existence as a nation—unmixed with the nations among whom they sojourn so long. But such prophetic statements are made of no other nation. And herein is a marvel,—a miracle of the ages.

Nations of long continuance, and kingdoms great and powerful have risen and have ruled, have held Israel in captivity. Israel have been their servants. And while those nations—many of them—have dazzled the world with their glory, have long reigned in splendor, and have gone down in general ruin, and are no more, Israel, though scattered and peeled, still lives, is rising to power, even in captivity; is gathering strength and health though oppressed as at this time in Germany, Austria, and Russia. He is

growing to be a strong nation, though scattered among all nations, and without a settled home or a country. On their restoration to favor with God on conditions of repentance, and to their own land, see Deuteronomy 30:1-5; Isaiah 11:12, 13; Romans 11:26.

Israel's restoration to Palestine, and the development of "the stick of Joseph," is intimately associated in the prophecies relating to their final gathering, and the union of the two houses of Israel to be divided into two kingdoms no more for ever. (See Ezekiel 37:15-23.) The order of these events associated with Israel's final deliverance is thus set forth in the prophets:

1. Zion or the church of God is first restored and established among the Gentiles. This began to have its fulfillment in 1823 to 1830. The establishment of the Lord's house or church, in the United States of America, or "in the top of the mountains," "in the last days." Isaiah 2:1-5; 2 Timothy 3:1-5; James 5:1-8; 2 Peter 3:1-3, as identifying the time; also Psalm 102:13-22; Isaiah 40:9, 10; Malachi 3:1; Matthew 17:10, 11; Acts 3:19-21; Zechariah 2:1-3; Revelation 14:6, 7; 18:4, 5, set forth the character of the work, and the relation and manner of the introduction of this "last days" work. Out of Zion thus established a Deliverer is to be sent to open the eyes of Israel, and turn them to the Lord. (See Romans 11:25-27; Isaiah 40:9, 10; 46:12, 13; Psalm 14:7.)

2. A very little while after the introduction of this marvelous work of restoring the gospel by angelic ministration, the beginning of the "restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began," and associated with its rise, "the stick," book, or writing "of Joseph, which is in the hand of Ephraim," will be by the power of God put with the stick, record, or writing of Judah, and they "become one" in God's hands. Now God puts these two records into one as really as he takes the children of Israel from among the heathen and restores them to their own land. If the one is a metaphor then is also the other. This writing is by Isaiah called "a book," a "book that is sealed," a book that has "words," some of which are delivered to a learned man, a book that is delivered to one "that is not learned." And the deaf and blind are to see and hear "the words of the book" "in that day," of the restoration of the fertility of Lebanon, or the land of Israel, and of the favor of God to his ancient covenant people, Israel. (See Ezekiel 37:16; Isaiah 29:11, 12, 18.) Too much is connected with this "book" or "stick," for it to be a metaphor. Joseph and Ephraim are a literal people, Lebanon is a real country, and men learned and not learned are real beings. The precepts and creeds of men are real things, not metaphors. The only metaphorical book of God that we know anything

about is the great book of God's creation, the universe. The stick of Joseph, the metaphorical "stick," is a writing, and the little book that John the Divine metaphorically ate, proves to be a literal writing, a real revelation, the book of John's Revelation. (See Revelation 5; 10:9-11.) And the stick of Ezekiel's prophecy, and the book of Isaiah, chapter 29, is no less a real record or book. And "the stick of Judah" is a real book, the Bible of the Jewish prophets and the Jewish apostles.

Joseph received a landed estate, exceeding in magnitude that given to Jacob's progenitors, larger in extent than Canaan, where he was to become a multitude of nations, while the entire twelve tribes became but two nations in Canaan. (See Genesis 48: 15-20; 49: 22-26; Deuteronomy 33: 13-17.)

Joseph's land extended to "the utmost bound of the everlasting hills," according to Jacob's prophecy, and was to be a land of seas, "the deep," and its everlasting mountains were to pour forth abundant mineral treasures, and its wide-spreading plains and valleys were to teem with its fruits for "a multitude of nations." How does the land of Palestine compare with Joseph's land as described by Moses in Deuteronomy? Palestine has no navigable rivers, no gold or silver mines, no iron, copper, or tin, lead, or other mines. It has none of the characteristics attributed to Joseph's land by Moses. But America, embracing "the utmost bound" of the everlasting hills and its "everlasting mountains" with their exhaustless treasures, fills every item of the prophecy. In Joseph's land must Joseph's record be developed, as Judah's was in their land of prophecy and fulfillment,—sad, yet glorious Canaan. And from Joseph's land must latter-day Israel expect his record to come, according to the statements of their own prophets.

Joseph's branches were to "run over the wall"—extend over the sea. (See Genesis 49: 22; Isaiah 16: 8.) When Israel was overthrown by Babylon, 600 B. C., some of the tribe of Joseph, dwelling at Jerusalem at that time (see 2 Chronicles 9: 3), left Jerusalem under the leadership of one Lehi, others accompanying him; and traveling down southeast near the Red Sea, and on through Arabia, after a sojourn of eight years, built vessels and crossed the sea, as predicted by Isaiah above cited; and landing on the west coast of South America, at "the utmost bound of the everlasting hills" and mountains, entered upon their inheritance. Jeremiah, too, predicted the overthrow of the inhabitants of Hazor (see Jeremiah 49: 30-32). And Hazor and Heshbon and Sibmah, as mentioned by Isaiah and Jeremiah, were names of Canaanitish cities, in Joseph's inheritance. Their overthrow by Babylon would bring to their minds their former overthrow under Joshua. These cities pertained to the inheritance of Manasseh east of Jordan (see Joshua 12: 4-6), and of Reuben

and Gad. At the destruction of Jerusalem by Nebuchadnezzar, some of the inhabitants of these cities were to go over the sea, were to "arise, get you up unto the wealthy nation, that dwelleth without care, saith the Lord, which have neither gates nor bars." (Jeremiah 49: 31.) But where in all the Old World was there a wealthy nation dwelling without "gates and bars," and dwelling "alone"? Echo answers, Where? They had to cross the "wall" or "sea"—the ocean—to find such a nation at that time. Such a nation was found alone on the land now called America. Ancient America, then, was the lot of Joseph as predicted by Jacob and Moses. And "the book" of Isaiah, and the stick of Joseph of Ezekiel (see chapter 37), the Book of Mormon, the book that was sealed up in the language of the ancient American, and given to Joseph Smith in 1827, and published to the world in 1830, fills the terms of the prophecies cited.

3. In order that Israel may be sustained in their land, Palestine, on their return at the fullness of the Gentile times, it was necessary that the early and latter rains be restored to the land. When Israel left their land, eighteen hundred and thirty-five years ago (72 A. D.), God commanded "the clouds that they rain no rain upon it":

And now go to; I will tell you what I will do to my vineyard. I will take away the hedge thereof [lay it open to the occupancy of the Gentile nations], and it shall be eaten up; and break down the wall thereof, and it shall be trodden down [see Luke 31: 23, 24]: and I will lay it waste: it shall not be pruned, nor digged; but there shall come up briars and thorns: and I will also command the clouds that they rain no rain upon it.—Isaiah 5: 5, 6.

See also Isaiah 32: 13-15, on the desolation of the land of Israel.

But in connection with the restoration of Zion, the church (see Isaiah 52: 8, 9), the rise of "the marvelous work and a wonder" (Isaiah 29: 14), and the revelation and coming forth of the sealed book, "Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest" (verse 17).

The former and latter rains were to be restored to the land (see Joel 2: 21-27), and Israel is to praise the name of the Lord that hath dealt so "wonderfully" with them during the last eighteen hundred years, preserving so long a separate people, though scattered as captives among all the nations of the earth, while their land has kept Sabbath. Joel's statement cited is a most wonderful prophecy, dealing as it does with the land of Israel and its people, especially when considered in the light of their past and present, and associated as it is with events predicted to occur just before and at the second (the personal) coming of Messiah,—his coming to reign and reward.

Are the rains being restored to Israel's land as here predicted by their prophet? Our Hebrew brethren

ren surely are not ignorant of all this. It was Doctor Barclay that in 1846 to 1853 was so delighted to see those rains then being restored that he took his rain-gauge and measured the annual rainfall six of those years and tabulated the amount in inches. No need for Isaiah, Moses, and Joel to have predicted the restoration of the rains to the land and its fertility, had they continued along the ages.

On pages 265 and 266 of the third volume of *Millennial Dawn*, a work written and published by Charles F. Russell, of Allegheny, Pennsylvania, is a letter published in a Chicago journal, and dated Jerusalem, November 23, 1887, which reads:

I am very glad to tell you of the glorious things that we have been witnesses of during the six years we have been here. When we arrived here six years ago, we numbered fourteen adults and five children. As we drove up from Jaffa we were deeply impressed with the desolation of the land. Not a spear of green could be seen anywhere; the olive-trees and vines were covered with the gray dust of a hot, dry summer, that you never could imagine there could be any green underneath; and the whole earth seemed dried to its foundations. But we have never seen it look like that since that time. Every year it looks greener, and now many of those barren hillsides are covered with vineyards and olive-yards, quite changing their appearance.

You will ask, What is the cause of all this great change? God has promised that, like as he brought all this evil upon this land, so he will bring great blessings unto it. And these have evidently begun by the sending of more rain than for centuries past. He sends beautiful showers and heavy dews, where there used not to be any; and he sends clouds in summer, which were never known even twenty years ago. This tempers the heat, so that it does not dry up the ground so. Five years ago he sent, in July and August (months in which it never used to rain) three hours of rain in Jaffa, and sixteen hours in Damascus, and much all around, so that the American papers remarked upon it as a proof that the climate of Palestine is changing. Also when we came here, there were very few coming back to this land, but the persecutions in Russia and Germany and other places began to drive them out; and in spite of the edicts of the Sultan, they began returning to this land, buying land, planting and building, and getting possession of the trade of the city: and so to-day there are many thousands more than when we came.

Jerusalem is in reality now in the hands of the Jews so far as trade is concerned; and the Jew is no longer under the heel of the Mohammedan as he once was. They are also rapidly building up a new city, exactly on the line of the description in Jeremiah 31:38-40; 32:43, 44, so that even the Turks, who are in power, are taking notice of it, and are saying to one another, It is God, and what can we do? And what can we say to all this but that God is rapidly fulfilling in our day his word and the covenant he made with Abraham? "And we are witnesses of these things."

We are sorry the book does not give the name of the author of this letter. But in many of its items it agrees with many statements made by others on this infinitely important subject.

I copy the following from the same volume of *Millennial Dawn*, pages 288 to 290, believing them to be of interest at this time, showing as the statements do, the Spirit taking hold of the people, and the Jews relating to this most interesting subject, of

Jacob's trouble. I do not remember to have seen them in the SAINTS' HERALD or *Zion's Ensign*:

"A JEWISH KINGDOM PROPOSED.

"WASHINGTON, District of Columbia, March 5, 1891.—William E. Blackstone, of Chicago, to-day visited the President of the United States in company with Secretary Blaine, and presented a memorial in behalf of the Russian Jews.

"He explained that the memorial was the result of a conference of Christians and Jews recently held in Chicago, and called attention to the fact that it did not antagonize Russia, but sought in a peaceable way to give the Jews control of their old home—Palestine.

"He pointed out many evidences of the possibility of great development of that country, both agriculturally and commercially, under an energetic government, and said that the railroad now building from Joppa to Jerusalem, if extended to Damascus, Tadmor, and down the Euphrates, can not fail to become an international highway.

"He said that the poverty of the Turkish government gives emphasis to the proposed indemnity, by funding a portion of the Turkish national debt through Jewish capitalists, and that only peaceable diplomatic negotiations are asked for, to the end that all private ownership of land and property be carefully respected and protected. In closing he said that, being on such friendly terms with Russia and having no complications in the Orient, it is most fitting and hopeful that our government should initiate this friendly movement, to give these wandering millions of Israel a settled and permanent home.

"The President listened attentively to Mr. Blackstone's remarks, and promised to give the subject serious consideration.

"THE MEMORIAL.

"Of which the following is the text:

"What shall be done for the Russian Jew? It is both unwise and useless to dictate to Russia concerning her internal affairs. The Jews have lived as foreigners under her dominions for centuries, and she fully believes that they are a burden upon her resources and prejudicial to the welfare of her peasant population, and will not allow them to remain. She is determined that they must go. Hence, like the Sephardim of Spain, these Ashkanazim must emigrate. But where shall two millions of such poor people go? Europe is crowded, and has no room for more peasant population. Shall they come to America? This would be a tremendous expense and would require years.

"Why not give Palestine back to them again? According to God's distribution of nations it is their home—an inalienable possession from which they were expelled by force. Under their cultivation it was a remarkably fruitful land, sustaining millions of Israelites, who industriously tilled its hillsides and valleys. They were agriculturists and producers as well as a nation of great commercial importance—the center of civilization and religion. It is said, too, rains are increasing, and there are many evidences that the land is recovering its ancient fertility.

"Why shall not the powers which, under the treaty of Berlin, in 1878, gave Bulgaria to the Bulgarians and Servia to the Servians, now give Palestine back to the Jews? These provinces, as well as Roumania, Montenegro, and Greece, were wrested from the Turks and given to their natural owners. Does not Palestine as rightly belong to the Jews?

"If they could have autonomy in government, the Jews of the world would rally to transport and establish their suffering brethren in their time-honored habitation. For over seventeen centuries they have patiently waited for such a privileged opportunity. They have not become agriculturists elsewhere because they believed they were sojourners in the various nations, and were yet to return to Palestine and till their own land. Whatever vested rights, by possession, may have

accrued to Turkey can be easily compensated for, possibly by the Jews assuming an equitable portion of the national debt.

"We believe this an appropriate time for all nations, and especially the Christian nations of Europe, to show kindness to Israel. A million of exiles, by their terrible sufferings, are piteously appealing to our sympathy, justice, and humanity. Let us now restore to them the land of which they were so cruelly despoiled by our Roman ancestors.

"To this end we respectfully petition his excellency, Benjamin Harrison, President of the United States, and the Honorable James G. Blaine, Secretary of State, to use their good offices and influence with the governments of their imperial majesties—Alexander III; Czar of Russia; Victoria, Queen of Great Britain, and Empress of India; William II, Emperor of Germany; Francis Joseph, Emperor of Austro-Hungaria; Abdul Hamid II, Sultan of Turkey; Her Royal Majesty, Marie Christina, Queen Regent of Spain; with the government of the Republic of France, and with the governments of Belgium, Holland, Denmark, Sweden, Portugal, Roumania, Servia, Bulgaria, and Greece, to secure the holding, at an early date, of an international conference to consider the condition of the Israelites and their claims to Palestine as their ancient home, and to promote in all other just and proper ways the alleviation of their suffering condition."

(The memorial was signed by prominent men of all professions and creeds from Chicago, Boston, New York, Philadelphia, Baltimore, and Washington.)

Two points are shown by the foregoing statements: First, that the land of Israel, so far as the Lord's part of that work is concerned, is receiving the blessings of rain and fertility necessary to the return of its children. Second, "the times of the Gentiles" were not "fulfilled" as early as 1891 A. D.

According to Walter Wellman, the Jews are looking to Honorable Theodore Roosevelt to take precedence in some action looking to the ameliorating of the condition of their brethren in Russia, but he and Mr. Hay tried this sometime in the late past, and but little was effected. At least the massacre of the southern Russian Jews continues.

But what can they do under existing circumstances? Go after Russia as the United States did after Cuba? Such a course may or may not have to be adopted in behalf of the Jews some day by some nation, but not by the United States now. Not at least till "the times of the Gentiles be fulfilled." Then, if Gentiles do not willingly vacate the lot deeded to Abraham by Jehovah, he will take measures to move them off. (See Joel 3:5-8.)

Israel have been sold to Gentiles for eighteen hundred and thirty-five years and have served as captives; but now the tables are being turned, and Gentile "sons" and nations are being sold into the hands of the Hebrews. The sons of Abraham are beginning to "possess the gate of his enemies."

The Gentile world owes Israel for a long service. They must be remunerated. The world has the debt to pay. Saints are not now alone in this view. Reverend Joseph A. Milburn of Plymouth Congregational church, Chicago, on Sunday, November 19, 1905, said:

The Jew, through the centuries, has fought and conquered like a god. With his devotion to the moral law, his unique political responsiveness, his talent for friendship, his power of persistence, his marvelous commercial acumen, and his strong intellectuality, he has put modern civilization under a vast obligation of gratitude. Let us evince this gratitude now by the generosity of our gifts.—Chicago *Record-Herald*, November 20, 1905.

Let this sentiment grow among the nations now, that the world is indebted beyond measure to the Jews, and for every reason mentioned by Reverend Milburn, but one. Jacob has not been devoted "to the moral law." That he has not, is God's complaint against him. Reverend Milburn's mistake is the same as that of the Jews. That is, he confounds the ten commandments with the "moral law." The moral law is immutable; the ten commandment law is not. (See Matthew 5:1-12; 20:21-24, 26, 27-48; Matthew 15:17-20.)

With the moral law, man is convicted of sin to think evil, or purpose it. Under the ten commandment law, sin was unknown till the sinner was convicted of the overt act by two or three witnesses. Under that law men can revel in sin in heart so long as they do not outwardly carry it out. (See 1 Timothy 1:7-11.) Under that law the penalty was as great for breaking one command as though the ten had been violated, and so with many of the statutes growing out of the ten laws, as their basis. (See the last citation, with Hebrews 10:28; James 2:9-11.) But to secretly purpose a violation of the moral law, —the gospel law is sin, and unless repented of renders the sinner culpable. (See 1 John 2:10, 11; 4:15; Romans 2:11-16; Ecclesiastes 12:13, 14.) God will judge the secret or private acts of men; and that, too, "without respect of persons," in the judgment day. It was the rejection of "the law of liberty," of Christ, the immutable moral law by the Jews that hid Christ from them. Its rejection still blinds them and all others that substitute the ten commandments, the "yoke of bondage," "written and engraven in stones," for the moral law. (See Romans 2:17-29; 2 Corinthians 3:7-14.)

We may be pardoned if we assert as our belief, that so far as it relates to the Jews being captives among the nations, one of the times of the Gentiles ended with the adoption of the constitution of the United States, 1789 A. D., when by it every Jew living in the territory covered by it, was a free American citizen, and those coming under its shadow since and complying with the laws of adoption allowed under it are citizens in full, not captives; and those born under its broad folds are citizens in full. Beginning with the year 1790, Holland began to arrange laws for the amelioration of their condition. France gave to them some degree of liberty and franchise, as early as 1806. And since that time (1789) till the present, the good work toward them has continued, as their history attests,

But their beloved land remains a patrimony to the Gentiles, while Russia remains far in the rear of the other nations in liberality toward Israel. But the cup of Gentile iniquity is rapidly filling to the brim. They can go but little further and longer. Is not "the whole earth" now "in commotion"? (Doctrine and Covenants 45:3.) Does not "perplexity" seize the "nations"? (See Luke 21:25; James 5:1-8; Revelation 18:8-19; Luke 17:26, 27; 2 Timothy 3:1-5.)

Another "time of the Gentiles" was fulfilled in 1830, when the gospel was restored by angelic ministration,—and to the bride of the Lamb was "granted" the right to array herself in robes of gospel righteousness. (See Revelation 14:6, 7; 19:8; Doctrine and Covenants 45:4.) But it also foretold that the masses will not believe it, though designed of God to be proclaimed to all nations, "as a witness." (See Doctrine and Covenants 45:4; Matthew 24:14.) Why, then, need the elders be surprised that but few believe their report? But few believed in Noah's day. And but few were saved from vengeance in the days of Lot. Gentile fullness of iniquity must be crowned as was that of Israel in olden days by rejecting the gospel of Christ,—and, consequently, the Christ.

A cloudy and boisterous season intervenes between us of the present and the close of Gentile times. Societies and kingdoms will be shaken and dissolved; men's hearts are to fail them. The iron and the clay will not adhere, says Daniel the prophet; and all the nations combined will be unable to replace the Jews in Palestine till the time appointed, for God will move first and will be sanctified in the eyes of many nations, in Israel's salvation. Israel need not think for a moment God will come to their terms. They can not take back that which they have forfeited by sin, without repenting of that sin. They did not go "into outer darkness," nor were they scattered among the nations, till they had rejected the Messiah that was "cut off, but not for himself," and refused his message of life and glory. And though they go back where he came to them in mercy, even to their land, yet will they have no king till they receive him whom they rejected—Jesus of Nazareth. (See Ezekiel 21:25-27.)

C. SCOTT.

BUCHANAN, Michigan, November 25, 1905.

The burning of the Nauvoo Temple has always been shrouded in mystery. What claims to be the first authentic account of that affair is given in the December *Autumn Leaves* by one who claims to have had the story from the man who fired the building. In the same number Sr. Vida Smith gives a fine account of the recent series of meetings conducted by the Nauvoo District in the city of Nauvoo. Both articles are illustrated.

Mothers' Home Column

EDITED BY FRANCES.

Consider.

Consider

The lilies of the field whose bloom is brief—
We are as they;
Like them we fade away,
As doth a leaf.

Consider

The sparrows of the air of small account:
Our God doth view
Whether they fall or mount—
He guards us too.

Consider

The lilies that do neither spin nor toil,
Yet are most fair—
What profit all this care
And all this toil?

Consider

The birds that have no barn nor harvest-weeks;
God gives them food—
Much more our Father seeks
To do us good.—Christina Rossetti.

Some Jubilees.

It is a very old custom to celebrate any notable event, as the births of kings and queens, or their long reigns. The fiftieth year of Queen Victoria's reign in England was celebrated with much pomp and show. Many visitors at the world's fair at St. Louis saw that big room full of costly presents that had been presented to the Queen to commemorate her jubilee—gold and silver and precious stones. We remember how we wearied of the sameness of countless caskets, the formality of designs, and the waste of riches. It seemed really childish, this heaping up of toys and trinkets. It reminded us of a child who has had more Christmas presents than it knows what to do with. Too costly for use and so many of a kind that one grew tired of them. And they must be stored in strong vaults and guarded from thieves, and—some day forgotten.

The thought came to me as I looked at them: Why could not all the lands and cities and people that sent them have united to produce some one thing so notable for grandeur and greatness that it should for ever make the good Queen's jubilee memorable in the minds of people from generation to generation? As it is, all the mind can remember is a great glitter of precious metal. What a great and notable work of art this vast wealth might have produced! What grand and wonderful things it might have done to more fittingly celebrate the jubilee! Why, little Hopes, I really felt sorry for the Queen, that her people had missed this opportunity to becomingly honor her, and her long reign. I wondered if she felt any of the disgust that I felt to look over those costly toys that could charm but a moment if at all.

In another part of the ground stood a great iron bell that called to mind some other jubilees.

Long, long before Queen Victoria had lived and reigned, God said to his ancient people, whom he had brought out of bondage and slavery in Egypt, that to celebrate that great event every fiftieth year should be to them a year of jubilee. "And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof; it shall be a jubilee unto you; and ye shall return every man unto his possessions, and ye shall return every man unto his family." That was a grand jubilee that was repeated every fifty years when every slave was set free, and every man who had lost his property

by getting into debt was to have it restored to him. The great bell that we mentioned, and which many of you saw and touched, had on it a part of the words of God to the Jews: "Proclaim liberty throughout all the land unto all the inhabitants thereof."

You remember the story of how our independence bell really did that when it was rung at the declaration of independence of these United States. And the one hundredth year of our independence was celebrated by a great exhibition in the city of Philadelphia, in the year 1876. The people had enjoyed two times fifty years of liberty and so they had their jubilee.

The various churches have had their jubilees which they have celebrated as seemed fitting to them. The Pope some years ago celebrated his jubilee year as head of the Catholic Church. Like Queen Victoria, the Pope received many costly presents wrought by the toil and labors of the poor.

And now we Latter Day Saints are going to have our jubilee. It is twice fifty years since the birth of Joseph Smith, through whom God proclaimed greater light and liberty than have been enjoyed by other people—the restoration of the gospel of Jesus Christ in fullness and power. Surely it should be hallowed as a year of jubilee; the more so as it is seventy-five years since the church was organized and authority given to proclaim it to all people, that they may come to its light and knowledge.

Is it not fitting that we bring our gold and silver, and pour out our treasure at the feet of the King of kings; not to be hidden away in vaults where thieves may break through and steal? But let it be used, like our grand old Liberty Bell, to proclaim this gospel light and liberty unto all the world, to all the inhabitants thereof.—M. Eleanor Kearney in *Zion's Hope*.

What Kind of Company Shall We Choose for Our Children?

It is a true maxim that "a man is known by the company he keeps" and even "a child is known by his doings, whether his works be pure and whether they be right." Children naturally assimilate by the force of imitation the habits and manners of those by whom they are surrounded. "Let no man deceive himself," says Petrarch, "by thinking that the contagions of the soul are less than those of the body. They are yet greater. They sink deeper, and come on more unsuspectedly. From impure air we take disease; from bad company, vice and imperfection."

It therefore becomes a matter of no trivial concern to select proper companions for our children, and to avoid those who are certainly prejudicial. We should seek those who possess superior mental and moral endowments, for these, by being assimilated in manners and disposition, they adopt, whereas, by association with those who are their inferiors in every respect, they become assimilated with them and by the assimilation become degraded. Thus by copying others, they do that which is appropriate, right or wrong, without knowing why or the principles and consequences involved in their actions. The awfully sad consequences of evil associations are exhibited in the history of almost all criminals. Evil company is like tobacco-smoke—you can not be long in its presence without carrying away a taint of it.

Children should not be allowed to associate with the profane, the Sabbath-breaker, the drunkard, and the licentious, to be themselves lowered, without elevating the others.

Nothing elevates us so much as the presence of a spirit similar, yet superior, to our own. What is companionship where nothing that improves the intellect is communicated, and where the larger heart contracts itself to the model and dimensions of the smaller? Washington was wont to say, "Be courteous to all but intimate with few, and let those few be well tried before you give them your confidence."

It should be the aim of young men and women to go into good society. Not the rich, the proud, and fashionable, but the

society of the wise, the intelligent, and the good. Once secure a love of good society, and no punishment would be greater than to be obliged to associate with the low and vulgar. What can be more pleasing and more angelic than a young lady, virtuous, and adorned with the graces and elegance of finished politeness, based upon a sound intellect and well-improved mind? At least they may attain to that degree of elegance and manners by judicious selection of company, that will render them pleasing in any social circle, whether at home or abroad. If so much importance be attached to the prudent selection of company and associates and if this be of such vital importance to every young girl, how careful should she be not to take to her bosom for life a companion of dissolute habits and morals! Such an act might destroy all the domestic felicity she might have hoped to enjoy, and be a constant sorrow to her through life. For no connection or friendship can be found lasting where a conformity of inclination and disposition does not exist; but where this exists all passions and finer feelings of the soul gently harmonize and form one common and lasting interest.

H. INSLEE.

Prayer Union.

Mrs. C. C. Hurd requests the prayers of the Prayer Union that if it be the Lord's will she may be relieved of the serious heart trouble from which she is suffering.

Sunday-School Department

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills County, Iowa.

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

Christmas Lesson.

(For first primary classes.)

GOLDEN TEXT.—"They presented unto him gifts."—Matthew 2:11.

GOD'S GIFT.

Luke 2:8-16; Matthew 3:1, 2, 11, Inspired Version.

"And there were in the same country, shepherds abiding in the field, keeping watch over their flocks by night.

"And lo, an angel of the Lord appeared unto them, and the glory of the Lord shone round about them; and they were sore afraid.

"But the angel said unto them, Fear not, for behold, I bring you good tidings of great joy, which shall be to all people.

"For unto you is born this day, in the city of David, a Savior, who is Christ the Lord.

"And this is the way you shall find the babe, he is wrapped in swaddling clothes, and is lying in a manger.

"And suddenly there was with the angel, a multitude of the heavenly host, praising God, and saying,

"Glory to God in the highest; and on earth, peace; good will to men.

"And it came to pass, when the angels were gone away from them into heaven, the shepherds said one to another, Let us now go, even unto Bethlehem, and see this thing which is come to pass, which the Lord has made known unto us.

"And they came with haste, and found Mary and Joseph, and the babe lying in a manger."

"Now when Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold, there came wise men from the east to Jerusalem,

"Saying, Where is the child that is born, the Messiah of the Jews? For we have seen his star in the east, and are come to worship him.

"And when they were come into the house, they saw the young

child, with Mary his mother, and fell down and worshiped him. And when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh."

OUR GIFTS.

To-morrow is Christmas Day, the birthday of Christ.

At the first Christmas time, when Jesus was born in Bethlehem, the wise men came from their home in the East and brought him rich presents of gold and other things that were worth much.

At another time, when he had become a man, a woman came to him bringing the gift of a beautiful little white box filled with very sweet and costly perfume.

Once when Jesus was teaching in the temple he saw rich people come with gifts of money for the Lord. And he saw also a poor widow who brought her gift which was only about four cents, but it was all she had.

Jesus spoke about the poor woman. He praised her, because she loved the Lord so much she was willing to give her gift, although it was only a little one.

Jesus was a poor man. He did not give people money or the things money can buy, but he loved them and was kind to them and helped them.

Now we may not be like the wise men who brought gold and rich gifts to Jesus; we may not be like the woman who brought him the costly perfume, or like the rich people who gave much money into the Lord's temple; but we can be like the poor widow who gave a little gift, and we can be like Jesus who gave the people love.

REVIEW.

1. Where was Jesus born? 2. What was his mother's name?
3. Who came to the shepherds that night when Jesus was born?
4. Where did the angels say the shepherds would find the baby lying?
5. Who came from the East bringing gifts to the baby Jesus?
6. What did they bring?
7. What gift did a woman once bring to Jesus?
8. What did Jesus once see rich men giving in the temple?
9. What did he see a poor widow give? 10. What did he say about her?
11. What kind of gifts did Jesus give the people?
12. Have you a little Christmas gift for the Lord?
13. If little children can not give money, what can they give?

TEACHERS' LETTER.

Teachers should use this lesson on the Christmas Sunday, and defer the story of Lazarus until the last Sunday of December.

The scriptural reading which we have called God's Gift is Luke's account of the birth of Christ coupled with a part of Matthew's account of the visit of the wise men. Having had the story of the birth of Christ in the beginning of this quarter, we think the children will understand much of the language of the scriptural narrative, which may be read by the superintendent of the school, the superintendent of the primary department, or by the teachers of individual classes as the conditions in schools warrant.

Under the heading, Our Gifts, you will find the lesson of the day, the scriptural reading being of the nature of a review. The effort is to teach the little ones that even they can be helpers and can bring acceptable gifts to God.

ANNA SALLYARDS.

Convention Calendar.

- Eastern Colorado, Denver, March 5 and 6, 1906.
 Fremont, (Sunday-school and Religio,) Tabor, Iowa, February 1 and 2, 1906, 7.30 p. m.
 Far West, (Sunday-school and Religio,) St. Joseph, Missouri, February 10, 1906, 8.30 a. m.

Nauvoo, Burlington, Iowa, February, 1906.
 Northern Wisconsin, Porcupine, Monday, February 12, 1906.
 Southern Michigan and Northern Indiana, Coldwater, Friday preceding district conference.

Alabama, Lone Star, Friday, 3 p. m., preceding district conference in March, 1906.

Kirtland, Cleveland, Ohio, March 2, 1906, 10 a. m.
 Northern California, Sacramento, March 2, 1906.

Letter Department

SWEETWATER, Texas, December 2, 1905.

Editors Herald: Soon after writing to the HERALD last, Bro. Frederick A. Smith and I met at Wilburton, Indian Territory, and began a tour though the Southeastern Mission. Our first stop was at Tulsa, where we found our genial Bro. Wallace Robinson engaged in erecting a large hotel, one of the finest, if not the finest, I have seen in the South. We stayed with Bro. Robinson one night, and were entertained by himself and brother, John A. Robinson, Jr., and his good wife, Bro. Wallace's wife being away from home at the time. The next morning at four o'clock found us on our way to Terilton, Oklahoma, where a reunion of the Saints of Eastern Oklahoma was to begin that morning, August 3. We found the tent pitched in the edge of town and quite a number of the Saints on the ground to welcome us. Terilton is the place where Bro. W. M. Aylor opened up the work over a year ago, and was challenged by an elder of the nonprogressive Campbellite faction, by the name of Foster. The debate resulted in much good to our cause, and Bro. Aylor, by his gentlemanly deportment, became endeared to the people around there, and made many friends to the cause. A number were baptized as a result of the discussion and a number have entered the church since. It was certainly refreshing to note the almost entire absence of prejudice in the minds of the people. I am sure I never was in a place, where the work was as new as it is there, where there is as little prejudice. We had fine audiences at our night meetings and some few outsiders at the day services. We had some very hard rains during the meetings, which dampened the ardor somewhat, but altogether it was a successful reunion. Eleven were baptized on the last Sunday by Bro. Aylor. On the 14th Bro. Fred and I took train for Eagle City, where we were met by Bro. Durfey and were driven to Seiling.

We stayed here two weeks and preached in the two branches that are situated there, and near there. Both of these branches have church-buildings. The one in Seiling is a frame and bears the distinction of being the first church built by our people in Oklahoma. The other branch is seven miles away and they have a fine little brick church. It was mostly built by volunteer work, the brick being made by the Brn. Yates, stepsons of Bro. D. S. Crawley, and sold to the Saints at cost, and some of the material donated.

The Saints here have had their ups and downs, but we believe that the work is established upon a firm basis, and good results will eventually follow. It has been considered of sufficient importance for the adversary to send his colleague, Clark Braden, in there to overcome the good that has been done, but we have an efficient force there to repel the invader, in the person of Brn. James Yates, H. F. Durfey, H. Case, and last, but not least, our genial Irishman, Richard Mike Maloney. The visit of Braden fell flat as a consequence, and our work is more widely known than ever. From Seiling we were taken across the country to Redmoon, by Bro. Will Durfey and his two sisters, Lizzie and Vi. This was a trip long to be remembered. There is some country in Oklahoma that impresses one with the thought that when it was created there was too much of it to lie down flat and so it was placed on edge, and we found most of that kind between Seiling and Redmoon. It

took us two days to make the trip and some into the third day, but we got there, and in spite of the rain that fell about five out of the ten days that the reunion lasted, we had a good time, and from what we heard after the close of the meetings, a good impression was left behind. Six were baptized at this meeting by Bro. Case. From here we drove thirty miles to Sayer, and with Bro. Grimes we took the "Choctaw" for Washita Junction. Fred and I changed to the "Frisco" here and Bro. Grimes went on to Hydro, where he had an interest awakened, we going to Davidson, Oklahoma, where a number of the Saints were lucky enough to draw the right to homesteads a few years ago, and are in consequence located in good homes. We were here ten days and preached each night, and on Saturday, the 23d, organized the Davidson Branch of twenty-five or thirty members.

On the 25th we went to Vernon, Texas, and finding that no appointment had been given out we left on the 26th for Dallas, Texas. At Ft. Worth we were surprised to meet Bro. James Christensen on the train. Bro. Christensen is the trusted traffic claim agent of the Missouri, Kansas, & Texas Railroad in Texas, with headquarters in Dallas. His wife and children were away from home, but we were royally entertained by Bro. Christensen with restaurant fare. We spent a night and a day with our brother and then took the "Katy" for San Antonio, where we arrived the next morning. We held a few meetings here with fair attendance and then on the 6th of October went to the mountains and held a conference of the Southwestern Texas District at Pipecreek, continuing over the 8th.

From here we went to Crocket, as it is familiarly called, properly speaking, Tuff. We have a band of Saints here, and for about a week we held forth with good audiences. All of the travel in this region has to be done by team, so Bro. Quintus Hodge brought us to this place, and from Tuff we drove our own team to Centerpoint, stopping on the way for one night with my cousin and her husband, Hattie and J. W. Minear. Bro. Love, who owned the team, sent his son Jeff to bring the team back, so we had to get an early start the next morning. We found it damp and misting, but by daylight we were on our way, arriving at Centerpoint at eleven o'clock in the morning. That night found us in San Antonio again. We held meetings here over Sunday when it was not rainy, and on Monday Bro. Fred left me. I remained in San Antonio and vicinity until November 13, trying to hold meetings, but was hindered by the rain that fell almost incessantly. On the 13th I went to Cleburne, with the intention of trying to do some preaching, and to visit my cousin, who is engaged in railroading there. I could do neither with any degree of satisfaction, as my cousin being a "con" on the "Santa Fe" was out on his "run" nearly all the time, and the people would not come to hear me preach. However, I was able to visit Bro. and Sr. Riley, who live there, and tried to cheer them on their way. Sr. Riley has been sorely afflicted for some years past, but seems to be quite cheerful under it all. I am glad to say that she seemed to be improving when I was there, and is in a fair way to recovery.

On the 20th I came to this place on a visit with my uncle, L. L. Wight, and cousin, William Wight. The weather has not been good, and conditions such in other respects that I have held no meetings. I believe, however, that this country is a good field for labor when the weather and conditions are favorable. Winter is a poor time to try to hold meetings in the South. People will not come if it is the least bit cold, and rainy nights are entirely out of the question.

I found that my victory over Currie in the debate held at Bandera last July was quite complete, more so than I at first supposed. One man in talking of it without knowing that he was talking to a Latter Day Saint, when asked his opinion of the result, said that he was sorry to say that the "Latter Days" came out ahead, and in his opinion it had left a very bad impression in that country. Much was said by the people around there as to what they would do after the debate in

making a choice, but I can not see that they are any more ready to accept the truth than they were before. They admit that we came out ahead, but yet they are not ready to accept the right.

I expect to leave here for home the 4th and will spend the holidays with loved ones, believing that I have earned a short rest as I have not seen home for about seven months, or nearly that long, having left home May 22. I may attend the Wilburton, Indian Territory, conference. The work in the field is fairly successful and my preaching has been with good liberty as a rule this year.

Yours in the conflict,

H. O. SMITH.

COLTON, San Bernardino County, California,
November 21, 1905.

Editors Herald: I had the pleasure of attending the reunion in Oakland over which Bro. Terry presided with great satisfaction to the Saints and friends in which I renewed many former acquaintances, and made some new ones among the Saints; but was also reminded that many of the noble sons and daughters of God had entered into their rest since I first made the acquaintance of the Saints and the church; nevertheless we were encouraged in the outlook for the future, for the Lord is raising us in this mission, and in the church, some grand young men, wise, careful and competent, who in the various offices in the church will nobly carry on the work of God in these last times; while the older brethren with the wisdom of age and experience are still contending for the faith which they so much love, and by their testimony and counsel are encouraging the younger brethren to mount up higher into the glory and power of this great dispensation of the latter days, and, yielding willing obedience to the Father's counsel to us all, receive as did the aged servant of God on Patmos, guidance, directions, revelations, and blessings by the Holy Spirit as they pass along toward the end of life's journey.

At the close of the reunion we received word from Addie that she was quite sick and Emma concluded to go to her aid. She left the pleasant home of Bro. and Sr. Anthony on September 21, and after a five-hundred-mile ride on the train reached Addie, who soon recovered under God's blessing and her nursing.

During the month of October I was in Santa Clara and San Benito Counties, and in the first part of November, J. B. Carmichael and I went to Monterey where for the first time I met Elder Trotter, who, with his kind wife and boys, took good care of the traveling elders. We held a few meetings there with the few Saints who gathered at Bro. Trotter's house, and a sacrament-service on Sunday. This old town has outgrown its former Mexican appearance, and is now quite a modern-looking town. Bro. Trotter showed us his wood-splitter and saw run by steam in his wood- and lumber-yard, by which about ten cords of wood can be sawed and split each day.

On Tuesday morning we visited Sr. Voshell and administered to her in the ordinance for healing and the sacrament also, for she was not able to attend the sacrament-service. Sr. Jorgensen also was present but Bro. and Sr. Dick McKee were hindered and could not attend, after which Bro. Carmichael and I went on to Watsonville and tarried all night at Bro. and Sr. Hedricks, then on to Bro. Martin's, a zealous brother in the work, who has created quite a stir among the neighbors, and who has had Bro. Francis Smith of the Seventies preaching among them, who although being afflicted with a throat or voice trouble yet declared the word of life in such a faithful manner that his words could not be gainsaid. They live near Aptos. Bro. Martin's wife is Sr. King's daughter, formerly of Watsonville; and here we met Sr. King also, who is hearty and well. From here we went to Santa Cruz and called on Sr. Jacob Smith and her daughters, who keep the hearthstone warm while Bro. Jacob gains experience hunting for the pre-

cious metals in the mountains. We had a pleasant visit with the family and were kindly entertained by Bro. and Sr. F. Smith and family and his brothers. May the good Master open up the way for them to enter more fully into the work as they desire. The next day we met the faithful daughter of God, Sr. Moses, who, with her daughter Clara, keeps the camp-fire burning in the old homestead where many of the weary servants of God have found a resting-place. From there we returned to San Jose, where we always find a pleasant welcome from the Saints of that branch, and as upon our former visit we tarried with Elder Henry Burgess, who, with his wife and son, made us welcome to their pleasant home; we also renewed our former acquaintance with Bro. and Sr. Range, Moses Holmes, Sr. Buck, C. W. Hawkins, who is president of the branch, their families, and others. We also had a very pleasant visit at Bro. Bates'. I also met Sr. Smith and her daughter and granddaughter, of Idaho, and many others. Some of the Saints here are looking Zionward. We also had a very pleasant visit at the Jefferson Branch, and while there we were kindly taken care of by Bro. and Sr. Eugene Holt and family, who, with Bro. A. Page and his son Walter, are the only families of Saints left in that branch, organized about thirty-two years ago by Elders D. S. Mills and J. R. Cook, and it is probable that these few who are left there will soon move away also.

On November 10 I arrived at Tulare and tarried that night at Bro. William Bedford's, where I was kindly welcomed by him and his wife, and Bro. and Sr. Aner Glines. We also met Bro. and Sr. Jack Damron and family, his mother and Sr. Amanda. All these are from the Newport Branch—a great loss to that branch but a great gain to the Tulare Branch and community. On Sunday we met with the Saints and I assisted Elder Flory, the president of the branch, in administering the sacrament. Sr. Walker and family kindly entertained us while in Tulare. From here I went to Bakersfield and visited at my brother's, who feels himself injured in church-work by the false reports and misrepresentations of others. He now is engaged in making earth reservoirs for the crude oil at the oil-fields here. He has made the largest reservoir in California, if not in the world. His present contract is for thirty-nine thousand dollars and is nearly finished. He has a nice home near Bakersfield, and the traveling ministry will find a welcome home there. I expected to get my island mail there but have not received it yet, as I was called here by a telegram from Emma, as Addie's little girl Dora was very sick; but by God's blessing through the administration, kind nursing, and a doctor's care the little one is well again, though yet very weak. On Sunday we met the Saints of San Bernardino Branch.

Through all these miles of travel we found the Saints striving for an inheritance in the kingdom of our God, and some of them very zealous and laboring nobly to advance the good work, while others were burdened with the cares of this world, and a few were drifting toward the darkness.

May God in his infinite love and mercy keep us ever so closely in touch with him that we may finally enter into the glory of the redeemed.

May peace be upon the Israel of God.

Your brother in Christ,

My address is as above.

J. F. BURTON.

CASTLE ROCK, Washington, November 22, 1905.

Editors Herald: Perhaps a few lines from the great Northwest will not be amiss. The work of the Lord in these parts is in fair condition. However, we have not baptized as many people in this mission as have been in other fields, judging from reports in the church periodicals. Of course conditions have to do with it. I have traveled in a good many parts of the world as a missionary but have not been in a country where the people were so hard to reach with the gospel as on this coast unless it was the European countries. It is not because of the

prejudice of the people altogether, but because of the lack of interest on the part of the people in religion of any kind. They seem more interested in building up the country and making money, and in worldly pleasures, and amusements seem to attract the attention of the people more than the gospel of Jesus Christ. Hence it is that the ministry of this mission have a hard task before them. If we have from two to twenty-five outsiders in an audience we think we are doing well. There are occasions when we have more in places, but it is not the general rule. Another discouraging feature is the fact that many of the Saints who migrate to the West partake of the spirit of the world and suffer themselves to drift away from the church. In some instances they do not want any preaching done in the neighborhood where they live for fear the people will find out what religion they are identified with. Notwithstanding these many discouraging features we have to contend with in this country, the work is progressing slowly and the church is gaining prestige with the people.

The church is growing quite rapidly in point of numbers at Spokane—about twenty have been baptized of late by Bro. Chaburn and a goodly number have moved there from other places. Bro. Thomas has accomplished a good work in that city. He seems to be the right man in the right place and his efforts are supplemented by the local officers and the Saints there. We hope they will continue to live together in peace and labor together in unison. There is always danger where so many people congregate in one place, that is, when they come from so many different branches; I mean by this statement, that there is danger of an eruption in the new branch, for my experience has taught me that officers and Saints sometimes retard the progress of God's work in the place last removed to by being influenced by the idea that things must be done in the new branch in the same way they were done in the branch from which they came, and brethren who were active officers in said branches seem to think that they must hold office in the new branch, notwithstanding the different offices are already filled by good, active, and faithful men, and thus cause contention and jealousy to exist. Brethren should realize that all can not be officers in a branch, but there is demand for labor to be done in the district under direction of the presidency thereof. The local officers who have to follow the different vocations of life should try to effect new openings in the regions round about and thus honor their calling and magnify their office before the Lord.

At Roslyn the Saints are few in number but the few are trying to keep the work moving. The Holmes brothers and two or three others are the workers here. They are at a disadvantage in that place because of the wickedness which abounds there. Saloons and drunkards seem to be the prominent features of the place. We think a change of location would be a great relief to these dear Saints.

Brn. Holman, Garbott, and Sanders are the officers of the Seattle Branch and the work under their supervision is in good condition spiritually. Bro. David Davis (elder) renders these brethren good assistance when at home, and he and his excellent wife and children keep an open house to the poor, weary missionary and the missionaries appreciate their hospitality with that of Brn. Garbott and Holman. Bro. William Johnson, president of the Seattle and British Columbia District, has been actively engaged in opening up new fields and reports progress.

We are pleased with the bright prospects for the work in British Columbia. We expect to have quite a showing there within a year or two. Brn. Rainey, McMullan, Clark, Henry and John Stade, and Holt are doing all in their power to make the latter-day work a success in that part of the British domain, and their efforts are being heartily supported by the Saints there. I wish to call attention to the good work that the sisters' aid societies are doing for the ministry and the work in general. They have one at Seattle, Condon, Laconner, and I

think one in Spokane. Those sisters have been a great help to the ministry financially as well as being a great help to the cause in other ways, such as assisting the poor and the needy.

This society should receive the indorsement and sympathy of the brethren. God will surely reward them for their good works.

Brn. Chatburn, Sparling, Enge, Sheldon, Keeler, Johnson, Holloway, and Turnbull are battling away in the interest of the salvation of their fellow men and while they can not report as many baptisms as some others of the traveling ministry they are a brave, noble band of workers. I am proud to have such honorable, faithful laborers associated with me in this mission. It does a person good to know that he is associated with men whom he can trust and depend on for support. Hence it is, that the minister in charge and his missionaries are working together in harmony and peace. I am at present holding forth in the Saints' chapel in this town with fair interest.

Brn. Enge and Harry Jones are here: Bro. Enge operating in a schoolhouse about five miles from here, Bro. Jones assisting the writer. We go from here to Sara over the Sabbath, where these two brethren have effected a good opening, and thence to Portland on Monday.

I wish to state that we have in all our branches in this mission as good Saints as are to be found in all the world—Saints who are always willing to sacrifice their means for the support of the ministry and the building up of the kingdom.

I am staying at present at the home of Bro. and Sr. Appleman, whose hospitality is well known to the traveling ministry.

With love to all, I remain,

Your brother and colaborer in gospel bonds,

G. T. GRIFFITHS.

FULTON, Kentucky.

Editors Herald: To my mind the member of the church who does not have enough love and interest for and in the cause to pay one dollar and fifty cents a year for the paper, had just about as well be out as in; and very likely many of us who are in, and who are taking the HERALD and other papers, will be cast out when the net is drawn to the shore. If the Scriptures are true (which we should not and do not question), some of our dear brethren and sisters may be sadly disappointed. At the harvest-time it is said that all the "proud" and "they that do wickedly" shall be burned up. Are any of those who have been adopted into that "family," which should be so holy, guilty of pride? Are we trying to imitate the life of our Leader and Commander in all things? Sisters, are you watching those fashion-plates, gotten up by the most worldly class, to see how to make and ornament your clothing and the clothing of your children, or are you looking to and following the instructions given by the various servants sent of God to teach you? such as this: "Let women dress in modest apparel as becometh such who profess godliness"; also, "Let your adorning be that of your own handiwork."

When did such counsel lose its meaning, and who gives it consideration?

Again, I often see in letters from brethren of the ministry, and also of the laity, in giving account of meetings, conferences, or reunions, such statements as these: "The reunion was a success—Brn. McClain, Roberts, Turpen, Snow, Kelley, etc., [as the case may be,] did all they could to make the reunion a success"; conveying the idea that without them it would have been a failure, and that none else did what they could to make it a success—when very likely some who are of less note did more to make it a success than the notable ones.

Jesus did not praise the notable ones for what they did as he did the poor old widow who cast in her little mite. James said, "Have not the faith of Christ with respect to persons"; and Paul said, "Those members of the body which we think to be less honorable, upon these we bestow more abundant honor; and our

uncomely parts have more abundant comeliness." So would it not be doing more like Christ to give a "send-off" to those poor, humble brothers and sisters who do all they can to make our meetings a success, and who are of scarcely any note? Judge ye. May we all have respect to the law and to the Giver, and not unto men and women, unless it is those "less honorable." May the Saints be pure.

J. W. WILLIAMS.

SAN FRANCISCO, California, November 25, 1905.

Dear Herald: On the 21st of November one of our number passed to the other life,—Sr. Susan Morganstern, a faithful sister and devoted wife. She leaves a husband to mourn. She had been a great sufferer for many years. The writer spoke for twenty-five minutes at her home to a few friends, and at the chapel of the crematory read the twentieth chapter of Revelation.

I was called the same day to Danville to administer to Sr. Bell Russell, who was pronounced beyond hope by the doctor. The next morning the doctor came and said he thought she was very much better.

I followed Bro. J. M. Terry to Santa Rosa and held services Sunday to Thursday inclusive. One lady became much interested. She wanted to know if we were willing to meet her minister of the Advent faith in public discussion. I told her we were. I think Bro. J. M. Terry can do well in that line. I have had no experience at debates, but I would not run away. I held three meetings at Sacramento the 19th and 20th. Quite a number wanted inventories. I expect to hold some meetings at Windsor soon, also Stockton and Chico. Our branch is in good condition, and all anxious to build a church. I find much comfort in devoting all my time to church-work.

Yours at work for the Master,

2063 Mission Street.

CHARLES A. PARKIN.

GOTEBORG, Sweden, November 14, 1905.

Editors Herald: I am still trying in my weakness to get the gospel before the people in this city. I hold meetings in three places, but very few come out. Those that come seem interested, and we hope by setting a good example before the people we may in time convince them that we have nothing to do with the Utah Mormons. They have canvassed the cities and the country with their tracts and books, and their moral lives have not been the best; therefore the people are afraid of all that are called Latter Day Saints, and will not believe us because of the name. But we hope and pray that those who have made a covenant with God will live so that others may be convinced of the truth.

Bro. Peter Anderson was with us about ten days the first of September. We were all glad to meet him, and he gave us some good instructions. We expect him back again this fall or winter; he is now in Denmark and having good interest.

We have translated sixty of the most common songs out of the Saints' Harp—something that will be a great help in the mission and Sunday-school; but we are all poor and have not the means to publish them after we have them ready for the printer, so we thought to call on our Swedish-American Saints and others that are interested in this mission and the work of God here to help us out. So, brethren, if you feel like helping, much or little will be accepted. Please send it to me to address below, and as soon as possible, because I expect to start for the States the first of March and would like to have the books ready to take with me at that time, so give your address and the number of books wanted and I will send them to you or deliver to you at General Conference, because I will try to be there if possible.

This mission is new and needs some help to get a start. When I came here a year ago last summer there were only two Saints in the whole country and they were several hundred miles

apart, but now we are eighteen and several others about ready to obey, and we hope and pray that the way will be opened that more missionaries may be sent here, that those who sit in darkness may receive light.

Yours in bonds,

JOHN H. HANSON.

Anggards Gatan No. 7, Landala, GÖTEBORG, Sweden.

INDEPENDENCE, Missouri, November 28, 1905.

Editors Herald: It is some time since I have contributed to your valuable columns which come to us weekly laden with glad tidings of joy and peace, and I am sure also to all of its readers who love the truth.

I am happy to be able to say I am still alive to the interests of this glorious work, and take great delight in doing what I can for the good of the same, and also for the good of its membership, and my soul rejoices to read the letters of the missionaries and to know of their success, thus realizing that God is with them and prospering them in their work, giving them souls for their hire.

I have traveled around considerably this summer in preaching the gospel and giving blessings to the Saints, and have indeed been wonderfully blessed in my work. With my stenographer, Sr. Estella Wight, have visited quite a number of the branches in this stake, both in Kansas City and in the country, and the Lord has been with us in every time of need. We went through one of my old fields of labor, the Nodaway District, preaching, and gave over thirty blessings, finding them all in the faith. They are a noble band of Saints in this district. For many years we labored with them, sharing their joys and sorrows, and found nearly all true to themselves, to their fellow laborers, and to God. What a consolation it is to meet with old friends of this kind, and how pleasing the task to confer upon them as an agent for God the blessings he has promised to bestow.

Made two trips to old Fremont District, one to their reunion and after this or later to their conference; working in the evangelical office in connection with Bro. J. R. Lambert very satisfactorily, Sr. Wight doing work for both of us. She is a very faithful worker in the cause, and competent for her work as a stenographer, and a good help in song-service, and Sunday-school work, enjoying the Spirit largely at all times. Long may she live to work for the Master.

We visited several of the branches in this district—were gladly and very warmly received by all in every place and helped on our way as we went. Peace be with all.

Next week we start for Wilburton, Indian Territory, to attend their convention and conference and labor with them and for them as the way opens for us, trusting we may have the good Spirit with us. Praying for God's blessing to be with all, I am, still in the faith,

HENRY KEMP.

CLITHERALL, Minnesota, December 7, 1905.

Dear Herald: The Union Branch is in a fair condition and most of those that live near enough to attend services are manifesting by their works a good interest generally. Our Sunday-school is progressing nicely and the Religio is still holding its own.

I was called to preach the funeral-sermon of our sister, Mary Ann Wiper, who departed from this life on the twenty-second day of November, 1905. She was sixty-one years old and had been failing in health for the last three years. She was baptized in 1867. Her husband united with the church at the same time. They moved from Pennsylvania to Forman, North Dakota, where they have lived for twenty years, and their faith has never been shaken.

It was her dying request to have one of her faith preach her funeral-sermon. Bro. Wiper could not learn the whereabouts of the Dakota missionaries, and, learning of a branch here at

Clitherall, sent here for an elder. He stated he would have one of our elders if he must send clear to Lamoni. The funeral occurred from the Methodist church and their minister took charge. Judging from the large crowd that attended—about three hundred—and the many beautiful flowers that were brought, she must have been highly respected in the community where she lived. She was the mother of fifteen children, one deceased, and one belonging to the church. They were nearly all present at the funeral and all of them were very much devoted to their mother. Possibly the good example of her past life may be the means of bringing them into the kingdom.

Bro. Wiper stated they were isolated from the Saints, but had not been forgotten by their heavenly Father. They had sold their farm and had their things all packed, intending to go where they could spend their remaining days near some branch of the church.

Ever praying for the welfare of Zion, I am,

Your brother in gospel bonds,

LURRETTE WHITING.

HITEMAN, Iowa, December 2, 1905.

Editors Herald: The Hiteman Saints are rejoicing, seeing the reward of their labors has come, the branch being complete in its organization, as follows: Ed Rowley, presiding elder; John M. Kephart, priest; Charles White, teacher; Frank White, deacon; and in addition Religio and Sunday-school all in good working order. They will soon have in a good lighting-plant, and everything looks flattering for the gospel work at this point. I came here Wednesday, November 29, and met with the Saints at their prayer-meeting. Thursday, the 30th, preached the funeral-sermon of Mrs. Daisy L. Narver, in the Congregational church, text, Job 14:7, "For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease." She leaves a husband and two children; she made no profession of faith. A good crowd was out at the services, Bro. Ed Rowley assisting. The body was interred at Albia.

Last Sunday I preached at Lucas, Monday and Tuesday evenings at Cleveland—collecting some tithes and offerings and finding a good desire manifested among all the Saints. I am staying here with Bro. and Sr. Lawrence White and through the day visiting with the Saints. I shall remain over Sunday and then go to Lone Rock to begin meetings December 10. Quite a number of Saints are moving into Hiteman. There is plenty of good work here in the coal-mines and good pay. I am in hopes the Saints in all the stake will remember the tithes and offerings. They have been blessed with the fruitage of the fields, and now at the close of the year they should not forget the Lord's portion.

Your brother in Christ,

D. C. WHITE.

GEELONG, Victoria, Australia.

Editors Herald: Our mail just arrived bearing good news from the far country, and we were specially pleased to read those charitable but telling remarks of Bro. Joseph to those people of the "salt land" who had been led away from the paths of virtue and duty in a dark and cloudy day. His patience, love, and long perseverance toward those who have persisted in resisting the truth, is characteristic of true Christian strength. The warning to turn "back to the old paths wherein is the good way" is timely and appropriate; and unless the warning is heeded, sorrow, shame, and disappointment are inevitable. "Be sure your sins will find you out," was well spoken, and, if not forsaken when warned, must consequently prove disastrous, both here and hereafter. Those who resisted God's chosen leader, and sought to usurp authority in the times of Moses, had their follies exhibited to all the world, which is again being repeated, to our sorrow, in the gathering to the

promised land in our day. "The meek shall inherit the earth," and the "pure in heart shall see God," can never be realized by a people who are living in violation, either openly or secretly, of the laws of God and of the land they dwell in. Nothing could be more pleasing to the Lord than to see them return to the liberty wherein they once found freedom, and walk in the light as it shone through the Seer, up to his death. No polygamy, or secret combinations of any form whatever, can find acceptance or approval with God. "Stand fast in the liberty wherewith Christ hath made us free, and be not entangled in the yoke of bondage," is all sufficient for any child of God. It was once said to the Saints, and I fancy in some cases it could equally apply with some now, "to have *no fellowship* with the unfruitful works of darkness, but rather reprove them, for it is a shame even to speak of those things which are done of them in *secret*." Apparently, nearly the whole world are binding themselves into *bundles*, some with bands which can not be broken without endangering their own lives. The "tow rope" or "flaxen cord" has been around the necks of too many, and if they do not hastily slip it off and free themselves, the marriage supper will be ready, the doors closed, and they find themselves on the outside.

The HERALD has recently had several lengthy articles, both as to why and when spiritual gifts and operations will cease, and while I believe each writer is stating matters as he really views them, permit me to offer this thought: that while we remain in this mortal state we must look elsewhere than to perfection for the real cause of a cessation, either in part or in whole, of the gifts our Lord gave unto men when he ascended on high. A careful examination both individually and collectively is most likely to reveal the cause. Try it, brethren. While we are singing with such commendable zeal "Let us walk in the light," no barriers should be raised or curtains lowered to shut out the light which God intends to lighten up our pathway as we journey through this dark vale below. God is light, love, and truth, which attributes we must possess if we ever reasonably can expect to enter and remain in Zion. Our worthy young brother, P. M. Hanson, passed through here on his way to South and West Australia, and then home via the Holy Land. He leaves about the 17th of January, 1906.

C. A. BUTTERWORTH.

Miscellaneous Department

Bishop's Agents' Notices.

I desire once more to call the attention of the Saints of this district to their duty in the matter of tithes and offerings. Through the mercy of our heavenly Father we have been prospered generally throughout the State. Dear Saints, let us please have a ready and generous response to the exhortations of our Presiding Bishop. I also beg leave to again remind you that some of the branches have not yet been heard from on the college donation. I hope presidents of branches will take the matter up at once, and report either to myself or direct to E. L. Kelley. I regret having been unable to visit all the branches as yet, but hope to do so before spring. My new address is Sherwood, North Dakota. Blanks for taking inventory can be had by application.

Your servant for the gospel's sake,

WM. SPARLING,

Bishop's Agent, North Dakota District.

THORNE, North Dakota, December 6, 1905.

Conference Notices.

Spokane, Washington, District semiannual conference will convene at Spokane, the first Saturday and Sunday in January, 1906. All branch officers are requested to send reports. M. Fordham, clerk.

St. Louis District conference will convene at St. Louis, Missouri, Saturday and Sunday, December 16 and 17, 1905. We desire a full report of the priesthood, and especially urge branch

secretaries to forward full and complete reports. Charles J. Remington, secretary.

Addresses Wanted.

The postoffice addresses of the following brethren: Theodore F. Cummings, Samuel S. Givens, Thomas A. Lathrop, and Jonathan Yocum.

ROBT. M. ELVIN,

President of Pittsburgh District.

916 Vickroy Street, PITTSBURG, Pennsylvania.

Two-Day Meetings.

Two-day services will be conducted in the Southern Michigan District as follows: Galien, Michigan, January 6 and 7, 1906; New Troy, Michigan, January 13 and 14, 1906, beginning at 10.30 a. m. Every one who can do so, rally to the standard. S. W. L. Scott, by permission of district president, A. S. Cochran.

Addresses.

Elder Peter Muceus, Forsgrund, Norway.

Died.

PERCHIE.—Madilena Eva Perchie was born at Belleville, Ontario, March 16, 1892. She was but 13 years and 3 months old at the time of her departure from this world; was sick but one week with appendicitis. She was baptized by Elder Houghton at the age of twelve, and was always very sincere in her faith, as we should all try to be. "Whomsoever the Lord loveth he chasteneth" is a hard passage of scripture to realize the meaning of. But we have been given the sad experience recently when God sent his messenger of death into our circle to remove from earthly habitation one of the loved ones. She leaves father, mother, three sisters, and a brother. And while our hearts are still sad we bow in humble submission and say:

"Though cast down we're not forsaken,
Though afflicted, not alone;
Thou did'st give and thou hast hast taken,
Blessed Lord, thy will be done."

NELSON.—Sr. Ida Nelson was born in Denmark, May 16, 1836; was married to Martimus Egholm, December 3, 1858, who died November 20, 1889. Sr. Nelson united with the Reorganized Church in Denmark, April 24, 1879. She was married to Jacob Nelson, May 24, 1898, who preceded her to the other shore just eleven months and six days. She died November 20, 1905, at Guilford, Missouri. Sr. Nelson leaves one son, Christian Egholm of Council Bluffs, Iowa, four grandchildren, and many friends. Funeral in Saints' church, near Bedison, Missouri, W. E. Haden in charge. Sermon by Arch E. McCord.

STARKEY.—Sr. Evalena Starkey, the beloved daughter of Bro. Albert and Sr. Sarah J. Starkey, was born April 6, 1892; was baptized December 4, 1902. Died November 20, 1905, of consumption. Funeral-services were conducted by Hiram Holt, at the Saints' church. Sr. Evalena was a child loved by all that knew her. She loved her parents and friends dearly; and had great zeal for the Lord's work, never missing Sunday-school only when too poorly to come. Her faith in the Savior was beautiful.

GREEN.—John Jefferson Green was born March 21, 1833. Was married to Mary J. Morris, March 18, 1852; baptized August 16, 1867; died August 27, 1905. He lived with his wife fifty-three years, five months, and twenty-nine days, whom he leaves with four sons and three daughters, also an aged mother (who will soon be ninety-five years old), five brothers, four sisters, thirty-six grandchildren, and four great-grandchildren, with a host of relatives, friends, and acquaintances to mourn. He was a devoted husband, a loving father, a good neighbor, a worthy Christian. Funeral-services from the family residence by Elder I. A. Morris.

Very Low Excursion Rates for Christmas Holidays

to all points on the Nickel Plate Road between Chicago and Buffalo. Dates of sale, December 23, 24, 25, 30, and 31, 1905, and January 1, 1906, with limit returning January 3, 1906. Rate one and a third fare for the round trip. Individual Club Meals, ranging in price from 35c. to \$1, and Mid-day Luncheon 50c., served in Nickel Plate dining-cars; also service a la carte. No excess fare. Chicago city ticket offices, 111 Adams Street and Auditorium Annex. Depot, La Salle and Van Buren Streets, the only depot in Chicago on the Elevated Loop.

40-48-46

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ESTABLISHED 1860.

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

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

Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 40 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.

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Capital Renews Bargain Offer.

ANNUAL BARGAIN DAY OF DES MOINES CAPITAL GIVES OPPORTUNITY TO GET A DAILY A YEAR FOR \$2 CASH.

The now famous Bargain Day of the Des Moines Capital has been extended this year to include the entire week, December 21 to 28. During this week, and this week only, you can secure the *Daily Capital* for the entire year 1906 for only \$2—REGULAR PRICE \$3. This offer is extended to both old and new subscribers—BY MAIL ONLY. Old subscribers to take advantage of this offer must pay up all arrears to January 1 and \$2 for the year 1906. All you have to do is to mail your letter on any day during the week December 21 to 28 to Lafe Young, Des Moines, Iowa, or give your \$2 to your postmaster, publisher, or newsdealer. If you are already a subscriber, send the *Capital* to some friend as a Christmas present. They will be sure to think of you every day during the year 1906.

The *Capital* is a superb metropolitan newspaper, publishing the full leased wire report of the Associated Press, furnishing the news of Iowa and the world. Its market reports are unexcelled. It is printed in two colors on the finest press in Iowa. Excellent mail facilities, reaching nearly all the post-offices in

the State in time to go out on the rural routes the morning following publication. The Legislature is in session this winter and every family in the State should subscribe to a newspaper published in the Capital City. None will publish a more complete report than THE CAPITAL. We urge our readers to take advantage of this generous offer.

REMEMBER THE BARGAIN PERIOD—DECEMBER 21 TO 28.

The December *Arena* contains a rich and varied table of contents. Among the full-page portraits are admirable half-tone pictures of Count Tolstoi, Mayor Johnson, and John L. DeMar, and a beautiful reproduction of Mr. Elwell's great statue, "Egypt awakening." There are also four full-page, original cartoons on the dollar-worship of the age, drawn expressly for the *Arena* by Garnet Warren, and numerous other interesting illustrations. Among the contents we mention the following as of special interest: "Uncle Sam's romance with science and the soil," by Frank Vrooman; "Economics of Moses," by President George McA, Miller, Ph. D.; "Mayor Johnson; one of the strongest leaders in municipal progress in America," by Professor E. W. Bemis; "The evolution of marriage ideals," by Theodore Schroeder; "The reign of graft in Milwaukee," by Duane Mowry; "DeMar: a cartoonist of contemporaneous history," by B. O. Flower; "General San Martin; the Washington of South America," by Professor Frederic M. Noa; "Dominant trusts and corporations in Colorado," by Honorable J. Warner Mills; "Our latest and greatest social vision," an interpretation, being an extended study of Joaquin Miller's new social vision; and "Count Tolstoi on the land question," a general discussion of the great Russian's recent argument in favor of the land philosophy of Mr. George, by the editor of the *Arena*. The publisher's announcements for the *Arena* for 1906 are extremely attractive.

If you have been thinking of subscribing for the *Register and Leader*, wait no longer, but avail yourself of this offer to-day: Any new mail subscriber sending \$4.00 (the regular one year rate) will receive the *Daily Register and Leader* from now until January 1, 1907—almost fourteen months. If both daily and Sunday editions are wanted, send \$6.00. Address: The *Register and Leader*, Des Moines, Iowa.

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N. B.—All orders for books must be sent to Pasadena, California.

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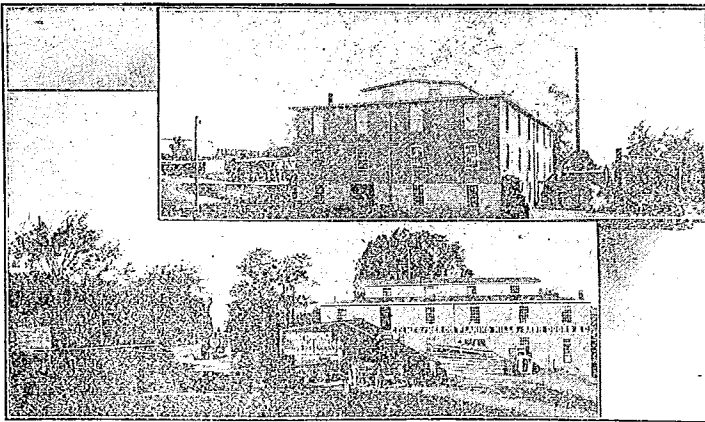
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The Saints' Herald

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O'Hayer

"If ye continue in my word, then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free."—John 8:31, 3
 "There shall not any man among you have save it be one wife, and concubines he shall have none."—Book of Mormon, Jacob 2: 6

Volume 52

Lamoni, Iowa, December 20, 1905

Number

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

Editorial

BROTHER M'GUIRE TO THE RESCUE.

JOSEPH SMITH - - - - - EDITOR
 LEON A. GOULD - - - - - ASSISTANT EDITOR
 FRED'K M. SMITH - - - - - CORRESPONDING EDITOR

Reverend Doctor John Wesley Hill, pastor of the Janes Methodist Episcopal Church, Brooklyn, New York, ungraciously made an attack on "Mormonism," from his pulpit in a late discourse in which he made some very strong and erratic statements. These statements attracted the attention of Bro. Benjamin R. McGuire, lately ordained to the eldership, who very properly called the Reverend Wesley Hill into question upon several things in his statement, which the Reverend Hill very skillfully avoided, making this final answer: "I understand by the word 'Mormonism' that system of religious belief originated by Joseph Smith and embodied in the Doctrine and Covenants of the Church of Jesus Christ of Latter Day Saints. . . . It was this institution that I denounced as a base fraud, which proposition I am ready to defend."

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Bro. McGuire, though young in the work, is sufficiently well informed in regard to the history and the doctrine of the church to successfully withstand attacks of the nature made by this reverend gentleman. Both the Reverend Hill and Bro. McGuire got into the Brooklyn *Eagle* for October 9, 12, 27, and 29, with statement and counter-statement, through which the Reverend Hill was led to say:

I will not occupy the pulpit of his church and I shall not invite the representative of his church to occupy mine.

The day for spectacular forensics of that sort is past. This worthy man McGuire evidently misunderstands me. I have attacked the regular brand of Mormonism as it prevails in Utah to-day. I have attacked polygamy, and I have attacked most bitterly of all the doctrine of disloyalty to the United States Government which is taught by the Mormons of the Brigham Young faith.

This Reorganized Mormonism, of which this McGuire is a champion, is an insignificant defection from the parent body. If it teaches monogamy and obedience to law, I have no quarrel with it on those scores.

I am making my fight against the principles of Mormonism as taught and practiced by the leaders of the faith.

Bro. George Potts, president of the New York and Philadelphia District, in a letter dated November 27, in referring to the character of the work going on in his district, speaks in high commendation of his counselors, Ephraim Squire and B. R. McGuire. Bro. Potts has wisely chosen young men for counselors to stand with him in his work. We are pleased to note the condition of improvement which Bro.

BRO. ELBERT A. SMITH received the following from one of the readers of the *Leaves*: "Herewith check, one dollar, to continue subscription another year. I sincerely congratulate you on the splendid results in the *Leaves*. I consider the articles very entertaining and instructive. Wishing you continued success, I remain, Your brother in California."

ON PAGE 1215 of this issue, under the heading, "Toleration versus contention," the statement that the paper was read before the Fifth Quorum of Seventy, is an error. It was read before the Fifth Quorum of Elders.

Potts' letter shows in the district under his charge.

It is unfortunate that in this controversy between this Doctor Wesley Hill and Bro. B. R. McGuire it is difficult to get before the public attention the fact that the Book of Doctrine and Covenants to which Mr. Hill evidently referred in his statement, is the one now issued in Utah by the Mormon church there, and not the one in existence at the time of the death of Joseph and Hyrum Smith. In the latter the teaching was exclusively monogamic, and the so-called revelation on plural marriage had no existence either in fact or in the Doctrine and Covenants until it was so inserted in the fall of 1876, and that by President Brigham Young. These Utah propagandists are well aware of this fact, but they take good care that when they mention the Book of Doctrine and Covenants it is made to mean the one they now are using, and not the original. It may be that by the time this Smoot matter is ended in Congress this fact will be accentuated before the public mind.

STICK TO TRUTH.

In his services in the Majestic Theater, Toronto, Ontario, Sunday, November 5, Bro. R. C. Evans stirred the ire of a retired clergyman, J. M. Wilkinson by name, with the following result:

STICK TO THE TRUTH, MR. EVANS.

To the Editor of the Globe: At the invitation of a friend I attended a religious (?) service last night in the Majestic Theater to hear Mr. Evans, president of the church of the Latter Day Saints, speak on "The Devil, his origin and destiny." Among many other foolish things he made this assertion, and repeated it several times, to the evident delight of a portion of his audience: "Every orthodox church in this city teaches that God made the Devil and has given him an everlasting commission to torture lost souls for ever and ever and ever." At the close of his "remarkable" address he called for written questions. I was prompted by some spirit, good or bad, for there were divers present, to ask on paper the following question: "Will you please name any church or denomination in Toronto to-day who teaches that God made the Devil as he is to-day, and has given him an everlasting commission to torture lost souls for ever and ever?" Instead of answering the question he read a long quotation from some author on the duration of eternal punishment, and when I replied that my question was about the Devil, and not about the punishment of the wicked, he charged me with interrupting the meeting, and told me to sit down, and, looking around, I saw one of the deacons or elders telling me to keep quiet or he would put me out. Mr. Editor, I take this man's statement as a willful, pernicious slander of the churches, Protestant and Catholic alike, and I ask you to allow Mr. Evans to name the church or denomination, and if not retract the infamous lie.

TORONTO, November 5.

J. M. WILKINSON.

PRESIDENT EVANS TO MR. WILKINSON.

To the Editor of the Globe: Permit me to reply to the untrue statements made by J. M. Wilkinson regarding my lecture in the Majestic Theater last night. I emphatically deny making the statement: "Every orthodox church in this city teaches that God made the Devil and has given him an everlasting com-

mission to torture lost souls for ever and ever and ever." While I made part of this statement, yet he misstates it and misrepresents it in true Wilkinson style.

I have preached in Toronto frequently for fifteen years, and feel sorry that the first one to disturb my meetings was himself a retired preacher. 'Tis true that one of the deacons told him to keep quiet or he would put him out, but several had cried, "Shame!" "Put him out!" and I had requested him to keep quiet before that.

What I did say was this:—"First, I desire to correct a false theory that has obtained in the past that God made the Devil, that God had foreordained and commissioned the Devil to torture men and women in literal burning flames for ever and ever." The words, "every orthodox church in this city," were never uttered by me, for I know well that many do not believe such doctrine.

In verification of my statement I submit the following:—First, that leading denominations teach that Satan is a fallen angel; second, that God foreordained that those angels that did fall were destined to fall. "By the decree of God for the manifestation of his glory, some men and angels are predestined unto everlasting life and others foreordained to everlasting death. These angels and men thus predestined and foreordained are particularly and unchangeably designed, and their number is so certain and definite that it can not be either increased or diminished."—Presbyterian Confession of Faith, third chapter, third and fourth sections.

If this be true, did God foreordain that that angel should be a devil? Calvin says: "Predestination we call the eternal decree of God, by which he hath determined in himself what he would have to become of every individual of mankind, for they are not all created with a similar destiny, but eternal life is foreordained for some, and eternal damnation for others."

Zachius, the Swiss reformer, declares that: "The reprobates are bound by the ordinance of God, under the necessity of sinning."

Beza: "That God hath predestinated not only unto damnation, but also unto the causes of it whomsoever he saw meet."

Peter Martyr says: "God supplies wicked men with opportunities of sinning, and inclines their hearts thereto. He blinds, deceives, and seduces them. He, by his working on their hearts, bends and stirs them up to evil."

John Knox says: "The reprobates are not only left by God suffering, but are compelled to sin by his power."

In Doctor Hopkin's work, volume 3, page 145, we find the following: "God has revealed it to be his will to punish some of mankind for ever. You know not but what you are one of them. Whether you will be saved or damned depends entirely on his will, and supposing he sees it most for his glory and the general good that you should be damned it is certainly sure that you will be damned. On this supposition, then, you ought to be willing to be damned, for not to be willing to be damned in this case is opposing God's will."

Doctor Vincent says: "God will glorify his infinite wisdom in the punishment of the damned, which will contrive such tortures for them that if all the men in the world should join their wits together and take to their help all the devils in hell they could not invent the like."

My soul sickens with the most profound disgust and abhorrence as I read these fearful misrepresentations of every principle of justice, law, equity, mercy, and love. The doctrine of eternal pain, never-ending torture, of perpetual spite, of deathless agony, represents our heavenly Father to be more devilish than the worst conception of all mediæval devils that have ever been recorded. It contradicts all scripture, and teaches men to despise God and lose all faith in the religion of Jesus Christ.

In conclusion permit me to say I never mentioned the Catholic Church during that lecture, yet I am accused of slandering said church. Nor did I mention any Protestant denomination

until I was compelled to refer to a sermon preached by a Methodist minister after the lecture when answering questions. But what of the man who slandered Catholics in this city during the lectures of Father Chiniquy? Consistency, thy name is not Wilkinson.

R. C. EVANS.

TORONTO, November 6.

A MONSTER SHIP.

From the *Pacific Commercial Advertiser* for November 11, sent us by Bro. G. J. Waller, we clip the following. HERALD readers, think of a ship big enough to carry more than the half of such a city as Independence, Missouri, inhabitants, property, and accessories:

THE QUEEN OF THE SEAS.

The greatest steamship ever launched has just completed its first voyage across the Atlantic, and the placing of this giant in commission has attracted the attention of the nautical world. This latest wonder of the seas built for service in the Hamburg-American line is christened the *Amerika* and is a floating dream of magnificence. The ship is original in many important respects, the construction and maintenance being characterized by a lavish expenditure of money for the comfort, safety, and luxury of patrons that won for the vessel the name of the "Floating Carlton," this being the name of London's most exclusive and expensive club.

The *Amerika* is 687 feet long and 74 feet 6 inches wide, with 42,000 tons displacement and room for 4,000 passengers and a crew of 520 men. Besides this its registered cargo capacity is 16,000 tons. Such a ship could carry all the inhabitants of Hilo proper with room for 1,500 more, and all their furniture and merchandise. In ten trips this one ship could empty Honolulu. Not only is the ship remarkable for its size but for the decorations, the dining services, and the new appliances. It has a florist's shop, electric passenger elevators, gymnasium, state-room telephones, medical baths, and a corps of trained nurses. On the first trip more than 5,000 people used the elevators. A nursery for children is conducted by trained nurses and caretakers, and this department of the ship has proved very popular. It relieved the mothers and delighted the children.

The receipts for passage money on the maiden trip were about \$149,480, while the expenses of running the vessel across the Atlantic were about \$55,500, leaving a profit to the owners of \$93,980. The ship itself cost \$3,500,000. It has nine decks, corresponding to a nine story hotel.

Such ships as the *Amerika* show how far behind the times we still are on the Pacific; but progress is steady here and the opening up of the Orient may do wonders in the way of an improved ocean service.

GENERAL BOOTH AND THE SALVATIONISTS.

Bro. J. W. Rushton, writing from London, November 24, sends us a clipping from the London *Daily Express* for October 26 with regard to General Booth and the Salvation Army, and requests insertion of the clipping, believing that the statements made by the General are of sufficient bearing upon our work as to be worthy of recording:

GENERAL BOOTH, THE CITIZEN.

The Salvation Army enters upon a new stage of its development to-day. The conferment of the freedom of the city of London on the General is a fact, the formative influence of

which upon the movement it would be difficult to exaggerate. In my opinion it will be irresistible. It marks the passing of the Salvation Army into a new arena. Both old-fashioned and new-fashioned Salvationists ask, if not exactly in words, yet in effect, "Will it be for good or for evil?"

Let us look back a little. Ever since the affiliation of the social with its spiritual operations, the process of the respectabilization of the Salvation Army has been marked. There has been less drum and more music, less racket and noise associated with its open-air demonstrations, and more stately, thoughtful, and concentrated evangelistic efforts; fewer manifestations of physical enthusiasm, and more energy wisely directed for the solution of individual and collective human misery—in short, less noise and more and better work. From the hilarity and precociousness of the child the Army has developed into the confident, daring, and ambitious youth.

In the process we have gained more than we have lost, and we see in the striking function at the Guildhall not only an acknowledgment of the splendid achievement of our beloved and remarkable leader, but a proof of the practical faith of the hard-headed common council that we have come to stay.

We know the dangers of being well, and perhaps too well spoken of. Our eyes are not blind to them. Organizations are as easily allured from their original path by the jade of public flattery as are individuals.

TRIAL AND COMMON SENSE.

Success, if not sanctified by trial or bridled by common sense, will afflict the successful with swelled head. Religionists are no exception to the rule; but, after examining the results of the recent waves of publicity upon the bulwarks of our vessel with as much impartiality as it is possible for one to exercise who is on board the ship, I am inclined to think that we will emerge from the trial as pure and as conservative as we did from the wild blasts of persecution.

The freedom of the city of London to the General will be considered by many Salvationists as denoting their religious emancipation from the brand that boycotted them from the higher walks of life. The effect upon Continental opinion will be far-reaching. The right hand of fellowship of the Lord Mayor of London to William Booth, the founder of the Salvation Army, will be reckoned in Continental countries to be as high an honor as if he had been invited to dine and sleep in the palace of their own monarchs.

While I frankly own to the presence of certain pitfalls, I see no serious signs of decay in the spiritual vitality and possibilities of our red-hot religion.

EFFICIENT OFFICERS.

I will give you my reasons. The army is producing within itself a crowd of more efficient and practical officers than it ever has done. The majority of our married officers possess the Spartan spirits, and it is only a question of time when the demands for more powerful leadership in the great trunks of the concern will be met from these.

General French was bemoaning yesterday the poor intelligence of some of his officers. We do the same. But we are determined to raise the standard. We have begun to do so by extending the period of training, raising our curriculum, widening the policy of inspection, and insisting upon men being judged by results.

We have no sympathy with the notion that once a parson necessarily means always a parson. A divine call must be substantiated by human results. This unorthodox view of the cloth partly accounts for our loss of officers in the past. A failure in religious work ought to be considered a greater calamity than one in business; but while giving due weight to the fact that in working an organization we must necessarily

depend upon a large proportion of inferior material, we are not blind to our responsibility.

We believe that the future of the army depends not upon its novelty and government, or even disciple and compassion, but its men. Make officers, and the men will always be splendid. Then we are going to stick to our original pattern, only adapting it to the changed and changing conditions of the times and the invasion of new continents of woe and misery.

LEADERS OF MEN.

I believe we have the leaders capable of giving effect to all this. At present they are overshadowed, and, I will add, necessarily overshadowed. I may, however, be permitted to mention a few. Bramwell Booth and his inestimable "partner in this war" would constitute an inspiration to any cause. We can count on them as mighty assets for the future. "Keep your eye on Booth-Tucker," said Earl Grey of the man who is at the head of our missionary operations. The head of our training colleges in this country—Commissioner Howard—is a born maker of men. Men of the type of Commissioners McKie of Australia, Olphant in Germany, Cosandey in France, Coombs in Canada, Miss Booth in America, and Colonel Lamb in England are representative of hundreds of others coming on who have more than enthusiasm of youth on their side—they possess the fervor of semifanatics for the salvation of souls.

In finance we reckon to be not only far above suspicion, but examples of the religion we avow with such boldness, and able, tried men of the stamp of Commissioner Carleton and Colonel Stitt and others—whose salaries are little higher than those of bank-clerks—count for a great deal.

But I attach by far the greatest importance to the maintenance of the spirit of the army, which is, I think, the Spirit of the Son of Man. Let that decline, let that once be poisoned by the spirit of vanity, worldliness, and mere denominationalism and we shall go the way of other and greater organizations.

We must remain poor. We must eschew riches as we would treason. We must remain a separate people. We must abide by the idea of an army. We must stick to our first guns, and thunder their truths whether people are higher critics, middle critics, or no critics at all; whether they frown on us or flatter us. We must above all aim straight and constantly for the salvation of the people from sin, and set every saved sinner to work to save another. That spirit, and that only, will keep us alive.

CORRECTIONS.

In HERALD for November 29, page 1149, occurs the statement that Joseph Smith was born December 24, 1805. It should be December 23.

In HERALD for December 13, page 1186, first two lines of first column, reads: "We had a visit from a son of Heber John Richards, son of Doctor Willard Richards," etc. This is a mistake. It should read, "We had a visit from Heber John Richards, son of Doctor Willard Richards," etc.

EDITORIAL ITEMS.

Bro. U. W. Greene, in a late letter, says: "You will be pleased to learn that the Saints in Middletown, Ohio, have just opened their neat church, value about two thousand dollars. I tried my hand at debt raising one evening and secured four hundred and twenty-five dollars, leaving a balance of about four

hundred dollars owing on the building. A number are attending services there, with a few interested. There are in Dayton eighteen Saints, including two elders, two priests, one teacher. I think the condition is right to effect an organization. The news from Pittsburg is brightening. Bro. D. A. Anderson is there, and the prospect is fair. Good news, peace, and harmony, all through the mission. The year drawing to a close has been one of prosperity to the work. I note with many of the Saints a deeper spiritual life than formerly; in fact, an earnest effort to become pure in heart; to assist in bringing to pass the great work of the Son of God. I opened the work in Mentor, Ohio, last month; quite an interest there. We approach the new year with contrite heart, earnestly praying for strength to overcome self, and build character that will be well pleasing to God."

Bro. J. O. Coshov, of Mountain, Missouri, in the Southern Missouri District, writes of a number who desire baptism and of others much interested in the faith. He wishes some of the ministry, local or general, to visit that point as soon as possible. Will some of the brethren note the request and correspond with the brother.

Bro. David Clow, of Davenport, Iowa, stopped in Lamoni the 19th. He is on his way to Kansas City and Independence for a short visit, then on to Colorado where he expects to reside for a time. He reports the work at Davenport as being in the best condition spiritually that it has been for some time. This is encouraging. There is need of awakening all along the line.

An excellent letter from Bro. E. B. Morgan, dated Cardiff, Wales, November 21, gives an encouraging account of what he is doing. He states that during his visit to London, at the Brighamite conference held October 8, present year, Apostle Heber J. Grant, of the Utah church, stated that he was a polygamous child, that his father was a polygamist, and that if it had not been for polygamy he would not have been born; that he also was a polygamist and that if he could find two or three nice, young ladies who would have him, he would take them to be his polygamous wives; but that the law would not now allow him to do so. Bro. LaRue and Bradshaw at the close of the meeting went up to the stand and asked Apostle Grant if they correctly understood him, repeating what he said; to which he answered, "Yes." After a bit he seemed to wish to moderate the statement, and accused Bro. LaRue of wanting to publish the statement broadcast, and to this Bro. LaRue stated: "Yes, and if it is true, it ought to be; after your making it in the presence of this

audience." How will this statement tally with that other statement in which they make denial that they are teaching it? What is the effect of such statements as this of Apostle Grant's upon those to whom they are made? And is it not difficult to separate the sentiment of such expression from the avowal that they are not teaching it? It is at all events strikingly suggestive.

Original Poetry

Supplication.

O God! our heavenly Father,
Before thee we appear,
To offer our petition,
In reverence and fear.
Do hear our supplication,
And grant to us our prayer;
May every land and nation,
In thy salvation share.

For souls now bound in darkness,
O Lord, we pray to thee:
Extend to them thy mercy,
And set their spirits free.
Let heralds of thy gospel
Proclaim thy word abroad;
Till every land and nation
Shall know that thou art God.

Oh! help the young and wayward
To feel the weight of truth;
The glory of Christ's calling,
While in the bloom of youth.
Let not the cruel tempter,
With his mysterious flood,
Drown all their living substance,
And blast them in the bud.

And let thy gentle showers
From the brighter world above,
Refresh this youthful garden,
And give it root in love.
These are thy tender buddings,
And need thy constant aid;
For those who seek thee early,
Shall find thee, thou hast said.

Yea, bless the strong who labor,
To spread the work abroad;
And shield them in temptation
With help thou canst afford.
Oh, bless the old and feeble,
Whose days are nearly spent;
They are the rip'ning fruitage;
Of all, to earth, thou sent.

We thank thee, heavenly Father,
For blessings oft bestowed;
And for the precious gospel,
Sent down from thine abode.
Forgive our wayward wand'rings,
And help us gain thy love,
That we may be preparing,
To dwell with thee above.

JOHN D. BENNETT.

LAMONI, Iowa, December 1, 1905.

Original Articles

TESTIMONY OF ORANGE L. WIGHT.

In the *Elders' Journal*, published at Chattanooga, Tennessee, by Elder Ben E. Rich, of the Utah church, we find the following statement signed "Orange L. Wight":

In regard to the statement of John W. Rigdon, I indorse it in every point. Bro. John W. Rigdon speaks of being in Liberty prison when the Prophet Joseph Smith, Sidney Rigdon, Hyrum Smith, Lyman Wight, and others were there (the others were Caleb Baldwin and Alexander Macrae). I also visited the prisoners at or about the same time, and slept with them many times at different periods, and I can not recollect of ever hearing the subject of an ordination mentioned.

My father, Lyman Wight, nor my mother, never alluded to it during their lifetime in my presence, so I take it for granted that Joseph, the son of the Prophet Joseph Smith, was not ordained to fill the place of his father, in the Liberty jail. I was born in the state of New York, November-29, 1823, hence am about seven years older than Bro. John W. Rigdon. And if an ordination of young Joseph had occurred in the prison, I would likely have heard of it, and would certainly recollect it.

Previous to this while I was several years younger, the Twelve Apostles were organized and commissioned to assist in leading and governing the church. I can recollect every detail distinctly. My acquaintance with the Prophet was from the year 1830 to his martyrdom, and I can truly say he was a prophet of God and was appointed to the divine mission to organize the Church of Jesus Christ of Latter Day Saints, in this last dispensation.

As to the Prophet's believing and practicing polygamy, I have as near a certain knowledge of the fact, I may say, as any man living; I was well acquainted with most or all of his wives, and talked with them on the subject, at the same time my wife also talked with them.

If there is anything further that is necessary for me to communicate in regard to my recollection, I will willingly do so.

Respectfully,

ORANGE L. WIGHT.

There is nothing affirmative in this testimony, and only one circumstance that would have any weight at all; and that is the suggestion that Lyman Wight, being present in the jail at the time the blessing was said to have been bestowed, would in all probability have mentioned it in his family, and Orange Wight would have heard it. Either the blessing never took place, or he through lapse of memory, or for some other cause, has misstated the facts. Fortunately, however, there were other members of the family besides Orange. His sister Anna C. makes the following statement:

I hereby certify that I, Anna C. (Wight) Smith, am the eldest daughter of Lyman Wight, formerly one of the Twelve Apostles of the Church of Jesus Christ of Latter Day Saints, that I was born in Allegany County, New York, September 30, 1825, that I was baptized by my father in Clay County, Missouri, in 1835. I well remember when my father was confined in Liberty jail, Missouri, in company with Joseph Smith and others in 1838 and 1839, and that at one time I visited him while in the jail. I do not remember of having heard anything while in the jail of the Prophet Joseph Smith blessing his son Joseph and setting him apart as his successor, but I do remember distinctly of having heard my father state many times both publicly and in private conversation, that such a blessing was

conferred while he was in Liberty jail and that he was a witness to the same.

One instance which I distinctly remember was at a public feast at my father's house at Zodiac, Texas, to the best of my memory held about Christmas, 1850; when all of the Saints of the settlement and a few others were present, including a Mr. William Mogford. When the feast was prepared my father took his place at the head of the table and before taking his seat made an address to the company during which he related the circumstance of his being present when the Prophet Joseph Smith laid his hands on the head of his son Joseph in Liberty jail, Missouri, and blessed him as his successor in the prophetic office. My father also at that time bore testimony that young Joseph was the legal successor of his father.

(Signed) ANNA C. (WIGHT) SMITH.

State of Iowa

Decatur County, ss.

Be it remembered, That on this the thirteenth day of December, A. D. 1905, before me the undersigned a Notary Public in and for said County and State, personally appeared Mrs. Anna C. (Wight) Smith, personally known to me to be the identical person whose name is affixed to the foregoing instrument, and acknowledged said instrument and the execution thereof to be her voluntary act and deed.

(Signed) F. M. WELD, Notary Public.

We also append the following statements made by Elder-George W. Bird and wife who were shown the statement of Anna C. Smith.

I hereby certify that I was present at the feast spoken of in the foregoing statement, and the facts set forth therein including the testimony of Lyman Wight are true to the best of my memory. I have also heard Lyman Wight testify to the same things at different times and places.

I was born October 13, 1823, at South Port, Chenango County, New York.

his
GEORGE W. X BIRD.
mark

I hereby certify that I have at various times heard Bro. Lyman Wight testify to the blessing of young Joseph Smith by his father in Liberty jail, Missouri. I was born May 6, 1828, in Oakland County, Michigan.

her
ELIZA X BIRD.
mark

State of Iowa,

Decatur County, ss.

Be it remembered that on this thirteenth day of December, 1905, A. D., before me the undersigned a notary public in and for said county and State, personally appeared George W. Bird and Eliza Bird personally known to me to be the identical persons whose names are affixed to the foregoing instruments and acknowledged said instruments and the execution thereof to be their voluntary acts and deeds. Their marks were also made in my presence.

F. M. WELD, Notary Public.

Here are three parties who were with Lyman Wight in Texas that testify that they often heard him testify to the blessing in Liberty jail, which his own son never heard him allude to. Two of these witnesses specify a particular time and place. Following up this clue we find by reference to Lyman Wight's journal that there was a feast at his house Christmas Eve, 1850, at which time the subject of Joseph's work was under consideration as shown by the entry in the journal. It reads as follows:

Morning opened pleasant and all labor was attended to as yesterday till about five o'clock in the evening at which time

the whole branch of the church assembled at my house and partook of a well-prepared feast, a thanksgiving for the blessings we are now and have been enjoying, and in partaking of this feast we do it with the view of expressing our gratitude to our heavenly Father, Jesus Christ, and Joseph Smith for their agency in securing our present state of happiness, peace and prosperity. William Mogford and his wife were present and took supper with us.

The name of Joseph Smith is here too intimately associated with the name of the divine personages to suit our ideas of right and propriety, nevertheless, it shows that at the time the name of Joseph Smith and his lifework were a prominent feature of the occasion, and thus corroborates the testimony of the witnesses as given in the above statements. Both of these witnesses think that Orange L. Wight was present, but whether he was or not the journal of his father shows that Orange was there on the 23d, the day before the feast, and the supposition is strongly in favor of his being present at the feast at his father's house.

Further, there was a conference assembled at the time holding a session each evening. This conference, according to the journal, convened on the 22d and continued until the 29th.

Orange L. Wight was in attendance at the conference, as the frequent mention of his name indicates.

At this conference there was present a representative of William Smith in the person of Elder George Bailey with a view of bringing about a union of the two organizations, hence the subject of succession was prominently before the conference nearly every session.

On the 23d a series of resolutions was passed from which we extract the following on the point at issue:

We in every sense of the word deprecate all aspirants, traitors, rebaptized apostates, and bigots, heady, high-minded office-seekers, and men of corrupt minds, who have gone astray from the counsels of Bro. Joseph, and who consider that he died a fallen prophet, and who have striven through those base and inflammatory influences to take his seat, and who now strive to make the church believe that they now stand as he stood when he was upon the earth. That we believe that any aid or any assistance required from brother Joseph on earth will come through the Smith family, his heirs having the lineal right. . . .

On the 26th the following was passed:

We believe that Joseph Smith, Sen., and family, were ordained from before the foundation of the world to build up the Kingdom of Jesus Christ on the earth, that the will of God might be done on earth as in heaven. And so long as there is one surviving male of the family of Joseph Smith, Sen., it is their right through the Urim and Thummim to receive revelations to lead and instruct the Church of Jesus Christ of Latter Day Saints as established by our beloved brother Joseph when alive and on the earth and we bind and obligate ourselves to receive them as such whenever and wherever they may be found on earth so long as they remain in full fellowship with the kingdom as established by brother Joseph.

On the 27th the subject was again discussed and his journal records that Lyman Wight used the following words:

But some will say, Is it not necessary that some one should receive and give revelations? And I will answer, Yes. The

Smith family with the Urim and Thummim for ever. -I have stood for the Smith family for twenty years and am abundantly able to stand for them twenty years more. No man wishes more than I to see them have their rights. And I shall be found standing for them when some, who now think that they are a long way ahead of me, will be found somewhere else. If I am wrong there are three books out of which my wrongs can be read and plainly shown to me.

These extracts are taken from the journal of Lyman Wight, but are not given in full—just enough given to show the drift of the talk and legislation.

The strange thing is how Orange L. Wight failed to hear the statement made at the feast as testified to by his sister and Elder George W. Bird, when it seemed to be the leading topic of conversation and legislation. However, whether Orange L. heard it or not, it is established that Lyman Wight did testify that he witnessed the blessing of Joseph Smith, son of the Martyr, by his father while in Liberty jail, Missouri.

This conference of 1850 also passed resolutions indicative of its feelings for Mother Smith. They are as follows:

Resolved that we, as a branch of the church, will support Mother Smith with ample means to sustain her with every comfort of life so long as she remains on earth; and that we esteem it one of the greatest privileges among the sons of men. And if no other chance presents itself that we can safely rely on we will send men with means to the fullest extent of this resolution.

Resolved that if any man living in the vicinity of Mother Smith's residence, and wishing to come to this country, will place from three to four hundred dollars in her hands and bring true and accurate certificates of the same, he will receive his cash on sight.

We are told by some who were present that the occasion of the passing of these resolutions was that a report had reached them that Brigham Young and his fellows were trying to impoverish Mother Smith.

It has not been a pleasant task for the writer to call attention to these things. Orange L. Wight is his uncle and an old and feeble man, but in the interest of truth we present them.

We accept his statement regarding polygamy in this: "I have as near a certain knowledge of the fact, I may say, as any man living." We think so, and as he claims no knowledge but hearsay, hence no man living knows more.

H. C. S.

TOLERATION VERSUS CONTENTION.

(Read before the Fifth Quorum of Seventy.)

There are two sides to each side of this subject, and I hope that in this paper I will be permitted to present it from either or both sides; though I am somewhat cast about to know just where to light upon this question, and desire plenty of room.

"Tolerance" practiced to a certain extent, certainly is commendable and necessary; but like many other good things, carried too far, as it often is, it becomes an evil. To my mind, the thought of "toler-

ance" carries with it the impression that there is something wrong, something out of harmony with the proper order of things, some law violated. How far we should go in the exercise of this virtue is the question that is at all times confronting us. The difficulty is to know where to draw the line between "tolerance" and "indulgence," or neglect of the individual responsibility of being our "brother's keeper." (Genesis 5:19.)

In our attitude to the world we should occupy in the high and exalted spirit of the gospel, and so represent our Master as to draw all men unto him. (See John 12:32.) What have we to do with the different creeds, either to "tolerate" or condemn them, except as they are obstacles in affirming our message?

True, we should not tolerate sin, or false doctrine, or transgression in the kingdom of God, for in order to "tolerate," we must endure, condone, allow, or permit, none of which we are to consent to, otherwise we become a party to the offense. One in the past has written the following:

"Vice is a monster of deceitful mein,
That to be hated needs but to be seen;
But seen too oft, familiar with its face,
We first endure, then pity, then embrace."

We are told that God can not look upon sin with the least degree of allowance. We are to be godlike, "transformed to his image." (2 Corinthians 3:18.) Alma tells us that those who had been ordained unto the "holy priesthood," "after being sanctified by the Holy Ghost, having their garments made white, being pure and spotless before God, could not look upon sin, save it were with abhorrence."—Alma 10:1.

Please remember the above quotations and the succeeding ones from the Doctrine and Covenants. Speaking to the elders, "Ye shall see that my law is kept."—Doctrine and Covenants 41:2. "And he that repenteth not of his sins, and confesseth them not, then ye shall bring him before the church, and do with him as the scriptures saith unto you, either by commandment, or by revelation. And this ye shall do that God might be glorified, not because ye forgive not, having not compassion, but that ye may be justified in the eyes of the law, that ye may not offend him who is your Lawgiver."—Doctrine and Covenants 64:2.

We have no right under the head of "tolerance" and charity to violate the instruction of the above. I have sometimes thought that because of being too lenient and thus offending our Lawgiver, we have lost to an extent the blessings we have formerly enjoyed.

CONTENTION

signifies strife, wrangling, controversy. Some persons have combativeness developed to such an extent that they can not feel prosperous without contention

of some kind. This characteristic is very apt to lead them into rebellion of some nature. They make fine Protestants. We are told that the "rebellious are not of the blood of Ephraim"; that "the rebellious shall not inherit the land" (Doctrine and Covenants 63:7); that "Satan doth stir up the hearts of the people to contention over the points of my doctrine." (Doctrine and Covenants 3:15.) In the sense here used, we understand it refers to the principle of contending or rebelling against that which is right. But we have other injunctions, such as to "contend against no church save it be the church of the Devil." (Doctrine and Covenants 16:4.) And that we should "earnestly contend for the faith which was once delivered unto the saints." (Jude 3.) We read in the Book of Mormon that Alma contended with Amlici, also with the Lamanites; Gideon with Nehor. Nephi contended with his brethren. It is our duty to contend when our faith is assailed. There is no need of "toleration" when the law of the church is violated. There is a provision in the law for legal procedure in every case and every phase of that case. It is much easier to shrink from the unpleasant task of "seeing that the law is kept," by being tolerant and charitable, rather than to suffer criticism and censure for being contentious. The law says the "elder shall see that my law is kept"; not may see. There is no alternative. We have no right to cover sin; if so, we thus become party to the crime. He who would please God rather than man may expect censure. That is our inheritance.

It is true we may be in error in our opinions. Others may differ from us widely, and be honest. We should be considerate, especially in case of doubt or uncertainty. But when truth is revealed our agency begins.

When intelligence, or the light of truth (which "was not created or made, neither indeed can be"—Doctrine and Covenants 90:5) illuminates our understanding, then we are guardians of that truth and become responsible for its defense against all odds, whether in the church or out of the church. This resisting quality is character, and by using it in behalf of right it begets more character.

It enabled Paul to fight the good fight, the Reformers to withstand Popery. It enabled Joseph Smith to endure persecutions, and he and his associates to establish the church of Christ in the midst of controversy. It has made it possible for the Reorganized Church of Jesus Christ to withstand the odium of polygamy. And to-day it will enable you and me to withstand the flood of iniquity which is endeavoring to overcome our work. It will enable us to maintain our individual and collective integrity unto the establishing of equality among our brethren, that widows' and orphans' needs be amply supplied, Zion be built up, and the way for the coming of our Lord be prepared.

W. C. EARHART.

LAMONI, Iowa.

HOW MANY SPIRITS OF GOD ARE THERE?

Paul says, "one." "One body, and one Spirit, . . . one hope, . . . one Lord, one faith."—Ephesians 4:4, 5. And in 1 Corinthians 12:13: "By one Spirit are we all baptized into one body."

So all this talk about an indwelling Spirit, and an outward or miraculous Spirit, and an abiding Comforter, etc., as relating to different spirits, is all a mistake, if Paul knew anything about it.

As Christ has several names or titles, so has God's Spirit.

It is called "the Spirit of truth," "the Comforter," and "the Holy Ghost." Men receive it to comfort, when they need comfort; as a guide when they know not the way; as an abiding Comforter, when (and as long as) they abide in God's ways, and no longer; as a miraculous power, when necessity demands it.

The Spirit that lighteth every man that cometh into the world (see John 1:9), and guideth into all truth, is the same Spirit that performs miracles, the only difference being in the degree or amount received, which is always governed by faith, righteousness, and necessity. The term *Holy Ghost* is usually applied when the Spirit is received to an extent that is remarkable. In further proof of this position see 1 Corinthians 12:

Now concerning spiritual gifts, brethren, I would not have you ignorant. . . . I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost. Now there are diversities of gifts, but the same Spirit. . . . But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom: to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another interpretation of tongues: but all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

In the above quotation we have a description of the operation of the Holy Ghost, and notice Paul says knowledge is by the Holy Ghost, and that the Spirit that gives faith and wisdom is the same Spirit that works miracles. He seems afraid, because of the great differences of the manifestations of it, that some might think it was not the same Spirit, so repeats several times that it was the same.

If the Spirit that lighteth every man that cometh into the world, guides men into the church, etc., is not the Spirit of God, and the same Spirit that works miracles, what Spirit is it?

But some one will ask, "Did not Philip perform miracles in Samaria without the aid of the Holy Ghost?" Did Philip say he did? Or did any other Bible writer say so? If so, where? I have never seen it.

It is assumed by some that Philip was an Aaronic priest, but proof is still wanting to support such a theory. But, if he was, it by no means proves

that the Holy Ghost was not the power by which he wrought miracles; for miracles are the result of faith, not at all limited to the Melchisedec priesthood; for marvelous answers to prayer are being received by many not members of the church.

But what proof is there that Philip was not an elder? This is all I know of:

Now when the apostles at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John who, when they were come down, prayed for them, that they might receive the Holy Ghost: (for as yet he was fallen on none of them: only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost. — Acts 8:14-17.

The conclusion has been reached by some that Philip could not have been an elder, or he would have laid on hands for the Holy Ghost, and saved the apostles the trouble of going. But several better reasons might be given than his not having the authority. It may have been then as now, when a sufficient number had been baptized and confirmed into the church, a branch was organized. It is more properly the work of the apostles "to set in order." We often, after baptizing a number (if it be at all convenient), have help when it comes to confirming. I always have.

Then going at such a time to assist him by no means proves that he was not an elder. If I build an up-to-date, modern house, all but putting in the windows, it is good evidence that I am a carpenter, although some other man may have fitted in the windows. So Philip did well the work of an elder all but confirming; he certainly possessed or worked by the power of the Holy Ghost in performing the mighty miracles he did. And it is more reasonable to believe that as an ambassador for Christ, preaching and doing the mighty deeds he did, that he laid on hands to rebuke, and to heal, than that he did not. If he was only a priest, he certainly possessed and exercised more power than priests of that order do now. But some one may say, "He could not have done those miracles by the aid of the Holy Ghost, for it had not fallen on any of them." "Them"—who? The converts. On them it had not fallen as the promised Comforter. In other words, they were not yet confirmed into the church and born of the Spirit. A person might be healed, or have a devil cast out, by the power of the Holy Ghost, and not be born of it. So those converts were blessed by the healing power of it, through the administrations of Philip, but were not yet born of it. But Philip was, and by it brought great joy to that people.

If an elder should lay hands on a person possessed of an evil spirit, pray God to cast it out, and it is done, is it not by the Holy Ghost? If a priest should make a similar prayer, and the result be the same, would it not be by the same power?

So my conclusions are that the Holy Spirit, Spirit of truth, Comforter, and Holy Ghost are, as Paul

says, *one* Spirit, the same thing, received in different proportions, as men merit and circumstances demand, in the church and out of it, the wide world over. But, to be born of the Spirit, men must obey *the* gospel.

HIRAM L. HOLT.

Chico, California, December 8, 1905.

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Mothers' Home Column

EDITED BY FRANCES.

Christmas Carol.

It came upon the midnight clear,
That glorious song of old,
From angels bending near the earth,
To touch their harps of gold:
"Peace on the earth, good will to men,
From heaven's all-gracious King."
The world in solemn stillness lay
To hear the angels sing.

Still thro' the cloven skies they come,
With peaceful wings unfurled;
And still their heavenly music floats
O'er all the weary world:
Above its sad and lowly plains
They bend on hovering wing,
And ever o'er its Babel sounds
The blessed angels sing.

But with the woes of sin and strife
The world has suffered long;
Beneath the angel-strain have rolled
Two thousand years of wrong;
And man, at war with man, hears not
The love-song which they bring:
Oh, hush the noise, ye men of strife,
And hear the angels sing!

And ye, beneath life's crushing load,
Whose forms are bending low,
Who toil along the climbing way,
With painful steps and slow,—
Look now; for glad and golden hours
Come swiftly on the wing:
Oh, rest beside the weary road,
And hear the angels sing!

For, lo! the days are hastening on
By prophet bards foretold,
When with the ever-circling years
Comes round the age of gold:
When peace shall over all the earth
Its ancient splendors fling,
And the whole world give back the song
Which now the angels sing.

—Edmund Hamilton Sears.

Reading for January Meeting of Daughters of Zion.

THE WAYWARD ONE.

Punishment That Misleads. No. 1.

We have no reason to believe that humanity has, since the creation, lost any of its divine characteristics. We have no evidence against the belief that in the progress toward good we may be able to reach the condition intended for humanity. Now let us start from this standpoint, with a firm, abiding faith in this human family that God has fathered.

Punishment, as the term is generally used, means pain, either

mental or physical. Just punishment means suffering for wrong-doing, and so long as there is wrong-doing, there should be punishment. Yet the popular idea has undergone so radical a change, in the last few decades, in regard to the nature of punishment and the manner in which it should be administered, that at present we are inclined to look at the subject somewhat critically, and to question whether, out of a labyrinth of doubts and perplexities, we have yet clearness of vision.

We can not doubt that this question of punishment is a vital one in the rearing of children. How much for good or ill may depend upon a punishment administered or withheld! When we, as parents or guardians, take it upon ourselves to sit in judgment upon a child, a human being whose powers and potentialities we can not know, where we not only sit in judgment but strongly and authoritatively oppose our will to the will and inclination of this as yet undeveloped individual, we are assuming a great responsibility. It is well to remember that we may be making or marring that before which we should stand appalled. It is one thing to teach and train, and by our influence control a child; it is quite another to inflict punishment and by physical force compel him to do our bidding.

Suppose we find our child trespassing. Without questioning, we take the little rosy palm and inflict stinging blows upon it. What would you give, my sister, to be able to read the thoughts that leap into being and form in the child's mind while torture distorts the face and the pain brings tears to the wild, beseeching eyes? Did you even stop to question: Have I by this infliction of pain made my child better at heart? Have I made him more tender and kind and sympathetic? Have I helped to develop anything good and desirable in his nature? The child may not transgress again, for no other reason than because he does not wish his hand to sting and burn. But is this a desirable motive from which the child is to do right, or to refrain from doing wrong? What is punishment save a barbarous practice of inflicting pain unless we consider, first, last, and wholly, the present and abiding good of the child?

Evil tendencies and wrong-doing should never be treated lightly or carelessly, but should receive prompt attention and firm reproof. We should most persistently endeavor to bring up our child in the way that he should go. And, oh, for the wisdom of Solomon that we might know this way.

We do not advocate an easy indulgence nor too great a lenity; yet we do believe that undue severity and indiscriminate punishment have fostered many evils in the human race, and weakened or wrecked many a parent's influence. A friend of the writer once related an experience of her childhood which had made a lasting impression on her mind.

"My parents," she said, "were of the old school, and were very rigid in their discipline. They were not unkind or unloving, but they believed it a great mistake to allow an offense to escape punishment. My childish experience was connected with some fancy cakes that my mother made at one time. Both my older brother and I were very fond of these cakes, and I suspect I had more than my share of them; I am sure my brother thought so. One day I asked my mother if I might have a cake for a doll's dinner in my playhouse.

"I heard Mary tell your brother that there was but one cake left," said my mother, "and I have promised this cake to him when he returns from the errand on which I have sent him."

"But, mother, there were a number of them left in the dish yesterday."

"Mother was busy and made no reply.

"If there is more than one may I have one?" I persisted.

"Why, yes," replied mother, "but be sure you leave one for brother."

"Now the dish containing the cakes sat high up in the old-fashioned cupboard, and to reach it I stood on a chair, and then on tiptoe. I was only a tiny tot. I reached into the dish, which

was quite deep, felt a cake, drew it out and looked at it. This was brother's cake, but perhaps there was another. I reached to replace it and the chair tipped a little, as I was near the edge, but regaining my balance I reached again and drew out a cake—and this was mine!

"I had a fine dinner with it, and just as I was clearing away the crumbs, I heard my brother's voice asking Mary for the promised cake.

"Yes," said Mary, going to the cupboard. In a few minutes I heard mother's voice calling me.

"Nellie," she said, in the severe voice that always made me cringe and shiver, "go up to the attic room and remain until I send for you."

"All the brightness went out of my sky; everything was black, my heart all a quiver, and I had no idea what I had done amiss. Such a miserable little girl it was that crept up the dark stairs that led to the attic. To be sent to the attic-room was a punishment in itself, but to be obliged to remain there until further punishment was decided upon, this was terrible. The gloom of the room, the dreary surroundings, and the thought of the impending punishment threw me into a very distressing state of mind.

"My mother was a good woman, all honor to her memory; but in my childhood days, when I erred, she seemed a sort of Nemesis, rigid and unbending. There were many times when she was kind and loving, and I am sure I loved her very dearly, but when she sent me from her to await punishment for some misdeed, I think my mind was not developed enough to hold the thought that she loved me, that I was her own child, and that no actual harm would come to me at her hand. The fear and dread experienced at such times were quite harrowing, even when I knew what my misdemeanor had been.

"I did not, perhaps, do much reasoning, but my impression was that as this had happened to me without any cause, I did not know what might happen next.

"It was perhaps an hour before my mother sent for me, and I think my retirement had not been conducive to clearness of mental vision or self-possession.

"Why did you disobey me and take your brother's cake?" my mother asked.

"It was my cake," I replied.

"Such boldness and effrontery! I am sure my mother was quite horrified.

"But did I not tell you to leave it for your brother?"

"I left brother's and took mine."

"There was but one cake."

"There were two."

"Nellie, do you think to escape punishment by telling a falsehood? Go right back to the attic room and remain until supper-time. And I wish you to think about what a wicked child you are; and of what becomes of little girls who disobey and tell falsehoods."

"Since that day I have seen much of life, and have borne many a load of care, but I think I never carried a heavier burden than the one I took with me up that dark attic stair.

"I was a girl full grown, perhaps, before it occurred to me that I had put back the cake and picked up the same one again. But the grass was growing over mother's grave then, and I would have given all the world then for a friend as kind and steadfast as she had been, for a love as strong and tender. I revere her memory and love her for all that she was to me. Yet I am sure that there were many times when my childish heart went out to her, and I longed for love and sympathy, that this scene and the punishment that seemed to me so unjust and unmerited rankled in my heart, and stood a barrier between me and her who was in truth my best friend."

There can hardly be a more pitiful or appalling spectacle in this world of ours than a child cruelly or heartlessly punished. And while a hasty or thoughtless parent may make mistakes,

none but a heartless, wicked one will be guilty of cruelty in dealing with a child.

An old gentleman who had spent his life in the Master's service, once related the following incident, or as he called it, "A tragedy in real life":

He had been making a round of calls and was about to enter the home of a family who stood high in church and social circles. As he neared the house he heard a cry that almost chilled the blood in his veins. It was the cry of a child that seemed to be in mortal pain and fear. He felt a sense of horror and indignation. His nature was tender and sympathetic, and his first impulse was to rush to the rescue of the suffering child and relieve him, as he would have released a bird from a snare, or even a worm of earth from a perilous position. But he remembered that a parent is free to punish a child at will, and that there is no other place where interference is so absolutely forbidden.

He was welcomed by the lady of the house, whom he had always regarded as a capable, well-bred woman. Yet he knew that her hand had dealt the blows that had come to his ears.

When the call was over he turned into a side street, and as he was passing the barn he saw a boy of perhaps eight years of age, lying face downward on the ground sobbing in a passion of anger and grief. He stopped and spoke to him. At first there was no answer save a vigorous and vicious kicking of the small legs. But the man's heart was strangely stirred. He well knew that the little body was covered with cruel welts and marks, and before his mind came a vision of the disfigurement of the child's real self, his sense of injustice, and his better instincts.

Can it be, he questioned, that such treatment is necessary in dealing with a child, the Creator's best gift to man? Then memory took him back to his own mother, and he felt her loving arms about him again, as she talked with him about his childish faults, and told him of the All-Father's love.

"Tommy," he said, "do you know that I love you?"

The boy looked up. "No, you don't," he said. "Nobody does. And I don't love anybody either."

The year passed by. Tommy was known as a bad boy. Many people pitied his mother. She seemed to be so exemplary a woman. And amid much shaking of heads it was whispered about that some children seem to be born to go to the bad in spite of all that parents can do.

The pastor changed his location and one day, years after, he visited a well-known prison. A young man of good bearing and intelligent face came up to him and extended his hand. "Parson," he said, "don't you remember Tommy?"

The pastor grasped his hand. "It is Tommy! How came you here, my boy?"

"My mother sent me here, sir." During all the years the pastor never quite forgot the terror-stricken cries of the boy, nor the forlorn little figure sobbing and moaning on the ground. Yet he said, "But your mother was a good woman, Tommy."

"Yes," replied the criminal, "she was a good woman in many ways, but she knew no more about bringing up a boy than"—he hesitated a moment—"than a barbarian. She is a heart-broken woman now. I have broken her heart and ruined her life. I believe she loved me, and yet I am just what she made me." The pastor noted the bitterness in the man's voice, and the hard, reckless expression of his face.

"This is an awful charge that you make," he said. "It is a fearful thing to thus lay your sins at another's door—and that other your mother, my boy."

Tommy then asked the pastor if he remembered the time he found him lying on the ground possessed by a very fury of passion and anger. "My mother believed that I had taken some money from her purse and accused me of it. Now, in truth I had not taken the money, as she afterward learned, but she

believed I had, and beat me until I told her I had. It was the first step on the road that brought me here. My childish honor was sullied, and there was never a right understanding between mother and me afterward. Perhaps she would have made a good boy of me if she had known how. But she did not know how."

We are looking for a better way. We are casting longing eyes toward a time, a condition, when the innate good of the child will be so drawn out and developed that the bad can not reach and hold him. But what is it that is going to bring this about? What is going to be the means of rearing a child who will be good?

The patience and loving kindness, the faith and strength, the truth and steadfastness of perfection are needed if we are to rear a perfect child. And in the degree that parents and guardians possess these qualities, in like degree shall we see the children growing good.—Mrs. Christine Randall Beals in *American Motherhood*.

Prayer Union.

Bro. F. E. Thompson, Beeler, Kansas, asks the Prayer Union and all the Saints to pray for the recovery of his wife who is confined to her bed with injuries resulting from a blow on the leg, and is otherwise afflicted.

Letter Department

SASKATOON, Saskatchewan, November 30, 1905.

Editors Herald: After traveling about four thousand miles and passing through nine different States and Ontario I am again in the very portion of my field I left to go thither. Two months from the day I left Saskatoon I returned. Two years ago I crossed the boundary into my field and landed at Winnipeg on my first mission to the West...

On my trip, rather long and tedious, I saw some of the great and notable cities, saw thousands of faces, the wealthy and the poor, the free and the stingy, the hovels of poverty and the palaces of splendor and affluence. Quite a contrast between the sod shacks of Saskatchewan here and the homes of the Rockefellers of Cleveland. I believe I passed one of the latter. I attended two conferences in the East, sat at many welcome tables, saw familiar faces beaming with love, shook the same old brave hands, was ordained and blessed for my western field, did baptizing, confirming, and administering, and returned to my field happily, hopefully, determinately. But the change two years had wrought! While new-born babes were plump and flushing with health, those of age had extra furrows added. At the first glance I could see the work that two years had made: girls had become more womanly, boys had become more manly. Some who were scarcely heard of when I left are holding the priesthood; pushing into prominence and unavoidable notice; doing creditable service; promising to supplant, to take the place of the dear sires that are passing away. Many of our neighborhood where I first launched upon the uncertain, perilous sea of mortality,—also of the church throughout the mission,—had put to test whatever was before them in the spirit land. They have solved the problem of problems, some unto their salvation, others unto their condemnation. It is somewhat pathetic after all to return to the place of youth and find everything transformed, trees you played under cut down, new houses instead of old ones, the old homestead in strange hands. This was not all my experience, but it has been sensed by many, many indeed.

The latter-day work seems to be undergoing some extension in Ontario; and at the Toronto conference a promise was made, by the authority, we can not doubt, respecting the same.

It is an agreeable change to leave the plains, shacks, long trips, limited fruit supply, for the electric-cars, bath-tubs, big houses, fruit, etc. Time, of course, is developing the West. So far, Winnipeg is the only city to my knowledge having electric-cars. The people are intelligent, informed; which can be easily accounted for as I have before observed in that they have so much of the year to spend at the fireside, to read up—in the country at least. People are pouring in from many countries—many tongues, many dialects, which is well illustrated in the fact that the Bible is called for in Winnipeg in forty-five languages. It is published in about four hundred. Some Saints are coming in from the States, some from Ontario. Some fail to come for the reason that they have nothing to start with and are afraid they will lose it. I have hitherto avoided saying anything to mislead the Saints, to cause them to make a precipitated rush here. Pray and act on your best judgment. The country has its advantages and disadvantages. Our school system took first prize at the World's Fair, but that does not help you much when the schoolhouse is five miles away, or when you are in a new settlement two or three years before you have one. One thing I can say: nearly all who have come are satisfied and better off than before. Good land can be bought at Saskatoon or Weyburn for from six to ten dollars an acre by going far enough into the country; and homesteaded here by going back from fifty to one hundred miles. I write this at Bro. Van Eaton's, from Iowa, who has six thousand bushels of grain this year. Twelve hundred and fifty bushels of oats were threshed on his place in one hour and twenty minutes. Almost incredible!

One never has to naturalize to buy and hold land nor to file on it—only to secure your patent. Some would better their conditions by coming, some would not, I dare say. The bugbear of "swearing allegiance to the king" need not be feared, need deter nor intimidate no one. I would rather give under a king than beg under a president. I should prefer plenty in a monarchy to starvation in a republic—sumptuousness under a king to pauperism under a president. In fact a monarchy of the limitations ours embraces is practically a republic. No government on earth is absolutely perfect. No administration but what has it corrupters and corruptions. Of course we all yield mentally to the preference of the Lord as expressed in the Doctrine and Covenants and Book of Mormon. But it is a matter of what is the best to do for the time being, under the circumstances.

The Saskatoon region affords considerable fuel and water. I think a good idea is for a man to come in May and bring his family and effects and a tent, and he can subsist with little expense till he finds suitable land and locates. I make these references to the temporal situation not from a love of the secular but to save myself the trouble of answering private correspondence. For I probably would not say any more in a private letter than I do here. Then, those who write and want to put you to a lot of trouble and know everything beforehand are the very ones that do not come. Any one addressing the Canadian Land Agency in the New York Life Building, Omaha, Nebraska, will be readily furnished with information.

It has already been fourteen below zero. Some excuse for eating meat here, which of course a Saint would not touch—would rarely need to—from two to three thousand miles south. Brn. Anderson, I am informed, have killed five deer this season, which may be sufficient for the winter. The wild game comes handy for the new settler, who sometimes, it happens, has little if any other dependence. It was under such circumstances the Lord intended them to be used, and he will not hold him guiltless who sheds blood and has no need. I can eat it here and feel good, save myself from the frostbites, whereas if I were to do so three thousand miles south I would be carnivorous—in the abundance of various fruits and heat.

In the spring I am to have—at least I was appointed—to

attend General Conference as a delegate; a trip, a visit, an association I know I shall enjoy. That means another long ride, fond experiences, the seeing of those I love.

The sun now hides his face; he is dim and unfriendly for some months to come. I expect to get one hundred or more miles north between now and spring.

ALVIN KNISLEY.

BURLINGTON, Iowa.

Editors Herald: We have had several very spiritual prayer-meetings of late, and the interest taken in these meetings is a cause of joy to us. But the best one we have had probably was the one of Thanksgiving evening. At seven o'clock Elder H. A. Stebbins, of Lamoni, preached a short and interesting discourse. At eight o'clock the prayer- and testimony-meeting was taken up. Not a moment was wasted and the spirit was present in great power. Sr. David H. Smith (the writer's mother) said that about one year ago she was impressed by the Spirit to exhort some who had been attending church to be baptized. She had spoken to some of them and they had obeyed. Some she had not spoken to and they were yet outside the kingdom. Then she said that the Spirit was pleading with them again, and under its influence she gave three verses of poetry, as follows:

The Master is calling to you,
In a voice that is tender and true,
Repent and obey,
Have your sins washed away,
And trust in the word of the Lord.

The Master is calling to you,
He bids you no longer delay,
Arise and obey,
Have your sins washed away,
And prove ye the word of the Lord.

The Master is calling to you,
His Spirit now warns you anew,
Arise and obey,
Have your sins washed away,
And rejoice in the work of the Lord.

We are convinced that the prayer-meeting is the most important meeting of the church for the Saints. No one can afford to miss it. And we have observed that a good prayer-meeting, where the Spirit is present, will move the heart of an investigator as no argument can. We can not make good converts or keep good members and neglect the prayer-meeting.

One more was baptized in our font Thursday evening, just before the prayer-service.

Yours in bonds,
ELBERT A. SMITH.

TOLEDO, Ohio, December 11, 1905.

Editors Herald: Having just read in HERALD of December 6 an article entitled "The social aspect of our church," I wish to say that I consider it the most practical article on the gathering of God's people that I have ever read. It is in keeping with views that I have had, so far as I have been able to comprehend the subject.

It is now nearly seven years since my companion and I were baptized into the church. She departed this life May 7, 1905, leaving me alone, to look forward to the time when God's Saints might be prepared for the gathering, when they may feel more fully the necessity of having all things in common. Previous to the time of our being baptized, we were joined to a people in the city here doing missionary-work and street-preaching, purporting to have all things in common. This principle is what attracted our attention and induced us to join

our interests with them, to bear the burdens and share the blessings, if any. We recognized it as a Bible doctrine that other so-called churches did not recognize, while we knew very little of it, only the Spirit seemed to direct our minds in that way, and had given us the spirit of the gathering, while we knew nothing of these latter-day revelations. We were enabled gladly, as we labored daily, to put all into what we then considered to be the storehouse of God. Since being a member of the church, at least for five years, I have carried insurance that has cost me about fifty dollars per year, although my companion never approved of it; yet I see no other hope, if called from this stage of action, for protection to those who had lost such support. My willingness to adjust myself to all the laws of God has not become less, nor do I think that if I were permitted to have great wealth, I could afford to have it cause an eternal separation with past and present light, that I could not gladly feel a willingness to submit my all to God's storehouse for the common good.

Looking forward to the time when God shall redeem Zion, when God shall keep us in his redeeming love, and shall supply his obedient ones with every needful thing,

In the faith,

EPHRAIM A. ULRICH.

PRAIRIE DEPOT, Ohio, December 4, 1905.

Editors Herald: In reading the HERALD for November 29, I was much pleased with the report of the mission president, John W. Rushton, to the annual conference of the church in Great Britain. As to local matters of which he speaks I, of course, know nothing; but what he says of "the most threatening of all the menaces" confronting the church of Christ at the present time, I think I do know that he speaks the truth. And when men of God, standing in the front ranks of the church, are enabled by the Spirit of God to see the real condition of affairs and, in thunder tones, proclaim it from the housetops, as it were, it gives me courage. I am very much opposed to this everlastingly praising ourselves: telling what we have done, what great things we are doing, and what a wonderful people we are. To me it shows a lack of spiritual light: a failure to grasp the real conditions existing in the church at the present time. Bro. Rushton says: "We have cultivated a passion for argumentation, and developed some expertness in doctrinal dialectics, and excel in controversy; but as a force for the generation of spirituality, and uplifting fallen humanity, we have been woefully wanting."

Please note that the above was written July 28, 1905; then take up your *Ensign* for October 19, 1905, and read what was given by the Spirit, through Bro. Joseph Luff, at Independence, Missouri, October 8, 1905, and see how beautifully they agree. The Spirit says that "the weapons of your warfare—many of them—are yet carnal and with these ye can not prevail." Many of "the weapons of your warfare" are this "passion for argumentation" and this "expertness in doctrinal dialectics." And, with these, we may "excel in controversy," but the Spirit says: "When, oh, when will my people learn that it is not by might nor by power, but by my Spirit their work shall be made to succeed?" When the Lord's people learn this all-important lesson, then—not until then—will they become "a force for the generation of spirituality, and uplifting fallen humanity."

Old Mother Eve was "deceived" by Satan; and, as the result of this, she, her husband, and their posterity were all cast out of the garden of Eden. Many men and women have been "deceived" by their fellow mortals, and thus cheated out of an inheritance in the kingdom of God. But the man who will "deceive himself" is easily deceived, indeed, and must be quite willing to be deceived; and the apostle Paul says: "For if a man think himself to be something, when he is nothing, he deceiveth himself."—Galatians 5:3. And Obadiah said to

Edom: "The pride of thine heart hath deceived thee."—Obadiah 1:3. Jeremiah said of the same people: "Thy terrible-ness hath deceived thee, and the pride of thine heart."—Jeremiah 49:16. Hence it seems to me there is great danger of our deceiving ourselves, by looking at and magnifying what little we have done, and thus blinding our eyes to the many things we have left undone. The little progress we have made in the past forty-five years is small indeed, when compared with the progress made by the church from 1830 to 1844. And I do not believe, *not for a moment*, that outside influences are responsible for our lack of progress: all the powers of earth and hell combined can not stay the onward progress of the kingdom of God, when the weapons of her warfare are spiritual. But "self and self-interest" in the church has hindered, is hindering, and will continue to hinder the onward progress of the work until we, especially the ministry and the church authorities, succeed in putting "self and self-interest" altogether in the background, keeping Christ and the interest of his work always to the front. I see no reason, therefore, for crying peace and safety unto the saints of God in their present condition. This is a time of war; and the servants of God are being hindered, baffled, and beaten, in their warfare against sin and evil, simply because they are depending too much upon carnal weapons: too much on "might" and "power"; too much on their ability to "excel in controversy"; and too little upon that spirit of humility and meekness which brings to the servants of the Lord divine power and divine wisdom.

False prophets of the past were always crying peace, peace; but true prophets of God told the Lord's people, as well as sinners, of their sins and failures; hence it is, when I see the leading men of the church willing to run the gauntlet of criticism, by proclaiming against conditions which are surely threatening our destruction, I feel encouraged: I feel that God is working for the salvation of Zion and for her deliverance from bondage. May the day soon come when the Lord's people shall be free, indeed, and able to see eye to eye.

My field address is 574 Dayton Street, Akron, Ohio.

One of those who are trying to "come up higher"—

ISAAC M. SMITH.

KANSAS CITY, Missouri, November 28, 1905.

Saints' Herald: I have been thinking it might be of some interest to some of the Saints in Lamoni to know what we are doing in Kansas City, Missouri. Brn. Bradley and Goold and myself and family, with other Saints, have organized a Sunday-school at Thirty-eighth and Woodland Avenue, Kansas City, Missouri, called the Ivanhoe Mission Sunday-school. We have Sunday-school at ten and preaching at eleven in the forenoon, prayer-meeting at half past six and preaching at half past seven in the evening. Bro. Kenworthy was the speaker Sunday morning. Bro. I. N. White and our worthy Bro. Robert Winning in the evening. There is good interest manifested, the Saints being cheered and comforted, and all seem determined to serve the Lord. We are having the blessings as in days of old. May we all live worthy is my earnest prayer.

Your brother,

L. A. FOWLER.

WESTON, Iowa, December 5, 1905.

Editors Herald: I was pleased to see the article in last week's HERALD about "Prayer Unions," because we have met so much opposition in regard to them from the ministry and others. I wish to bear my testimony in regard to them, because I know they are recognized of God, where they have been conducted with wisdom, and with an eye single to the glory of God; and great blessings have been given by the prayer of faith.

A short time ago the sisters met at the home of an aged sister who has been confined to her bed several months, suffering

great pain from a large cancerous sore on her forehead. She was instantly relieved of all pain, and was resting comfortably the last time we visited her. At another time these same sisters met at the home where one of them lived. Several of her children were sick in bed with rheumatism, and through their faith and prayers they were all healed. Several years ago when the Prayer Union was first started, God was pleased to give me a dream which showed me plainly it was recognized of him. I saw several sisters going to a small house to hold their meetings. We walked through plowed ground, went through wire fences, and worked very hard to get there. When we all entered we knelt down in a circle, and first one prayed and then the next; and so on till all had prayed; and while we were thus engaged in prayer I looked up and saw the heavens open above us, and saw the heavenly host surrounding the throne of God, singing one of our hymns:

"Sweet the time, exceeding sweet,
When the Saints together meet."

It was the sweetest music I ever heard. For several days it seemed I could still hear them. It often makes me feel sad to think the Saints are not more united in the work; for in unity there is strength, and God requires us to be one. And are we not in a measure hindering the work of God and failing to receive the blessings he is ready and willing to bestow upon us, if we would only put ourselves in a condition to receive them by being united?

I believe the sisters have their part to perform in this latter-day work. May God bless and prosper every effort that is put forth in righteousness, is the desire of

Your sister in the gospel,
CHRISTINA RASMUSSEN.

BISBEE, Arizona, December 8, 1905.

Editors Herald: A few words from this out-of-the-way place may perhaps not be amiss, as we are "in the conflict" and "the soldiers of Christ" are at all times interested in knowing how the battle goes at the outposts as well as in the general field.

A few Saints are located here in this large copper-mining camp of more than ten thousand population, and are trying to live their religion and let their light shine—that is, some do and some do not, as in all the world over—and, when opportunity offers try to point the way of life and hold up triumphant the ensign of King Immanuel.

We are off the beaten track of missionaries, and hardly ever see one. But some who were here a few years ago left their judgment behind to the effect that Bisbee was not ripe for the promulgation of the gospel (so the report goes), and so nothing has been done in that line except for individual and conversational efforts.

While the writer is unable to see the sense of such a statement, he is willing to let every man have his own opinion—and claims as much for himself,—but that the Devil and the "Utah Mormons" do not hold that view is made manifest on every hand.

Probably Bisbee is no worse than any other western mining-camp, yet Satan has general emissaries and special agents here for every known vice, and most of it is displayed in broad daylight and flaunted openly. Yet is there a great number of this population who are striving to be good and to do good; and even in the devotees of evil we see traits of love and kindness that warms our hearts towards them, and makes us love the sinner though we hate his sin. Surely there is good in every soul, although, fettered by Satanic power, it can not rise to assert itself! And these conditions, do they not call to high heaven for a deliverer,—for the deliverer, that the dungeon of darkness may be opened, the fetters sundered, and the captives freed? Is not the command to preach to all the world?

It has been our doubtful pleasure to meet with some of the

Utah ministry in their labors from house to house. A Mr. Larsen and another elder came to the house of Bro. James Farley and offered a tract on "first principles of the gospel" which was accepted, and they were invited into the house and to dinner. The writer and wife were visiting there at the time and, when we announced ourselves as "Josephites," of course an argument ensued. We were four to two.

In our discussion there was nothing new brought out, except that Mr. Larsen called the Reorganization "an insignificant little pup," (to which one of the sisters replied, "But oh, how it bites"!) and stated that he had "whipped" a number of "Josephite" elders in public debate, both in the "South" and lately in Oakland, California. (How is that, Bro. Terry?) He said that they were always willing to debate with the Josephites, but when the sisters showed him "the books" and read to him the contents of them, bearing on polygamy, he said never a word.

He asked one of the sisters what she would do if "our Joseph" should have a revelation in favor of polygamy and present it to the church, to which she replied that she would take the Bible, the Book of Mormon, and the Doctrine and Covenants and see what they said about it, and then she would tell Bro. Joseph that "in the mouth of two or three witnesses shall the truth be established," and reject the revelation. He probably thought the Josephites "a rebellious people," but replied not at all.

Mr. Larsen is in charge of the Southern California District, with headquarters in Los Angeles. And now when you Southern California "true Latter Day Saints" meet Mr. Larsen, and he boasts again of "whipping Josephite elders," tell him that he was routed by two Josephite women in Bisbee, Arizona.

We asked him if he would consent to meet our elders in public debate in Bisbee on "church propositions." He said, "Why, yes." But when we asked him to set the time he said, "Suppose we say next Thursday"; after we had told him that we would have to send to Los Angeles at least for one, and that would hardly give us time to get a letter there, and he knew it. (Bro. T. W. Williams, will not you try to accommodate him when he gets "home"?)

The next Sunday a Mr. Robinson, in charge of the California and Arizona Mission, with headquarters in San Francisco, came here and spoke to a fair-sized audience, and, according to reports, made a favorable impression. Some of our people that attended state that he referred to the Reorganization as "another people who made claim to be the true successors of the church organized by Joseph Smith in 1830," but that "they had nothing to show for it—no temples and no following to speak of"; that they had to wait for a boy to grow up to be a man before they had a leader at all—and that if these people came to Utah they would not know what to do with the temples there and that "there is not a mother's son among them who would know how to use the font even."

He said that the doctrine of the church had never been changed by them; but that they taught everything as it was taught by Joseph Smith and his colleagues since the time of the rise of the church. He states that he knew that "Brigham Young was a true prophet of God" (!) and the true successor to Joseph Smith. He acknowledged polygamy and justified it, and those who practiced it. Said that it was not preached now because "they believe in obeying the laws of the land," and (quoting) "he that keepeth the laws of God hath no need to break the laws of the land."

So much for Brighamism and its emissaries. Whether they shall succeed, by thus passing themselves as angels of light, in blinding and leading away some one or more of groping humanity, is not yet in evidence. So far as we are concerned, it gives us an opportunity to make ourselves known, and to talk to those we meet, showing the true light as far as we are able. And it should be said for the majority of the Saints here,

that they are willing and anxious to defend the truth wherever and whenever they can.

There are more than a dozen Saints here, though somewhat scattered, and we have been straining our eyes for years, looking for the elder that never came. We are every one of us working (and where we work all our time is demanded, even Sundays), so our hands are tied and we can not even have prayer- or sacrament-service.

We did have some lovely services at one time with the Spirit's power attending every one, and we all walked uprightly and loved one another. But the enemy scattered his seeds amongst us, and bred the usual distempers, until the love grew weak, and self became exalted, and we met no more at the Master's feet.

Our constant prayer to God the eternal Father is that we may all be speedily reimbued with his divine love, and that we may have opportunity to enjoy the glorious feast that we have tasted of old, that we may be united and remember our covenant which we have made to keep the laws that have been given us for our guidance and exaltation, and eschew all evil.

Some there are who, by their unwise words and idle boasting, cast a shadow on the church of Christ. For all such we pray that the Spirit of light and understanding may be given them, so that we may not have the finger of scorn pointed at us because of their membership, when we make known our faith.

May the Giver of all good gifts bless abundantly every one who is called to be a Saint, and keep them safely all their days, that we may all together meet in the kingdom of our God and enjoy for ever the felicity of the redeemed.

Yours in gospel bonds,

G. E. BALCHEN.

EAST HELENA, Montana, December 3, 1905.

Editors Herald: A few isolated Saints here are trying with the help of God to be Saints not in name only, but by deeds also. We love to read your pages, and I do not know how we would learn about this good and glorious work of the Lord if we did not read. Elder J. D. Stead calls on us once in a while and fills our hungry souls with many good sermons, and also gives us many good and encouraging words of advice. I pray the Lord to bless him in his good work, and may he sow the seed on good ground where it will bear a hundredfold.

My heart is made to rejoice in God for the light, and for the blessed gospel in these the latter days. But oh, how sad to think of those who were in the light and are drifting away for the sake of money and worldly pleasures, forgetting their souls' salvation. We should all work while it is yet day. I thank my heavenly Father for being so kind and merciful to me in sparing my life to accept this grand and glorious work. Sometimes I have little trials, but that does not discourage me. They only make the work look brighter; for I know this work is of God, and I rejoice in it.

Ever praying for the advancement of the cause, and that all God's children may hold out faithful to the end, I am,

Your sister in the one faith,

MRS. AUGUSTA TEUSCHER.

COLDWATER, Michigan, December 4, 1905.

Editors Herald: Allow me to say through the columns of the HERALD to the Saints of the Southern Michigan and Northern Indiana District, that, on account of poor health, I have not been able to reach all points of the district which I expected to do in the interest of the financial part of the work. For this reason, I take this way to reach all and inform them that we are in need of help to supply the families. Before the end of this year, we would be pleased to have the privilege of placing on the book the name of every member in the district with some amount, let it be much or little, just as the Lord has

blessed them. This has been a bounteous year, and many debts have been canceled that we owed to our fellow man; and yet, how many there are who have failed to make a partial payment on the oldest debt they owe. How can we bow before a just God and say, "Father, give us this day our daily bread," and know at the same time that through our selfishness we have appropriated to ourselves all he has blessed us with, and failed to give to him and his work the small amount he has asked for, and which justly belongs to him, as tithes and offerings? We are told in Psalms, "Gather my Saints together unto me; those that have made a covenant with me by sacrifice." Then it will not be wise for us to wait to help the cause until we can do so without a sacrifice on our part, for it is by our sacrifice, and doing what is required of us, that we are promised blessings in this life, and a part in the celestial glory. We feel thankful that many of the Saints in the past have been striving to do what they could along this line of the work; but let us remember the thought should not be with us, What we have done in the past; but should be, What can we do now and in the future to advance the cause we love. How often we have heard the Saints urge and tell those who have become acquainted with the work that delay is dangerous and that to-day is the accepted time to obey God's commands. Is it not equally true with us who have obeyed the first principles of the gospel, and fail to comply with other demands that God has made of us? May it not be possible with some of us, if we wait till next year to help, when we can now do a little at least, that we may never in this life have the opportunity? Will it not be better to comply with the demands made of us as they come? And as we do so they will become easier for us. We trust all may do what they can, so we need not call on the Bishop in order to balance up with families the last of the year. Please send in by December 25 so as to get credit in this year's report, and oblige,

Your humble servant,

SAMUEL STROH, Bishop's Agent.

FULTON, Iowa, December 4, 1905.

Editors Herald: It has been a long time since there has been anything written from here. The year is drawing to a close, and when we look over the past eleven months the question arises, have we done our duty, or have we left undone things that we should have done? Have we attended all the meetings we could? Have we let our light shine as we should have done? Have we aided the Lord's work both by precept and example? Have we aided and stood by the officers the best we could, or have we been a hindrance to the work? We must either be a lifter or a leaner. What we sow, we must reap. There is much that we can do without being commanded. Have we paid our tithing, or do we wait until we are in a better condition, have enough laid by, so we can say as the rich man said, "Soul, thou hast much in store; take thine ease"? Shall our fate be like his? Do we make the sacrifice that we should? It is by the sacrifice we make that we receive a blessing. I wish all the Saints in this Eastern Iowa District would wake up out of their lethargy, and come to the work of the Master. Those who are energetic receive blessings from God's hand. Shall we not all receive blessings?

I am still Bishop's agent, and will promptly give a receipt for moneys sent me. The elders' families are behind with their allowance, so please do not delay; but send to me what you can spare before January 1, 1906.

The elders with the tent made good openings near here this summer; they have had the pleasure of baptizing ten, mostly heads of families. I had also the pleasure of baptizing three heads of families. The gospel work is widening here. I have many calls to come to their homes and talk with them. I intend to respond in the very near future; but as a farmer I have to look for the temporal things. But I have done the best I could under present conditions. I have traveled over three hundred

miles with buggy since September in the Master's work; and I feel good over my efforts. One of those I baptized the 17th of September had a paralytic stroke two days before being baptized. Some told her not to be baptized, for it would surely kill her. But she obeyed the gospel. She came up out of the water rejoicing, and now she is entirely well. Shall we not praise such a kind Father, and serve him?

There are some drawbacks in our branch, but those who meet together feel blessed. We must humble ourselves (let others do as they please or will), and discharge our duty with an eye single to the glory of God.

Sometime in the last year I worried over the condition of the branch very much. Then one noon being tired I lay on the bed to rest. No sooner had I lain down, thinking over the branch affairs, than I was shown the Savior's presence; and I lay on his bosom. That took all my worry away; and from that time until now I have gone forward in the discharge of my duty. And, oh, how many blessings I have received.

How can we expect to be blessed if we have within our bosom a hatred against our brother or sister? How can elders be blessed in their efforts, if they are not in harmony with one another, and in harmony with God's law? Let the elders go forth being ensamples to the flock. And, dear Saints, lay aside everything that will hinder a free intercourse with God's Holy Spirit. If you use the filthy weed, lay it away, and help God's work along with the money you spend for it, and surely God will bless you. Saints, let your light shine. You surely have an influence over your fellow men. Wield it.

JOHN HEIDE.

SANFORD, Colorado, December 6, 1905.

Editors Herald: It has been quite a while since I wrote to you, but have tried to keep busy at work in the Master's cause. After our reunion at Colorado Springs, Bro. J. D. Curtis and I went to Pueblo and held forth on the street-corner about three weeks and then continued in private houses for a while. Nine were baptized at that place. We then came to the San Luis Valley to labor among the Brighamites. We labored at Antonito and then went to Fox Creek, where I and Bro. Shupe were attacked last summer. While there two of Bro. King's sons were baptized. Our next place was Morgan, Colorado, where Bro. J. W. Morgan and I baptized thirteen last winter. They would not let us use the schoolhouse, but we succeeded in getting an old log house where we held forth for two weeks, and then I received a written notice from Bishop Price and his two counselors to discontinue our services there, which we did, but the following day we baptized two, one of them being the Bishop's daughter (Sr. Bridges). We held forth then in a private house and the following Sunday we baptized Bro. John Hunt, who formerly had been one of the bishop's counselors.

We are now at this place preaching in the schoolhouse. This is a Brighamite settlement, but we are having good crowds. We have preached two nights and have had an attendance of about one-hundred each night. We will continue as long as the interest justifies if we do not get closed out.

The Spirit of the Master has been with us in our work. Several families here are living in polygamy. It is not a dead issue out here. Bro. J. D. Curtis and I have baptized thirty-one this conference year.

In hope of eternal life, we battle on.

J. F. CURTIS.

RAYMOND, Idaho, December 5, 1905.

Editors Herald: I have just returned from a trip into Star Valley, Wyoming, where I endeavored to present the truth unto the inhabitants of Smoot, Osmond, Afton, and Auburn. At the last named place I was challenged by the Mormons to discuss church differences, and I accepted the challenge. But after about two weeks of waiting for them to get a man to

meet me, they finally concluded they only wanted to discuss one night, and rather than give them any room to say that I would not meet them I agreed to discuss, providing we discussed the necessity for a Reorganization. So their representative, Mr. Clark, and I crossed swords on the 27th of November, each of us having two thirty-minute speeches. At the end of the debate, they concluded they would try me another night, provided they could have the privilege of choosing another man to meet me. I told them it made no difference to me who I discussed with. So they chose a Mr. John Hyde, a returned missionary, to meet me next night on the same proposition. Well, we had it the next night, and that ended the discussion. But I do not think they were any better satisfied with the arguments presented by their last representative than they were with the first. And I believe I am safe in saying our cause lost nothing by the discussion.

Bro. August Okessen, of Afton, Wyoming, was my moderator, and all went along agreeably, and at the close of the discussion the audience gave a vote of thanks to both disputants, and seemed well pleased with what they had heard, notwithstanding I gave them strong arguments from the Bible, Book of Mormon and Doctrine and Covenants, also from the *Journal of Discourses* and *Millennial Star*. Well, I can not say what the result will be, but good seed has been sown in Star Valley, and we will have to leave it with him who giveth the increase. May God bless his Saints everywhere is the prayer of

A. J. LAYLAND.

CENTRAL CITY, Illinois, November 26, 1905.

Editors Herald: I am still in the work, doing about half what I might do. I have been out warning my neighbors and trying to get subscribers for the *Ensign*. I think that the *HERALD* or *Ensign* ought to be in every home of Latter Day Saints. I would be very thankful to any one who would send me church literature; for if there ever was a town in the world that needed the truth in its fullness, it is Central City. I want to get some good elder to come over here and stay at least two weeks. If there are any elders not in the field of labor, remember that this place is waiting for good news to come; and do not delay, but come at the earliest opportunity. My house is a home for all Saints and elders. Bro. Goostree and Bro. Spurlock sowed good seed, and we do not want the work to stop.

The Missionary Baptists are holding a revival meeting at this place, and I have been attending it; and on the way home one of the good Baptist sisters said, "We say that we are right and you say that you are right." I said to her, "Sister, there are things in the Bible that the Baptist Church does not preach nor practice." (I pointed out James 5:14; also Mark 16:16, 17.) The sister said, "I know that that is in the Bible; but I do not know why the Baptists do not preach it." I said, "It is because they are preaching for money, and not to save sinners," and I think that I was about right, for if the church had not raised ten dollars for the preacher he would have closed his meeting that night.

L. L. GOTT.

BAXTER, Iowa, December 2, 1905.

Editors Herald: I was reading the *HERALD* this morning, and was much encouraged by its influence. It always brings comfort, and the burdens seem lighter after reading the glad news it brings.

Not long ago I went to a neighbor's house whose little child had died. The hour arrived for the funeral, and the minister failed to come. We waited an hour, and he did not come. One of the friends came to me and said, "You are the only Christian in the house. Will you read and offer prayer?" I replied, "I will do the best I can." I thought, Does the church approve of my doing so? My patriarchal blessing says, "Now seek to serve him acceptably, using the intelligence and wisdom that he

has given thee as far as opportunity will present in teaching others. There will be around thee opportunities given to teach others of the blessings that have been brought to thee by reason of the gospel law."

I thought, This is one of the opportunities. As I looked on that people I saw some that belonged to other churches; some who oppose our church. I felt blessed in my weak effort.

The branch at Clear Creek still lives, with Bro. W. C. Nirk at the head, who meets with the Saints the second Sunday in each month. The Sunday-school work is under the care of Sr. Mae Huffaker.

I can say, truly, this is the work of God. He has proved by evidences given, and many blessings received in times of need. I wish to set such an example that it will influence others to see the true light of the gospel.

MARTHA VEACH.

FARWELL, Michigan, December 2, 1905.

Editors Herald: I feel deeply interested in the work going on in our branch of late, and appreciate the efforts of our teacher, Bro. Wooden, and our priest, Bro. Pyers, in trying to bring about a better condition of affairs in general. The officers of the branch have seen for some time past that the branch needed "cleaning up," as they termed it, and have set to with a will to accomplish the desired end. There were several delinquent members to be looked after, and brought back to a good standing in the church, and a decidedly better form of living established. Bro. Wooden and Bro. Pyers have labored with a will to bring about a change, and in the address of the former to the members, Sunday, he showed how deeply interested he had become in the work. And I think the hearts of some of us waxed warm in sympathy with the subject in discussion. He plainly told them all their duty toward the church, and also toward their Savior. He dealt out no harsh measures for them to live up to, but merely gave them a standard to which he knew they could all reach if they so desired. He said he had lots of patience with those who "didn't understand the law," and with those who "would try," but none at all with those who said in plain words, "I won't do it." I think the time is at hand when all the people of God will be called upon to step up a little higher in their mode of living, when they will realize that even in their own homes and the every-day affairs of life, they will need to look at their every act, to see whether it is in accordance with the word of God.

"He that overcometh shall inherit all things; and I will be his God and he shall be my son." What are we to overcome? All that is sin. Every, sinful desire of the heart. All unkindness, all deceitfulness, all untruthfulness, all unjust dealings one with another, all unjust judgments, all evil sayings, and become a "peculiar people, zealous of good works." If we overcome and cast out of our lives all that is displeasing to God, we will, some day, hear him say, "Here is the patience of the Saints; here are they that keep the commandments of God."

Your sister,

MRS. R. C. H.

NANTYGLLO, Monmouthshire, Wales, November 18, 1905.

Saints' Herald: No member should be without the HERALD in his home. We get in it good doctrinal and encouraging sermons, moral teachings that tend to build up the lives and characters of the Saints. I have appreciated from time to time the splendid articles written by Bro. W. Woodhead. The letters, too, are of such a nature that they seem to continually present anew to us the sick and afflicted, the tried and the true, who can bear testimony of the loving kindness of our heavenly Father, in giving them comfort in various ways.

I trust that we shall all seek for that power, the testimony of Jesus, which if obtained will cause every one that receives it to realize their individual responsibility to God and his fellow creatures. I am indeed grateful for the many noble and pains-

taking efforts put forth in the HERALD and *Autumn Leaves* by our brethren and sisters. Grateful, because it takes time, labor, and patience to write in such a way as to edify.

In Wales generally the Lord's work moves slowly, but I trust that we shall all make the effort to reorganize ourselves to duty. There are a few faithful and noble workers among the members and ministry; but so many that are practically wasting their time, and when I say time, it means talent to some extent. Because to be busy is to increase our ability; and the greatness of this work can be seen more fully, the more knowledge we gain and apply it in this work.

There is a thought that has borne heavily on my mind at times, and I have been afraid to write about it for fear I would disturb the feelings of some; but I hope all will try to bear with my inability to express those thoughts referred to. I have met a few brethren and sisters who are inactive through what seems to me to be a lack of the testimony of the Spirit of God. I will not attempt to tell the reason why every brother or sister has not received that witness of the Spirit. It is truly better to heed the commandments of God than rush people to the waters of baptism. "All those who humble themselves before God and desire to be baptized, and come forth with broken hearts and contrite spirits, and witness before the church that they have truly repented of all their sins, and are willing to take upon them the name of Jesus Christ, having a determination to serve him to the end, and truly manifest by their works that they have received of the Spirit of Christ unto the remission of their sins, shall be received by baptism into his church."—Doctrine and Covenants 17: 7.

Brother ministers in Christ, let us each one endeavor to let this work have the effect in the lives of our fellow creatures that the God of heaven has designed. I am not writing in the spirit of controversy, but in love toward all of the family of God. I see that those fit to be received by baptism are to be *humble*, and to have a *desire* to be baptized, and are to manifest by their conduct that they have received a portion of that Spirit which caused the people in sacred history and in our own time to cry out, "Men and brethren, what shall we do?" having at the same time that determination which Jesus refers to when he says, No man goeth to build a tower before he sits down and first counts up the cost.

The elders or priests are to have a sufficient time to expound all things concerning the church of Christ to their understanding, previous to their partaking of the sacrament, and being confirmed by the laying on of the hands of the elders; so that all things may be done in order. And the members shall manifest before the church, and also before the elders, by a godly walk and conversation, that they are worthy of it, that there may be works and faith agreeable to the Holy Scriptures, walking in holiness before the Lord.—Doctrine and Covenants 17:18.

The foregoing shows what a solemn matter it is to handle sacred things, to represent God, to be the instruments among men by whom the Holy Spirit is to be poured out upon those who make themselves by obedience heirs of the promise. In reviewing the last verse quoted, I find that people are not to be inducted into the church without a fair knowledge of what they are doing; their condition, their responsibility to God must be made clear to their understanding, "previous to their partaking of the sacrament, and being confirmed by the laying on of the hands of the elders." They must be worthy to partake of the sacrament at their reception to the church, as required in after-times; they are to be worthy of the sacrament, and of the Holy Spirit, that there may be works and faith agreeable to Holy Scriptures,—a faith that brings down the universal promise of the Savior: "If any man will do the will of my Father he shall know." Paul says the Spirit is given to every man to profit withal.

Then is it not a pity for any one in the church through his own neglect, or the elders', to come short of the spirit of the

promise, which brings light, individuality, a realization of God, even the power of God unto salvation, unto all them that believe?

Without this Spirit we shall have members who are a lag to the work, who are as limp as cloth. I know we have troubles with those who sin against that God-given light. But if we as ministers do our part then we are free.

Better is the church without those people who have not complied with those laws which entitle them to knowledge, than with them. I know the kingdom of heaven is like unto a net which gathereth in of every kind.

I may say that in this district we have had some tilts with the Utah elders during the last summer. One of the many sons of Joseph F. Smith was here, and because we made known on the square at Brynmawr who he was and his associates, they, for the first time in my experience, made a sort of a defense, by calling us names, thus: Because the Reorganizers were few in number, he said we were like the tail wagging the dog, and other illustrations, and when we were not to be seen, they said we gave them a blow in the back, but the boys were on it, and sent to their place of abode asking them to come and get a theological blow in the front. They refused at first, but finally came. We gave them the reasons why we opposed them.

Because they went about villifying the character of the martyred Prophet, tacking to his name and character doctrines that were infamous, wicked, and contrary to the God-given laws of the church,—the Bible, Book of Mormon, and Doctrine and Covenants; and as long as they did not hang the evils upon the right persons we should oppose them.

We presented the usual clippings giving accounts of the doctrines of Adam-god, plurality of gods, exaltation of gods, blood atonement, polygamy, sealing, etc.

We proved that these doctrines belonged to the illustrious Brigham Young and his associates, aiders and abettors of these evils that grew from apostasy and men of corrupted minds.

They plead ignorance of the *Journal of Discourses*. "Well," says I, "lend me your Doctrine and Covenants, and I will prove from these your belief in polygamy, plurality of gods, blood atonement, and sealing of wives, or celestial marriage. This man Smith, who could not help the conditions under which he was born, was a poor sample to come from that church pleading the abolition of polygamy, when his father was still living in it. I am glad he was representing the "dog," and me the "tail." The "dog" was the refuge of lies and vice. Well, they cleared out after a while from the whole of this valley, because of the persecution of those "nasty, contentious, hateful, blinded, Josephites." Is not it funny logic, for men who claim all keys, fullness of priesthood, etc? I have been having personal correspondence with him since, which I was desirous to publish but was refused permission.

We have a few of their people interested here, who believed the gospel, but were asked many times why they did not testify that President Young was a prophet of God. What thousands of innocent people are deceived by priestcraft!

I feel that many honest people might be rescued from their grasp. One thing is certain, they do not have a happy hunting-ground where there may be Josephites. I have watched with interest the account of our President's and his associate's labors in the salty land.

We are still hopeful of progress in the future, even in Wales. We have a good opening and interest at Abertillery. We have meetings alternately in the houses of Sr. Throll and Mr. Thomas Hearne, who formerly belonged to the Brighamites, but will soon be with us. He is an active man, and gets many to the meetings. They have fed and sheltered the elders of Brighamism for years. We expect a debate at Abertillery in February between Bro. Rushton and a Christadelphian. Bro. Morgan has assisted us in our new opening at Abertilly; also Bro.

Evans, our late missionary, and Bro. Green of Cardiff. May God bless them and all others who are laboring conscientiously for the upbuilding of the kingdom of God.

Your laborer in Christ,

THOMAS JONES.

Am I?

Am I keeping my covenant with Christ, which I made when I was buried with him in the watery grave? Did not I promise to keep his commandments as fast as they were made known to me? Yes. Well, have I kept my word? Let us examine ourselves, and see if there is one that I have broken. Well, I pray every day, and endeavor to keep myself unspotted from the vices of the world. I go to Sunday-school, to prayer-meeting, and preaching-meeting, and try to let my light shine to the world. I do not steal, or take my Lord's name in vain. I visit the sick, help the needy, the poor, speak a word for the Lord whenever I can, and think it will do good. I never take anything but what is mine. You do not? No. Well, let us see. You know the good old Book says for Christ, or God, that this "whole nation" has robbed me. Say, brother, are you one of the number that has robbed God? No. Have you given him his part of all that you have gathered, in a financial way? No, I have not done that. Well, are we not commanded to pay one tenth of all we have to the church—God's part? Yes, it seems like that is a duty to be performed by all who have taken upon themselves the name, "Latter Day Saint."

Now, let the Lord hold back the rain for just one year. Do not you think that would hurt us in our finance a great deal more than it would to give him the tenth of what we have? I truly believe that if all the Saints would pay their tithes the Lord would do just as he has said he would. That is, he would open the windows of heaven, and pour out such blessings that man surely would rejoice and realize that God is good and true to every promise made to man. Oh, if latter-day Israel only would be obedient to their covenant, Zion soon would be redeemed, and the Saints of God would soon be gathered home, no more to be separated. This is what I long to see, but the way that we so-called Saints are doing, it will surely be after I am laid in Mother Earth. But say, Saints, let us quit our quarreling and fighting, and trying to devour each other, and do our duty, and we will surely be a blessed people. There are too many in our day partaking of the forbidden fruit. Can not we be men and women, children of God in deed and in truth? Think the matter over, brethren, and think seriously. And let us try the Master one year; and when that twelve months is up I assure you we will be willing to trust him still.

Oh, let us come up higher. Father, help us; we are so weak. Brethren of the Nodaway District, we have three families to support. Will we support them? If so you will have to send in your help, each of you, so our boys can stay in the field. I have not enough to help them for November, and this the 12th of December. So come to the front, one and all. Do not wait. The Bishop's agent has not sufficient at all times. Sometimes he pays out of his own pocket in order to keep from calling on the Bishop. So please do not delay.

Yours for the glory of Zion's cause,

R. K. ROSS, Bishop's Agent.

MOUND CITY, Missouri, December 12, 1905.

Extracts from Letters.

W. J. Baldwin, Fort Dodge, Kansas: "Sr. Baldwin's health is improving since I wrote you before. We humbly ask the church at Lamoni to pray for her that she may be restored to her wonted health."

Sr. Victoria McAlister, Otto, Texas: "Bro. Harp has been here holding a series of meetings, preaching seven times, with increasing interest. The first sermon, eight were present; the

last, the house was full. We began in the schoolhouse and closed in a large church-building. The people say there was never such a trumpet sounded in Otto. Quite a number invited him to their homes: the rich as well as the poor. We hope the conference will return Bro. Harp to this mission, for he is the kind of a man we need here. Our district conference will convene February 9."

B. F. Spicer, Marlin, Texas: "Bro. Harp has been doing a good work here, and it looks as if God were moving the work along. Bro. E. W. Nunley gave us a call and we enjoyed his visit. He gave the Saints good advice along the line of their duty to God and their fellow men. Saints here seem to be in good spirits. We hope the time will come when we can build a place of worship."

Charles M. Pinion, Arkansas City, Kansas: "If any of the elders visit this town I want them to come to our home at 915 South A Street. We have not seen a Latter Day Saint since we came here. The people of this place, as a rule, are mostly theater-goers and dancers, judging from the general conversation. I desire the prayers of the Saints that the Comforter may abide with me and direct me in my duty toward God and man."

Mrs. Jennie Youmans, Elling, North Dakota: "'Life is real, life is earnest.' I am a mother of two small children, and I realize the necessity of teaching and practicing sincerity. I notice what implicit confidence they have in father and mother. Oh, for patience! We need patience and firmness with these little ones."

A. B. Dunnam, San Antonio, Texas: "I have been in the church twelve years; have been in the world, and have turned the attention of the people toward this work. In doing so I have been able to discover some mistakes made by God's people. We ought to live by every word that proceeds from the mouth of God, and as a people we should be a model for the world to pattern after. We should not follow in the rear, but should be in the lead."

Sr. V. M. Goodrich, New Philadelphia, Ohio: "The gospel means much to me. My prayer is that I may be faithful day by day, and live so that when eternity is brought to my view I may dwell with the redeemed ones of earth 'neath the shade of the beautiful tree of life."

Sr. Emma Stonum, Anna, Illinois: "I am a new worker in the church, and feel very weak; but hope the Saints will pray for me that I may gain power and faith, and become a bright light in this work; for I do love the latter-day work. There are just two sisters and myself here, and we scarcely ever get to hear the gospel of our church. Pray for us that we may not fall by the way."

Sr. Nettie Counce, Anna, Illinois: "My sister and I are far away from any of our faith, and being somewhat discouraged we desire to ask the Saints to pray for us, as we have a desire to live for Christ. Our dear mother enjoyed this work so much when she was on this earth. She is now at rest, and we long to meet her in a brighter home than this. We have many trials and temptations to overcome, and oft I nearly fall by the way. Then I bear up and pray to God that some day my husband may come into the church for a help to me."

William Self, Auburn, Nebraska: "The work in our district is on the move. Some of the brethren are moving out, preaching the glad tidings of great joy that shall be to all people. At Hebron we had the pleasure of leading four into the water."

R. J. Williams, Alba, Missouri: "There are but two families here, and one young lady of another family. We have home class Sunday-school, and are trying to do all in our power to forward the truth."

Sr. Emeline J. Davidson, Fairview, Utah: "We came here to recruit my husband's health, and to visit a sister he never saw before. There are no Latter Day Saints here, except those of the Utah faith. As near as we can learn, they do not

believe in polygamy nor practice it now. Our brother-in-law, Franklin Bills, says he would like to have seen Bro. Joseph when he was here this fall."

M. A. Simmons, Johnston City, Illinois: "I have an afflicted daughter who belongs to the church and desires administration, but there are no elders near, and she wants the prayers of all the Saints, that if it be God's will she may be healed of her afflictions, and be given a more prayerful spirit, and stronger desires to serve God. She is afflicted with lung trouble, and with catarrh of the head and throat. Her name is Mrs. Mamie Gaddis." The letter also stated that the 17th inst. had been designated as a day for fasting and prayer in behalf of their daughter. We are very sorry that the writer made the mistake that so many make when writing requests of this kind. The letter did not reach us until the HERALD for the 14th was ready to go to press; and even if we could have put it in that issue but few comparatively of the Saints would have received their paper in time to read it before the 17th. In making requests of this kind please remember to have, if possible, the letter in our hands at least a week before the date upon which the HERALD is issued in which it is expected to appear, and then allow a week or ten days for the HERALD to reach the Saints, and the request to be read.

Miscellaneous Department

Conference Minutes.

Northwestern Kansas.—Convened November 11 and 12, 1905, at Scandia, Kansas, with district president, F. S. Ward, presiding, F. E. Taylor, secretary. Branches reporting: Twin Creek, Scandia, and Homestead. Rural Dale and Hill City not reported. Ministry reporting: F. S. Ward, S. J. Madden, F. E. Taylor, T. E. Thompson, S. A. Madden, E. H. Ebert. Bishop's agent, Fred S. Ward, reported: Balance last report, \$57.71; received since, \$167.65; paid out, \$169.65. District treasurer did not report. Adjourned to meet May 5 and 6, 1906, at place to be named by president.

Western Wales.—Conference convened at Porth, South Wales, September 2 and 3, 1905, J. W. Rushton presiding, assisted by E. B. Morgan. At the opening Bro. Rushton gave good instruction. David Collin was elected secretary pro tem. All visiting Saints were given voice and vote in the business of the conference. Pen-y-graig, Llanelly, Pont-yates, and Llamsallet branches reported. E. B. Morgan, David Lewis, J. O. Evans, Henry Ellis, and John G. Jenkins of the eldership reported, also Priests W. P. Cox and David Edmonds. Bishop's agent's report: Balance in hand and received, £10 10s.; paid to Bishop Taylor, and other expenditures, £9 10s. 3d. David Lewis, vice-president of district, sent in a bill for 6s. 6d. as half his expenses, which was granted. Henry Ellis' resignation as district secretary was accepted, and a vote of thanks for past services was given him. A recommendation that Bro. Edward Williams be ordained an elder was presented by the Pont-yates Branch and was referred to the district president. Recommendation that Arthur Edwards of Llanelly Branch be ordained to the office of priest was approved by the conference. Officers elected: President, E. B. Morgan; vice-president, Henry Ellis; secretary, David Collin; treasurer, Arthur Edwards. Eleven rules for the regulation of the district were passed. A resolution providing that no one using tobacco should be sustained in office and further that any one using it that would not discontinue its use would not be considered eligible to office was deferred. All the authorities of the church were sustained. Adjourned to meet at Aberaman the first Saturday and Sunday in January, 1906.

Pottawattamie.—Conference met on Saturday, November 25, 1905, at Wheeler; President D. Parish in the chair, J. B. Lentz, secretary pro tem. It was resolved that this conference give three months' notice that a resolution will be given to rescind the motion referring to delegates being members of the branch they represent. (This fails to comply with the rules—District Secretary.) Branch reports: Boomer 56, Carson 34, Council Bluffs 269, Crescent 155, Fontanelle 55, Hazel Dell 65, North Star 133, Wheeler 50. Ministry reporting: Joshua Carlile baptized 1, James Caffall, C. G. McIntosh, M. H. Cook, J. B.

Lentz baptized 6, H. N. Hansen, D. Parish, C. B. Bardsley, J. A. Hansen baptized 8, S. Harding, Senterlow Butler, R. McKenzie, F. G. Hough, J. Leytham, C. C. Larson, J. C. Lapworth, S. W. Underwood, J. Adams, and Peter Olsen, Jr. Bishop's agent, J. A. Hansen, reported: Balance on hand and received, \$409.30; paid out \$248.25. Tent fund: Balance on hand and collected, \$21.78; paid out, \$5. J. P. Carlile, M. H. Cook and R. McKenzie were appointed to audit the books of the Bishop's agent at the close of the year and report to next conference. The district secretary reported a net gain for the quarter of sixteen. Adjourned to meet at Underwood the last Saturday in February, 1906. J. Charles Jensen, secretary.

Portland.—Conference convened at Condon, Oregon, December 2, at 10 a. m., district president, Henry Sparling, in the chair; N. T. Chapman, secretary pro tem. Ministry reporting: Henry Sparling, W. S. Pender, N. T. Chapman, W. A. Goodwin, William Smith, N. E. Austin, S. B. Hartshorn. Bishop's agent, S. B. Hartshorn, reported: Received, \$560.15; paid out, \$294. Delegates chosen to General Conference: Henry Sparling, N. V. Sheldon, N. T. Chapman and wife, N. C. Enge. Conference adjourned to meet at call of district president.

Convention Minutes.

London.—Association met at Toronto, Canada, October 27, 1905. In the absence of Superintendent Buschlen, R. C. Evans was chosen to preside, with superintendency associated; Jennie Morrison secretary, assisted by Floralice Miller. Reports from district officers and local laborers showed advancement in the work and a greater interest than hitherto. Secretary's statistical report showed a gain of 5 schools, 2 withdrawn, present number 88. Membership last report, 1,244; present membership, 1,369; net gain, 125; total number of sessions, 1,692; total attendance, 41,830; average attendance, 1,900; number of classes, 142; officers, 212; teachers, 139. Balance in treasuries last report, \$218.71; receipts, \$716.22; disbursements, \$645.46. Number of *Quartermen* used, 1,010; *Hopes*, 315; books in libraries, 902. Librarian's report showed that out of 36 schools, 6 had libraries and only 4 had reported, which summarized is as follows: song-books, 35; Bibles, 35; suitable for primary scholars, 23; intermediate, 21; juvenile, 15; senior 33; total number of books, 162. Treasurer's and secretary's reports read and found to be correct. Officers for the following year are: Superintendent, A. F. McLean; assistant superintendent, Lizzie Evans; secretary, Jennie Morrison; treasurer, Frank Mesle; librarian, Charlotte Pearson. A. F. McLean was chosen as delegate to General Convention, associated with R. C. Evans, Hiram Dickhout, T. J. Jordan, R. C. Russell, Fred Gregory, and Floralice Miller. Delegates present to cast full delegate vote, or in case of division, a majority and minority vote. The secretary was instructed to tax locals on the per capita basis for delegates' expenses and also to have blank forms printed for delegate certificates to district conventions. The district banner was presented to the Port Elgin school. A vote of thanks was tendered the retiring officers, superintendent, treasurer, and librarian. Adjourned to meet Friday previous to next district conference at the same place.

Pottawattamic.—Convention met at Wheeler's Grove, November 24, 1905, at 1.30 p. m. Routine business transacted. Adjourned to meet at Underwood the last Friday in February, 1906, at 10.30 a. m. E. H. Carlile secretary.

Conference Notices.

Southern Nebraska District conference will convene with the Nebraska City Branch January 22 and 23, 1906. Election of officers of district and selection of delegates to General Conference will come before this conference. Mail all reports to secretary at 1207 Third Corso Street, Nebraska City, Nebraska. Harmon A. Higgins, secretary.

Northern Wisconsin will convene at Porcupine, Wisconsin, with Frankfort Branch, February 10 and 11, 1906. Branch clerks please take notice and send reports early and address to W. P. Robinson, Porcupine, Wisconsin. Each branch should be represented if possible. Rillie Moore, clerk, Necedah, Wisconsin.

Southern Missouri District conference will convene with Thayer Branch, (Oregon County,) in the Cane Hill schoolhouse on Saturday, January 6, 1906, 10 a. m. Presidents and clerks of branches will please remember conference resolutions as to quarterly collections and business meetings two weeks before

conference. All reports, petitions, and communications should be in my hands by January 1. J. C. Chrestensen secretary.

Southwestern Oregon District Conference will convene at Myrtle Point, February 9 to 11, 1906. Election of district officers and delegates to General Conference on the 10th. All branches are requested to report. Frances L. Keeler, secretary.

Convention Notices.

Northern Wisconsin District association will convene at Porcupine, Wisconsin, on Monday, February 12, 1906. Each school is requested to send a report from the superintendent as to condition of school and also any methods that they have found to interest the school. Election of district officers will be held and as many from each school as possible should be present. Rillie Moore, secretary, Necedah, Wisconsin.

Southern Nebraska District association will convene January 19, 1906, at Nebraska City. All that can are invited to attend and help make it a success. A. E. Madison.

Notice to Fifth Quorum of Elders.

Our annual circular letter has been mailed to every member of the Fifth Quorum of Elders. Any member not receiving his letter before he sees this notice, please notify the secretary.

W. C. EARHART, Secretary.

Correction.

In HERALD of December 6, 1905, page 1167, in article "Patriarchs," the word *pastors* appears three times. It should read *porters* in each instance.

Convention Calendar.

Eastern Colorado, Denver, March 5 and 6, 1906.
Fremont, (Sunday-school and Religio,) Tabor, Iowa, February 1 and 2, 1906, 7.30 p. m.
Far West, (Sunday-school and Religio,) St. Joseph, Missouri, February 10, 1906, 8.30 a. m.
Nauvoo, Burlington, Iowa, February, 1906.
Northern Wisconsin, Porcupine, Monday, February 12, 1906.
Southern Michigan and Northern Indiana, Coldwater, Friday preceding district conference.
Alabama, Lone Star, Friday, 3 p. m., preceding district conference in March, 1906.
Kirtland, Cleveland, Ohio, March 2, 1906, 10 a. m.
Northern California, Sacramento, March 2, 1906.
Southern Nebraska, Nebraska City, January 19 and 20, 1906.

Died.

HARRELL.—James H. Harrell was born May 10, 1850; died November 14, 1905, aged 55 years, 6 months, and 4 days. United in marriage to Matilda C. Lemay, January 21, 1875. He was the father of three children, Mrs. E. L. Baxdall, Mrs. Ida B. Fredrick, Thomas A. Harrell, all of whom survive him. He united with the Reorganized Church of Jesus Christ of Latter Day Saints, September 10, 1899, in which he has lived a faithful member until death. Funeral-services conducted by J. W. Wight in the Hearstown church (United Brethren) the day following his death.

BROOKS.—At his brother's residence, near Lamoni, Iowa, December 6, 1905, Mr. Frederick Brooks; born at Arlington, Iowa, October 16, 1870. Deceased was never married but devoted his energies to the support of his widowed mother, his younger brothers, and sister. He was a firm believer in the principles of the restored gospel but neglected to yield obedience, and this was his only regret when called to go. A short time before his death he earnestly requested a sister present to be baptized for him as provided for in the ordinance of baptism for the dead. Funeral at Saints' church in Lamoni, December 8, by Heman C. Smith, assisted by John Smith.

MATHERS.—Sr. Christina Mathers, born February 6, 1847, in Richland County, Ohio; married to David Mathers, July 23, 1873; baptized October 23, 1875, by Mark H. Forscutt and confirmed by R. M. Elvin. Died December 4, 1905, at Omaha, Nebraska. She leaves husband and five children to mourn her absence. Funeral-services conducted by W. M. Self from the Saints' church at Nebraska City, 2 p. m., December 6.

DARST.—Mrs. Jacob Darst died November 13 at the family home, New Philadelphia, Ohio. She was well known by many of the church, and will be kindly remembered by a large number of the missionaries. Her home was always open to them.

She was among the first to accept the gospel at New Philadelphia. To-day our hearts are filled with mourning, but we realize that our loss is her gain. She is gone to her reward. Her work on earth is done, her battle fought, her race is run.

HOLDEN.—Jane R. Holden died November 16, 1905, leaving husband, six daughters, and one son to mourn. She died at the home of a daughter, Mrs. N. P. Hatley, at the age of 75 years and 8 months, having lived a Christian life for fifty-six years.

HUNT.—Sr. Margaret Hunt, at her home in Deloit, Iowa, November 25, 1905. She was born in the state of Ohio, November 26, 1829. She had suffered for some time past with bodily ailments, but bore them with patience, her last words being, "I am ready and willing to go." She leaves three sons, one daughter, nineteen grandchildren, and three great-grandchildren to mourn. Funeral conducted by J. T. Turner; sermon by J. C. Crabb, to an overflowing house of relatives and friends.

DOUGHERTY.—Sr. Emma P. Dougherty, wife of Bro. E. C. Dougherty, died March 22, 1900, near Fairview, South Dakota, of pneumonia, aged 27 years and 9 days. She was preceded but a short time by her infant girl. The testimony of her friends is that she was a good wife and mother, and loved the latter-day work dearly. A husband and five boys were left to keenly feel their great loss. Edward Rannie was the first elder here since her death, and memorial-services were held in the Noonan Schoolhouse, near Fairview, December 3, 1905.

BOWERS.—Andy Bowers at his home in West Pullman, Chicago, Illinois, November 25, 1905. He was born December 9, 1842, in the township of Clark, county of Durham, Ontario, Canada. Baptized June 21, 1861, by Bro. Samuel Powers. His remains were taken to Plano, Illinois, his old home, for burial. Funeral-sermon was preached in the Saints' church at Plano, by W. A. McDowell, assisted by C. H. Burr. Bro. Bowers leaves a wife, three daughters, one son, five grandchildren, and many friends to mourn their loss. He was loved and respected by all who knew him. He died firm in the faith.

HICKS.—Sr. Margaret Massey Hicks, at her residence near Spokane, Washington. She was born November 30, 1844, in Wayne County, West Virginia. Died July 14, 1905. Married to William T. Hicks at Irontown, Ohio, who preceded her to the paradise of God. United with the church in the early summer of 1880, at Blair, Nebraska. Funeral-services by T. W. Chathurn. Interment in Medical Lake Cemetery.

GOODE.—Near Tabor, Iowa, Elisheba Tompson Goode, aged 90 years, 1 month, and 14 days. Sr. Goode was born in England, October 17, 1815, and was married to John Goode in 1837, coming to Ohio in 1852. In 1867 they came to Tabor, where they resided until the time of their deaths.—"Father Goode," as he was familiarly called, having passed on seventeen years ago. To them were born fourteen children, seven of whom are living. She was baptized September 12, 1875. Services were held at the Saints' church, the sermon being from Job 5:26 by Elder Charles Fry.

BRITIAN.—At Atchison, Kansas, of quick consumption, Fannie Eslo Brittan, wife of Benjamin F. Brittan, November 19, 1905, leaving husband, three small children, mother, two sisters, and one brother to mourn their loss. She was baptized October 14, 1888, by E. C. Brand, and was at her demise 30 years, 9 months, and 3 days old. She lived faithful to the covenant made in baptism, expressing a bright hope in the resurrection. Her last request was for those present to pray; and as they prayed she quietly passed away. Many friends gathered to pay their last respects. Funeral-sermon by Samuel Twombly.

STAFFORD.—Thomas F. was born January 21, 1831, at Stockport, Cheshire, England. Baptized August 21, 1861. Ordained an elder in January, 1862. Died November 22, 1905, at Lewiston, Illinois. He was beloved by the branch to which he belonged. If ever a man lived his religion, he certainly did. He, with his parents, went to Nauvoo when eight years old. He learned the baker's trade, and for twenty-one years was a cook on the Mississippi River steamboats, and later became a successful grocer. He was married to Mary Ann Nichols September 29, 1856. His aged wife survives to mourn.

CLEMENTS.—Matilda M. Clements, born September 8, 1865; married to William Clements May 5, 1887. To this union were born six sons and one daughter. She united with the Reorganized Church June 17, 1888, and was a consistent Christian until death relieved her of her sufferings. She died of cancer of the breast September 6, 1905. She was a loving wife, a kind mother, and a faithful friend. Husband, seven children, an aged father, one brother, and three sisters are the chief mourners; but the church at Brush Creek will miss her. Sermon by I. A. Morris.

HOOVER.—Nettie May Hoover, daughter of David and Lucy Hoover, died August 6, 1905; baptized July 29, 1903. She was the youngest child of Bro. and Sr. Hoover. Father, mother, two sisters, and six brothers, and the Sunday-school at Brush

Creek all sorrow on account of her early death. She died as she had lived, calm and hopeful of a part in the first resurrection. Funeral-sermon by I. A. Morris in the big tent at the reunion at Brush Creek.

Capital Renews Bargain Offer.

ANNUAL BARGAIN DAY OF DES MOINES CAPITAL GIVES OPPORTUNITY TO GET A DAILY A YEAR FOR \$2 CASH.

The now famous Bargain Day of the Des Moines *Capital* has been extended this year to include the entire week, December 21 to 28. During this week, and this week only, you can secure the *Daily Capital* for the entire year 1906 for only \$2—REGULAR PRICE \$3. This offer is extended to both old and new subscribers—BY MAIL ONLY. Old subscribers to take advantage of this offer must pay up all arrears to January 1 and \$2 for the year 1906. All you have to do is to mail your letter on any day during the week December 21 to 28 to Lefe Young, Des Moines, Iowa, or give your \$2 to your postmaster, publisher, or newsdealer. If you are already a subscriber, send the *Capital* to some friend as a Christmas present. They will be sure to think of you every day during the year 1906.

The *Capital* is a superb metropolitan newspaper, publishing the full leased wire report of the Associated Press, furnishing the news of Iowa and the world. Its market reports are unexcelled. It is printed in two colors on the finest press in Iowa. Excellent mail facilities, reaching nearly all the post-offices in the State in time to go out on the rural routes the morning following publication. The Legislature is in session this winter and every family in the State should subscribe to a newspaper published in the Capital City. None will publish a more complete report than THE CAPITAL. We urge our readers to take advantage of this generous offer.

REMEMBER THE BARGAIN PERIOD—DECEMBER 21 TO 28.

Very Low Excursion Rates for Christmas Holidays

to all points on the Nickel Plate Road between Chicago and Buffalo. Dates of sale, December 23, 24, 25, 30, and 31, 1905, and January 1, 1906, with limit returning January 3, 1906. Rate one and a third fare for the round trip. Individual Club Meals, ranging in price from 35c. to \$1, and Mid-day Luncheon 50c., served in Nickel Plate dining-cars; also service a la carte. No excess fare. Chicago city ticket offices, 111 Adams Street and Auditorium Annex. Depot, La Salle and Van Buren Street street the only depot in Chicago on the Elevated Loop. 40-48-4,

If you have been thinking of subscribing for the *Register and Leader*, wait no longer, but avail yourself of this offer to-day: Any new mail subscriber sending \$4.00 (the regular one year rate) will receive the *Daily Register and Leader* from now until January 1, 1907—almost fourteen months. If both daily and Sunday editions are wanted, send \$6.00. Address: The *Register and Leader*, Des Moines, Iowa.

Christmas Holiday Excursion Rates

via the Nickel Plate Road between Chicago and Buffalo. Dates of sale December 23, 24, 25, 30, and 31, 1905, and January 1, 1906, at a fare and a third for the round trip, with return limit of January 3, 1906. Through train service to New York City, Boston, and other Eastern points. No excess fare. Individual Club Meals served in Nickel Plate dining-cars. Three through trains daily from La Salle and Van Buren Street Station, the only depot in Chicago on the Elevated Loop. 39-48-4t

Brother, Do You Want Work

That pays? If so send for my book. It tells how to make spring-beds to order—get orders—material, and make all kinds of money for your work. I will send it free, post paid, also lot of testimonials from "workers"—see large ad in SAINTS' HERALD of October 4. Brothers with horse and buggy living in country or small towns are especially invited to try this work in their spare time. Address, **B. F. Ordway**, R. F. D. No. 1, Pasadena, California. (Supply house still at Peoria, Illinois.) 41t

N. B.—All orders for books must be sent to Pasadena, California.

GRACELAND COLLEGE RUNNING ACCOUNT.

Receipts by Treasurer of College Day and Other Offerings to
December 16, 1905.

ALABAMA.		Kennedy, M. N \$ 50	
Theodore Saints \$ 2 60		Menzies, Walter 1 00	
Scogin, O. C 10 00		Nelson, Annie 2 50	
		Wagner, Michael 5 00	
CALIFORNIA.		CONNECTICUT.	
Alma Sunday-school,		Broad River branch 5 00	
Santa Rosa 5 50		Hobson, W 1 00	
Berkeley branch 2 50		ENGLAND.	
Chico branch 4 00		Potts, W 94	
Lone branch 3 25		FLORIDA.	
Los Angeles branch 15 00		Santa Rose branch 1 00	
Newport branch, Garden		HAWAII.	
Grove 10 35		Honolulu branch 33 25	
Newport branch, Santa		IDAHO.	
Ana 4 00		Hagerman branch 8 70	
Oakland branch 15 91		Sagle branch 5 25	
San Bernardino branch 13 00		Albertson, Charles 2 00	
San Francisco branch 6 92		Albertson, Salome 50	
San Jose branch 10 85		Albertson, Euna 50	
Santa Cruz branch 3 00		Albertson, Pearl 50	
Tulare branch 1 00		Bird, James 50	
A sister at Monte Bello 5 00		Cook, Edna 50	
Carpenter, Mrs. Lida 1 00		Farnsworth, Joseph 50	
Dagner, L 50		Headland, Corshaw 1 00	
Dagner, L 35		Headland, J 1 00	
Damonske, H 5 00		Hobson, Jesse 1 00	
Good, Mary R 5 00		Howell, Eva 50	
Grimes, Nancy 5 00		Jennings, James 4 00	
Gutzman, Ed and Kate 1 00		Planche, C 1 00	
Macdonald, Sr. W. J. 3 00		Pierce, Mary B. 25	
Root, H. B., and family 2 00		Sawyer, Zella 50	
CANADA.		Strickland, Mrs. N. F. 5 00	
Arthur branch 4 25		ILLINOIS.	
Bon Accord branch 1 00		Alton Saints 1 50	
Blenheim branch 2 00		Bellville branch 6 35	
Cedar Valley branch 2 23		Buffalo Prairie branch 21 00	
Cedar Springs branch 1 18		Canton branch 2 17	
Chatham branch 2 35		Central Chicago branch 8 00	
Chatham branch 8 90		Central Chicago branch 1 92	
Clavering branch 5 50		Dekalb branch 5 00	
Chilliwaek branch 4 00		First Chicago branch 4 50	
East Gara branch 2 70		Kewanee branch 4 00	
Ellice branch 4 05		Kewanee Sunday-school 1 33	
Egremont branch 2 30		Kibbie branch 1 00	
Gooderham branch 1 07		Mission branch 13 70	
Humber Bay branch 2 82		Millersburg branch 5 00	
Hamilton branch 2 00		Parrish branch 5 00	
London branch 10 00		Pana branch 7 68	
McKillop branch 1 50		Plano branch 3 80	
New Westminster		Rock Creek branch 13 00	
branch 4 50		Rock Island branch 3 38	
Owen Sound branch 2 00		Scattered Saints North-	
Port Elgin branch 2 00		eastern Illinois Dist. 2 00	
Rosedale branch 5 00		Taylorville branch 4 35	
Spy Hill branch 5 65		Tunnelhill branch 4 00	
Shelburn branch 1 90		Unity branch 7 50	
Stevenson branch 7 01		Xenia Religio 1 75	
Vanessa branch 5 00		Burroughs, A. H 1 25	
Waterford branch 1 41		Germer, Eliza 1 50	
Wallaceburg branch 3 00		Greyson, Carrie N 50	
Wyarton branch 2 56		Sartwell, Mrs. E 1 25	
Weyburn branch 7 00		Van Dine, Flora 1 00	
Zone Branch 1 00		INDIANA.	
Anderson, Mrs. Emma L. 1 00		Clear Lake branch 4 10	
Armstrong, Mrs. W 1 06		Clear Lake branch 10	
COLORADO.		Heinrick, Hannah 1 00	
Colorado Springs branch 6 00		INDIAN TERRITORY.	
Denver branch 11 40		Fairland branch 11 10	
Denver branch 2 50		Haileyville branch 2 50	
Rockyford branch 6 00		Miami branch 3 00	
Rocky Mountain branch 6 00		Skiatook Saints 10 00	
Wray branch 11 40		Wilburton branch 1 85	
Chase, Jessie N 1 00			
Duvie, Eva E 75			
Hopper, Ida N 25			
Kennedy, Sr. N 1 00			
Kennedy, Earl A 1 00			
Kennedy, Ernest L 50			

Hayer, Susan \$ 1 00	Blue Rapids branch \$ 1 50	
Mauzey, F. M 1 90	Cairns, John 2 50	
Robinson, Wallace N 10 00	Fanning branch 5 62	
IOWA.		
Arlington branch 3 25	Homestead branch 6 00	
Bartlett branch 3 10	Krallman, Dora 25	
Bigler's Grove branch 2 00	Malvern Hill S. S. 3 00	
Boomer branch 3 75	Menzies, Wm 1 00	
Boone branch 6 40	Pittsburg branch 4 60	
Burlington branch 19 28	Pleasant View branch 1 50	
Carson branch 4 50	Scandia branch 2 20	
Cleveland branch 8 40	Shaw branch 1 50	
Clinton branch 1 80	Solomon branch 2 00	
Cherokee branch 1 65	Topeka branch 6 75	
Concord branch 11 00	Baskett, E. L., and wife 1 25	
Council Bluffs 13 75	Baskett, Lee 50	
Deloit branch 7 85	Baskett, Harl 25	
Des Moines branch 5 00	Drovette, Mary 50	
Des Moines Valley	McGalliard, Sarah Price 1 00	
branch 2 40	Ramsey, F. E 4 00	
Dow City branch 13 17	Resch, Orestas and Cora 1 00	
Dow City Sunday-school 10 48	Scranton Sunday-school 2 00	
Dow City Religio 20 75	Turner, Mary E 25	
Eagle Grove Saints 3 00	Wolfe, Mrs. T. B 1 00	
Evergreen branch 6 46	KENTUCKY.	
Farmington branch 4 75	Louisville branch 4 75	
Farmington branch 50	LOUISIANA.	
Fontanelle branch 2 50	Helms, Mrs. Josie 50	
Ft. Madison Saints 1 55	MAINE.	
Fulton branch 1 50	Dixfield Centre branch 8 00	
Gallands Grove branch 43 00	Little Deer Isle branch 3 00	
Glenwood branch 4 15	Indian River branch 5 00	
Greenville branch 4 00	Stonington branch 3 94	
Grinnell branch 1 50	Clark, Ardelia M 2 00	
Hazel Dell branch 2 48	Matatal, A. D 1 00	
Henderson branch 5 55	Sullivan, Mrs. Sarah M. 1 00	
Keokuk branch 5 25	Thomas, Julia A 2 00	
Lamoni branch 245 37	MARYLAND.	
Lanesboro branch 10 00	Baldwin branch 1 50	
Little Sioux branch 6 75	MASSACHUSETTS.	
Logan branch 13 05	Attleboro branch 2 18	
Magnolia branch 8 00	Dennisport branch 4 30	
Mallard branch 7 15	Haverhill branch 4 45	
Religio buttons 2 92	New Bedford branch 3 76	
Mondamin branch 2 50	New Bedford S. S. 3 00	
Montrose branch 1 00	Plymouth branch 3 25	
Moorhead branch 19 62	Boarn, Ellen M 1 00	
Muscatine branch 2 25	MICHIGAN.	
Pisgah branch 4 15	Applegate branch 1 50	
Pleasanton branch 6 00	Bay Port branch 4 00	
Rhodes branch 3 00	Belle River branch 2 03	
Riverton branch 3 00	Boyne City branch 5 50	
Salem branch 4 15	Bellaire branch 85	
Shenandoah branch 12 75	Buchanan branch 2 25	
St. Charles branch 2 30	Cash branch 2 00	
Sioux City branch 12 57	Cass River branch 1 75	
Tabor branch 9 00	Chase branch 1 50	
Thurman branch 7 00	Cold Water branch 9 50	
Waterloo branch 4 00	Coleman branch 2 25	
Wheeler branch 3 00	Comins branch 1 00	
Woodbine branch 16 00	Detroit branch 3 95	
Dow City, Sisters' Aid	East Fremont branch 2 78	
Society 5 00	Farwell branch 1 85	
Ballantyne, Robert, and	Fork branch 2 13	
family 1 00	Free Soil branch 4 70	
Brooks, Ella S 1 00	Galien branch 13 62	
Burton, C. L 50	Gaylord branch 4 15	
Day, Mrs. S. T 1 00	Glover branch 2 05	
Edson, Elizabeth 5 00	Hartford branch 6 00	
Gaylord, M. W., and wife 1 00	Hercy branch 75	
Heide, John 5 00	Hopkins branch 1 00	
Green, Ed 1 00	Kasson branch 95	
Hughes, Mrs. M. A 2 00	Mikado branch 1 13	
Jordison, John 1 00	Pigeon River branch 1 35	
Jensen, Mr., and family 2 75	Port Huron branch 1 69	
Jordison, Wm. J 50	Prescott branch 1 50	
Marshall, Jamie 1 00	Rose City branch 1 95	
Schrunk, Lucy 7 00	Rush Lake Saints 1 35	
Stevens, Sarah A 1 00	St. Clair branch 2 85	
Wallace, Elizabeth 5 00	Silver Lake branch 1 00	
Watson, H. T 3 00		
Young, Mrs. Martha 1 00		
KANSAS.		
Atchison branch 3 00		
Baillie, J 1 00		

A MATTER OF HEALTH



HAS NO SUBSTITUTE

**A Cream of Tartar Powder
free from alum or phosphatic acid**

Sugar Grove S. S.	1 35	Far West branch	3 50
Sparta branch	1 00	First Kansas City branch	27 83
Traverse City	3 33	Guilford branch	4 15
Ubley branch	1 50	Higbee branch	6 00
Armstrong, Josephine..	40	Independence Stake	
Byce, G. W., and wife..	1 00	Reunion	37 30
Crawford, Sr. R	5 00	Independence S. S.	66 13
Detray, A. C	1 00	Joplin branch	3 35
Macdonald, Bertie	1 00	Kingston branch	85
Maedel, John	1 00	Kingston S. S.	34
Shaw, Clark, and family	1 00	Knobnoster branch	2 06
Sheffer, Clara	50	Lone Rock branch	3 50
Tanner, Amy	50	Lowry City branch	1 75
		Lees Summit branch	4 50
MINNESOTA.		Nevada branch	5 50
Detroit City branch	2 00	Oland Saints	6 90
Frazee branch	3 52	Postoak branch	1 40
Oak Lake branch	2 75	Richhill branch	5 00
Oak Lake branch	1 50	Ross Grove branch	12 25
Star of Hope S. S	4 89	Saints at Columbia	2 20
Union branch	3 75	St. Joseph branch	1 50
Barrett, W. S.	1 00	St. Joseph branch	12 30
Hastings, J. A.	1 00	St. Louis branch	33 50
Craven, Sr. S. E	50	Springfield branch	5 00
Keith, Drusilla	50	Stewartville branch	10 00
Sloan, Samuel, and wife.	1 50	Sweet Home branch	1 10
Williams, Mrs. M. J.	1 00	Thayer branch	4 60
		Thayer branch	2 00
		Veva branch	2 50
		Walker branch	1 00
		Whearso branch	2 70
		Zion's Star Sunday-	
		school, St. Joseph	4 57
		Brown, Mrs. Mertie B.	1 00
		Decker, Z.	25
		Haines, Mary A	50
		Reesman, Flora	1 00
		Parrish, Mrs. C	1 00
		Priest, C. E.	1 00

Sanders, F. E.	5 00
Walter, L. J.	50
Walter, Maggie	50

MONTANA.

Deer Lodge branch	8 25
Graybeal, Mrs. E. V.	5 00
Haskell, Christina	1 00
Headlee, A.	2 00
Sund, Carrie	1 00
Sacry, Will	2 00
Watrous, Rosa	10 00

MISSISSIPPI.

Bluff Creek branch	3 45
--------------------------	------

NOVA SCOTIA.

Wood, Mrs. Noble	1 00
Johnson, Leander	50

NORTH DAKOTA.

Moffett, Hannah	3 00
Wagener, James S	5 00

NEW MEXICO.

Colfax branch	3 64
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NEW YORK.

Brooklyn Branch	2 55
Western New York	
Saints	2 30
Button, Mrs. H. A.	1 00
Söderburg, Augusta	2 50

NEVADA.

Hopkins, Mary	20 00
Penrod, E.	2 50

NEBRASKA.

Blue River branch	5 50
Blair branch	3 25
Columbus branch	5 00
Eustis branch	7 50
Inman branch	7 00
Nebraska City branch	1 00

Nebraska City reunion,
as follows: Nebraska
City branch, \$19.25;
Blue River branch,
\$1.50; Franklin branch,
\$3.00; Council Bluffs,
Iowa, branch, twenty-
five cents; Thurman,
Iowa, branch, fifty
cents; Omaha branch
fifty cents. 25 00
Omaha branch

NORTH CAROLINA.

Horton, Mrs. M. E.	25
-------------------------	----

OHIO.

Akron branch	3 05
Cleveland branch	6 90
Maumee branch	2 00
North Columbus branch.	8 25
Temple branch	4 11
Toledo branch	1 60
Vinton branch	2 00
Youngstown branch	5 00
Ellwood, W. M.	1 00
Ramsey, F. E.	1 00

OREGON.

Bandon branch	4 00
Condon branch	2 75

Myrtle Point branch	3 25
Pleasant Hill branch	2 50
Merryman, H. E.	2 00
Penrod, A. D. and wife.	50

OKLAHOMA TERRITORY.

Canadian Center branch.	3 15
Western Oklahoma Ter-	
ritory reunion	10 00
Roland, H. K.	1 00
Smith, Clyde	1 00

PENNSYLVANIA.

Fayette City branch	16 00
Philadelphia branch	125 00
Pittsburg branch	17 75
Sharon branch	6 90
A brother from Pitts-	
burg	5 00
Bunn, Gaius	1 00
Hodge, W. W.	1 00
Manning, John	1 00

RHODE ISLAND.

Providence branch	3 50
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SOUTH DAKOTA.

Newark Sunday-school.	13 15
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TEXAS.

Post, Mrs. J. H.	1 00
San Antonio branch	2 50
Barnwell, Florence	1 00

UTAH.

Pleasant Grove branch.	3 60
Union branch	12 00
Carter, Lottie	1 00
Carter, Jane	50
Johnson, Ola	1 00
Ledingham, John	1 00
Sandall, S. C	1 00
Wilkin, Jane	50

VIRGINIA.

Coffman, Isaac	1 00
Coffman, Maggie S.	1 00
A brother	1 00

WASHINGTON.

Roslyn branch	8 00
Seattle branch	7 65
Spokane branch	7 10
Burgess, Robert	1 00
Hicks, T. A.	1 00
Adams, A. J	50
Gorbutt, A. W., and wife	1 20
Gladwin, Walter	50
Keen, A. L.	5 00
King, Mrs. L. M	1 00
Taylor, Dora	2 00
Winegar, James, and	
wife	1 00

WEST VIRGINIA.

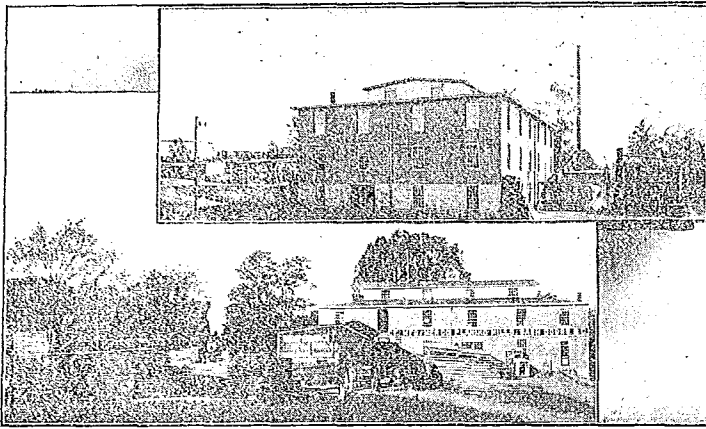
Kennedy, John M	50
Wheeling branch	8 35

WISCONSIN.

Fox River branch	2 21
Wheatville branch	1 12
Janesville branch	4 81
Oregon branch	5 00
Searles Prairie branch ..	2 00
Bettner, Mrs. A. W.	1 00
Dreyer, Mrs. F. H	1 00
Dreyer, Joseph	50
Total	\$2,316.80

E. L. KELLEY, Treasurer.

Any one holding offerings on College Fund, which he has not sent in, will please do so at once, so we may include in this year's report.



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CAPITAL \$50,000

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Beautiful Watch and Chain.**
*This offer expires on Jan. 1, 1906.
The Kansas City Journal,
Kansas City, Mo. 47-4t

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At a bargain. A nicely-located cottage of three rooms, together with small poultry plant of modern and convenient structure—incubator—room, brooder-house, yards, etc.; also two good incubators and one brooder. There are eighteen large lots, all well set in the best of fruits in variety. Is situated north of Graceland College campus. A desirable chance for any party wishing to invest in the poultry business. For information or further particulars write or apply to

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EBEN CURRY,
Finleyville, Pennsylvania.

45-tt

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Per dozen, 20c; 100..... 1 50
- 302. Why I Believe the Book of Mormon.
Per dozen, 20c; 100..... 1 50
- 303. The Apostolic Office.
Per dozen 15c; 100..... 1 00
- 304. The True Gospel.
Per dozen, 15c; 100..... 1 00
- 305. An Examination of Campbellism.
Per dozen, 30c; 100..... 2 00
- Elders' Diary.
The new kind..... 50
- Sadie and Her Pets.
244. Cloth..... 50

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For the treatment of the sick and afflicted. A home where the Saints can come and be under the care and surrounded by those of our own faith

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- On Piles and all rectal diseases Dr. Noterbe
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Independence, Missouri**
About one block from Latter Day Saints Church
44tt

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Knobnoster is a good town of 1,000 people, located in a good country, 65 miles east of Independence, Missouri, on the Missouri Pacific Railway. We have a good branch of about 90 members, own our house of worship and have regular services in all departments. Farm lands and town property can be bought right. I refer you to Bishop A. H. Parsons of Holden as to my reliability. Call on or address me at Knobnoster, if in need of anything in this line. Honest treatment guaranteed. R. C. WILCOX.
47-tt Knobnoster, Johnson Co., Mo.

The Saints' Herald

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

Volume 52

Lamoni, Iowa, December 27, 1905

Number 52

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

JOSEPH SMITH - - - - - EDITOR
 LEON A. GOULD - - - - - ASSISTANT EDITOR
 FRED'K M. SMITH - - - - - CORRESPONDING EDITOR

Entered as Second-class Mail Matter at Lamoni Post-office.

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Editorial

LAWBREAKING.

And so it goes. "Law-breakers" of one age are often, in succeeding ages, honored as heroes, martyrs, and reformers. And it follows as a corollary that the prosecutors of one age often are by other ages branded as persecutors. Sometimes laws have to be broken, or progress would be impossible, because all human laws are imperfect and need modification, as times and conditions change. These are simple facts of history and experience, which should not be overlooked when the subject of persecution is discussed. All law-breakers are certainly not martyrs, or reformers. No sane person makes that assertion. Many law-breakers in all ages are simply malefactors. But many of the martyrs whom we now honor, were also classed among the law-breakers of their age, and history repeats itself from age to age—a fact it would be consummate folly to deny.

The foregoing is from the *Deseret News* for December 5, the closing paragraph of the editorial. The clipping came to us with a request that we publish in the *HERALD*, but expressing a doubt that we would do so; the plea to publish made in behalf of justice.

Is it not something of a travesty upon the functions of the blind goddess prefigured by a woman holding the scales in one hand and the sword in the other and with her eyes bandaged, to ask the publishing of a plea for immunity for lawbreakers when the conditions are so clearly understood as in the case of our editorial "Prosecution not persecution," which appeared in the *HERALD* not long since?

While the editorial in the *HERALD* referred to is not mentioned in this editorial sent to us from the *Deseret News*, the subject-matter of the latter would almost point to the fact that it is written in defense against the conclusions reached in ours, "Prosecution not persecution." The cases cited in which some of the historical lawbreakers of the past were in after-years considered as heroes, are not germane to the argument, for this reason: The laws against which these lawbreakers revolted were not made in the interest of the general good of the people of the State or Government, but were the result more or less of personal spite against the individual. Witness the Hebrew children and others of like character. In modern times such an action could not be had. It is a matter of history that Joseph Smith, the first President of the Church of Jesus Christ of Latter Day Saints, was arraigned before the courts of the State a number of times, charged with misdemeanors

IN OUR reference to the letter of Bro. Joseph Squire, last issue, we stated that Broad River was in New Jersey. It should be Broad River, Connecticut. Attention was called to this error by Bro. Squire himself.

BRO. ALBERT CARNEY, Blue Rapids, Kansas, wishes to announce that he has a lot of *HERALDS* and *Ensigns* which he will send to any one on request.

and crime; but these arraignments were not followed by conviction in any one of them; nor did he at any time make confession of having been guilty of those things with which he was charged; and one of the excuses made by the mob forces for taking his life in Carthage jail was that "the law would not touch him, but powder and ball would."

Allow the plea of the lawbreaker, that prosecution in his case means persecution, and the bars for asking exculpation for crimes of every description are thrown down, just the condition of things against which the HERALD has always argued. If the laws had been impartially enforced, both for and against the church, from its earliest inception until now, we fully believe a far different and better condition of things would have existed to-day; but loose administration on the part of the civil authorities, and a similar laxity on the part of church officials and members, resulted in allowing the criminals to go free because they were not prosecuted. The law of the church bearing the sanction of revelation distinctly affirms that certain classes of lawbreakers should be delivered to the law of the land. This included transgressors against the law of chastity. For instance: "Thou shalt not steal; neither commit adultery, nor kill, nor do anything like unto it."—Revelation of August, 1831, par. 2. "Thou shalt not commit adultery, and he that committeth adultery and repenteth not shall be cast out."—Doctrine and Covenants 42:7.

In the different States of the Union there are statute laws punishing the living with more than one woman as wives under different forms. In one State it will be for bigamy, in another for lewd and lascivious cohabitation, and in Utah for unlawful cohabitation. Adequate penalties are provided for infraction of these laws. Can those who thus break these laws justly claim that they are persecuted if they are prosecuted under the statute for disregarding the law? We venture the statement that such a plea would not be allowed in any court if made by a transgressor. The effort upon the part of the Government to put a stop to the practice of polygamy under the direction and fostering care of the dominant church in Utah is now of too long standing for any successful plea to be made against enforcement of the crystallized opinion of the universal public with any degree of success, and no possible prevarication or effort to exculpate from blame can make heroes of this class of lawbreakers. The revealed laws of God to the church condemn them, the congressional enactments of the United States condemn them, and the laws of the state of Utah condemn them. Neither blandishments nor the praise of associates equally guilty make heroes of them.

The nearer we get to heaven the heavier this world's goods become.—*Ram's Horn.*

RESULTS OF THE SYSTEM.

Social conditions are not all they should be in England. St. Paul's cathedral was recently the scene of a shocking exhibition according to a cable dispatch published in the *Chicago Tribune* for the 24th. Hundreds of the unemployed paraded the cathedral in the afternoon and transformed the usually impressive service into a pandemonium. They became quiet for a few minutes, but the service was not to their liking, and when the anthem was reached they rushed wildly for the doors. (We confess to a similar impulse frequently at this stage of religious worship.) The mob donned hats and caps, and lighted pipes and cigars while still in the church, and two of the number indulged in a pitched battle in a ring formed by the spectators, under the shadow of Nelson's tomb. Once outside the church, the discontented mass shouted themselves hoarse, were harangued by their leaders, waved red flags, and tried to sing the "Marseillaise." Sacreligious as it may seem, only the thoughtless will condemn the the participators in the exhibition. The cause is farther back. They are but one of the products of the system, and the system is upheld by the church and the government. The system takes from those who are willing to work, their daily bread (the necessities of life), and gives to those who are too lazy to work, and who are so educated that they feel their dignity would not allow them to labor with their hands, a superabundance of this world's goods, and their lives are spent in ease and luxury.

The church, which enjoys the attendance of devotees representing the product last named of the system which it supports and shares, should not complain if occasionally it receives a visit from the representatives of the other product of their system. Let the church and the government take their stand for God and justice, instead of Mammon and special privileges, and the cause for scenes of such a character will be removed. It is a shame, when the earth is full, and to spare, that those who are willing to work are denied the privilege of earning a livelihood.

L. A. G.

HARRISON, New Jersey, December 24.—[Special.]—The State authorities on labor conditions will be asked to prosecute the international steam pump trust, which employs nearly three hundred women, many of them at the hardest possible manual work. Indeed, there are seventy-eight whose tasks would tax the strength and endurance of the average man. These women—they range from seventeen to thirty-five years—are foundrymen. They toil from seven o'clock in the morning until half past five in the evening, amid the smoke, steam, and grime, and they get on an average less than one dollar and twenty-five cents a day.

They are known as "coremakers." They wield

hammers over anvils, shovel a mixture of sand, flour, and molasses "into patterns," and pack it down with rammers weighing about eight pounds.

At the proper time, when it becomes necessary to turn these "patterns," weighing in some cases half a ton, completely over, the work is done by the women, who put forth all their strength in the effort, and are breathless and exhausted at the finish.

About twenty-five hundred members of the Engineers' Society of America visited the foundry a few days ago at the invitation of the officials of the trust. They were amazed and delighted at the mechanical marvels they saw in various parts of the establishment, but not a few were horrified when they went to the coremaking room and saw the women engaged at such laborious work. As guests they could say nothing openly, but as private individuals they have taken action.—*Chicago Tribune*, December 25.

RETRIBUTION.

A month ago a daughter of Bro. Thomas Newton of Kansas was found lying where she had fallen off a bridge or viaduct by accident, or had been thrown off by force with intention to kill, for she was dead, under conditions so cruel and revolting that it pointed to murder of an atrocious character. The following dispatch from Kansas City to the *Chicago Tribune* indicates that the murderer was found, and, unless the sometimes laggard steps of justice are interfered with, will receive the punishment due his crime:

KANSAS CITY, Missouri, December 20.—Austin Francis, a switchman, charged with the murder, a month ago, of Winona Newton, fifteen years old, his sweetheart, was found guilty to-day of murder in the first degree. The girl was forced to drink poison, and when it failed to kill her at once, Francis choked her, threw her into a creek, and placed a heavy stone on her head.

WHICH IS THE GREAT COMMANDMENT?

When this question was asked of the Savior his reply was, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself."—*Matthew 22: 37-39*.

It should be clearly understood by everybody who thinks that God through Christ never gave a commandment to men that he could not fulfill. The difficulty is in the understanding or misunderstanding of the word itself. If a man has a proper and discriminating love for himself it is not at all difficult for him to love his neighbor as commanded. If he is careless in regard to himself, has not a proper self-love, and is indifferent to the demands made upon him by his condition, surroundings, society and the State, he can not keep the commandment; or if he is a victim of an inordinate self-love that makes him self-sufficient, arrogant, haughty, and careless of the

rights and privileges of others, including his family, his neighbors, and society, he can not keep the commandment. It is understood that the gospel has the effect to eradicate these feelings from the minds and hearts of men and to give them a proper understanding of self, which necessarily gives him a proper understanding of others.

We once heard an elder in a sermon ask the question, "How is it possible for a man to love God with all his heart, mind, might, and strength, and love anybody or anything else?" His final conclusion, however, was that if a man had the love of God dwelling in him he was not only able to love God supremely, but that that very quality of loving God would so enlarge his understanding and his capacity for loving that he could love the same as a father and mother, having one child, loved that child with all their hearts, and yet if that same father and mother have twenty, their hearts are never full but there is the same loving, forbearing, kindly spirit of regard for each and every one. A mother will realize this clearly and understand fully how it is possible for a man to love God and love his neighbor as himself, provided he has the proper love for himself.

The peculiar characteristics which the gospel develops in man are of such a nature as is shadowed by the teaching of the Savior where, speaking to the disciples, he calls them the salt of the earth. "If the salt have lost his savor," the King James translation says, "wherewith shall it be salted?" But the Inspired Translation reads, "If the salt shall lose its savor, wherewith shall the earth be salted?" thus amending the passage. It is a fact that salt exposed to the atmosphere and rain will gather dirt, lose its saving characteristic, and become unfit for use, as it takes unto itself noxious qualities that unfit it to be used. So may disciples, and it is quite possible that in these latter days men may suffer themselves to drift into such condition that they are practically worthless as the salt of the earth.

Later revelation gives us to understand that men properly called in this latter-day development are called to be the salt of the earth; that it should be their earnest endeavor to continually prove themselves worthy of the appellation and the thought of being considered the spiritual salt of the earth.

MRS. A. W. BALLARD, Los Angeles, California, renewing for the *Leaves* says: "We can not speak too highly of the *Autumn Leaves*. It is very interesting. Words can not express our appreciation of same."

BRO. LEONARD HOLLOWAY writes from Humptulips, Washington, December 18, that he is having good crowds, some are very much interested. He expected to baptize some the 24th.

HISTORICAL CRITICISMS.

In our editorial in HERALD for November 15, we made reference to the statement made by Elder Samuel W. Richards and another whose name was Stewart, that they were appointed with others to explore in the far West with a view to removal of the Saints beyond the confines of the United States or elsewhere where the church could be at peace. A brother writing in reference to this editorial apparently misunderstands what we wrote in reference to it, which simply was that we did not know as to the correctness of the statement, but that it was a matter of serious wonder to us that there was no record stating whether or not the men so appointed had made the exploration and reported thereon the results. We did not question the truthfulness of the statements made by these men, for we had no data upon which either to accept or deny. Each of them stated that twenty-five were appointed, and that the appointment was made in 1842. It would seem quite fair to presume that the appointment being made in good faith, some effort should have been made by the whole twenty-five or some portion of them to carry out the instruction to search for a locality in the West to which the church could profitably and safely remove. We have never seen anything in reference to the action of this committee of twenty-five or other organization if it was completed. We neither affirm nor deny the appointment or the existence of such a body of men, but it would seem that two years intervened between the appointment and the death of Joseph and Hyrum Smith. We do not remember anything in the *Times and Seasons*, the recognized organ of the church, with reference to the exploration thus ordered or provided for, and we see no good reason why we should be charged with exercising doubt in regard to it simply because we say we do not know.

The same writer refers to matters of record with reference to the ordination of Joseph Smith and Oliver Cowdery to the Aaronic and Melchisedec priesthood. While writing the History of the Church, the historians stated that they did not know where the record of the ordination to the Melchisedec priesthood could be found; that is, the day and date and circumstance, as matters of fact. We ought not to be understood as casting aspersion upon the statement made by revelation in reference to such ordination, for as a church we have always acted upon it as a matter of truth, though we might not be able to produce the record in words and figures as we can upon the organization of the church in 1830. We accept the statement made in reference to the calling and ordination of the Master, in which calling and ordination he was made a priest for ever after the order of the Son of God, though we may not point to the page in history where such ordination was per-

formed; nor is it proper to charge us with doubting such ordination simply because we avow the absence of historical evidence as to its occurrence.

There was nothing dishonorable in the appointment of such a body of men by Joseph Smith in 1842 that we are aware of. It was undoubtedly a matter of precaution that human wisdom might have suggested or that might have been pointed out by revelation; nor do we believe we commit an error when we say that we do not know whether such appointment was made or not, and that we do not know of any record made by the men appointed as having carried out the instruction given as to such exploration. There seems to be plenty in the published articles and matters in the *Times and Seasons*, published at Nauvoo, to deduct an inference that at the time of the death of Joseph Smith an immediate removal from the state of Illinois was not contemplated; for it is not until some time in the fall of 1845 that articles looking to the possible removal are found in that publication. Please bear in mind we do not call the statement of these men into question, for we have no data upon which to base an opinion for or against.

THE question of the declining birth-rate was dealt with the other night at a meeting of the Royal Statistical Society. In a paper jointly prepared by Doctor Arthur Newsholme and Doctor I. H. C. Stevenson, two main theses were advanced, that the inhabitants of the united kingdom and other civilized countries are markedly less fertile than was the case a few years ago, and that this state of affairs is due to other than natural causes.

"France," said the authors, "has anticipated the rest of the world and thus has come nearer to the consummation of its social felo-de-se, but it is only a question of decades in a great change in the moral standpoint of a majority of our people before other countries will follow in the same direction, and possibly even at the same pace. The outlook is gloomy, and we can not look with confidence to any help which is likely to come either from preaching or medical teaching.

"The whole field of fact seems to lead to the conclusion that the decline in the birth-rate is not due to poverty, but is associated with the general raising of the standard of comfort, and is an expression of the determination of the people to secure this greater comfort."—*Chicago Tribune*, December 24, 1905.

THE whole people must take upon themselves the education of the whole people and must be willing to bear the expense of it. There should not be a district of one mile square without a school in it, not founded by a charitable individual, but maintained at the expense of the people themselves.—John Adams in 1785.

CAN A LAYMAN PRESIDE?

We have so frequently answered the question whether a layman could under any circumstances preside over or take charge of a meeting that it seems almost nonsensical to answer it again. Letters are continually coming where it seems to us that all should take cognizance of what they see in the HERALD, and not have to be told so frequently.

Saints' meetings for prayer-service, either in an organized or unorganized condition, may be presided over for the purpose of a meeting by the one holding the highest office who may be present. The officer may, if he chooses, waive his right and ask some other to preside, or leave the matter to the choice of those present. If there be no officer present, any member of the church present may take the lead of the meeting by the consent of those present, in which case it would be proper to choose the one most experienced and elderly of those present.

In business-meetings of the branches or districts, as a matter of course, if no officers were present of the branch or district, business could not well be carried on, especially of a branch. But for prayer-service or general exercises, any one may take the lead. It may not be said to be a right that the layman has, but it is a privilege that he may enjoy. It is scarcely proper that the Saints meeting for prayer and testimony should have that privilege denied them simply because there is no accredited officer present. This privilege to take charge of a meeting includes the pronouncing of the benediction at the close of the services. It does not, however, include the privilege to bless the bread and wine or to administer the sacrament, as these duties are clearly defined in the law as appertaining to the officers alone. A person who has the privilege or authority or right to open a prayer-service by prayer would have a right to close the same by prayer, which is the benediction. This is a part of the unwritten law and comes under the general rule that persons are authorized to do what is necessary to be done at the time that their exigency or wisdom demands.

A CHALLENGE.

The *Deseret News* is again having spasms because commentators upon the present hierarchical purpose to defy the United States Government and practice treason against it are calling attention to the crime. Some of these commentators go to the official works of the church and extract therefrom paragraphs and sentences from the sermons delivered by the living oracles. And the agony of the *News* is voiced in this statement, that such commentation has "culled from works by different writers some sentences and parts of sentences which, taken away from the explanatory text are made capable of giving color to his assertions."

In the particular case to which the *News* has made allusion it is doubtful if the minister, who is quoted and who is attacked, will offer any resentment. He knows the impracticability of arguing with a falsifier and one who does not believe in truth or desire its dissemination.

But the *Tribune*, for once, will take up the contest in behalf of the abused ministers.

The *News*, if logical at all, desires the full text of the ser-

mon to be printed in case any language therefrom is to be quoted. This paper, therefore, challenges the *Deseret News* to reproduce the full text of a sermon delivered in Salt Lake City on July 26, 1857, recorded in the official *Journal of Discourses* of the Mormon church of volume 5, and closing on page 95. If the *News* will print that authoritative sermon in its columns at the present time, giving to it the authentication and the authorization of the present hierarch, the *Tribune* will spread it broadcast by publishing all the matters therein (unless some are obscene) and asking the people of the United States to judge of the full text, and not by some segregated sentence or paragraph.

Furthermore, the *Tribune* hereby challenges the *Deseret News* to answer the following questions: Was the preacher (who was at that time one of the first presidencies) a "living oracle" and was his word the word of God to the Mormon people and to the world; or is he now repudiated by the *Deseret News* and the hierarchy?

They are either bound by his utterance as being that of a living oracle, or they must discard his utterance as that of a false prophet. Mr. *Deseret News*, the *Tribune* challenges you to print the sermon and answer which—"living oracle" or false prophet—delivered that sermon.

P. S.—If the *Deseret News* does not desire to make this matter public we hereby challenge the *News* to make a copy of that particular sermon and send it to the great and good friend of the Mormon people (according to the lying whispers of the hierarchy), viz., Theodore Roosevelt, President of the United States of America.

N. B.—Lest the *News* mistake the sermon to which we are referring the *Tribune* quotes one of the closing sentences thereof:

"And the President of the United States, inasmuch as he has turned against us and will take a course to persist in pleasing the ungodly curses that are howling around him for the destruction of this people, he shall be cursed, in the name of Israel's God, and he shall not rule over this nation, because they are my brethren; but they have cast me out and have cast you out; and I curse him and all his coadjutors in his cursed deeds, in the name of Jesus Christ and by the authority of the holy priesthood, and all Israel shall say Amen."

The foregoing challenge is from the Salt Lake *Tribune* for December 16, 1905. We insert it for this purpose: For several years now we have been met on the part of the elders in Utah with the statement that many of those things which we have quoted from their publications have been manufactured by us and have no existence in fact, and we have tried to get the Utah journals to make averment in reference to the doctrines and principles announced by their public men years ago. We should be pleased to see the *News* publish the sermon referred to in full, giving such comment or explanation as they may see best, or to publish without comment. We shall wait with journalistic patience to see what the result will be.

CORRECTION.

In HERALD for December 20, 1905, No. 51, vol. 52, p. 1210, occurs the following statement, referring to the Doctrine and Covenants: "In the latter the teaching was exclusively monogamic, and the so-called revelation on plural marriage had no existence either in fact or in the Doctrine and Covenants until it was so inserted in the fall of 1876, and that by President Brigham Young."

Please read this as follows: And the so-called revelation on plural marriage had no legal existence, either in fact or in the Book of Doctrine and Covenants, etc.

Original Articles

THAT PENNY A DAY.

Acting on that homely old adage of our forefathers that "the flail should never stop until the grain is all threshed out," and as several requests have come through the HERALD of late asking that the Savior's parable of the householder (see Matthew 19 and 20) be more fully discussed, the writer would like to present views as to its proper application. In so doing he does not wish to arouse controversy. He has no pet theory to ventilate, or hobby to ride. He has no particular desire to see his name in print, or to be considered "up to date" in "knowing a thing or two." The only reason he has, beyond those already given, is that he thoroughly believes the explanations given of late are, in a great measure, erroneous, and overlook the very point the Savior wished to illustrate by the parable.

To the writer's knowledge, there are three different explanations given to this parable. The first is, that the day represents man's natural life; the different hours mentioned, the different periods in that life in which God calls upon him for his services. The penny a day is his eternal reward. No matter what time in life the message is accepted, whether in the first or the eleventh hour, all will get the same reward.

That this is not the true explanation of the parable is evident from the fact that the great and final reward will be given upon the principle of eternal justice, wherein every person will be rewarded according to his works. The simplest mind can see the rank injustice in giving a laborer who has wrought but one hour the same reward as one who has labored all the day through.

The second is, the day represents all time from the creation down to the second advent of the Savior. The hours represent the different dispensations in which God has authorized men to preach his gospel upon the earth: the first hour being the Adamic dispensation, the third that of Noah, the sixth that of Moses, the ninth that of the Savior, and the eleventh that of Joseph Smith. The "penny a day" is the reward given at the end of the last dispensation—eternal life.

There are a multitude of objections to this explanation. For over forty years the writer has labored and puzzled his brain in the endeavor to reconcile this theory with the parable; but he frankly confesses that the harder and longer he has labored to do so, the farther he gets away. He is in a similar situation to the little boy who was set by his teacher to figure a cat from the bottom of a well thirty feet deep, which climbed up four feet and slipped back five. After figuring for over two hours and having both sides of his slate completely filled, the teacher asked him if he had the cat out of the well yet.

"No, sir, I haven't," he replied, "that cat works the wrong way; if he ever gets out he will come out through China, and there is not room on my slate to figure him clear through."

1. The hours would be of such unequal lengths that there would be no propriety or fitness in calling them hours. Jesus framed all his parables from actual facts as they existed around him. In this case the hours referred to were those of the Jewish method of dividing time, and undoubtedly referred to a twelfth part of the daytime. Should the day mentioned in the parable represent all time from Adam to the coming of the Savior—a period of six thousand years—one average hour would be one twelfth of that amount, or 500 years. Now from Adam to the Deluge—the first three hour period—was about 1,650 years; one hour would be 550 years. From the Deluge to Sinai—third to sixth hour period—about 850 years; one hour would be 283 years. From Sinai to Christ—sixth to ninth hour period—about 1,500 years; one hour would be 500 years. From Christ to 1830—ninth to eleventh hour period—one hour would be 915 years. Then, according to this dispensation theory, one hour is made to represent (or rather misrepresent) the following different number of years: 550 years; 283 years; 500 years; 915 years. And should we be allowed to speculate a little, it will appear still worse. According to a revelation given in 1832 (see Doctrine and Covenants 83:2) the temple was to be built in the lifetime of some living at that time, the glory of the Lord should rest upon it, and the sons of Moses were to offer an acceptable offering in it. This will no doubt bring it near the time of the coming of the Savior. As no one in the generation mentioned will likely live to be 125 years of age, that will represent the length of the last or twelfth hour. Taking the two extremes in this interpretation of the parable we have the absurdity of an hour representing a period of time all the way from 125 to 915 years.

Again: The different dispensations referred to come nowhere near the hours given. Should the hours be of equal length (which, of course, they ought to be) the third hour would end 1,500 years after Adam, the sixth 3,000, the ninth 500 A. D., and the eleventh 1500 A. D. Now how does the dispensation theory fit these facts? Noah's was 150 years behind the third hour, Moses' 500 years ahead of the sixth hour, that of Christ 500 years ahead of the ninth hour, and that of 1830, or Joseph Smith's, 300 years behind the eleventh hour.

How ridiculous would a person appear should he apply this method of measuring time to the measurement of length. I go to a hardware store at five different times to get a foot of wire. The first time I get 13 inches, the second 7, the third 12, the fourth 21, and the fifth 8. Surely a transaction like that would be somewhat confusing, and I am satisfied

quite aggravating. But where is the difference between the two?

2. There were other times between Adam and Moses in which the gospel was preached which were just as important and as much of a dispensation as those alluded to. For instance: when God called Abraham, preached the gospel to him, and made the covenant with him that in him and in his seed should all nations of the earth be blessed, it was just as important an event, or more so, than when Moses preached the gospel to the Israelites and led them out of the land of Egypt. And when Enoch preached the gospel to the world in his day, and brought himself and all his followers to such a state of righteous perfection that all of them, with their city, were taken up into the heavens, it was an event of far greater importance than when Noah preached to the antediluvian world. Then why, in view of these facts, select the dispensations of Noah and Moses as the third and sixth hours, when they were of no more importance and no nearer the time mentioned than those of Enoch and Abraham?

3. In a revelation given to Joseph Smith in 1832, Doctrine and Covenants 83:2, is the following statement:

And the sons of Moses, according to the holy priesthood, which he received under the hand of his father-in-law, Jethro; and Jethro received it under the hand of Caleb; and Caleb received it under the hand of Elihu; and Elihu under the hand of Jeremy; and Jeremy under the hand of Gad; and Gad under the hand of Esaias; and Esaias received it under the hand of God; Esaias also lived in the days of Abraham, and was blessed of him, which Abraham received the priesthood from Melchisedec; who received it through the lineage of his fathers, even till Noah; and from Noah till Enoch; through the lineage of their fathers; and from Enoch to Abel, who was slain by the conspiracy of his brother; who received the priesthood by the commandments of God, by the hand of his father Adam, who was the first man.

From this statement we are made cognizant of the fact that there was a continuous and unbroken line of priesthood, from father to son, from Adam to Abraham; when God ordained Esaias under his own hand, and then in like manner the line continued on to Moses. Why the break in the line at Abraham's day, we do not know. But Abraham and Esaias being cotemporary, we are fully justified in the assertion that the Melchisedec priesthood was continuous upon the earth from Adam to Moses. This, then, being true, undoubtedly, all these men mentioned were preachers of the gospel. God had committed to each of them a gospel dispensation, and each one had his message to deliver to the world. Then we ask in all candor, "Why should we attach more importance to one or two of these men's missions than to the others? Why select Noah and Moses and pass by the others?"

4. The great complaint of the first-hour men was, that they had borne the burden and heat of the day and should have had more wages than the eleventh-

hour men. If this dispensation theory be correct, this could not possibly be the case, for they had really labored no longer than the latter. Each had labored his lifetime after being hired and what more could they do? Why should Adam, or Noah, or Moses receive a greater reward than Paul or Peter, or John, or James, or any others, even in this age of the world, if they have devoted their time and lives in laboring in the vineyard?

"But hold on," says the objector, "the work goes right on after death, and in that way the first-hour men will have labored longer than the eleventh-hour ones." If we look at it in that light then the complaint was just, and by all rights of justice they should have had more wages than the one-hour men.

One brother in advocating the dispensation idea quotes Revelation 6:9, where the souls of those who had been slain for the word of God and the testimony they held, cried out, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" as an evidence that the burden-bearing is still going on in the spirit world. Now how does that idea harmonize with the following declarations:

Blessed are the dead which die in the Lord, from henceforth: Yea, saith the Spirit, that they may rest from their labors.— Revelation 14:13.

And then shall ~~we~~ come to pass the spirits of those who are righteous, are received into a state of happiness, which is called paradise; a state of rest; a state of peace, where they shall rest from all their troubles, and from all care, and sorrow, &c.— Book of Mormon, Alma 19:5.

The wail of apparent distress from those souls "under the altar" did not arise from any gospel burden they were bearing at the time, but simply from a desire to have justice hastily meted out to those who had shed their blood upon the earth.

5. This explanation of the parable makes the householder censure the eleventh-hour men for being idle thousands of years before they were born into the world. Hear him: "Why stand ye here all the day idle?" Now, bearing in mind that the day here mentioned means all time from Adam to the millennium, what other construction can we reasonably place upon it, but that the householder found fault with them for being idle before they came into the world? How different would the answer to the householder's question have been if this explanation be correct from what it was. Instead of answering, "No man hath hired us," they would likely have answered, "What a foolish question to ask; why, we were not born into the world yet, and how could we labor in your vineyard?"

6. The parable in the latter part of the twenty-first chapter of Matthew is frequently referred to as one of a similar character, and also as representing like dispensations. But this is not the fact. This one had reference alone to the Jews, or in its widest

application to the house of Israel. God had sent his prophets time and again warning them of sin, but they had invariably slain them. He then sent his son and they crucified him. So the kingdom was taken from them and give to the Gentiles. This idea is fully proven by the forty-third and forty-fifth verses of this same chapter.

We could give other reasons for disbelieving this explanation of the parable, but we will let what we have given suffice.

We will now proceed to give the third explanation to this parable, which we believe to be the correct one, or the one nearest correct. The day represents man's probation here upon earth, the hours the different times that God may call upon him for his services during that probation. The first may represent youth, the third early manhood, the sixth manhood, the ninth late manhood, the eleventh old age. In fact the hours represent any time in a man's life the gospel message may reach him.

The laborers are the whole human family, or in other words, all who accept the conditions of hire ("a penny a day") whether he be prophet, priest, or people, male or female. All are alike laborers in the vineyard.

As man's salvation here is an educational work, and his life but a school to equip and qualify him for the great millennial college, with its thousand-year course, "the penny a day" does not, neither can not represent the great and final reward. It is but the entrance or tuition fee to paradise, which includes a part in the first resurrection, and a share in all the joys and blessings, which they may be qualified to receive, incident to the millennial condition.

That a person who accepts the gospel message in the eleventh hour of his life has the same right to an admission into paradise as one who accepts it in the first hour, and spends all his life in the vineyard. The penny a day includes nothing beyond the admission fee; after that every one must stand on his (or her) own merits. Those who have labored long and faithfully in the vineyard will stand first, while those who have not, but have paid the tuition fee, will stand last. It was to illustrate this condition of things that the Savior put forth the parable. In the last verse of the ninth chapter the Savior says, after speaking of those who had sacrificed everything for his name's sake, "But many that are first shall be last: and the last shall be first." The little word *for*, in the twentieth chapter, links this saying of the Savior's to the parable, and shows plainly that it (the parable) was given as an explanation of that passage. This is confirmed by his repeating the declaration, with a slight difference, at the end of the parable, "So the last shall be first and the first last: for many are called but few chosen."

The excuse the eleventh-hour men gave for being idle, "No man hath hired us," would be but a natu-

ral answer from those who had heard the message for the first time. Should one of our elders enter a new locality where the gospel has never been preached and would say to the people, "Why are you people standing here idle all the day long? Why don't you go to work and help spread God's message?" the answer would likely be, "God has never hired us yet."

By taking this explanation of the parable, we think we are coming much nearer to its true import than by any others given.

T. J. SMITH.

INDEPENDENCE, Missouri, December 15, 1905.



HOW SHALL WE PRESENT THE GOSPEL?

(Read before the Fifth Quorum of Elders.)

The topic assigned me in this paper is an important one, and I would rather have listened to the opinions of others.

To be efficient as laborers together with God should be our object, that the most good may come to the honor and glory of him who called us. To convince man that "God is," that our gospel came not in "word only," but that the windows of heaven have been opened, the veil lifted, and a voice heard, man has again been summoned by direct communication, and the primitive gospel in its fullness has been recommitted, to regenerate the world.

To give an exegesis as to "how we shall present the gospel" is an arduous task; but we can say with one of our predecessors, "Let every man be fully persuaded in his own mind," surroundings and conditions governing as they may. "The glory of God is intelligence," and since God is all-wise, and desires us to be wise stewards, it behooves us "to study to show" ourselves approved as "a workman that needeth not be ashamed, rightly dividing the word," not casting pearls before those that know not their value, lest they turn again and rend us, while with many "the sincere milk of the word," and only a few crumbs from the Master's table, would be the soul's craving until they are able to endure strong meat.

"Go ye and teach. I have sent you out to teach, and not to be taught." Then as teachers sent of God we have an affirmative message; and one duty is to present the gospel in such a manner that mankind will realize that it is "a savor of life unto life, or death unto death"; that nothing short of the gospel can save, that they may be impressed that we speak not as others, but as those having authority, having "a knowledge of history, and of countries, and of kingdoms, of laws of God and of man, and all this for the salvation of Zion." The Lord has clearly said:

I give unto you a commandment, that ye shall teach one another the doctrine of the kingdom; teach ye dilligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that

is expedient for you to understand; of things both in heaven, and in the earth, and under the earth; things which have been; things which are; things which must shortly come to pass; things which are at home; things which are abroad; the wars and the perplexities of the nations; and the judgments which are on the land; and a knowledge also of countries, and of kingdoms, that ye may be prepared in all things when I shall send you again, to magnify the calling whereunto I have called you, and the mission with which I have commissioned you.

From these citations we can see that we should present the gospel intelligently. "Study to show thyself approved" is also a great admonition to us; and "knowledge is power," but "wisdom is the chief thing." Jesus, a teacher sent of God, displayed the wisdom of God; when with the doctors and lawyers they marveled at his wisdom, when with those of the more common walks of life "spake to them things easy understood." His parables were uttered according to his surroundings, to impress an eternal truth upon the minds of his auditors, from whence they gleaned the philosophy of life, the emotion of the soul was aroused, and an impression of God was indelibly engraved upon the tablets of their hearts until they truly could say, "He spake as never man spake."

"By what authority doest thou these things?" we may also ask of the teachers of the religions of the world.

We can affirm our position, for any system of religion that would seek to reveal God unto man must have both God and man in it. Every government, tribe, or society, fraternal or religious, which has been organized by a man or set of men, can not excel the wisdom of the wisest among them, unless borrowed from the God-given law. And then they could not promulgate without additional information, since primitive Christianity can only reach us "either by succession, evolution, or restoration," and we see that all Protestantism, wittingly or unwittingly, testify to the departure from "the faith once delivered to the saints." Hence we have the more sure word of prophecy, testifying to the truthfulness of our defense,—a restoration of the primitive gospel in its fullness, for promulgation until the "culminative decree hath made a full end."

One of the best ways, I find, to present the gospel, is to tell what we believe, and why we believe it. We find it very difficult at times to reach the people where priestcraft rules. It is the same to-day as of yore. They shut up the kingdom of God against men, reject the counsel of God against themselves, on account of their traditions, and their loving to sit as directors in their congregations. Of such we ask, Is Christianity, as taught by Christ, intended by God to be the religion of the human race? Is it the one religion that shall finally unite all mankind? or is it in its turn going to be superseded by another? "Art thou the Christ, or look we for another?" is as

important a query to-day as in the days of John the Baptist.

With no hope of giving a definite rule, I present these few thoughts and quotations, ever praying God's Spirit to direct us, that we may be workers together with him, for Zion's weal.

F. E. COHRT.

WHY I LEFT THE CATHOLIC CHURCH AND BECAME A LATTER DAY SAINT.

I was reared, tutored, and educated in the faith. And as we lived in a community where almost all other doctrines were unknown, my mind was often carried away in the thought as to whether we alone as a church should be saved, or whether that which we had been taught would come to pass, even that all other churches would by and by fall in line with us, and the scripture be fulfilled, where Paul writes to the Ephesians that they would all come to the unity of the faith, and of the knowledge of the Son of God, unto a perfect man.

And as the years passed by, I finally went to work out, and my first position was with a family who belonged to the Baptist faith. My landlady and I frequently conversed on the topic of religion, and in this way I was led to think more seriously on the matter; and by chance, or at least I thought so, my landlady's son presented me with a nice little testament of the King James translation. Though being instructed by our priest not to read the Bible, I thought there was a great deal of difference between our Bible and the Protestant's Bible, and with this thought in mind, I concluded to read and acquaint myself with this little book. As I did so, I found many beautiful things that I thought ought to be complied with, such as the blessing of little children, administering to the sick, and many other beautiful things that seemed virtuous to my mind; and thus my mind was moved upon to the extent that I even stole away and went to the Methodist church. There I seemed to be more free, but that longing desire for understanding was not satisfied; and by and by, while on a visit to one of my uncles some fifty miles away, I formed an acquaintance with a young man and learned that he was a Latter Day Saint. Of course he at once broached the subject of religion, and soon I became more enlightened as to my true condition as a believer in Christianity. About a year passed and we were united in wedlock, and then it seemed that we talked less concerning religion than before. As time passed my husband found work very scarce in the city where we lived, so he hired out to a lumberman and went away to the woods for the winter. No sooner had he gone than my people began to try to persuade me to go back to my own church, and make reconciliation for my misdemeanor as a member. By their continual coaxing and scold-

ing, I finally consented to do so. But I thought many times during my husband's absence, as I attended church, that I was out of my place and had done wrong, and had broken my word with one whom I considered dearer than any one else on earth. Upon his return he discerned that my mind had changed, and I certainly knew that it put a burden upon his mind that he could not easily remove.

Time wore away, and one day to my surprise my husband came in with an English Catholic Bible in his hand, and as he laid it down said, "This is your own Bible. Compare it with mine, and abide by your decision, whether my Bible is right or wrong." I made no reply, but as soon as he had left the house I began the search. To my surprise I could see but little difference, if any at all, and the thought then came to my mind that perhaps our catechism was of divine origin. I concluded to go and purchase one of English print, which I did at my first opportunity, and immediately began to compare the two books, and soon found that they did not harmonize satisfactorily to my mind. Turning to the preface of the book, which I had not done before, I found that the compilers made no claim that the book was of divine origin. And while I had read the Doctrine and Covenants partially, I knew that the prophet of this work made the claim of divine revelation. This seemed a bright thought to my mind—that God would give a law to a church by revealing himself direct to the one whom he had chosen to organize the same.

But the problem I could not solve was, How is it possible for so many people as the Mother Church represents to all be in darkness and, seemingly, such gross darkness? And as my companion had told me that it was possible for my people to be zealous and still be in darkness, and that that would be no reason why I should not investigate and satisfy myself in the matter and be my own judge, so the thought came to me forcibly, "I must be wrong, for as I had searched my own Bible I found the very things in it that I least expected to find; and every time I opened the book my eyes fell upon something that seemed to stagger me." Each one of those things took its place in my mind, and finally there seemed to be so much upon my mind, that I could not rest day or night. I really felt at times that if something was not done, my mind would become deranged. So one morning, while standing at my ironing-board, my mind was so involved in thought that I scarcely knew what I was doing, and all at once I looked up and said, "Lord, what will I do?" In answer to this question, a voice said to me, "Go with your companion to my house of worship; and if you do you shall hear my voice as I shall speak through my servant." This was Saturday and I could scarcely wait for the time of the morning meeting to come, since when the above words were spoken all doubt seemingly left me, and the long-looked-for satisfaction

came over me. And although I had said, in my mind, the Sunday morning previous, that I would never go with my companion again, and that if I could not be a good Catholic I would not be anything else, he had not forbidden my going in the least, though I have learned since that he could see the gross darkness that I was under; and I also felt at that time that he would much rather I would go with him or stay at home, and although he was unconscious of the fact that I was under conviction, I hurried about the following morning and was ready to go to church before he was, yet in my mind I really wished he would ask me to go with him. We went, and as the little prayer-meeting was in progress the Lord manifested himself in power through one of his servants in the gift of prophecy, as he arose to bear testimony, just as the voice had spoken to me; and while the Saints were made to rejoice, I also felt a portion of that same influence. On my way home I said to my companion, "Did you know that Mr. — was going to talk in the gift?" "No." I answered, "I knew it yesterday." With a look on his face I never will forget he said, "You did?"

From that moment everything seemed to be changed with us. At the following Wednesday evening prayer-meeting, according to the direction of the officers in charge of the district, my husband was ordained to the office of priest, and the following Sunday I was ready for baptism at his own hands. Whether there was joy in the family or not, I will leave it for your readers to judge. And I want to bear my testimony to your readers, and the world, that while the hands of God's servants were upon my head, God's Spirit rested upon me in such power that it thrilled my whole being, and never have I had a doubt pass through my mind regarding the divinity of this work. Yet I have felt sad at times at not having made the progress that I would have desired to make. But my hope is growing brighter and brighter day by day; and I hope that, according to dreams with which I have been blessed, I may yet be able to convince those who are near and dear of the truthfulness of this work.

Saints, pray for me to this end, for I consider the step I have taken an important one, being one out of seven hundred families who has found the right way. While we have just moved to what is termed "Zion," we felt sad on leaving those who are near and dear behind; but, as some of them expressed a great desire and determination to come and see us, we feel that we can accomplish more by having them come here, than by trying to convince them at home or among so many of their own faith.

MRS. J. A. DOWKER.

INDEPENDENCE, Missouri.

"Intelligence and courtesy not always are combined;
Often in a wooden house a golden room we find."

Mothers' Home Column

EDITED BY FRANCES.

A Bit of Comfort.

Comes a legend quaintly tender,
 From some far-off age and time,
 Told maybe to grieving mothers,
 In the distant Eastern clime;
 'Tis a story sweet in telling—
 Of the tiny lambkins white,
 Laid on sacrificial altars
 In the ancient Jewish rite.

While the life-stream dyed their fleeces,
 Soft eyes filled with sore amaze,
 One who loveth well his creatures,
 Looking down with pitying gaze,
 Gathered close the fleeing spirits;
 With divinely gracious care,
 Bore to paradise the blessed,
 Left them in his pastures there.

Thither now the holy angels
 Guide the children's feet alway,
 When on earthly paths aweary,
 Faint and weak they go astray;
 There in innocence they gambol,
 Babes and lambkins snowy-white,
 Bird song trilling sweet above them,
 Flowers smiling gayly bright.

Comes a gentle Shepherd, watchful;
 See, his feet the nail-scars show.
 At their touch the grasses quiver,
 Softly glad his presence know;
 Lovingly the playmates gather
 Where those gracious footsteps rest;
 Crowd in tender trust about him,
 Lean against his willing breast.

Fearlessly they frolic near him,
 Softly shy wee faces raise,
 As with glance divinely tender
 Bends he low to meet their gaze;
 Innocent the childish laughter,
 Sounding sweetly in his ears,
 Ah! he knows the merry music
 Never will be hushed by tears.

Just a fancy dream, I grant you,
 Just a story quaintly told—
 To relieve the mother-anguish
 In some grieving heart of old;
 Still the golden threads that wove it
 With the passing years grow bright,
 While the babes we loved in losing
 Seem again to cheer our sight,
 As they play in heavenly pastures,
 With the lambkins snowy-white.

—Mrs. O. B. Merrill.

The Vision of Christ.

Dannecker, the German sculptor, occupied eight years upon a marble statue of Christ. He had previously exercised his genius upon subjects taken from the Greek and Roman mythology, and had won a great reputation. The celebrated statue of Ariadne in the garden of Herr Bethman at Frankfort is his work. Critics of art have given him rank with Michael Angelo and Canova.

When he had labored two years upon his statue of Christ, the work was apparently finished. He called into his studio a little

girl, and, directing her attention to the statue, asked her, "Who is that?" She replied, "A great man." The artist turned away disheartened. His artistic eye had been deceived. He had failed, and his two years of labor were thrown away. But he began anew, and, after another year or two had passed, he again invited the child into his studio, and repeated the inquiry, "Who is that?" This time he was not disappointed. After looking in silence for a while, her curiosity deepened into awe and thankfulness, and, bursting into tears, she said, in low and gentle tones, "Suffer little children to come unto me." It was enough; the untutored instinct of the child had divined his meaning, and he knew that his work was a success.

He believed then, and ever afterwards, that he had been inspired of God to do that thing. He thought that he had seen a vision of Christ in his solitary vigils. He had but transferred to the marble the image which the Lord had shown to him. His rising fame attracted the attention of Napoleon, and he was requested to make a statue of Venus similar to the Ariadne, for the gallery of the Louvre. He refused, saying, "A man who has seen Christ would commit sacrilege if he should employ his art in the carving of a pagan goddess. My art is henceforth a consecrated thing."

Is there not an experience of communion with God in Christ, not uncommon to mature believers, which is equivalent to a vision of the Lord, and which renders life and life's work, even its humblest occupations, sacred? Italian and Spanish art contains many works in painting and sculpture on subjects derived from scriptural biography and history, to which their authors have given years of toil, and on which they labored in a state of religious fervor. Some of them believed that their artistic vision was illumined by the Holy Ghost. The privilege of every Christian life is not less exalted. The Scriptures seem to assure us of this. "Our fellowship is with the Father, and with his Son, Jesus Christ." "Your life is hid with Christ in God." "He that dwelleth in love, dwelleth in God and God in him." Such words, if they mean anything, mean something unutterably great. It is no prerogative of an elect few. The lowliest, not less than the loftiest, life may have this element of an infinite dignity. A profoundly prayerful life is by that single feature of it lifted into sympathy with God. A mean thing can not be made noble by it, but a small thing can be made great. The work of a laundress or a bricklayer may attract the respect of angels.

Hugh Miller, when working at his trade as a stonemason, used to say that his was a grand calling, because the routine of it gave to a first-class workman so much time and mental force for silent communion with God. It was in such communion that he laid the foundation of that dignity of character which afterward made him the companion of philosophers and the instructor of princes. It matters little what may be a man's employment in life. The whole life is ennobled and adorned by it, if it is done as in a vision of Christ. "In His Name" was the watchword of the Waldenses, and their form of salutation, when they met and when they parted. It expressed their supreme idea of life, and of all that made it worth living. They said it at their weddings; and repeated it at their funerals. It was their formula in baptism, and at the Lord's supper; and it lifted to the same altitude of dignity their work in their fields and vineyards. When have wise men ever discovered a theory of life more magnificent and inspiring? No being in the universe has a more exalted occasion for self-respect than one who lives in a vision of Christ. The apostle could find no more honorable words in which to depict the life of Moses than to say of it, "He endured, as seeing him who is invisible."—Professor Austin Phelps.

Prayer Union.

Sr. Margaret Sidels requests the prayers of the Prayer Union that she may be healed of stomach trouble and cough.

Letter Department

KINROSS, Michigan, December 18, 1905.

Dear Herald: After a long time I write for your columns; have not been idle because I was silent. I am pretty busy nearly all of the time. I am at present in the upper peninsula of Michigan. Have been here a few weeks, trying to open up the work in the upper part, and get the gospel established among others who have never heard the angel's message before. Bro. B. S. Lambkin came up in the latter part of the last summer, and hunted up some of the scattered Saints; did some preaching among them, and also opened up some new places.

At White Dale, where I had done some preaching a few years ago, and where I also baptized some, Bro. Lambkin met with some opposition from a Reverend Hogg of the Presbyterian faith, who said some hard things against us and our work. Bro. Lambkin made reply to his three lectures against us, which gave satisfaction to those who heard him; but, as usual, some would not hear our side of the question.

Bro. Lambkin has some interested at a place called the "Soo" (Sault Saint Marie proper) and also at this place (Kinross), but the country is not very thickly populated in these parts, hence the congregations are not so large as at some other places.

I spoke at a place called Cottage Park at the home of Sr. Sinclair, who was anxious that her few neighbors might hear the gospel. Among them was a Methodist Episcopal minister who had spoken very disrespectfully to her of the church and its representatives, Book of Mormon, etc. The sister made it a point to have the minister present. The elder was introduced to me. We talked freely upon current events until the few neighbors had gathered in, then I opened the meeting, calling on the elder to offer prayer, which he did. I then spoke with good freedom for one hour, after which I said, "Elder, did you wish to make any remarks? if so, say on." He arose and talked about one hour, misquoting, contradicting, etc., after which I told the people I did not wish to weary them, but as the elder had misquoted the Scriptures, and made some incorrect statements relative to our work, I wished to make a reply, whereupon three or four cried out, "Go on, go on, we'll stay 'till midnight." I made about a thirty-minute speech, and when I came to Acts 2:38 (which the reverend man with Bible in hand read out the words, for the remission of sins, to prove his point), I showed him up plainly, so that he will never forget it, and the people will remember it for a long time.

From Cottage Park I went to a settlement called McCadey Settlement. Hearing that the majority of them were from Canada, and had been in there for several years, I thought to open up the work there, and thus learn the needs and demands for our future work. Not being acquainted with any one there, I sought one of the school officers, and from one I learned that the minister whom I met at Cottage Park had said that Latter Day Saints were Mormons, and we ought not be recognized; yet so far as he was concerned, he would give his consent to the use of the house, and that he would like to hear, but that one of the moderators had said, "No Mormon shall be allowed to preach in that schoolhouse," "and you," said he, "had better see the other two." I traveled through a heavy snowstorm another mile, and found the two officers with three or four others pressing hay. On asking for the use of the house, one of the other men yelled out, "Yes, let him have it!" "Yea," said another. Finally one of the officers said, "Yes, we may as well let him in"; and after a few minutes the other officer said he guessed I might have it. So I had the school-teacher announce meeting for that night. I tramped around and told all that I had time to call on, and although the night was

stormy (lots of snow here), we had a good congregation for such a small settlement, and I had the best of attention; and oh, I was blessed with the Spirit of the Master so grandly! Good was done; and as I was putting on my things, and others leaving the house, I thought, Must I walk back to Bro. Armstrong's, seven miles through the snow and cold, when I had walked so far and was tired, etc., when a gentleman walked up to me and said, "Where are you going to stay to-night?" I said I did not know yet. "Come with me," said he. And who do you think it was? Why, the man who said, "No Mormon shall be allowed to preach in that schoolhouse!" I preached again the following evening to a good, interested congregation.

I believe our work will begin to spread from this on, more than in the past. But I find that the winter is not the best time in the upper part, and that is the best time in many portions in the lower part of the State, so we will all work accordingly.

Last night, at Kinross, we had over fifty out to hear us, some having come in from the camps near by, after which several spoke favorably of what they heard, saying, "If you come up this way in the spring when we can get out to hear you, we will be glad to attend"; "Be sure to come!" "I am sorry I am so far away at work. I wish I could have heard all of your discourses"; "Bro. Cornish, be sure and come back in the spring, and if the balance of your teaching is in harmony with the Bible, and all looks as clear as what we have heard, I am with you"; "So am I," said another, etc.

We must arrange to have one or two come up and labor around in these parts next summer. I will go home, shortly, to attend to other church matters—Bishop's agent's report, etc. Am pleased to tell you, dear readers of the HERALD, that the good work is onward in Michigan, and that all of our men are alive to the interests of the church. I will come again next year.

J. J. CORNISH.

BOONE, Iowa, December 18, 1905.

Dear Herald: At the time of my previous letter I was laboring in Fraser, Iowa. I left there November 12, without performing any baptisms, though five or six said they would be baptized in the spring. I then came to Boone. Preached twenty-one sermons in twenty days in the church. Closed there on the 5th and began in the home of Mr. (now Bro.) Collins, by request. As a result of these efforts I have baptized six, most of whom had never heard the "angel's message" before; and yet there are six or seven who say they will be baptized in the spring, and quite a few others are interested.

Brethren and sisters, let us *live* our religion, and we can not help being a power for good. May God speed the right.

Yours in bonds,

S. M. REISTE.

STOUX FALLS, South Dakota, Dec. 19, 1905.

Dear Herald: I left home November 1 for this State, but I could not go where I wanted to, and so was in a dilemma. I stayed all night with Bro. J. M. Baker in Sioux City, and told him how I was puzzled. In the meantime I sought light from him "who giveth to all men liberally"; and both Bro. and Sr. Baker advised me to go to Akron, Iowa, that there were some Saints there that were starving for the word of God, and that they could tell me of some Saints in South Dakota not far away. I went and found a welcome among the Saints there,—Sr. Christy and Bro. and Sr. C. H. Anway. We held four preaching-services in Sr. Christy's home, sacrament at Bro. Anway's, and two lectures in the opera-house, and as a result sold four copies of the Book of Mormon. I visited Sr. Hoges and her husband on the Iowa side, five miles out, and their kindness was duly appreciated.

On Sunday, November 12, Bro. and Sr. Carl Mann came in

from South Dakota to attend meeting, and I went home with them, stayed one day, and persuaded them to take the HERALD and *Autumn Leaves*, and join the home class, and keep up with the Sunday-school work.

On November 15, I went to Fairview, South Dakota, and was taken to the home of Bro. E. C. Dougherty, by his mother and her husband. Here was a family that had not seen an elder for six years, and in the meantime his wife had died; not an elder could be found to administer to her or to preach her funeral-sermon. I held four meetings in the Woodman Hall in Fairview to a fair-sized and attentive audience. Twice it was necessary to stop meetings on account of inclement weather. Several meetings were held in Bro. Dougherty's home, and also memorial-service in one of the schoolhouses. I did what I could to take the gospel of hope and peace into their home and tried to revive their somewhat drooping spirits. Grandma, sixty years old, and husband ten years her senior, they have a task to take care of five boys, with all the fun and frolic that belongs to youth. But they are doing it right joyfully, if they are tired and weary when night comes. A Sunday-school home class of seven, and subscriptions to HERALD, *Ensign*, *Autumn Leaves*, *Hope*, and Sunday-school *Quarterlies*, is part of the work that was done. I spent many hours in talking, reading, counseling, advising; and I did not forget a few sermonettes for the boys. There is no place on the ministerial blanks to report such work; but what does it matter? The angels can keep that record, and much of it is done that only they and God and the recipient of the good done knows of. Bro. Dougherty was a willing helper, but it being a Norwegian community made it more difficult to reach the people.

I also visited Srs. Harris and Jenkins, two more isolated ones. The latter had not seen an elder for about twenty years.

On the 12th inst. I came to this place and found another isolated one, a widow, Sr. A. M. Emmons. She had no home to take me to, but she aided otherwise. I reluctantly took what she gave me; but what right had I to deprive her of the joy that would come to her because she was willing to help the Master's cause. In my short experience as a missionary, I have learned what many other elders no doubt have learned also, that it is not the amount of wealth a person possesses that determines the giving, but the willing heart.

When I came here I rented a furnished room for one week for one dollar and twenty-five cents. Sr. Kelsey had given me a sack of home-made cookies, and the best part of a chicken; and with that and strict economy in my living, I determined with God's help to let this city of twelve thousand know who and what we are. I have had one meal a day, twenty-five cents, and an apple and some cookies for supper, and no breakfast for one week, and my expense has been as follows: Meals, \$1.50; fruit, 15c; and, adding room rent, total, \$2.90. I do not tell this to advertise myself as a hero, but because the necessity existed, and there was a possibility of my having to pay hall rent, and perhaps stay more than a week, and I believed God would help me in this as well as other things. I have felt no ill effects because of it, and I am willing to do so again when the necessity exists.

The more I engage in this work, the more I feel like trusting God. There were only two halls besides the opera-house, one a dance hall. They would not rent that out for church service. The other was controlled by the fraternal societies, jointly, and the trustees said they would not dare take the risk, as the public did not know about two churches both claiming to be Latter Day Saints, and that there were several preachers that belonged, and they would "kick." Some Brighamites had been here several years ago, preached on the streets, and were holding a discussion with an Advent, and the parties in control closed the house.

I wrote two identical articles for the two daily papers, and the editors received them and treated me with great kindness; put them in a very conspicuous place.

I have never had a newspaper man turn me down yet. They are a blessing to humanity. Were it not for them, the wheels of progress would stop.

I delivered two hundred Reasons Why to that many homes,—not in the front yard,—so several hundred have had an opportunity to receive an equivalent of one good sermon. We are often met with the remark, "What good does it do? People won't read the tracts." The same authority that said, "Preach the gospel," also said, "Use tracts," leaving experience to suggest to us the best methods of distribution. No man can come to the Father except the Father draw him. Our preaching and tract-giving is vain unless his Spirit draws them. What we do is a mere incident in the affair. We need more God-made converts, and less of human origin, and then it will not keep so many busy trying to keep them from getting cold. I go to-day to Valley Springs.

Yours hopefully and cheerfully,

EDWARD RANNIE.

FULTON, Kentucky, December 10, 1905.

Editors Herald: We have never yet learned of one who remained true to God making the least compromise with the world or the pleasures thereof. It has always been more or less weakening to me to read of the various kinds of gathering in our churches for the purpose of "helping the cause." Ice-cream suppers, selling tickets for such and such things, is only a "polished," and we might say a religious, way of gambling. Whoever read of Christ or any of his "obedient" servants instituting such meetings as these for the benefit of him or his work? Such things are only mild opiates the great deceiver uses to lead God's people on to something worse.

Reading of the vision seen by the sister in Australia some time ago, brings to my mind a statement I heard an elder make a few days ago. He argued to me that the church was getting better and the Saints were coming up higher all the time. He also argued that a man could commit sin every day, and at the same time abide the celestial law; said that God knew our weakness, etc., which he no doubt does. But it is written, "God does not look upon sin with the least degree of allowance"; and it is no safe plan, to my mind, for us to make any kind of a compromise with worldliness of any kind.

As a missionary of our district once said in an article, "The only safe ground for the Saints is to follow strictly after the written word," or we are sure to be deceived in ourselves—or in others.

A specially good article in HERALD for December 6, is the one from the pen of Bro. J. W. Rushton. To my mind, if there is a severe need for any people on earth, it is for what we may call a social redemption for Saints, and an exaltation of the many low, and a bringing down of the few exalted, and a bringing about of that "godly" plan,—"all things common."

As the brother said, What does a hungry man care for tracts and glib-tongued argument? Shall we sit still upon this important point of redemption, and let Mr. Eph Peterson and Company, or the Utah people, or Dowie, or some other organization of the "world" (as we are ready to call them), step out and take the lead in such a redemption? Are the children of this world wiser in their generation than the children of light? The people can not always be satisfied with "promises," neither with the principles of the doctrine, or defeating some one in an argument.

So far as the gathering is concerned, would we fare any better to go to Independence, than we would to go anywhere else? We would have to pay just as much rent, and work for some combine or company of the world, more than likely.

I do not question the legality of the Reorganization; but as the brother argued, our church has the "sinks," plenty of them; but it has not the stand-pipe and the permanent power to supply these "sinks." They are supplied by the will of the

members, which is continually changing more or less, therefore it is uncertain. I for one would be glad to assist in many of these helps—things which Bro. Rushton mentioned, such as insurance, sickness, and accident policies, and the like, if they could be carried on by the church, and be the common property of the church; also for an orphans' home where the orphans of the Saints will have a welcome, and be cared for by the Saints. I will give fifty dollars to help erect such a home at any time, if it is the common property of the whole; but for a few individuals to build up, and own, and control, I will not assist. I hope and pray that these parts of God's kingdom will be looked after. May the Lord direct.

J. W. WILLIAMS.

SAN FRANCISCO, California, December 17, 1905.

Editors Herald: I have been reading Bro. Rushton's article on "The social aspect of our church," and I must say he voices my sentiments pretty thoroughly. The time has now come that we must declare the whole counsel of God. We must preach the gospel as contained in the Bible, Book of Mormon, and Doctrine and Covenants; and we find something more written in them than faith, repentance, baptism, and laying on of hands. The people are demanding to know our position on the industrial question. We can no longer keep these things in the background, but must preach them, and show the people the difference between the present industrial system, and that which will be under the rule or government of Zion. And the time has also come when we must break away from the old system of doing business, both in and out of Zion, and organize ourselves into coöperative bodies so that the stream that is now flowing out of Zion may be turned and made to flow in. As long as it is necessary for the Saints to have food to eat and clothes to wear, there will be an industrial side to the question of Zion-building; and it is one of the underlying principles and foundation-stones upon which the whole structure rests.

I would suggest that the church call a conference, at its earliest convenience, of such brethren as have made a study of the coöperative industrial question, for the purpose of formulating plans for organizing the Saints into coöperative bodies throughout the whole country. I am glad that Bro. Rushton has commenced to stir this subject. Keep it stirring, Bro. Rushton. Let us hear from you again.

Yours in bonds,

J. A. ANTHONY.

Independence Items.

During the closing weeks of November, continuing into the present month, with the exception of a few days near Thanksgiving-time, when there was a cold snap, and when as we learn there was great disasters from storms on the lakes, we have had delightful weather. Were it not for the trees being shorn of their foliage, and the sere and yellow fields of grass, one might be reminded of most any other time than cold and dreary winter; and, as some poetic Kansas mayor said in his message, let us be thankful for our "overflowing cribs and granaries, and the green wheat-fields that stretch away like the billows of the ocean in their immensity."

Of late it has fallen to our lot, so it appears, to add to our store of experiences much in the line of business procedure, and of course as busy people we have had the necessity confront us to adopt, as Roosevelt calls it, the "square deal."

Doctor McGurk, a Methodist Episcopal minister of Kansas City, said to his flock a Sunday or two ago, "We must stand upon a high plane of business integrity; we must guard against allowing the financial part of our lives to overshadow the intellectual and moral," and we must not forget that, as he remarked, "The eyes of the world are on Missouri"; and we may add, "its center place."

It is reported that the sentiment for the enforcement of law

is growing up as a business conviction all over our State, and they quote the President as a believer in choosing officers possessing the necessary independence to conduct affairs on a high plane of efficiency and integrity "without regard to any boss or any machine."

It would be well, no doubt, for us to be in the vanguard, to inculcate lofty financial and supervisory ideals in our societies and schools, provide efficient workers to attend to business, and to sustain them in their offices; and where there is committee work, to be done, or receipts and expenditures to account for, reports are certainly in order that the secretary may not get discouraged, and disaster come to the society, things that have occurred in certain instances. Perhaps most of us have seen important matters placed on the weak shoulders of the young, or in the hands of the irresponsible and disinterested, and ignoring the one set apart for that duty.

The author of the little book called *The Patriarchate* makes the declaration, "The church is organized, the order of God established, the kingdom of God set up."

In view of this astounding fact, the Saints here can but tacitly admit what great responsibilities have of late been set aside in the hustle and hurry of money-getting for church purposes; and yet we are all interested.

Just before Thanksgiving operations began, the executive committee was appointed, due notice of the annual dinner given out, the solicitors were set to work collecting and soliciting baked beans, pumpkin, mince, and apple pies, cakes, pickles, puddings, and salads, together with the usual frills. The phones of the society members were set to work ringing up the cooks throughout the branch, the cashier was engaged, and the president and her chefs gathered up the turkeys, and tired, and worn with many anxious cares proceeded to make the final preparation for the dinner, from which, after all this strenuous labor, and there was realized the sum of only twenty-five dollars, to be applied on the church carpet.

"Consider—what profit all this care
And all this toil?"

Then there were the musical and literary entertainments of the Religio and Sunshine Band, with their silver collections, the box social for Christmas Offering, the work of the visiting and soliciting committees for "the children's home," the continuous efforts to obtain collections for branch expenses, and the bishop's work in gathering oblations and offerings for the poor; all this beside the hard and faithful labors of the building committee, and others at work for the erection of a dining and entertainment hall. But this earnest striving for means wherewith to better our conditions will bring its reward, and after the strenuous efforts are ended, there will be, we trust, a much-needed rest.

The work of beautifying the church is progressing, and is giving the Saints general satisfaction; and it is indeed thus far a credit to those who have by any means assisted in carrying on the work of church improvement.

About one hundred, including ten of the choir, were present at the Thanksgiving service when Bro. Hilliard preached with liberty on the subject of thanksgiving "for the common blessings of life, the provisions made for the more abundant life, for this choice land, the beneficence of God in appointing this for the center place and the promise of establishing the new Jerusalem."

He said "our country is performing a great work" in inspiring men to seek for freedom, right principles, and the fullest and highest privileges of government.

"This age, this dispensation claims our greatest consideration because of the work of the hastening time.

"We may raise the puny arm of man against the one whom God has appointed to do a work for him, but no such arm can prevail. The designs of God can not be frustrated. Above all,

we should have faith in God, and rejoice because of the promised opportunity to help in the great and wonderful ordinance of God, whereby those who have passed on without the gospel may, by our instrumentality, be saved through the work of redemption."

Our brother spoke with the liberty of the Spirit, and there was excellent interest manifest.

In accord with the counsel as given through the HERALD by Bro. Rannie, that "the most important part, as preliminary work to the gathering, is that all be taught in plainness just what the responsibilities and duties are," much good instruction was given by the presiding elder at the opening of yesterday's prayer-meeting in regard to church etiquette and other matters. And, by the way, as our brother also spoke of "the good effects in regard to tithing" in his article, we note that "the old Jewish custom of paying tithes" has just been revived by a Kansas City Methodist Episcopal Church, and after January 1 present methods of raising money by collection and subscriptions will be discontinued.

At the afternoon meeting there was a large attendance as usual, prayers were offered in behalf of Srs. G. Hilliard and W. Crick who have been long and severely afflicted. There was much time given to earnest testimony, and the words of exhortation by Bro. Hulmes were attentively noted. He mentioned a few of the responsibilities set aside at times by some of our young people (and a few of the older ones) chief of which were reverence for the house of God and respect for the worshipers who love to assemble there. He spoke with much earnestness concerning the matter. We believe also that the vandalism which has been going on in the past in and near the church building by patient sufferance has been endured; but the irreverence of loud talking, running in and out, visiting and engaging in business-talk just before services, and whispering, laughing, and going out during the hour set apart, also the attendance now and then at questionable places of amusement by those holding conspicuous posts of duty in the work, are all more or less hindrances to its progress.

And we may look with leniency upon the thoughtless indifference of the young; but the disregard for set rules of order,—which have been laid down for the carrying on of church work—by the older members of "the church" which has been "organized" wherein is "the order of God established," "the kingdom of God set up," is no doubt an issue that must be met.

We are admonished by the near approach of the New Year to examine ourselves and see to it that by reverence toward the work, by exerting an influence for good over the young, and by a true "efficiency and integrity" in the affairs of religious and secular life, we come up higher and "stand blameless before our heavenly Father." Then will be the constant answer to our prayer hymn:

"Here we come thy name to praise
Let us feel thy presence near:
May thy glory meet our eyes
While we in thy house appear,
Here afford us, Lord, a taste
Of our everlasting feast."

And we rejoice because many of the Saints have quite recently had "a taste" of joy and peace through the gifts of visions and dreams, some of which were related at the prayer-meeting yesterday.

ABBIE A. HORTON.

December 18, 1905.

Extracts from Letters.

Mary A. Ferguson, Bellais, Illinois: "There is need of some one being here who is able to expound all things to the understanding of the people. I believe a goodly number could be

gathered out. If any elder comes he will find a home at Bellais."

J. W. Metcalf, Louisville, Kentucky: "Am still contending for the faith of our people, and trying to live it as best I can. I do not understand why it is so hard to keep some of the Saints alive in the work. It seems to me if they could understand the importance of it, they would all be more faithful. Bro. Moler and myself attended a popular church on the 19th and listened to a discourse on salvation that could be obtained without our doing a single thing; and that if we thought we had to do something to be saved it was an insult to the Holy Trinity, for salvation was a free gift. He never mentioned faith or repentance, but said that baptism was a mark for us after we were saved to admit us into the church. At the close, as he was shaking hands at the door, I asked the privilege to review his sermon, but he would not grant it."

J. R. Allen, Cincinnati, Iowa, "I have been suffering for several months with a complication of diseases that has affected my mind greatly, and had it not been for HERALD, *Hope*, *Autumn Leaves*, and *Ensign* to cheer my lonely moments, I do not know what I would have done. I have often read letters from isolated families, but could not sympathize with them until now. I have tried the experiment, and have had enough of isolation, and would like to get back to some branch. I like the ideas contained in the last HERALD by Bro. Rushton. I ask an interest in the prayers of the Saints that I may be relieved from affliction."

James Neill, Weyburn, Saskatchewan, Canada, "As true Saints of God we are trying to let our light shine. We have church and Sunday-school every Sunday, and prayer-meeting every Wednesday and Sunday night. I will gladly answer all questions from any of the Saints wishing to know about this country."

Sr. Chloe Runkle, Pisgah, Iowa, "I long to be of some use to our heavenly Father, and to his gospel. I feel that each of us rewarded has work to perform; and that each will be judged and according to his works."

G. H. Graves, Hopkinsville, Kentucky: "I want to try to build a church in Clarksville, Tennessee, in the spring. I have been appointed to solicit money to assist in getting a place of worship, and desire to ask Saints to help with their means to get the first (colored) Latter Day Saints' church in the world, built. I have baptized five in my two fields of labor. I have many calls for preaching, but have not the money to pay railroad fare. I do all the walking I can. The colored people get such low wages that they have no money with which to help Latter Day Saint preachers. Dear Saints, please pity the poor colored people in the Southern States."

S. F. Butts, Thurston, Nebraska: "We are out here alone, isolated from the rest of God's people, but we are not entirely spiritually dead. We ask an interest in the prayers of the Saints that we may not fall, but that we may continue faithful, and finally find a home in heaven."

Miscellaneous Department

Conference Minutes.

Lamoni Stake.—The fourteenth conference of the Lamoni Stake met at Lamoni, Iowa, November 11, 1905. Bro. Heman C. Smith, by motion, was associated with the stake presidency to preside. Stake clerk and assistant acted as secretaries. Branches reporting: Pawnee 30, Centerville 54, Lamoni 1,453, Wirt 36, Pleasanton 96, Lucas 205, Leon 40, Lone Rock 77, Evergreen 109, and Cleveland 114. Ministry reporting: J. R. Lambert, John Smith, F. B. Blair, J. A. Gun-solley, R. S. Salyards, H. A. Stebbins, Duncan Campbell, W. E. Williams, G. T. Angell, W. H. Kephart, James McDiffitt, D. L. Morgan, Price McPeck, T. A. John, Parley Batten, D. C. White, John R. Evans, Edward McHarrison, W. T. Shakespeare, James J. Johnson, A. B. Young,

James Wilkinson, Jacob Cackler, William Anderson, J. S. Snively, Leon A. Gould, T. F. Jones, Moroni Traxler, Charles E. Willey, A. C. Anderson, H. N. Snively. Communication from Hiteman Branch recommending ordination of Edward Rowley to office of elder, Charles White teacher, and Frank White deacon, was adopted and the presidency authorized to provide for the ordinations. A motion to amend a resolution of June, 1903, conference, regarding the approval of ordinations by the stake council, by substituting the word *impracticable* for the word *impossible* was carried. F. M. Weld was chosen to succeed W. J. Mather as member of the standing auditing committee to fill the unexpired term. A report from the reunion committee was received, and two recommendations adopted, as follows: 1. "Resolved that it is the opinion of the present reunion committee that it is authorized to act in providing for another reunion, subject to approval by the stake conference." 2. "Resolved further, that we recommend to said conference that the action of the past conference concerning reunions be rescinded, and that hereafter the reunion be authorized to appoint a reunion committee, which committee shall have full power to transact any business connected with reunions." Financial report of reunion committee: Receipts, \$298.36; expenditures, \$247.80. The following was adopted: "Resolved that no one be considered eligible to ordination, or to act as an officer in this stake, who is addicted to the use of tobacco." Adjourned to meet at Lamoni at call of stake presidency.

Eastern Maine.—Conference convened at Jonesport, December 9. S. O. Foss chosen to preside, assisted by Eugene Braun. E. M. Walker secretary. Branches reporting: Olive 149, Indian River 80. Ministerial reports: Elders S. O. Foss, C. H. Rich, U. M. Kelley, Eugene Braun, E. C. Foss. Bishop's agent's report read, audited, and accepted. U. M. Kelley and Eugene Braun were chosen delegates to General Conference. Present district officers sustained. Adjourned to meet in June, place to be appointed by district president.

Conference Notices.

Conference of Northeastern Kansas District will meet with Blue Rapids, Kansas, Branch at 10.30 a. m., January 6, 1906. Frank G. Hedrick, secretary.

The Des Moines District conference will be held at Runnells, Iowa, February 10 and 11, 1906. We hope this conference may be a representative one. The Sunday-school convention will be held on Friday, the 9th. This is our annual election of officers. W. Christy.

The Northeastern Illinois District conference will be held Saturday and Sunday, January 20 and 21, 1906, at 989 West Harrison Street, Chicago, Illinois, convening on Saturday at 10.30 a. m. The Harrison Street cars, running direct to the hall, can be boarded at the union depot, or on State and Adams Streets. Those desiring information touching local arrangements can address president of First Chicago Branch, Bro. James F. Kier, 407 North Fifty-second Avenue, Chicago, Illinois. All reports should be sent to Bro. Kier's address, and in his care. F. M. Cooper, district president.

Bishop's Agents' Notices.

Dear Saints: As I have been appointed Bishop's agent for the Southern Missouri District, I wish to say, if there are any wishing to pay tithing they may send it to me before December 31, 1905, if they wish to have their names go in this year's report. Send it to the address below.

A. W. DUEMLER, 308 West Commercial Street.
SPRINGFIELD, Missouri, December 18, 1905.

Convention Calendar.

Eastern Colorado, Denver, March 5 and 6, 1906.
Fremont, (Sunday-school and Religio,) Tabor, Iowa, February 1 and 2, 1906, 7.30 p. m.
Far West, (Sunday-school and Religio,) St. Joseph, Missouri, February 10, 1906, 8.30 a. m.
Nauvoo, Burlington, Iowa, February, 1906.
Northern Wisconsin, Porcupine, Monday, February 12, 1906.
Southern Michigan and Northern Indiana, Coldwater, Friday preceding district conference.
Alabama, Lone Star, Friday, March 9, 1906, 3 p. m.
Kirtland, Cleveland, Ohio, March 2, 1906, 10 a. m.
Northern California, Sacramento, March 2, 1906.
Southern Nebraska, Nebraska City, January 19 and 20, 1906.
Western Maine, Stonington, January 14, 1906.

Expelled.

To Whom it May Concern: Harry Masters, formally a teacher of the Osterdock Branch, and his wife Maggie have been cut off from the church by the Osterdock Branch. The former refused to give up his license as teacher, and has it still in his possession.

J. B. WILDERMUTH, Branch President.

Died.

JOSLYN.—Rose M. Starkey, born September 29, 1861, in Salt Lake City, Utah; was baptized by David H. Smith August 8, 1869; confirmed by A. H. and D. H. Smith, same date. Moved with her parents to Omaha in the fall of 1869, and remained here until her death. Was married to F. R. Joslyn, December 24, 1883. Died at St. Joseph's Hospital, Omaha, Nebraska, December 13, 1905. Services at Saints' chapel conducted by Ed R. Ahlstrand. Interment in Prospect Hill Cemetery. She leaves husband, mother, two brothers, and one sister to mourn their loss.

WERNER.—Gomer H., infant son of Joseph and Minnie Werner, at the home of his parents, at New Trenton, Indiana, November 25, 1905, aged 1 month and 25 days. Whooping-cough and pneumonia together were too much for the little one to stand. Of the immediate family, five sisters, one brother, and parents remain to mourn the loss of the little one. Funeral services in the Methodist Episcopal church at New Trenton, Indiana. Sermon by W. C. Marshall.

PYLE.—Catherine A. Pyle, December 15, 1905, at Lamoni, after several years of suffering; aged 83 years, 1 month, and 3 days. Four sons and three daughters are left to mourn their loss. Funeral from the Saints' church December 16. Sermon by John Smith, assisted by J. A. Gunsolley.

Seeking Relief at Washington.

Perhaps one of the things most likely to impress a stranger coming to this country to-day is the fact that though the country is reveling in prosperity so far as natural products are concerned, yet the stock-market is dull and leaden. This declares very conclusively—as pointed out to me by one gentleman with whom I talked—that the people have lost confidence to a large extent in the financial leaders, and are now turning their eyes toward Washington for deliverance from conditions which, while in no way calamitous, suggest a spirit of distrust and dissatisfaction even in the sunlight of prosperity.—From "Affairs at Washington," by Joe Mitchell Chapple in *National Magazine* for December.

"Christ with us," a poem by Edwin Markham, with appropriate decorations, fills the first page of the *Woman's Home Companion* for December, and the remainder of the magazine is very Christmassy indeed. Christmas fiction is represented by "An ogre's tenants," by Owen Oliver; "The burglar's Christmas gift," by Clara Morris; "The quest of the unwise men," by Temple Bailey; "A borrowed Christmas," by Mary Wilhelmina Hastings; "The man who gained the world," by Alfred Tressider Sheppard, and other timely stories. Mrs. Russell Sage contributes an essay on "What's the matter with Christmas?" Reo Bennett tells how John D. Rockefeller celebrates the day; and two articles elaborately illustrated with photographs tell "How royalty celebrates Christmas," and of "Christmas charities of the great cities." Mrs. Sangster's talk "Concerning Christmas," and useful articles on hand-made gifts, leather tooling, Christmas cookery and Christmas tables give the number additional holiday value. Published by the Crowell Publishing Company, Springfield, Ohio; one dollar a year; ten cents a copy.

If you are interested in this winter's legislative session, which promises to be the most important in many years, you should be a subscriber for the *Register and Leader*. No other paper in Iowa covers state-house and legislative news so completely, and the fact that it is the only morning newspaper published in Des Moines makes it certain that no other newspaper will have such accurate reports.

Better than ever before. The *Register and Leader*, Des Moines, Iowa, is the best newspaper published for Iowa readers. A handsome, new, three-sheet wall map and the paper free the remainder of this year to new subscribers paying for 1906. The Des Moines *Register and Leader* publishes day after day more Iowa news than any other paper.

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